

## 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*

### *‘Consider Your Blessings*



## Parshah 12: Vayechi (and He Lived)

*Genesis 47: 28-50:26 Haftarah - 1 Kings 2: 1-2:12 Brit Chadashah – Heb 11:21-22 1 Peter 1:3-9*

*January 7 -2023*

*14 Tevet 5783*

Vayechi is the last of the seven parshas chronicling the lives of Jacob’s family, the rise of Joseph, a Hebrew servant in prison to his new favoured position as Zaphnath-Paaneah, governor of Egypt. It is significantly the twelfth portion that also sees the gathering of the twelve tribes together again in Egypt.

This parsha begins in Genesis 47:28 where Jacob lived, and ends in 50:26 when Joseph dies. We have taken quite a journey with this peculiar family. We have seen Jacob settled in the land of Canaan to having been forced to travel out of it to Egypt for the very survival of his family. We have witnessed sibling rivalry and shared in the sadness that comes when we too, experience the loss of one of our own.

Since Parsha Vayeshev, our pages have been dominated by the story of one character – Joseph. Scripture tells us that YHVH’s ways are not our ways and His thoughts not ours. How do we fathom the struggle of this family, and for what purpose does the story mean anything for us?

### **Isaiah 55:8-9 Complete Jewish Bible (CJB)**

<sup>8</sup> “For my thoughts are not your thoughts,  
and your ways are not my ways,” says *Adonai*.

<sup>9</sup> “As high as the sky is above the earth  
are my ways higher than your ways,  
and my thoughts than your thoughts.

Jacob’s story is indeed our own struggle. The sages teach that the pattern of the patriarchs is the pattern for Israel. On a personal level it is also the pattern for each of us as we struggle with the change that takes place in us as we begin our own transformation from the corporeal man to the spiritual man.

Put your feet in Jacob's sandals for a moment. What must have been going through his mind? He knew the promise that YHVH gave for his family; it was passed down from his grandfather Abraham. Both of these patriarchs had to come to terms with the loss of their cherished sons. How could they reconcile the facts? YHVH had made them a promise! Jacob mourned for his favourite son. How was all this going to work out? How will the family survive? What was YHVH playing at?

Soon famine would arrive and again the family would find themselves in another struggle. Imagine how they must have felt making the decision to go to Egypt.

It is hard also for us to come to terms with the stipulations YHVH puts upon our lives in order that a promise may be fulfilled. In this sense, we too, must struggle as Jacob did for his blessing. You see friends, YHVH does not want us to give up on what is ahead for us especially when it comes from Him. Like our Hebrew family we must take the journey that consumes all that is of the world in us. We must survive if we are to succeed, and hold the promise in our hands. What YHVH gives us is His grace and a supernatural anointing which allows us to do all things in our Messiah. Yeshua said that our lives will be filled with trouble. It's not easy like many teach today. It's not full of joy, fun and 'happy-clappy' parties. Our lives are full of struggle and tears but we can rejoice and give thanks always because through the sad tears come the tears of joy. Though Yeshua said, 'His yoke is easy and His burden is light'. He did not say that we must cast off the yoke and the burden completely.

Some people just want an easy life and reap the work of the labour of others. What Yeshua has given us is a shared burden. I always say that some want to drink the wine but don't want to press the grapes. We have to be able to do them both. In its pressing we experience and appreciate the taste of our extraction even more.

One day we will stand as Paul stood, despite his many trials, and say we ran the race and we kept the faith. The transformation ahead is a phenomenal one and the way we do it is to listen, obey and do YHVH's word. It is Shema!

Jacob was schooled by his parents in the Torah and passed the principle of Shema to his children, and it is said that even Ephraim and Manasseh were taught it by Jacob's sons.

Though born in Egypt or out of the land, we see the two brothers, Manasseh and Ephraim, adopted by Jacob. They are as Reuben and Simeon to Jacob and no longer the sole progeny of Joseph.

Genesis 48:5, ESV: And now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.

Joseph named his first son Manasseh meaning 'Forgetting', saying, 'for God has made me forget (nashani) all my toils and father's house'. YHVH is also the God of forgetting. This is amazing. Just think about it! YHVH is omniscient, - full of knowledge and wisdom, and yet chooses to forget our wickedness. This is His amazing grace.

