



“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

**21st March 2026/5786**

**[Tzav \(Leviticus\) 6:1-:836](#)**

Shabbat Shalom Talmadim,

Key Events:

YHVH instructs Moses to command Aaron and his sons regarding their duties and rights as kohanim (“priests”) regarding the ‘korbanot’ (animal and meal offerings)

Continues the discussion of the burnt offering, grain offering, guilt offering, sin offering and peace offering, consecration offering.

There is a time for everything — seasons, months, weeks, days, and so on. Whatever can be measured by duration, through the movement of our planet in our solar system and beyond, is significant in the cosmic clock of the divine. We will see as we progress through the detail of the sacrificial offerings, that each is fulfilled in its own time. The preparation of the animal and the burning of it, the duration of dressing the priests and the consecration of them take time. The invention of time counters and other devices throughout the history of man, enable us to measure it more acutely. In ancient days, events or a period, were simply designated as a time. For example a season of three months is ‘a time’. A day also could be a literal 24 hour period or a time. When we understand that our divine creator works out of time and has no need for it, we might be able to grasp the concept of eternity. There is no set time for instance of preparation. It is done when all the necessary things are achieved or fulfilled. However, that does not negate the fact that YHVH does not know how long things take. We see this in the time of consecration for the priests. The return, day or hour of our Messiah is not known because His return is based on all things being prepared and the

conditions being right. That's how YHVH measures time. Let me share something with you. Whilst in Israel in 2008, I was sitting in the garden of Gethsemane and the Lord showed in the movement of a rather speedy tortoise that passed my feet that the Jewish people will return and receive their Messiah when the conditions are right. The conditions will be the sign. It has nothing to do with revival or evangelism of the church. The lost sheep of Israel will return because they hear the truth from the shepherd's voice and everything will be in place. We need to think of this:

**Romans 11:22 Take notice, therefore, of the kindness and severity of God: severity to those who fell, but kindness to you, if you continue in His kindness. Otherwise you also will be cut off. 23And if they do not persist in unbelief, they will be grafted in, for God is able to graft them in again. 24For if you were cut from a wild olive tree, and contrary to nature were grafted into one that is cultivated, how much more readily will these, the natural branches, be grafted into their own olive tree!**

#### **All Israel Shall Be Saved**

**25 I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in. 26And so all Israel will be saved, as it is written:**

**“The Deliverer will come from Zion,  
He will remove godlessness from Jacob.**

**27And this is My covenant with them  
when I take away their sins.”**

**28Regarding the gospel, they are enemies on your account; but regarding election, they are loved on account of the patriarchs. 29For God's gifts and His call are irrevocable.**

*You can read the whole passage in ch11 for context.*

In this parsha, we are being introduced to an elaborate and precise process of purification leading to consecration, which will take the priest seven days to complete. Once finished and acceptable, YHVH will appear. Timing and adherence to the protocol must be precise because the sacrifice must be made according to how YHVH wants it and not how we want to give it. In this way, the true mystery is revealed. In a dream, the Lord showed me that the Jewish people are crying out for the truth, for their blessed hope and freedom to come. Religion and the traditions of men will not give them that, and that is a reason why they cannot in truth be drawn to the Christian tradition, for example. Their whole compass points to the way of the Messiah, not the way of man.

For all true believers, their hearts have been set on fire by their first love, and He desires that it remains a flame burning strongly for Him. As we desire to keep this burning, many challenges and trials will come. That is our sacrifice which we give to be burned up in the consuming fire. Keep the fire burning is our admonishment.

