

Treasures of the Torah

*“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.” Matthew 13:45*

‘Come a little closer



15th January — 13th Shevat 5783

Beshalach ‘After he had let go’ - Exodus 13:17 -17:16

Shalom Talmidim

In this week’s Parsha, we begin our reading in Exodus 13.

17 When Pharaoh let the people go, God did not lead them on the road through the Philistine country, though that was shorter. For God said, “If they face war, they might change their minds and return to Egypt.” 18 So God led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt ready for battle. 19 Moses took the bones of Joseph with him because Joseph had made the Israelites swear an oath. He had said, “God will surely come to your aid, and then you must carry my bones up with you from this place.” 20 After leaving Sukkoth they camped at Etham on the edge of the desert. 21 By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. 22 Neither the pillar of cloud by day nor the pillar of fire by night left its place in front of the people.

As we journey through this reading we are told of the pursuit of Pharaoh against the released populous of the Israelites. It is hard to understand why of course, Pharaoh would want to do such a thing. It is considered that only twenty percent of the Israelite population left Egypt. It’s hard to

know exactly how many, but we can be sure that a vast number either stayed behind or were killed during the earlier stages of the plagues. However, we also know that in addition a mixed multitude of converts went with them. Nonetheless, we can gather that the large number leaving the land would have had a devastating effect on the economy of Egypt. We must also be aware that the death of the firstborn was not the final act upon Pharaoh. The destruction of His army would be the last nail in the coffin for him. YHVH would prove that He did not need an army to destroy the power of Egypt.

The passage continues to relate to us the crossing on dry land through the Red Sea, the song of the sea, sung by Moses and Myriam, (Ex15:1-20) the provision of YHVH in giving the people the manna, (Ex 16:4-9) and the quail, (Ex.16:13-14) the institution of the Sabbath day, (Ex16:22-31) the striking of the rock at Marah to receive the waters, (Ex 17:1-8).

In this passage we will see how the Lord, once hidden from the people, now reveals Himself on a daily basis, by the pillars of cloud and fire. We see that now, YHVH is showing the people something; it's a reminder of His covenant with them and a promise that He will always be with them. He will show them this through a very special day that will signify their eternal presence with Him. He will also show them that entering His presence will come through a process of consecration, which will mean setting them apart as a holy nation.

Before we move on to the main nugget in this parsha, let us look at the significance of Moses' song. What a song of Praise!

The word for song in Hebrew is 'Shir': Strong's H7891.

שִׁיר, resh, yod, shin...the shin and the resh are the beginning and the end of this word. Both can refer to the leader of prominence or headship, where the letter shin can also stand for 'El Shaddai'. The 'yod' symbolises a closed hand or a finished work.

It means: song, or singer, and has a primitive root. Strong's root 'Shur':H7788, associates this root as meaning 'to carry or to journey'. In this vein we can see that the song was carried through and sung as one journeyed.

The song itself and the word 'Shir' therefore establishes something quite profound. It speaks of YHVH leading and working through His people; He is showing Himself to them and is no longer hidden. It speaks of His provision and protection against Israel's enemies. It declares YHVH as the highly exalted one — Yeshua, as the saviour and again, YHVH as the warrior, showing His strength and the power of His right hand against the foe. We see the wind of the Spirit, the Ruach, blowing and piling up the waters, to reveal the 'Rock' solid foundation under the waters upon which the people will cross the causeway.

The idea of the 'Rock' being hidden by the waters, gives us the image of the watery firmaments that covered the earth at the creation. In a reversal of the image, we see the water issuing from the 'Rock' in Ex 17:5-7. On an additional side note, we can also see the symbolism of these living waters permeating through the rock in order to quench the peoples' thirst.

Let's read these beautiful encouraging verses of hope and reassurance.

Jeremiah 31:25“...for I will refresh the weary soul and replenish all who are weak.”