Friends, ha'satan is the accuser of the brethren. We cannot be condemned if YHVH our righteous judge has forgotten the evidence. That's how Joseph could move on into his destiny. He had to forget the past and fix his mind on the future; after all that, was his dream. Then Joseph named his second son Ephraim, 'God has caused me to be fruitful (hifrani) in the land of my affliction.' Joseph was able to prosper because he did not forget that which was taught to him by his father. Though in exile (galut), the observance of Torah, even out of the land, brings prosperity.

The two brothers are representative of us as we too are forced to dwell in Egypt, which is symbolic of the world. If we lean and trust in YHVH and follow all His ways He has promised to bless us, and as Jacob gave Joseph a double portion, so shall we receive it. Our first blessing comes when YHVH causes us to forget the hardship and sadness that comes by leaving behind

the ones we love, and our lives in the old world — this is Manasseh. Imagine also how Joseph felt; would he ever see his family again? Then YHVH restores us through times of preparation — refining us along the way, and finally allowing us to bear fruit in what seems to be a dry and thirsty land. Even in the desert we will multiply. YHVH will show others that He is with us. This is Ephraim.

Friends, if we are not seeing the fruit yet, then maybe we are still in a place where we are remembering what has been given up or lost. Remember Lot's wife. She looked back to what she was leaving behind.

We must put the past in the past. Eventually like Joseph's family, those whom we leave behind on our journey will catch up. It's not going to be easy but we know that with YHVH all things are possible. Amen.

In our previous Parsha – Vayiggash we saw the changes undergone by the brothers. We note that they followed the prescribed route of Teshuvah towards Joseph. They admitted their crime, repented of it and changed. Note that they seek forgiveness from Joseph. This is the first recorded act of repentance from one human being to another in scripture. Joseph having himself been changed by trial and circumstance, forgives them because they have proven to have changed their lives. Notice, Joseph like YHVH, is the one who forgives and provides the blessing.

The blessing that God gives us through our repentance and His forgiveness is one of relationship through restoration to Him. He becomes the provider, as indeed Joseph does for his family.

We are told that Joseph understood that God had preserved a remnant for Himself. How wise this vain young man has become.

We see the preservation and restoration of Jacob's family because they repented. My friends, that is what happens to all who are forgiven. We are restored and we receive newness in life.

CH50:18-22 .... 'and his brothers too came, prostrated themselves before him and said, "Here, we are your slaves." <sup>19</sup> But Yosef said to them, "Don't be afraid! Am I in the place of God? <sup>20</sup> You meant to do me harm, but God meant it for good — so that it would come about as it is today, with many people's lives being saved. <sup>21</sup> So don't be afraid — I will provide for you and your little ones." In this way he comforted them, speaking kindly to them.

The course of their lives are changed from destruction to preservation, from hopelessness to hopefulness. Friends, just as our praise lingers as a sweet aroma to our God, so does our journey with Him to our eternal home. Don't let the moment of your change disperse as a vapour.

Before we continue let us for a moment reflect on some numbers. CH 37 – Vayashev begins by telling us the age of Joseph was 17. This week's portion 47 begins 'and Jacob lived in the land **17 years**'. Did YHV restore the missing years?

Could it be that YHVH was restoring those years? Joseph became prime minister or Vizier of Egypt (CH41:45) and entered the position YHVH had for him at the age of 30 the same age as Yeshua entered His ministry. Joseph's name was changed to '**Zaphnath-Paaneah**' Targum Onkelos gives the meaning of the name as "the man to whom mysteries are revealed"; pseudo-Jonathan, "one who reveals mysteries"; there is also an argument that his name means 'saviour'.

Note also that Pharaoh gives Joseph his ring which is representative of adoption.