The Parsha begins;

Lev 6:1 Adonai said to Moshe, 2“Give this order/*command* (*note that this parsha begins with a command given to Aaron. Usually the Lord is said to speak to Moses*) to Aharon and his sons: ‘This is the law for the burnt offering: it is what goes up on its firewood upon the altar all night long, until morning; in this way the fire of the altar will be kept burning. 3 When the fire has consumed the burnt offering on the altar, the Cohen, having put on his linen garment and covered himself with his linen shorts, is to remove the ashes and put them beside the altar. 4 Then he is to remove those garments and put on others, before carrying the ashes outside the camp to a clean place. 5 **In this way, the fire on the altar will be kept burning and not be allowed to go out. Each morning, the Cohen is to kindle wood on it, arrange the burnt offering and make the fat of the peace offerings go up in smoke. 6 Fire is to be kept burning on the altar continually; it is not to go out.**

In our previous portion Va-Yikra, we learned of the various types of offerings, their purposes and circumstances along with their distribution once the offerings had been made. What I find particularly interesting are the offerings in the final chapter. These are the guilt and trespass/reparation offering. Though the first is quite straightforward, it is what it says it is, an offering made when one feels guilt after wittingly committing an offence.

The trespass offering is committed by unwittingly committing an offence against the sacred things of the Lord. The trespass offering must be commensurate with the value of the sacred object. However, ch22:14 a condition does allow remuneration by money. The caveat for this offering is that a fifth must be added to the original value.

The Lord’s Prayer in Mathew 6 admonishes us to ask for *forgiveness* if we make this type of mistake. Often, we may find ourselves in a predicament when we say or do something that offends someone. I know I have unwittingly done so. In such cases, I find the soonest opportunity, to make amends with an apology or ask if I can do something to make things right. I don’t like to think that I am the cause of someone else’s upset, so I have a tendency to overthink things in my mind. As a result, I start to feel very bad indeed and most disappointed in myself. It is such a relief when situations are addressed, and peace ensues.

**The word for ‘trespass’ in the Greek is Strong’s 3900 *paráptōma* which means: properly, **fall away after being close-beside**, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "**non-deliberate.**"**

Remember, offence and forgiveness happen on both sides. It is often better to apologise, even if you have not been the perpetrator.

Matthew 5:24 admonishes us to make amends quickly. We must try to settle matters and not harbour anger, because it bears fruit to bitterness, and bitterness in turn bears fruit to anger.

V24 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift.

#### Galatians 6:1

Brothers, if someone is caught in a trespass, you who are spiritual should restore him with a spirit of gentleness. But watch yourself, or you also may be tempted.

#### Luke 17:3,4

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him...

Having done all that we can, we must leave our request for forgiveness in the hands and hearts of others. That is all we can do. If someone chooses not to forgive us, then the Lord will deal with that. He truly does look at the inside of our hearts and is eager to forgive us once we recognise our sin and ignorance. Forgiving others is a way that the Lord is dealing with us. If we do what we should, then the Lord will sort the problem out, and that's the truth.

The recognition of one's sin committed unwittingly, especially the breaking of a commandment, whether one knew about it or not, brings guilt, and restitution/reparation, must be made by offering a lamb without blemish, as we see in this passage.

Leviticus 5:17 "If someone sins by doing something against any of the mitzvot of Adonai concerning things which should not be done, he is guilty, even if he is unaware of it; and he bears the consequences of his wrongdoing. 18 He must bring a ram without defect from the flock, or its equivalent according to your appraisal, to the Cohen for a guilt offering; the Cohen will make atonement concerning the error which he committed, even though he was unaware of it; and he will be forgiven. 19 It is a guilt offering — he is certainly guilty before Adonai."

Chapter 6 Tzav, speaks to us about the priestly observances regarding the sacrifices.

v5 in this way, the fire on the altar will be kept burning and not be allowed to go out. Each morning, the Cohen is to kindle wood on it, arrange the burnt offering and make the fat of the peace offerings go up in smoke. 6 Fire is to be kept burning on the altar continually; it is not to go out.