Isaiah 58:11

The LORD will always guide you; He will satisfy you in a sun-scorched land and strengthen your frame. You will be like a well-watered garden, like a spring whose waters never fail.

Ezekiel 47:9

Wherever the river flows, there will be swarms of living creatures and a great number of fish, because it flows there and makes the waters fresh; so wherever the river flows, everything will flourish.

There is a fascinating study into the significance of water, running throughout the scriptures, which you might want to look at.

Going back to songs, they are poetic in nature and thus we find the root 'Shur' is found in the word 'Jeshurun', a poetic name used for 'Israel'.

We see a reference to this passage in Deuteronomy 33:4-5, when Moses pronounces the blessing over Israel before his death.

Deut 33:

3 Surely it is you who love the people;
all the holy ones are in your hand.
At your feet they all bow down,
and from you receive instruction,
4 the law that Moses gave us,
the possession of the assembly of Jacob.
5 He was king over Jeshurun
when the leaders of the people assembled,
along with the tribes of Israel.

Isaiah 44:2

This is what Yahweh who made you, and formed you from the womb, who will help you says:
"Don't be afraid, Jacob my servant; and you, Jeshurun, whom I have chosen."

As we have seen, the word 'shir' begins with the 'shin' and ends with 'resh' — both letters symbolising the headship. This now takes us into the nugget I wish to focus on in this parsha.

The giving of the Manna and the Sabbath:

Ex 16: 22 On the sixth day they gathered twice as much bread, two omers per person; and all the community leaders came and reported to Moshe. 23 He told them, "This is what Adonai has said: 'Tomorrow is a holy Shabbat for Adonai. Bake what you want to bake; boil what you want to boil; and whatever is left over, set aside and keep for the morning.'" 24 They set it aside till morning, as Moshe had ordered; and it didn't rot or have worms. 25 Moshe said, "Today, eat that; because today is a Shabbat for Adonai — today you won't find it in the field. 26 Gather it six days, but the seventh day is the Shabbat — on that day there won't be any." 27 However, on the seventh day, some of the people went out to gather and found none. 28 Adonai said to Moshe, "How long will you refuse to observe my mitzvot and teachings? 29 Look, Adonai has given you the Shabbat. This is why He is providing bread for two days on the sixth day. Each of you, stay where you are; no one is to leave his place on the seventh day." 30 So the people rested on the seventh day.

During the time of the provision of the manna from YHVH, we see that the Lord establishes a routine that must be obeyed. He allows the people to gather enough food on the sixth day so that they do not need to work and gather on the Sabbath. However, the people gather too much.

v16 Here is what Adonai has ordered: 'each man is to gather according to his appetite — each is to take an omer [two quarts] per person for everyone in his tent'. 17 The people of Isra'el did this. Some gathered more, some less; 18 but when they put it in an omer measure, whoever had gathered much had no excess; and whoever had gathered little had no shortage; nevertheless each person had gathered according to his appetite. 19 Moshe told them, "No one is to leave any of it till morning." 20 But they didn't pay attention to Moshe, and some kept the leftovers until morning. It bred worms and rotted, which made Moshe angry at them. 21 So they gathered it morning after morning, each person according to his appetite; but as the sun grew hot, it melted.

At this point we must understand that the people are still a little hard of hearing, and faithless. They are still coming to terms with YHVH who has chosen to help them. They are in the midst of change.

YHVH is showing them that He is sovereign and benevolent. He is teaching them that He is the God of enough, and in fact, more than enough. In a land where hard work was relentless He wants to bless them with a day of rest. This day will bring them more and benefit them more than

they can imagine. So YHVH blesses the sixth day with a double portion. This is the only day where the people are allowed to gather twice as much for the following day. The only other mention concerning the Sabbath refers to the day YHVH rested from all His work. Genesis 1:31. Until this point there is no mention of the Sabbath at all.

