



*“Again, the kingdom of heaven is like a merchant in search of fine pearls,<sup>46</sup> and upon finding a single pearl of great value, he went and sold all that he had and bought it. Mathew 13:45*

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Shevat 30

## Terumah - Offerings

Exodus 25:1–27:19

I Kings 5:12–6:13

Matthew 5:33–37

This weeks parsha is one of four parshiyot which focus on the Mishkan, the portable sanctuary (Tabernacle) which Israel built as YHVH had commanded them, which they carried this with them while Yah refined them during their years wandering in the wilderness.

Parshat Terumah commences with YHVH commanding Moses to instruct the children of Israel that they are to bring an offering unto God so that they can build Him a dwelling, which will enable God to dwell amongst them.

***Then the LORD spoke to Moses, saying:<sup>2</sup> “Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart, you shall take My offering.<sup>3</sup> And this is the offering which you shall take from them: gold, silver, and bronze;<sup>4</sup> blue, purple, and scarlet thread, fine linen, and goats’ hair;<sup>5</sup> ram skins dyed red, badger skins, and acacia wood;<sup>6</sup> oil for the light, and spices for the anointing oil and for the sweet incense;<sup>7</sup> onyx stones, and stones to be set in the ephod and in the breastplate.<sup>8</sup> And let them make Me a sanctuary, that I may dwell among them.<sup>9</sup> According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it. (Exodus 25:1-9)***

We note that this is a freewill offering as it states, ***“From everyone who gives it willingly with his heart you shall take My offering.”***

Have you ever considered the fact that if the people didn’t give, then the work of the Tabernacle could not have been done? We need to understand that YHVH had the Israelites to obtain gifts from their neighbours, when they left Egypt so that they would have something to use to construct the Mishkan. We see in scripture, that out of the abundance which YHVH gives us, we are to give back to Him so that it can be used for Kingdom work.

Let us pause for a moment and consider the reality of giving our lives to God. If as believers we have given our lives to YHVH and all we are, then everything we have is His already. Within the wedding vows which the church uses today, the bride and groom state the following to one another when the exchange rings.

I give you this ring

as a sign of our marriage.  
With my body I honour you,  
all that I am I give to you,  
and all that I have I share with you,  
within the love of God,  
Father, Son, and Holy Spirit. <sup>[1]</sup>

Here we see that the bride and groom state to each other that all they have they share with one another, thus what each has now becomes the property of the other. Therefore, everything we have as a believer, which YHVH has blessed us with, belongs to Him. Thus, should we not use what God has blessed us with to bring glory and honour to our Elohim, our husband? Should we not use our resources for the purpose of the Kingdom and the proclamation of the Good News?

Please note, I am not stating that we have to give all our monies away, what I am saying is that if God has given us everything we have, then it is our duty to ensure that we use what He has given us to bring honour and glory to His name, and to assist with the proclamation of the Gospel of the Kingdom. Therefore, if I had money and witnessed a brother in need, then I should give out of what I have been blessed with to help my brother. Or if I see a sister who has become a widow in need then I am duty bound under Torah to assist her out of what God has blessed me with. For in helping in this way we are keeping Torah, and bringing honour and glory to YHVH, while we come alongside our fellow brethren in times of need. In this way, we are showing what we believe in our actions, just as James writes (James 2:14-16).

***What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? <sup>15</sup> If a brother or sister is naked and destitute of daily food, <sup>16</sup> and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? <sup>17</sup> Thus also faith by itself, if it does not have works, is dead.***

***<sup>18</sup> But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works. <sup>19</sup> You believe that there is one God. You do well. Even the demons believe—and tremble! <sup>20</sup> But do you want to know, O foolish man, that faith without works is dead? <sup>21</sup> Was not Abraham our father justified by works when he offered Isaac his son on the altar? <sup>22</sup> Do you see that faith was working together with his works, and by works faith was made perfect? <sup>23</sup> And the Scripture was fulfilled which says, "Abraham believed God, and it was accounted to him for righteousness." And he was called the friend of God. <sup>24</sup> You see then that a man is justified by works, and not by faith only.***

***<sup>25</sup> Likewise, was not Rahab the harlot also justified by works when she received the messengers and sent them out another way?***

***<sup>26</sup> For as the body without the spirit is dead, so faith without works is dead also.***

Let us return to the parsha.