Before I open this up you can imagine that this fire must be continuously alight and therefore must have been transported in such a way to keep it burning. However, during the first temple the brazen altar was of considerable size. The Temple Institute gives this description of the altar:

*The altar was built as a perfect square and was quite large: it reached a height of 10 amot (app. 5 meters) and its width was 32 amot (app. 16 meters). It was constructed of two main parts: the altar itself, and the ascent ramp. Both were constructed of stones and earth. On top of the altar at its four corners, there were hollow boxes which made small protrusions or "horns." These horns measured one amah square and 5 handbreadths high,*

*each (or, app. 18" x 18" x 15"). The Bible states that the altar may not be approached by way of steps, since this would be considered unseemly and immodest behaviour for this holy place: "Do not climb up to My altar with steps, so that your nakedness not be revealed on it"(Ex. 20:23).*

*Three separate piles of wood burned atop the altar. The largest of these arrangements was designated to receive all the sacrifices; the second provided the coals for the incense altar within the sanctuary, and the third was the "perpetual fire" which constantly burned on the altar, as the verse states (Lev. 6:5) "And a fire shall burn there on the altar constantly; it shall not be extinguished." A large pile of ashes formed in the centre of the altar from the remnants of these fires. G-d commanded that the coals be removed from here, and brought to another location outside of the Holy Temple which was known as the "place of ashes."*

In this study I want to draw our attention to the pearl within it. What does the eternal flame signify to you?

Some might say that it symbolises the ever-present presence of YHVH burning amongst His people, but what about that flame that is supposed to burn with passion for our Lord in us —if we are to be a temple to Him, and the heart is our altar?

Upon it are things we sacrifice, and our love for Him provides the consuming flame; our praise and worship provide the sweet-smelling savour that ascends from the offering of incense. When the flame between two people is equal, only then will the relationship be

consuming, but if one's affection for the other is less, then problems will occur, and then there will be times, lots of times, when the fire cools, and the flame is not so high.

Sometimes the flame may be extinguished altogether.

Relationships often falter because one person may consider themselves unworthy of such love, or they might be more concerned about themselves and their own hang-ups than to spend time building and nourishing the relationship. I had the opportunity several years ago to work in the care sector. I helped look after the elderly and got to know many of my residents intimately. They became friends and would often ask for me personally among the staff, to help them sort out problems and even pray with them. That was an honour. I learned a lot along the way; getting to know them and their life stories was a privilege. But it was obvious to see among some that the burdens and experiences of life made it difficult for them to engage with others, even their own families. Age manifests differently in all of us. Some are pleased with what life has given them, but others find no joy in it at all to the degree that a person can be rude or disregard others, not caring at all how they are thought of. They would often say to me that living to an old age brings certain privileges, like saying how you feel and not being afraid of what others think.

Age is its own qualifier to life; it has nothing to prove, but the wisdom that comes with it should astound us and demand our respect. I was also honoured to see those couples who had spent more than most lifetimes together still enjoying one another's company. It was during these times that you knew that you were truly witnessing the joining and the offering of two souls. Being a pastor, too, brings great privilege and responsibility. To see a life turned around for Jesus is to witness a miracle.

YHVH's love for us is consuming, and He wants our love for Him to be the same. When we offer up our love and life to Him in sacrifice, we need to ask ourselves What is under the sacrifice? Is it a flame or a fire, a spark or an ember? Let's be frank: all of us are weighed down by life's challenges. That's the wind that tries to blow out the flame. Some of those challenges stay around longer than others. I believe maintaining the burning love between two people in marriage, especially, is a challenge, but we have to recognise that marriage is a divine paradigm. We have to recognise God's part in every minute of it. The days don't always smell of roses. It is during the less fragrant times that we often forget about our relationship with God, but that does not mean that we don't have one, and that He has forgotten about us. It's just that our attention is focused on the physical realm we occupy.

God sees our problems and understands them. That's when the divine became flesh, so that He could experience what it was like to be human.

He is acquainted with all our sorrows and pain, and thus tells us that we can cast our burdens over to Him. That, however, can be problematic. When our problems, hang-ups, and defects become our focus, the fire under the sacrifice dwindles.