There is also something else we must understand. YHVH has to get the slave mentality out of the Israelites. Getting Egypt out of them will be a long process. The Israelites must learn that as they will live with YHVH, and that in Him true freedom will come. It is a concept that many will never experience or understand. That my friends, is something that we today also fail to understand. In our Godless and secular world, the human race accepts a life governed by thousands upon thousands of laws and restrictions. We have been educated and conditioned to obey them. In part it has given us a freedom we have become accustomed to, but it also places each of us in parameters of movement and thought.

The Bible tells us that knowing the truth, that comes by accepting Christ, sets us free indeed. We are no longer yoked to the slave condition.

Galatians 5:1. It is for freedom that Christ has set us free. Stand firm, then, and do not be encumbered once more by a yoke of slavery.

The Sabbath is really not the name of a day; it is the number of a day within a seven day counting period. It is the number 7. Its value represents the completion and perfection of things physically and spiritually. It connects all things with and into YHVH. It is more than a number of a day in a week. It is a command. It means to: desist, rest, cease and to celebrate that work is done, that all is done and a new time begins.

Strong's H7673. 'shabat' שַׁבָּת. It is made up of the 'Shin, Bet, Tav'. Its letters give the message that between the two heads or leaders, the family house. The 'Tav' represents the 'mark, cross, covenant, seal or joining.' The Sabbath is therefore a symbol of a family dwelling together between the protection of two leaders, YHVH and Yeshua, and that between them we are saved, protected and provided for. However, to benefit from this position one must remain in the house and in covenant. Within the unity or 'Echad' of YHVH and Yeshua, is the first and the last, and thus the Sabbath is the first and last day of the week.

The Sabbath is even more important because without it we cannot have the eighth day, which represents the time of a new day or new beginning. The Sabbath is a time of consecration which allows us to enter that new beginning — the eight day being the day following the millennial reign after which all things will be made brand new — having never previously existed. So now we see that the song and the Sabbath are connected. Together we are shown that between the two leaders, YHVH and Yeshua, that the work is done, the house is complete — more profoundly that this dwelling is within the One God, and that now there is time to celebrate. That is just amazing. Oh ! how we should understand the meaning of the Sabbath. Friends, and I speak to myself, we must endeavour to treat this God given-day with reverence and with obedience.

The Sign of the Sabbath:

Ex 31:2 Adonai said to Moshe, 13 "Tell the people of Isra'el, 'You are to observe my Shabbats; for this is a sign between me and you through all your generations; so that you will know that I am Adonai, who sets you apart for me. 14 Therefore you are to keep my Shabbat, because it is set apart for you. Everyone who treats it as ordinary must be put to death; for whoever does any work on it is to be cut off from his people. 15 On six days work will get done; but the seventh day is Shabbat, for complete rest, set apart for Adonai. Whoever does any work on the day of Shabbat must be put to death. 16 The people of Isra'el are to keep the Shabbat, to observe Shabbat through all their generations as a perpetual covenant. 17 It is a sign between me and the people of Isra'el forever; for in six days Adonai made heaven and earth, but on the seventh day he stopped working and rested.'"

In this next passage we see the severity of punishment for one who breaks the Sabbath rule.

A Sabbath-Breaker Stoned:

Numbers 15: 32 While the Israelites were in the wilderness, a man was found gathering wood on the Sabbath day. 33 Those who found the man gathering wood brought him to Moses, Aaron, and the whole congregation, 34 and because it had not been declared what should be done to him, they placed him in custody. 35 And the LORD said to Moses, “The man must surely be put to death. The whole congregation is to stone him outside the camp.” 36 So the whole congregation took the man outside the camp and stoned him to death, as the LORD had commanded Moses.

The law of stoning was considered not to have been implemented often, but was, as in all punishments, a deterrent. In our age, YHVH has dispensed to us grace at the cross of Messiah. It allows us to understand and to apply His laws but not disregard them and take for granted this amazing grace in which we find His abounding love and mercies. However, we must understand these laws and try our best to live by them.

