



“Again, the kingdom of heaven is like a merchant in search of fine pearls,⁴⁶ 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 16

Yithro - Jethro

Exodus 18:1–20:23

Isaiah 6:1–7:6, 9:5–6

Matthew 5:8–20

This week's Parsha opens with Moses receiving help from his father-in-law, which I encourage you to look at the first chapter and the advice given by Jethro to Moses. Within this week's Torah Pearl, we will look at unity and the giving of the law, as we examine what is biblical unity and who gave the law.

Exodus 19 - Unity before YHVH

In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. ² For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain.
(Exodus 19:1-2)

We read in the above passage how the children of Israel camped in the wilderness of Sinai, which the Targum of Johnathan on this passage states

In the third month of the Exodus of the sons of Israel from the land of Mizraim, on that day, the first of the month, came they to the desert; for they had journeyed from Rephidim, and had come to the desert of Sinai and Israel encamped there in the desert, of one heart, nigh to the mountain. And Mosheh on the second day went up to the summit of the mount; and the Lord called to him from the mount, saying, This shalt thou speak to the men of the house of Jakob, and instruct the house of Israel^[1]

We read in the Targum that Israel camped in the desert of one heart, thus inferring that the people were all united as they gathered as one, in the unity of one mind and heart before Mt Sinai. We see this concept of unity discussed in the Mekhilta of Rabbi Ishmael who asserts that due to the use of the singular form of the verb "encamped" (vayichan, וַיִּחַן) in Exodus 19:2 that all the Israelites agreed and were of one mind.^[2]

Thus, the sages teach that at this event, when the children of Israel came to the base of Mt Sinai that they were in one accord, as one person. That the people gathered as one and spoke with one voice, as the hearts of the people beat as one. Thus, they were of one mind, one voice and of one heart, as they gathered in one accord to come before YHVH. Can you imagine such unity?

Within the church, there is a fervent move to bring about a unity, so that the Body of Messiah would be one, which I pray for unity within the body, but I would never be part of the churches together movement. Some may ask why? The reason is, we cannot have unity at any cost. True unity is achieved when believers come and seek the will of YHVH, through humbling themselves before El Shaddai (God the creator and judge) as they seek His will and purpose, by laying aside their own desires, dreams, and agendas, as they humble themselves before God. This is what took place at Mt. Sinai. The opposite is what we see when the people gathered around the Tower of Babel. They were united, of one heart and one voice, yet they did not humble themselves before YHVH, they did not seek the will of El Shaddai, rather they sort the will and desire of their own hearts, which they were united in this endeavor.

Therefore, the question arises, which of the above definitions is applicable to the churches together movement. Well, that is for you to answer, although the truth of this is found in the fruit. So, what would be the fruit, it would focus on them seeking to fulfill the commission of making disciples as they follow Messiah's example and teachings. Or do they rather emphasis social action, as they focus on what unites them rather than discussing what divides them, so they can mend the rift? The reality is, within the churches together movement you are not allowed to discuss anything which causes division, therefore, you cannot discuss key unbiblical doctrine practiced with other believers, because they have replaced truth with a subjective relative definition of truth which goes something like, "well that's what you read that text to mean, but I see it as this." As all scripture has become relative and subjective to interpretation. The definition is not based on the full council of scripture, but rather a relative secular approach to truth.

In a conversation, I had with the board of a local churches together group, which I was brought before during my time as a minister because I was not towing the line, as I was challenging other churches doctrinal beliefs. I must add, I was not part of churches together. That because of what I taught, I was coming against the principles and ethos of the churches together, and challenging other churches doctrinal beliefs. I was asked a question during the meeting which went something like, would I try to share the gospel with a Catholic, or someone from another church, which I replied yes! I would always seek to share the gospel with all people to ensure that their faith was in Messiah and not the church. I explained that someone is not a follower of Messiah just because they go to church. To be a follower of Messiah we have to surrender our lives to God, confess our sins, repent, change our lives and then live a life dedicated to being discipled, as we bring our life into submission to the word of God.