My friends, what is greater, the sacrifice, the altar or the fire under it all?

When the fire for God burns high in us, our own problems and our focus on them dissipate. He enables us to look to the higher spiritual eternal things despite the temptations from the world.

**1 Corinthians 10:13 Complete Jewish Bible (CJB)**

**13 No temptation has seized you beyond what people normally experience, and God can be trusted not to allow you to be tempted beyond what you can bear. On the contrary, along with the temptation he will also provide the way out, so that you will be able to endure.**

Friends, when the Lord looks to us to present the sacrifice, He looks at what we offer, how we give it and how hot the fire under it burns. We give often too religiously or by habit. Some might argue that it is better to give than not at all. But why does YHVH demand that the offering should be the best of what we have? Friends, the answer is simple; He gives the very best of Himself to us. He gave His only begotten Son, Jesus, as a sacrificial lamb without blemish so that we can live for Him, with Him and benefit from all that He can give.

**1Cor 10:20-23 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils,**

and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's Table, and of the table of devils.

So now you might be saying, 'I need to change my focus and the way I do things'. After all, my life is not my own; Jesus purchased it, and I accepted the terms and conditions. If this is indeed the question, then look at what we hold in our hands and hearts and allow YHVH to use them. Do you know YHVH can take those tools in your hand and give them another purpose? I have a hand axe which I use when I go camping. I use it for chopping wood for the fire. The other side of the blade is flat and can be used as a hammer but primarily it is an axe used for chopping wood.

I am reminded of a joke I heard many years ago about a man who went into a pet shop. In a tank in the aquatic section, there was a lovely pink octopus. The man decided he wanted to buy it. And so they proceeded to remove the octopus from the water. It proved a lot more difficult than they thought. The octopus slipped from their clutches and landed on the floor. Well, that was it. As hard as they tried to pick it up, the octopus remained stuck to the floor. Every time they lifted one of its tentacles to grab another one, the one they had a hold of, slipped out of their hands, and went back down with even greater purchase. Suddenly the shop owner remembered he had a small spade in the back. He went to get it and with it tried to gently scoop the octopus off the floor. This proved unsuccessful because it kept sliding off the spade. Finally, he'd had enough. Then he had a brainwave. He decided to tell the man to hit the octopus over the head with it. Just as the shovel was about to come upon the creature, the octopus raised all its tentacles to protect its head. At that moment the shop owner picked it up and put it into a nice clear water filled plastic bag. Purchase made!

Now what happened was that through this almost impossible and lengthy procedure, the spade was made into a hammer. It took a little while for the storekeeper to work out the problem but the job was done. So don't look at what is in your hands or what your life may be now, but look to YHVH who can change it into what it was designed to do. He is the author and the finisher of our faith. He has great designs on us, and He knows things about us that we do not yet know.

**Romans 12:1 Complete Jewish Bible (CJB)**

**I exhort you, therefore, brothers, in view of God's mercies, to offer yourselves as a sacrifice, living and set apart for God. This will please him; it is the logical "Temple worship" for you.**

Friends, we have this to look forward to: one day, the fighting will end, the struggle will end and peace will take its place. The Lord is going to change the tools you now hold in your hand and change their function. The Lord will turn our swords into ploughshares. He will defend your portion (with His sword) so you can make it grow and prosper (with your plough - the tools He has given you. That's a word! Amen.

In review, I want us to look briefly at the passages in Ch7&8...the priestly garments and the appearance of the YHVH on the eighth day.

In chapter 7, we are introduced to the wave or elevation offering in Hebrew 'tenufah'. This literally means that the ownership of the offering is transferred from the offeror to the deity. So what is happening? When we look at the atoning sacrifice of our Messiah on the stake, we are witnessing the culmination of all the sacrifices in one — the fulfilment.

In this case, we are witnessing our High Priest becoming the sacrifice. The wave/elevation offering is given by the people to the priest. The fat from the breasts is burned, and the breast is given to Aaron and his sons. Then comes the 'gift offering', the right thigh. The blood and fat are burned, and the meat of the thigh is given to the sons of Aaron.