Now we will look a little deeper into this amazing moment in time.

In this part of our study, I want to present to us some thought into how it may be possible to stand in the same place as YHVH when we enter the Sabbath day — an appointed time or Moed. YHVH created the Sabbath day to meet with Him and to understand that it has meaning and is a sign for us, alluding to the completion and fulfilment of all things — the time of the marriage of the Lamb and the exchange between the old and new heaven and the earth. At this time, all of creation will be made new and the peace and joy of the Lord, His dwelling place, may be entered into.

Let us turn our attention to scripture and read about what I believe is such a moment.

The Burning Bush:

Ex:3 Now Moses was keeping the flock of Jethro (Reuel) his father-in-law, the priest of Midian; and he led his flock to the west side of the wilderness and came to Horeb (Sinai), the mountain of God. 2 The Angel of the Lord appeared to him in a blazing flame of fire from the midst of a bush; and he looked, and behold, the bush was on fire, yet it was not consumed. 3 So Moses said, “I must turn away [from the flock] and see this great sight— why the bush is not burned up.” 4 When the Lord saw that he turned away [from the flock] to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” 5 Then God said, “Do not come near; take your sandals off your feet [out of respect], because the place on which you are standing is holy ground.” 6 Then He said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” Then Moses hid his face, because he was afraid to look at God. What does the Sabbath day mean to you?

Does your understanding of it mean the same as it means to YHVH or to the people to whom it was first given? When we read the passage in Exodus 3, we may be witnessing a time when Moses, standing on holy ground, is actually in a Sabbath moment or an appointed time.

There is no reference to which day of the week Moses was actually in. So why could he not have been standing on holy ground on the Sabbath? When I began to look closely into this amazing event I had to revisit a concept that the Lord revealed to me and of which I wrote in a previous article. To understand what I am about to reveal, we have to remember that YHVH exists out of space and time. Science calls the place where time and space coexist at one point, a ‘singularity’ - one point in one space.

The singularity is not a new concept. Scripture tells us that in God , who is omnipresent, all things exist.

YHVH is exactly what science has defined in broader terms, however, science and our understanding can only explain what it is in the physical realm. God is not made up of physical matter and therefore cannot be seen, measured or weighed. He is not quantifiable. He existed before measured time, and occupies all space. He is therefore defined as eternal — ‘no beginning or end’. Human beings exist in measured time and occupy a finite space. This is the duration of

their own life and the things they fill it with, every second, minute, hour, day, week, month, year. All of the latter are measured periods of time.

We measure time linearly. Our reactions, thoughts, words and deeds are linear. They proceed in order, and measured time occurs between them. If we can imagine thinking, speaking and doing all at the same time, instantaneously, then maybe we might have some concept of how God works. We also imagine the idea of eternity to be in the future, a lineal progression, but eternity is now, yesterday and the future; that's because it exists in God and that's why the Eternal Elohim, is the same yesterday, today and forever, and that He does not change.

It's all quite staggering — it's beyond human fathomability. God does not need time to work and reason a thing out, because He is wisdom and has foreknowledge. We must try to understand that all that has been and will be, already exists. This is the 'Ehyeh Asher Ehyeh' prophecy, The 'I Am' moment, YHVH gave to Moses to reveal to the people and to Pharaoh.

Back to Exodus 3; Moses could not enter the holy space that YHVH occupied on that day because to enter into the same space as YHVH, one has to be holy. The fourth command gives us the criteria of what one has to observe in order to meet the condition of holiness. In order to fulfil those commands, a person must acknowledge who YHVH is in His entirety, understanding the protocols of entry into His presence. This means that we must present ourselves consecrated, as we come before our El Shaddai and King.

Our response therefore must be one of fear, trepidation, respect and reverence. Furthermore, an attitude of thanksgiving for His forgiveness must prevail. He must increase and we must decrease. Having established the ground work, we can stand upon the foundation that YHVH occupies.