Therefore, I would always seek to challenge everyone to do this. I was asked if I believed scripture could have multiple meanings and therefore allows a person to interpret the text one way and another a different way. My response to this was something like, yes, scripture can have multiple meanings, but each meaning does not detract or take away from the other. As the deeper meaning adds to the understanding we have, furthermore it cannot contradict other scriptures. However, personally, I'm not concerned what the text means to anyone other than what God says it means. My own opinions are irrelevant, for they have to be submitted to the will of God, as I accept His will and purpose and therefore, His eternal meaning of scripture.

We then discussed the fact that a local CT soup kitchen, along with youth project focused upon social action and not on the proclamation of the gospel. I asked why they are not proclaiming the gospel to people while also dealing with the social needs. I asked how many people have come to faith through the projects, which I was informed none!

After further discussion, I was informed that my stance was not conducive to unity and that my dogmatic fundamentalist views were not favorable to the unity which churches together sort. After which I was informed that I was going against what Jesus prayed as recorded in John 17, Messiah's prayer of unity, which is the key text for churches together and their mantra for church unity. The reality, however, is that this text is not about unity at any cost but rather the unity which Messiah brings regarding the two Houses of Israel. That the purpose of Messiah coming was to facilitate the reNewed Covenant, between the House of Judah and the House of Israel, Jerm. 31:31-34 & Hebrews 8. Both these scriptures (which the author of the book of Hebrews is quoting Jeremiah 31:31-34) make it clear that part of this covenant is that the Holy Spirit is given to assist followers to keep the Torah. That the unity Messiah is praying for, is achieved by God's hand, which it requires a follower to have a humble heart, one that submits to the will of God.

This is the unity which Messiah was referring to, that Israel will be one, for this was the purpose of Messiah's death, to make atonement and allow the House of Israel to come back into covenant, yet because of God's faithfulness to fulfilling His word towards Israel it made a way for all people to come into a relationship with God through Messiah. That they can be grafted into the olive tree.

Friends, when we seek to understand scripture let us not be blinded by ignorant because of church doctrine and teachings. Let us seek to audit our theology against the full council of scripture, as we seek the wisdom of YHVH rather than that of men. If you have never studied the passage in John from a prophetic aspect, then I urge you to do so. It will reveal the true meaning of the text.

Friends, the kind of unity which focuses purely on social action and not challenging one's brother or sister when they are in error, is not taught within scripture, nor that shown within this Parsha.

One of the key principles within scripture is that of saving a life. To do so we are even permitted to break the Shabbat, therefore, which is the highest commandment, to do a social action which adds days, months or years to a person's physical life or to share the gospel, the good news of the kingdom of God, which brings a person to salvation? It is the latter which is the greatest commandment. Yet the best thing to do would be to proclaim the gospel, through the proclamation of the word, by sharing our testimony of how we came to faith, then in our actions as we feed and care for them.

Personally, I have been privileged to be part of many projects, which have seen much fruit by applying this principle of sharing the gospel through people sharing their testimony and then in our actions as we feed those in need, give them clothes and show them the love of God.

As a child, I would go to work with my father who was a chaplain for seafarers and witness him share the love of God, with those in need, after which he would tend to their physical needs. I have witnessed women who sell themselves, sit and listen as my father would share the gospel and show love to the outcast of society, the marginalised, the ones who Messiah died for and loves. My father always states that he has a simple faith, that all we need to do is what scripture states, as we show the love of God to others.

Friends, a question we need to ask ourselves is, are we within the Hebraic community active in proclaiming the Good News of the Gospel of the kingdom and looking after those in need? Yes, I know first we look after the community of faith, but we also have a duty to the community we live in. Therefore, what are we doing to save the lost? Have you ever thought about opening a soup kitchen for the needy, or gathering once a week and taking hot soup to those who live on the streets? There are many ways we can do this; however practice steps need to be taken prior to doing this, which take a few months planning/preparing, but they are very worth it. If you would like

to discuss setting up an outreach project or would like help in doing this, then please email us with your contact details and we will discuss this with you.