Rabbi Moti Bar-Or states *Among the 613 mitzvot (commandments), that of donating precious possessions for the building of the Tabernacle in Parashat Terumah stands out for its element of volunteerism, which places it outside of the usually clear-cut nature of halacha (Jewish law). A donation for building the Mishkan (tabernacle) not only isn't compulsory, but it becomes a donation*

worthy of God's approval only when it's spurred by a spirit of freedom and generosity of heart:  
"every man that giveth it willingly." [2]

Whenever we give towards God's work, we need to understand that we should give freely out of a joyful heart. A heart which seeks to bless and praise YHVH. Did you know that when we give to God it is part of our worship unto Him? Therefore, we should do it with thanksgiving and praise.

### **Why build a Mishkan?**

Theologians along with Rabbis argue that the account to build the Mishkan echoes that of the creation account found in Genesis 1:1-2:3 which we will examine further, however, before we do we need to understand something unique first. That YHVH desired Israel to build Him a sanctuary so that God could dwell amongst His people. This is the very reason why God created the world so that He could dwell with humanity, which He had created in His image. We read of this within the book of Genesis, as it states that the Voice of the Word of YHVH walked in the garden with man, until they disobeyed His command and ate of the tree of knowledge and were thus expelled from the Garden.

What we miss is that just as Adam and Eve (humanity) were put outside of the Garden, so to did God withdrew from dwelling with His people who he had created in his own image. Thus, the sin of Adam and Eve resulted in a division being created, that separated God from His creation. Therefore, the creation of the Mishkan enabled YHVH to dwell amongst His people. Yet, this is only one part of a structured process which will ultimately bring about the reconciliation of Man (and creation) to God and thus enable them, to dwell together, as they once did in the garden.

Rabbi Sack's argues this stating that the meaning of the words "*I have come into my garden, my sister, my bride*" (Song of Songs 5:1). Pertains to God's desire to dwell with His creation. That when YHVH, created the universe, He desired to have a dwelling place in the lower heavens, a place He could dwell with His creation, as mankind cannot dwell in the upper heavens. However, because Adam and Eve transgressed the commandment regarding touching and eating of the fruit of the tree of knowledge and therefore transgressed the law. This resulted in YHVH withdrawing back to the upper heavens and mankind being removed from the garden. Therefore, through the Mishkan God's presence was once again able to dwell with His people.

Rabbi Shimon bar Yochai's argues that *what happened in the garden was reversed through the interplay between Moses and God. That Moses came and brought the Divine presence down to earth. When? When the Tabernacle was erected. Then the Holy One, blessed be he, said: "I have come into my garden, my sister, my bride" – I have come to that which I desired [from the outset]. This is the meaning of "It came to pass on the day that Moses finished erecting the Tabernacle" which Yochai states "Wherever it says 'and it came to pass' it refers to something that existed in the past, and was then interrupted, and then returned to its original situation."* [3]

What we see in this, is that YHVH has always desired and intended to dwell with mankind in the garden, yet due to sin this was not possible. Thus, within scripture, we find recorded (for those who seek the wisdom of God) God's plan of reconciliation, which ends with YHVH dwelling with humanity for eternity.

John writes regarding this **In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God. <sup>3</sup> All things were made through Him, and without Him nothing was made that was made. <sup>4</sup> In Him was life, and the life was the light of men. <sup>5</sup> And the light shines in the darkness, and the darkness did not comprehend it.**

**<sup>6</sup> There was a man sent from God, whose name was John. <sup>7</sup> This man came for a witness, to bear witness of the Light, that all through him might believe. <sup>8</sup> He was not that Light, but was sent to bear witness of that Light. <sup>9</sup> That was the true Light which gives light to every man coming into the world.**