Exodus 20 Amplified Bible (AMP)

The Ten Commandments

20 Then God spoke all these words:

2 "I am the Lord your God, who has brought you out of the land of Egypt, out of the house of slavery".

3 "You shall have no other gods before Me".

4 "You shall not make for yourself any idol, or any likeness (form, manifestation) of what is in heaven above or on the earth beneath or in the water under the earth [as an object to worship]. 5 You shall not worship them nor serve them; for I, the Lord your God, am a jealous (impassioned) God [demanding what is rightfully and uniquely mine], visiting (avenging) the iniquity (sin, guilt) of the fathers on the children [that is, calling the children to account for the sins of their fathers], to the third and fourth generations of those who hate Me, 6 but showing graciousness and steadfast lovingkindness to thousands [of generations] of those who love Me and keep My commandments".

7 "You shall not take the name of the Lord your God in vain [that is, irreverently, in false affirmations or in ways that impugn the character of God]; for the Lord will not hold guiltless nor leave unpunished the one who takes His name in vain [disregarding its reverence and its power."]

Exodus 20:8 The fourth Commandment

"Remember the Sabbath day by keeping it holy".

To remember the Sabbath day, the believer, one who acknowledges YHVH as Gadol Eloi, the Great God, merciful and compassionate, has to also acknowledge that the day He has set aside is His moment in our time, because God is synonymous with the Sabbath. He is the Sabbath. Yeshua declares Himself the 'Lord of the Sabbath'

Jesus Is Lord of the Sabbath

Matt 12:12 At that time Jesus went through the grain fields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. 2 When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the Sabbath."

3 He answered, "Haven't you read what David did when he and his companions were hungry? 4 He entered the house of God, and he and his companions ate the consecrated bread—which was not lawful for them to do, but only for the priests. 5 Or haven't you read in the Law that the priests on Sabbath duty in the temple desecrate the Sabbath and yet are innocent? 6 I tell you that

something greater than the temple is here. 7 If you had known what these words mean, “‘I desire mercy, not sacrifice,’ you would not have condemned the innocent. 8 For the Son of Man is Lord of the Sabbath.”

In this passage we see that Yeshua shows us that the priests, can but only observe the Sabbath rules — that He is the Lord of the Sabbath, the one they are ministering to. Now remember, that we occupy space and time separately. We can stand in a geographical point and then leave it. We can remove ourselves from the point, but YHVH still stands in the place in which He chooses to manifest Himself, because He is eternal and all things exist in Him. There is in essence no geography for Him.

The Sabbath day is where the Lord rests His foot. It is a moment in time, not just a common day. That’s why the Sabbath is to be looked upon as a Holy, separate and a cut- out-of-time moment. It must be differentiated from any another day. If we treat it just the same as any other day, filled with the business of life and work, then we are disrespecting the holiness of it. Our own rest is found in His presence — the meeting place of God. Wherever God manifests Himself we find peace and security and provision and healing and rest. This is such a Holy place and a moment. Standing on Holy Ground

Let us read this part of Exodus 3:5 again.

God said. “Take off your sandals, for the place where you are standing is holy ground.” 6 Then He said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.” At this, Moses hid his face, for he was afraid to look at God.

Joshua 5:15

13 Now when Joshua was near Jericho, he looked up and saw a man standing in front of him with a drawn sword in His hand. Joshua approached Him and asked, “Are You for us or for our enemies?” 14 “Neither,” He replied. “I have now come as Commander of the LORD’s army.” Then Joshua fell face-down in reverence and asked Him, “What does my Lord have to say to His servant?” 15 The Commander of the LORD’s army replied, “Take off your sandals, for the place where you are standing is holy.” And Joshua did so.

When YHVH is commanding us to come out of the world to be a separate and holy people, He is telling us that He wants us to occupy the same space. We can enter in, because we are consecrated, holy as He is holy.