Please understand, I am not against unity within the body of Messiah, on the contrary, I pray and seek it, but it cannot be at any cost. It cannot prevent healthy discussion and the challenging of unbiblical practices, as a unity which prevents this is not biblical unity. Furthermore, a unity which focuses upon social action and rejects the proclamation of the gospel is going against the full council of scripture and neglects the mandate given to believers by Messiah, just as a gospel which focuses upon discipleship and not on helping the needy is too. We must get the balance right as we do all things in love and show grace to others.

The meeting between YHVH and Moses

***And Moses went up to God, and the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the children of Israel: ⁴'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. ⁵Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. ⁶And you shall be to Me a kingdom of priests and a holy nation.'* These are the words which you shall speak to the children of Israel."**

⁷So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. ⁸Then all the people answered together and said, "All that the LORD has spoken we will do. Exodus 19:3-8

The Midrash (Deuteronomy Rabbah 10:2) teaches that God created the world so that the upper realms should be for the upper beings, and the lower realms for the lower, as Psalm 115:16 says, ***The heavens are the heavens of the LORD, but the earth has He given to the children of men.*** However, through Moses encounter with YHVH on Mt Sinai, Moses changed the earthly into heavenly and the heavenly into earthly, for as Exodus 19:3 reports, "***Moses went up to God,***" and then Exodus 19:20 reports, "***The LORD came down upon Mount Sinai.***" ^[3]

Yet, why did YHVH come down and meet with Israel through the mediator Moses? The Rabbis teach that God came down to betroth himself to Israel at Mt Sinai. That what took place at Mt. Sinai was Israel betrothal to Yah.

The Midrash (Bava Batra 10:4) likened God to a bridegroom and Israel to a bride, as they teach that Exodus 19:10 reports that God betrothed Israel at Sinai. The Midrash noted that the Rabbis taught that documents of betrothal and marriage are written only with the consent of both parties, and the bridegroom pays the scribe's fee ^[4] The Midrash teaches that God betrothed Israel at Sinai, reading Exodus 19:10 to say, "And the Lord said to Moses: 'Go to the people and betroth them today and tomorrow.'" The Midrash further teaches that in Deuteronomy 10:1, God commissioned Moses to write the document, when God directed Moses, "Carve two tables of stone." And Deuteronomy 31:9 reports that Moses wrote the document, saying, "And Moses wrote this law." That God compensated Moses for writing the document by giving him a lustrous countenance, as Exodus 34:29 reports, "***Moses did not know that the skin of his face sent forth beams.***" ^[5]

However, an argument has been made in recent years by Messianic teacher Ricco Cortes that this was only part of the betrothal ceremony that of writing the contract and what is expected. As the exodus out of Egypt also formed part of the betrothal, especially when YHVH protected Israel from the Angel of Death, through the application of the blood of the lamb. For the homes with the blood of the lamb on it, YHVH passed over the threshold and into the home, thus entering into a covenant with those in the home, which a consequence of this covenant was the protection of those in the home by YHVH against anything that would seek to harm them. ^[6]

If you have never examined the threshold covenant, I encourage you to do so, as this will give you revelation into many scriptures. As this will assist you in understanding Revelation 12 and why Messiah comes against the anti-christ when Jerusalem is divided.

We see how in Revelation it states that Messiah stands at the door and knocks, which if anyone hears His voice and opens the door, then Yeshua will come in and eat with them. (Revelation 3:20)

This is often used as a text when evangelising to the lost, yet this is a letter written to believers. It is a reference to the Bridegroom coming to the women he loves and seeking to enter into discussions for marriage. Thus, we see this in the exodus, that the doors with the blood on showed the bridegroom that they wanted to discuss terms of marriage and therefore, YHVH entered and had a Passover meal with them. In doing this YHVH passed over the threshold and thus provided protection for those within the home. Then as they came to Mt Sinai the conditions of the wedding were set out, which a united Israel stating we will do all that the LORD says and commands, as they agreed to terms of the wedding contract. Therefore, all that was required now was them to be formally written down, but we must note, that Israel was now betrothed to YHVH.