**<sup>10</sup> He was in the world, and the world was made through Him, and the world did not know Him. <sup>11</sup> He came to His own, and His own did not receive Him. <sup>12</sup> But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: <sup>13</sup> who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.**

**<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.**

**<sup>15</sup> John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"**

**<sup>16</sup> And of His fullness we have all received, and grace for grace. <sup>17</sup> For the law was given through Moses, but grace and truth came through Jesus Christ. <sup>18</sup> No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him. (John 1:1-18)**

We see here that John draws a parallel with the Voice of the Word of YHVH and Messiah, as he states that Yeshua (Jesus) is the Voice of the Word of YHVH in the flesh, who dwelt with man in the garden and now once again tabernacles with man. That what we see is that YHVH once again is dwelling/tabernacling with His people, as He dwells amongst them through Yeshua.

The prophet Zechariah state regarding the Day of YHVH

***And in that day it shall be  
That living waters shall flow from Jerusalem,  
Half of them toward the eastern sea  
And half of them toward the western sea;  
In both summer and winter it shall occur.  
<sup>9</sup> And the LORD shall be King over all the earth.  
In that day it shall be—  
"The LORD is one,"  
And His name one. (Zech. 14:8-9)***

We see here that a time will come when the LORD (YHVH) will be King over all the earth, which scripture informs us that He will reign from Zion. That at this time the LORD will be one, and His name one. This is because God has fractured His name so that He can reveal Himself to us, and so we can come into His presence without being consumed. Yet, a time is coming when God will dwell with man because sin will have been dealt with and humanity will once again be clothed in the light of YHVH. Just as Paul discusses when referring to our resurrected bodies (1 Corinthians 15:35-41).

## **Out body is a temple**

Paul writes in his letter to the church at Corinth ***Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? <sup>20</sup> For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.*** (1 Corinth. 6:19-20)

We see here that Paul informs the believers at Corinth that their bodies are a living temple of the Holy Spirit and thus we are no longer our own person. We have given our lives to YHVH, as a freewill offering. For when we accept His free gift of salvation, we are in return, freely giving Him our lives and therefore, we are no longer free, but are bondservants to Messiah, just as Paul states he is (Romans 1:1).

Therefore, just as the children of Israel gave freely towards the construction of the Mishkan, so too do all believers in Messiah give freely of their lives as a freewill offering unto YHVH. As they seek to live a life set apart Holy unto YHVH, as we submit to His will through the leading of the Holy Spirit which dwells inside all believers. For our bodies are living stones in the living Temple of God.

The question is are we living a life set apart unto YHVH and thus bringing glory unto His Holy Name? or are we living a life which is in opposition to the word of God? I am not talking about being perfect, but rather seeking to live a life which is submitting to God, just as Paul states ***Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.*** (Philippians 3:12).

Let us commit to drawing closer to YHVH in the days and months ahead, as we strive to make YHVH our habitation.

## **The account of Creation echoed in the Tabernacle**

The Priestly account of the Tabernacle found in Exodus 25-27 is argued by theologians and Rabbis to echo the Priestly account of creation outlined in Genesis 1:1-2:3. As we read the instructions for the tabernacle we note that it unfolds in seven speeches. <sup>[4]</sup> Likewise when we read the creation account in Genesis we see that it unfolds over seven days. <sup>[5]</sup> We further find that in both instances once the work is completed it is deemed as good, <sup>[6]</sup> which God actively acknowledges that what has been created is good. <sup>[7]</sup> We further find that once the work has been completed and God has acknowledged it a blessing is invoked <sup>[8]</sup> and God declares within both account, what has been created to be holy. <sup>[9]</sup>

Regarding the work of the first day of creation, it says, "He who stretches out the heavens like a curtain" (Psalms 104:2). Regarding the making of the Mishkan it says, "and you shall make curtains of goat's hair for a tent over the Tabernacle" (Exodus 26:7).

Regarding the work of the second day of creation, it says, "Let there be a firmament...and let it divide between the waters and the waters" (Genesis 1:6). Regarding the making of the Mishkan, it says, "And the veil shall divide for you between the Holy and Holy of Holies" (Exodus 26:33).