Why is YHVH holy? Because He is not of this world. He is Holy, ‘Kadosh’, Sacred and separate from it.

As we stand today in our fallen state, children made from the flesh of the first man and whose form was made from the very substance of the cosmos, we cannot stand in the presence of such a Holy God, without Him making some compensation for our fallen condition. That compensation is the blood covering or garment of Messiah Yeshua. YHVH sees the blood, not our fallen condition, but our redeemed condition.

By His grace, we stand in awe, with thankfulness and appreciation and can now come boldly to the throne of God, but it is YHVH Himself who creates the space and the moment for us to stand with Him in.

Summary.

The Sabbath is a holy day unlike any other day. Every Sabbath day and Sabbath year is linked to a single Sabbath. It is the Day of the Lord; it is the year of the Lord, ultimately. We cannot therefore say that one day is another day; Monday cannot be Tuesday, for example. The Sabbath is the Sabbath. It is marked on earth by the setting and the rising of the sun, evening to morning. When the Lord draws His people into the land, there will be a holy occupation of it — there will be one day where time itself will not exist.

There will be a renewal of the land marked by its prosperity and the health and wealth of His people. The word of the Lord to ‘come out and be holy, as He is holy’ are not just mere words, or a suggestion, but a command. If we do not respect those words then we will never enter His rest.

Remember, that as the Lord gathers His people in the days to come, we will have to learn to obey His laws. The Sabbath will be a constant observance and a blessing. So, what is the Sabbath to you? Is it just like any other day?

We have been commanded to be Sabbath keepers. Scripture tells us that the Lord prophesied a time when man will change the days.

Daniel 7:25. He will speak words against the Most High [God] and wear down the saints of the Most High, and he will intend to change the times and the law; and they will be given into his hand for a time, [two] times, and half a time [three and one-half years].AMP

This tells us that we will be out of sync with the appearing of the Lord. Some might argue that the Sabbath is every day, or a Sunday, perhaps. I would argue that we look to the calendar of scripture and not to traditions of men.

Before I close, I want you to imagine that you have received an invitation to a very special wedding. It is going to be a prestigious and pompous affair. Many important people will be attending. You know that it will be over a few days and so you decide not to attend until the third day. You can't attend the first and second day because you have other things to deal with. You think you won't be missed, so it won't matter. You attend later only to find that the bride and groom announced that they will be leaving early to go on their honeymoon. You arrive and they of course have gone. Your chance to speak with them has gone too and your excitement in attending the celebration has wained somewhat.

Friends, in essence, that story is a little like the parable of the banquet. You have simply missed the moment. That is what YHVH establishes when we enter His feasts, and of course the Sabbath. His feasts are connected to His Sabbaths. When we look at YHVH's calendar we see that He gives us much time to prepare ourselves.

So in encouragement, let us move forward upon the word of the Lord; it carries a promise, and let us also endeavour to acknowledge those things that need to be changed in order to meet Him on that day.

Shalom and stay strong.

From Shabbat to Shabbat, may the name of the Lord be praised.

B'rit Hadashah: Luke 2:22-24;

Yochanan (John) 6:25-35; 19:31-37; 1 Corinthians 10:1-13; 2 Corinthians 8:1-15; Revelation 15:1-4



24 'Y'varekh'kha Adonai v'yishmerekha.
[May Adonai bless you and keep you.]

25 Ya'er Adonai panav eleikha vichunekka.
[May Adonai make his face shine on you and show you his favour.]

26 Yissa Adonai panav eleikha v'yasem l'kha shalom
May Adonai lift up his face toward you and give you peace.]

Until next time.

Shabbat Shalom

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Glossary

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

The Talmud has two components:

1. The Mishnah (c. 200 CE), the first written compendium of Judaism's Oral Law;
2. The Gemara (c. 500 CE), an elucidation of the Mishnah and related Tannaitic writings that often ventures onto other subjects and expounds broadly on the Hebrew Bible

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'.