Within a Hebraic wedding, the first act of betrothal is what today we would refer to as being engaged. This is what we read regarding Joseph and Mary, that they were betrothed but had not yet consummated the marriage. As Joseph would have been preparing a place for his wife, once done he would come and get her and then know her. If the groom found his wife to be unfaithful, then a bill of divorce would be given. We read that Joseph wanted to divorce Mary quietly, due to her being pregnant, yet he had not known her (Matt. 1:19).

The betrothal hypothesis by the rabbis is further upheld in Moses's actions when the people worship the golden calf. For the treatment applied is also found in Revelation and for the treatment of an adulterous wife.

Have you ever thought how only three thousand people died that day when all of Israel participated in the sin of the Golden Calf? Especially as YHVH does not show partiality, as He judges in righteousness and truth, through judging according to the condition of a person's heart.

The reason only three thousand died, is because Moses applied the test for an adulterous wife, which reveals the condition of a woman's heart. Furthermore, the reason why there is no test for an adulterous husband is that YHVH is the husband of Israel. It is not that God allows men to commit adultery because He does not!

I encourage you to read the test for the adulterous bride (Numb. 5:11-29) and then the account of the Golden Calf (Exodus 32) and see how they apply. Once you have done this look at the account in Revelation (Rev. 8:10-11) through the understanding of the test of an adulterous bride, as you see that during the time of Jacob's Trouble, God is judging humanity, while at the same time testing to

see if the Bride has been faithful. If the bride is faithful, she can drink poison and it will not harm her, just as Messiah stated **...if they drink any deadly thing, it shall not hurt them** (Mark 16:18)

Many scholars argue that the Bridegroom for Israel is YHVH and the Bridegroom for the church is Messiah, yet is this correct? Who is the Bridegroom?

The reality is YHVH is the Bridegroom and so is Messiah, but what does that mean? To answer this let us look at who gave the law. In the Targum of Johnathan on Exodus 20 we read.

And the Lord spake all these words, saying: [JERUSALEM. And the Word of the Lord spake all the excellency of these words saying:]

The first word, as it came forth from the mouth of the Holy One, whose Name be blessed, was like storms, and lightnings, and flames of fire, with a burning light on His right hand and on His left. It winged its way through the air of the heavens, and was made manifest unto the camp of Israel, and returned, and was engraven on the tables of the covenant that were given by the hand of Mosheh, and were turned in them from side to side: and then called He, and said: (Targum of Jonathan, Parsha Yitro, Exodus 20)

In previous studies, I have discussed how the law was given by Messiah as Isaiah 33:22 states

For the Lord is our Judge, The Lord is our Lawgiver, The Lord is our King; He will save us; which James also states in **There is one Lawgiver, who is able to save and to destroy. Who^{le} are you to judge another?** (James 4:12).

We see in the Targum quoted above that it was the Word of the LORD who gave the commands. I have stated previously that for Messiah to be the king of Israel he had to write a copy of the Torah, which He never did during His ministry, why? because He wrote the original with His figure. For Messiah is the voice of the word of the LORD, the one who gave the commandments, the one who John wrote, in the beginning, was the word and the word was with God and the word was God.

This is why Messiah, the Voice of the Word of the LORD, had to die to redeem the House of Israel, who was betrothed to Him, yet due to adultery He divorced and sent her away out of the land. Yet, scriptures state that a day will come when God will bring them back, but how, for the Torah forbids the remarrying of a wife you have divorced (Deuteronomy 24). Therefore, how can the Bridegroom remarry the House of Israel? The Apostle Paul understood this when he stated that once the husband has died the law has no hold over the wife (! Corinth. 7:39)

This is why when Yeshua (the Bridegroom) died he could bring the house of Israel back into the covenant, because the husband had died.