Regarding the work of the third day of creation, it says, "Let the waters under the heavens be gathered together" (Genesis 1:9). Regarding the making of the Mishkan, it says, "And you shall make a copper basin, and the base thereof of copper, for washing" (Exodus 30:18).

Regarding the work of the fourth day of creation, it says, "Let there be luminaries in the heavens" (Genesis 1:14). Regarding the making of the Mishkan, it says, "And you shall make a Menorah of pure gold" (Exodus 25:31).

Regarding the of the fifth day of creation, it says, “Let fowl fly above the earth” (Genesis 1:20). Regarding the making of the Mishkan, it says, “the cherubim shall spread out their wings upward” (Exodus 25:20).

On the sixth day man was created [to inhabit and cultivate the earth]. Regarding the Mishkan, G-d says to Moses, “Bring near Aaron your brother [ to perform the service in the Sanctuary]” (Exodus 28:1).

On the seventh day we have it written, “And the heaven and the earth were completed...And G-d completed His work...and G-d blessed...and G-d sanctified...” (Genesis 2:1-3). Regarding the making of the Mishkan, it says: “thus was completed all the work of the Tabernacle...And Moses blessed them...And it came to pass on the day that Moses completed the Tabernacle...and sanctified it” (Exodus 39:32-43; Numbers 7:1).<sup>[10]</sup>

I encourage you to study this concept further, while at the same time consider the days of creation with regards to the book of Revelation. For we see within the judgments that God is not only judging but restoring creation back to the garden, which we see the events of creation in reverse order in the judgments.

### **The ark of the covenant**

#### **Exodus 25:10-22**

***“And they shall make an ark of acacia wood; two and a half cubits shall be its length, a cubit and a half its width, and a cubit and a half its height. <sup>11</sup> And you shall overlay it with pure gold, inside and out you shall overlay it, and shall make on it a molding of gold all around. <sup>12</sup> You shall cast four rings of gold for it, and put them in its four corners; two rings shall be on one side, and two rings on the other side. <sup>13</sup> And you shall make poles of acacia wood, and overlay them with gold. <sup>14</sup> You shall put the poles into the rings on the sides of the ark, that the ark may be carried by them. <sup>15</sup> The poles shall be in the rings of the ark; they shall not be taken from it. <sup>16</sup> And you shall put into the ark the Testimony which I will give you.***

***<sup>17</sup> “You shall make a mercy seat of pure gold; two and a half cubits shall be its length and a cubit and a half its width. <sup>18</sup> And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. <sup>19</sup> Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. <sup>20</sup> And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. <sup>21</sup> You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. <sup>22</sup> And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.***

Rabbis along with theologians argue the possibility of two arks used by the children of Israel. That there was one which was overlaid with gold both internally and externally, as outlined above, which remained in the Mishkan. The second which was made from wood without any gold overlay held the second lot of commandments, which it was this one that accompanied them into battle.

Rashi in (Deut. 10,1) brings the Yerushalmi (Shekalim 6, 1), “...this was a different ark, and this was the one which used to go forth with them to battle. But the one which Bezalel made, did not go forth to battle, except in the days of Eli, and they were punished for this and it was captured.” – R. Yehuda son of Lakish in the Yerushalmi

*“There were two arks, one which abode in the encampment, and one which went forth with them to war, and in it were the broken tables,’ as is said, ‘And the ark of the covenant of the Lord went.’ But the one with them in the encampment contained the roll of the Law.”* – The Talmud, The Tabernacle – Chapter VII

At the end of the last century, Ron Wyatt is credited to have found the ark of the covenant, which had been in the Holy of Holies. He states in his writings that after finding this, he had an encounter with several angels who informed him that full disclosure of this could not be made until the appointed time. That being the commencement of the mark of the beast. What we must understand is that like anyone Wyatt interpreted his encounter and scriptures through his already defined/held theological background, which Wyatt was a seven-day Adventist. However, this should not discourage us from considering his work.