Combined, the two offerings make the well-being/peace offering. This offering is said to be a prerequisite of the priesthood once they have been consecrated for all time. The summary of, and application of the offerings end the chapter.

Can you see what is happening in this well-being or peace offering? YHVH gave to us the offering 'Yeshua'. YHVH has given His son the physical manifestation of Himself on earth to be offered back up to Himself, the fulfilling of all the sacrifices in one place at once. The mystery of this, though revealed to Israel, is not yet understood. One day, they will look to the one they have pierced. But it will not come until a great trial is experienced in Judah and Jerusalem. **Zechariah 12:10** "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. See also John 19:37

Why does YHVH instruct the priests to burn the fat and filtering organs? Some time ago I shared a word from the Lord concerning disunity and dysfunction within the body of Messiah, using the analogy of the kidneys and guess what? They are mentioned in these passages.

**LEV 7 'Likewise this is the law of the trespass offering (it is most holy): 2 In the place where they kill the burnt offering they shall kill the trespass offering. And its blood he shall sprinkle all around on the altar. 3 And he shall offer from it all its fat. The fat tail and the fat that covers the entrails, 4 the two kidneys and the fat that is on them by the flanks, and the fatty lobe attached to the liver above the kidneys, he shall remove; 5 and the priest shall burn them on the altar as an offering made by fire to the Lord. It is a trespass offering. 6 Every male among the priests may eat it. It shall be eaten in a holy place. It is most holy. 7 The trespass offering is like the sin offering; there is one law for them both:**

Remember, the trespass offering is made when we transgress the sacred things. It is in this that we become defiled, tainted, and need to be cleansed if we are to enter back into the presence of YHVH. The kidneys are used to filter toxins and impurities from the body and help clean the blood. Within the modern culture of our own bodies we are seeing rising

negative trends of a modern lifestyle through the phenomenal intake of processed foods that are poisoning us and are detrimental to our wellbeing. The reflection is seen in the body of the church as the word is compromised, processed and expounded through eisegesis ( personal interpretation).

We are living in a world today where we are told that we have a greater measure of freedom and choice. The consumer markets, though offering us multiple choices of products and brands still only offer us, ultimately, limited choice. As a simple example, go to your local supermarket and check out the baked bean shelf. Out of the myriad of brands of baked beans on the market, you see only two or three, and yet we perceive this as choice. Consequently, we are being made to choose what is made available to us, and we, along with the food offering are being processed through lies. If you have not already made the choice, you will have to do so soon. "What choice is that?" you may ask — the choice to come out of the world and be separate and holy for the Lord, or remain in it. Leviticus 19 and 20 tells us what must be refrained from and how. Though Israel was offering sacrifice, they were still in danger of embracing a pagan system.

The whole process of the atoning sacrifices is to purify and consecrate. These are the conditions that make the priests holy. Yeshua became the elevation offering, and we are lifted up with Him.

*John 12:31 Now is the time for judgment on this world; now the prince of this world will be driven out. 32 And I, when I am lifted up from the earth, will draw all people to myself." 33 He said this to show the kind of death he was going to die. 34 The crowd spoke up, "We have heard from the Law that the Messiah will remain forever, so how can you say, 'The Son of Man must be lifted up'?"*

In Ch8 (read) we are given the process of Moses dressing the high priest. Look closely at the garments. *Ephesians 6:10-18 Complete Jewish Bible (CJB)*