This is why when Messiah rose from the dead he revealed himself to Israel showing them that He is the bridegroom and that He has made it possible for all people to come into covenant with him through his death and resurrection. Thus, because God was faithful to the house of Israel, (those far off, who were Gentiles (not in the covenant)) in bringing them back into covenant and enabling them to become sons of the living God. He made it possible for all humanity to come into a covenant relationship with Him, through the grafting in of the House of Israel. Yet, we must understand that once grafted we become part of the Commonwealth of Israel through Messiah, that of the one new man.

This is why the reNewed Covenant is a better covenant, one because it was ratified by Messiah, but secondly, because it allowed all humanity to come into a covenant relationship with YHVH.

Thus, the giving of the Holy Spirit was a sign that this was the new covenant spoken of in Jeremiah 31:31-34, furthermore this is why it states in scripture

The passage in John 4:23 which states ***Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks.*** Is a direct reference to the reNewed Covenant, as the Holy Spirit is given to lead believers into all truth. This is why John writes ***Whoever says, "I know him," but does not do what he commands is a liar, and the truth is not in that person.*** 1 John 2:4 John is stating that if we say we know Yeshua but do not follow His example and what He taught and commands then the Holy Spirit cannot be in a person, because the Holy Spirit is given to lead us into all truth. John further states regarding this that ***If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth.*** 1 John 1:6

Scripture informs us as stated ***But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.*** John 16:13

Therefore, if we know Messiah we will walk in truth, which means the Holy Spirit is active in our lives, but what is truth? Scripture informs us that the Torah, commandments, the law is true.

Your righteousness is everlasting and your law is true. Psalm 119:142

Yet you are near, Lord, and all your commands are true. Psalm 119:151

All your words are true; all your righteous laws are eternal. Psalm 119:160

What we must understand is that the Holy Spirit is given to lead us into the truth and wisdom of YHVH, to enable us to keep His commandments, His Torah, for they are part of the wedding contract made between the voice of the word of YHVH, Messiah and His bride, Israel. We must, however, understand that keeping the commandment does not bring salvation, but rather enables us to live a righteousness life before YHVH. Salvation is through Messiah, which we received, through faith by grace.

In light of this, I would ask Has the Church misunderstood the Baptism of the Holy Spirit? If the Holy Spirit has been given to lead us into all truth, then surely, we would see a desire for people to keep Torah within Pentecostal churches.

Exodus 19:9-20

⁹ And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever."

¹⁶ Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. ¹⁷ And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. ¹⁸ Now Mount Sinai was completely in smoke, because the Lord descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain^[d] quaked greatly. ¹⁹ And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. ²⁰ Then the Lord came

down upon Mount Sinai, on the top of the mountain. And the Lord called Moses to the top of the mountain, and Moses went up.

I encourage you to examine this passage in light of the time of Jacob's Trouble, as the phrase thick clouds is a term used during this period. Furthermore, why did God instruct Moses to construct a fence around Mt Sinai? Yes, it was so the people could not go onto the mountain, but what is the deeper meaning? A clue is found in what YHWH is giving to Israel, that being the Torah, which in Judaism is a fence, which if we cross over and break Torah we have trespassed and thus die. I encourage you to examine this concept.

Exodus 20:1- 17 -The Ten Commandments

And God spoke all these words, saying:

² "I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage.

³ "You shall have no other gods before Me.

⁴ "You shall not make for yourself a carved image—any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; ⁵ you shall not bow down to them nor serve them. For I, the LORD your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me, ⁶ but showing mercy to thousands, to those who love Me and keep My commandments.

⁷ "You shall not take the name of the LORD your God in vain, for the Lord will not hold him guiltless who takes His name in vain.

⁸ "Remember the Sabbath day, to keep it holy. ⁹ Six days you shall labor and do all your work, ¹⁰ but the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. ¹¹ For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it.

¹² "Honor your father and your mother, that your days may be long upon the land which the LORD your God is giving you.