Wyatt asserts further that he has evidence that Yeshua’s blood is on the ark of the covenant. That the ark of the covenant is directly under the crucifixion site where Messiah was crucified, and that Messiah’s blood was thus sprinkled on the ark in fulfilment of the Yom Kippur sacrifice. We cannot validate Wyatt’s claim however, he was a man of integrity who had proven several key biblical events, like that of the Exodus and Noah’s ark to mention just two. <sup>[11]</sup>

The writer of the book of Hebrews states ***But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. <sup>12</sup> Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. <sup>13</sup> For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? <sup>15</sup> And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.*** (Hebrews 9:11-15)

Have you ever thought why the heavenly sanctuary needed cleansing? The reality is it required cleansing because this is where sin originated, due to the rebellion of HaSatan, Lucifer, who was the covering cherub before YHVH’s throne. As he was the only covering cherub who directed the worship in heaven before the throne of God. However, he became puffed up with pride and sort to overthrow Yah. The act of rebellion resulted in him being removed from this position, as the covering cherub, yet he still is allowed to go before the throne of God until he is thrown out of the upper heavens permanently as outlined in Revelation 12. To understand this more one needs to study the threshold covenant, which I encourage you to do so.

On a side note, when we consider what a cherub looks like we must put aside the imagery portrayed in paintings of little children with small wings. This is an incorrect image, they are mighty angelic beings. Maybe you could study this further.

### **The ark, the table, and the altar.**

The ark, *table*, and altar each have a gold crown around the top (*Zeir Zahav Saviv*). Rabbi Shimon Bar Yochai contrasts these three crowns to the crown of *Torah (Keter Torah)*, the crown of royalty (*Keter Malchut*), and the crown of the priesthood (*Keter Kehunah*). Of which the ark, that contains the ten commandments which will eventually hold the *Torah*, symbolizes the *crown of Torah (Keter Torah)*.

While most of the commands and instructions to make the vessels inside the sanctuary is in the singular - "Ve'Asita," we find the prescription to make the ark is in the plural - "VeAsu." The Midrash, explains that this is because the command to build the ark is a personal invitation by YHVH to all of Israel, that they all should be collectively be involved with the ark and seek to learn the Torah it contains – so that they can all share in the crown of Torah.

Furthermore, rabbis argue that the instructions to cover the ark with gold on the inside and the outside pertains to how we should be. That a learned student should be *Tocho KeBaro* (his inside like his outside) genuine and sincere.

Have you ever contemplated the chronology of the building of the Mishkan? Did it happen before or after the sin of the golden calf?

The chronology of the command to build the Mishkan is debated among scholars. Rashi argues that it was after the sin of the golden calf, while the Ramban argues that this is not so, that the command came prior to the golden calf. Ramban further argues that the reasoning for the golden calf was to replace Moses as the mediator between them and YHVH. It was not that they wanted to worship many gods, as Rashi argues.

According to Rashi, Israel's unfaithfulness through the sin of the golden calf resulted in YHVH withdrawing from them and thus Israel becoming distant from Yah. Therefore, the antidote for the separation and to allow Israel to draw closer to YHVH, was the building of the Mishkan. This served as an atonement for their sin, while also providing a physical symbol for Israel of the Divine Presence of YHVH in their encampment.

Regardless of when the commandment was given, what we see is that YHVH desires to dwell with His people, yet at the same time, the people of God required a physical structure where they can make atonement for their sins. Yet, what we must understand is that the Mishkan and the Temple are conduits that assist us in our relationship with YHVH. That the sacrifices are there to show us what sin is and the consequences for sin, while at the same time providing a means of atonement.

Have you ever wondered why we need a temple in the Millennium reign? And why there are offerings? I encourage you to study this. For those who do not believe in a millennium reign of Messiah, we have a problem because if this is eternity with YHVH then why would we need to offer a sacrifice when sin has been dealt with?

We see in this parsha a synergy working between God and man, that God blesses Israel with the resources, the wealth needed to construct for Him a Mishkan so that He can dwell with them. We further see in this parsha and all of the scriptures how God works through and with His people to bring about His eternal purposes for humanity.