*10 Finally, grow powerful in union with the Lord, in union with his mighty strength! 11 Use all the armour and weaponry that God provides, so that you will be able to stand against the deceptive tactics of the Adversary. 12 For we are not struggling against human beings, but against the rulers, authorities and cosmic powers governing this darkness, against the spiritual forces of evil in the heavenly realm. 13 So take up every piece of war equipment God provides; so that when the evil day comes, you will be able to resist; and when the battle is won, you will still be standing. 14 Therefore, stand! Have the belt of truth buckled around your waist,[a] put on righteousness for a breastplate,[b] 15 and wear on your feet the readiness that comes from the Good News of shalom.[c] 16 Always carry the shield of trust, with which you will be able to extinguish all the flaming arrows of the Evil One. 17 And take the helmet of deliverance;[d] along with the sword given by the Spirit, that is, the Word of God; 18 as you pray at all times, with all kinds of prayers and requests, in the Spirit, vigilantly and persistently, for all God's people.*

### Look at these passages

Exodus 19:6

..And you shall be to Me a **kingdom of priests** and a holy nation.'

Deuteronomy 7:6

"For you are a **holy people** to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth

Deuteronomy 26:19

..and that He will set you high above all nations which He has made, for praise, fame, and honour; and that you shall be a **consecrated people** to the LORD your God, as He has spoken.

Revelation 5:10 The Lamb is Worthy

...9And they sang a new song: "Worthy are You to take the scroll and open its seals, because You were slain, and by Your blood You purchased for God those from every tribe and tongue and people and nation. **10You have made them into a kingdom, priests to serve our God, and they will reign on the earth."**

Revelation 1:6

..Who has made us to be a kingdom, **priests to His God and Father**--to Him be the glory and power forever and ever! Amen.

Isaiah 61:5 Strangers will stand and pasture your flocks, and foreigners will be your farmers and your vinedressers. **6But you will be called the priests of the LORD; you will be spoken of as ministers of our God.** You will eat the wealth of nations, and in their riches you will boast.

And this passage in **1 Peter 4. As you come to Him, the living stone, rejected by men, but chosen and precious in God's sight, 5 you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ.**

Friends, we are told that we are a holy priesthood one that will eventually surpass the priesthood of Aaron. This royal priesthood is what the bride will become when she joins with Yeshua. What is this royal priesthood? Look at these passages:

The Perfect High Priest

Hebrews 5. So also Christ did not take upon Himself the glory of becoming a high priest, but He was called by the One who said to Him: "You are My Son, today I have become Your Father." **6And in another passage God says: "You are a priest forever in the order of Melchizedek."**

Hebrews 7:11

Now if perfection could have been attained through the Levitical priesthood (upon which basis the people received the Law), why was there still a need for another priest to appear--one in the order of Melchizedek and not in the order of Aaron?

Psalms 110:4

The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek."

Finally, I'm going to leave you with this: Ch. 8: The time of consecration would take 7 days and YHVH will appear on the 8th day. What does this suggest to you? Is there a pattern here? Maybe you can look at this.

I know it can seem difficult and daunting to study the sacrifices and some may argue that we don't need to do such a thing, and all of it is Old Testament stuff, but with time and personal study the Lord will bring you some amazing revelations. There is a whole handful of pearls in these last two studies. We have learned through them what was fulfilled by Messiah on the tree, and what we are called to be, and how we can live a holy life here on earth as we look forward to that glorious day of His returning. It was only made possible through that final sacrifice. Consider now who you are, what is possible, and what Yeshua through that ultimate sacrifice has done for you and our family. There is a lot to be grateful for and to be getting on with, so keep praying, moving forward and encouraging one another and keep the fire burning.

'Give thanks with a grateful heart  
Give thanks to the Holy One  
Give thanks because He's given Jesus Christ, His Son  
And now let the weak say, "I am strong"  
Let the poor say, "I am rich"  
Because of what the Lord has done for us"

Until next time.

Shabbat Shalom

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

**Haftarah Tzav: Yirmeyahu (Jeremiah) 7:21–8:3; 9:22(23)–23(24)**

**Parsha Tzav - B'rit Hadashah: Mark 12:28–34; Romans 12:1–2; 1 Corinthians 10:14–23**

## Reference

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 'versio vulgata', which means 'common translation'.