¹³ "You shall not murder.

¹⁴ "You shall not commit adultery.

¹⁵ "You shall not steal.

¹⁶ "You shall not bear false witness against your neighbor.

¹⁷ "You shall not covet your neighbor's house; you shall not covet your neighbor's wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor's."

Should we keep the above commandments? If so, what about the Sabbath? Who changed the Sabbath from a Saturday to a Sunday? I know many who read this will already know, but for those who may not, I encourage you to examine this and seek YHVH.

The People Afraid of God's Presence

Exodus 20:18-20

¹⁸ Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. ¹⁹ Then they said to Moses, "You speak with us, and we will hear; but let not God speak with us, lest we die."

²⁰ And Moses said to the people, "Do not fear; for God has come to test you, and that His fear may be before you, so that you may not sin." ²¹ So the people stood afar off, but Moses drew near the thick darkness where God was.

Friends, can you imagine seeing this event, who you not be struck by a righteous fear of YHVH. Within the church today we hear of the glory of God coming down and people laughing and falling around, in what they describe as drunk in the spirit. The reality is that when the glory of God falls, people are afraid, as they will be convicted of sin, they will witness the awesomeness of YHVH and fall down on their faces as like one dead before Him.

The reality is that we will witness this again, God will reveal Himself just as He did to Israel during the first Exodus, to the final generation during the time of Jacob's Trouble. That during the events of the Tribulation humanity will see the awesomeness of YHVH, yet some will be puffed up, while others will fall on their faces and repent. I don't understand how people who have witnessed the awesome power of YHVH can turn away, however, the reality is they will. All we can do is ensure that we are right before YHVH. That we remain humble and walk righteously before Yah as we seek to serve Him.

Friends, as we seek to work out our salvation with fear and trepidation, let us not neglect to be active in proclaiming the Good News of The Gospel of the Kingdom in all we do.

I pray that you have a blessed Shabbat and that this Torah Pearl will bless, encourage and challenge you.

Shabbat Shalom

Nathan

Notes

1. [Targum of Jonathan](#), Parsha Yitro, Exodus chapter 19
2. Mekhilta of Rabbi Ishmael, Bahodesh, chapter 1, 47:3:1. Reprinted in, e.g., *Mekhilta According to Rabbi Ishmael*. Translated by Jacob Neusner, volume 2, page 45. Atlanta: Scholars Press, 1988. ISBN [1-55540-237-2](#). And *Mekhilta de-Rabbi Ishmael*. Translated by Jacob Z. Lauterbach, volume 2, page 295.
3. Deuteronomy Rabbah 10:2. Reprinted in, e.g., *Midrash Rabbah: Deuteronomy*. Translated by Harry Freedman and Maurice Simon, volume 7, page 165.
4. See Mishnah Bava Batra 10:4. Reprinted in, e.g., *The Mishnah: A New Translation*. Translated by Jacob Neusner, page 580. Babylonian Talmud Bava Batra 167b. See also Babylonian Talmud Ketubot 102b. Reprinted in, e.g., *Koren Talmud Bavli: Ketubot: Part Two. Commentary by Adin Even-Israel (Steinsaltz)*, volume 17, page 229. Jerusalem: Koren Publishers, 2015. ISBN [978-965-301-578-4](#). Babylonian Talmud Kiddushin 9b. Reprinted in, e.g., *Koren Talmud Bavli: Kiddushin. Commentary by Adin Even-Israel (Steinsaltz)*, volume 22, page 45. Jerusalem: Koren Publishers, 2015. ISBN [978-965-301-583-8](#).
5. Deuteronomy Rabbah 3:12. Reprinted in, e.g., *Midrash Rabbah: Deuteronomy*. Translated by Harry Freedman and Maurice Simon, volume 7, page 81.
6. See Ricco Cortes the Threshold Covenant [Youtube link](#) which draws on the work of H. Clay Turnbull (2000) [The Threshold Covenant](#)

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'.