We see that as Israel gives to build a Mishkan out of what God has blessed them with, they receive further blessings, that of the creator of the universe, the One True God tabernacles with them, as He communes and dwells with Israel. Yet, we do not just see this here, we see this in the reNewed Covenant, that God dwells within His people through the Holy Spirit, who leads and guides us.

Have you ever considered how blessed we are today as believers? We have the full council of scripture, the Holy Spirit and the ability to come before YHVH through our High Priest Messiah Yeshua. That is something the children of Israel did not have. Yet, despite this we still see people dishonoring God within the body as they repeat the same mistakes as Israel. That they seek to worship God in the image they have created rather than worshiping God how He has decreed.

Let us strive to worship God in the way He has commanded, that we seek to worship Him in Spirit and in Truth, which part of this is bringing our offerings to Him so that it can be used in the proclamation of the Good News of the Kingdom of God. Like I have said if the children of Israel had not given the Mishkan would not have been built. Yes, God could have done it without them, but He always chooses to work through His people.

Friends, let us continue to strive to serve YHVH in these days, let us seek to use our gifting's, skills and resources which God has bestowed and blessed us with to further the proclamation of the Gospel and in our worship of God. Let us this week seek God and ask Him what He wants us to do for Him, as we draw close to Him and seek His face, His will and purposes for us at this time. while we do this, let us look forward to the day when Messiah reigns from Zion and the word of YHVH goes forth from Jerusalem. A time when we will all gather to celebrate the feasts of YHVH in Zion.

May YHVH bless and keep you!

Shabbat Shalom

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4. (1) [Exodus 25:1–30:10](#); (2) [30:11–16](#); (3) [30:17–21](#); (4) [30:22–33](#); (5) [30:34–37](#); (6) [31:1–11](#); (7) [31:12–17](#).
5. (1) [Genesis 1:1–5](#); (2) [1:6–8](#); (3) [1:9–13](#); (4) [1:14–19](#); (5) [1:20–23](#); (6) [1:24–31](#); (7) [Genesis 2:1–3](#).
6. [Genesis 1:31](#); [Exodus 39:43](#).
7. [Genesis 2:2](#); [Exodus 40:33–34](#).
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Midrash: In Judaism, the **Midrash** is the genre of rabbinic literature which contains early interpretations and commentaries on the Written Torah and Oral Torah (spoken law and sermons), as well as non-legalistic rabbinic literature (*Aggadah*) and occasionally the Jewish religious laws (*halakha*), which usually form a running commentary on specific passages in the Hebrew Scripture (*Tanakh*)

Targum: **Targum Onkelos** (or **Onqelos**), is the official eastern (Babylonian) Targum (Aramaic translation) to the Torah. However, its early origins may have been western, in Israel. Its authorship is attributed to Onkelos, a famous convert to Judaism in Tannaic times (c. 35–120 CE)

Targum Jonathan: **Targum Jonathan**, otherwise referred to as **Targum Yonasan/Yonatan**, is the official eastern (Babylonian) Targum to the Nevi'im/Prophets. Its early origins, however, are western (i.e. from the Land of Israel), and the Talmudic tradition attributes its authorship to Jonathan ben Uzziel of Jerusalem in the time of King Herod

Tannaim: Tannaim were the Rabbinic sages whose views are recorded in the Mishnah, from approximately 10-220 CE. The period of the Tannaim, also referred to as the Mishnaic period, lasted about 210 years.

Talmud: The **Talmud** means "instruction, learning", "teach, study") is a central text of Rabbinic Judaism. The term "Talmud" normally refers to the collection of writings named specifically the **Babylonian Talmud** (*Talmud Bavli*), although there is also an earlier collection known as the Jerusalem Talmud (*Talmud Yerushalmi*) or Palestinian

Jubilees: The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as revealed to Moses (in addition to the Torah or "Instruction") by angels while he was on Mount Sinai for forty days and forty nights. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven "year-weeks", into which all of time has been divided

Vulgate: This is the Latin Bible. Translated from the Hebrew and Aramaic by Jerome between 382 and 405 CE, this text became known as the 'version vulgata', which means 'common translation'.