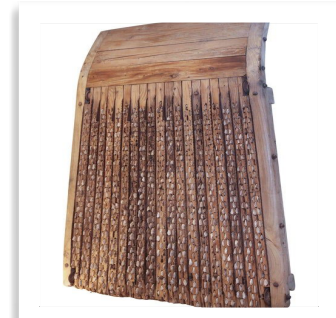
Our desire is to be in the land of our promise and so it is often hard for us as we live outside of it. That in itself is a form of tribulation or trial. The word tribulation comes from the Roman word

'tribulum' which is an agricultural device used for separating the cereal from the straw. It can be used manually or by animals pulling it.

1. A farmer riding the 'tribulum', or threshing sledge.



2. Threshing sledge with flint inserts



From this we can see from the analogy of the winepress how we all experience a pressing and a breaking apart in our lives so that YHVH can glean the goodness or the seed of righteousness which He has created in all of us. It is therefore not easy when we know that for us there is a great promise. But, how we all want it now. Our constant prayer for our Messiah to come soon and lift the burden from us forever so that we may dwell with Him, is our desire.

When Jacob looked out over all his family and the wealth and status YHVH has blessed him with, he must have felt that these indeed were the best years of his life, but he must have felt some sadness in knowing that the land he occupied was not the land that YHVH had promised him and his forefathers. Thus the dying Jacob requests that He should not be buried in Egypt but in the land of his fathers.

**Gen 47:28. the days drew near for Israel to die. He called his son Joseph, and said to him .**  
**“Do me a kindness and truth: please, do not bury me in Egypt. I will lie with my fathers; and you shall carry me out of Egypt, and bury me in their burial place.”**

Note Jacob’s explicit request: “Do me a kindness and truth’. A midrashic understanding is that man does acts of kindness to his fellows, but not because he is ‘full of kindness’—only because he expects them to be kind to him in return.”

The intrinsic desire of an act of kindness done in truth is the giving of oneself for another. See how this is exemplified in these passages:

#### **Leviticus 19:9-18 Complete Jewish Bible (CJB)**

<sup>9</sup> “When you harvest the ripe crops produced in your land, don’t harvest all the way to corners of your field, and don’t gather the ears of grain left by the harvesters. <sup>10</sup> Likewise, don’t gather the grapes left on the vine or fallen on the ground after harvest; leave them for the poor and the foreigner; I am *Adonai* your God...

<sup>16</sup> “Do not go around spreading slander among your people, but also don’t stand idly by when your neighbour’s life is at stake; I am *Adonai*.

<sup>17</sup> “Do not hate your brother in your heart, but rebuke your neighbour frankly, so that you won’t carry sin because of him. <sup>18</sup> Don’t take vengeance on or bear a grudge against any of your people; rather, love your neighbour as yourself; I am *Adonai*.

In addition Jacob asks that Joseph place his hand under Jacob’s thigh.

One Talmudic understanding is that to honour the oath one had to physically take hold of the circumcision mark of the one to whom the promise is being made. Another meaning also implies that the one who is taking the oath submits to the authority of the one he is making it to.

The thigh also refers to the ‘loins’ or ‘testicles’. It was considered the source of posterity in the ancient world. The English word ‘testify’ comes from the word ‘testicles’. The Latin word, ‘testis’, means ‘witness.’

#### **Gen 48**

The blessing of Ephraim and Manasseh comes first before the other brothers, as they are adopted by Jacob as his own.

48 A while later someone told Yosef that his father was ill. He took with him his two sons, M’nasheh and Efrayim. <sup>2</sup> Ya’akov was told, “Here comes your son Yosef.” Isra’el gathered his strength and sat up in bed. <sup>3</sup> Ya’akov said to Yosef, “*El Shaddai* appeared to me at Luz in the land of Kena’an and blessed me, <sup>4</sup> saying to me, ‘I will make you fruitful and numerous. I will make of you a group of peoples; and I will give this land to your descendants to possess forever.’ <sup>5</sup> **Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Efrayim and M’nasheh will be as much mine** as Re’uven and Shim’on are. <sup>6</sup> The children born to you after them will be yours, but for purposes of inheritance they are to be counted with their older brothers.

## Gen 49

Then follows the blessings of Jacob to his sons in V:8

If we look closely at the blessings, there are two brothers that receive the longest of the blessings they are firstly Judah and Joseph. Judah of course receives pre-eminence as the messianic prophecy is revealed. The staff and the sceptre are symbols of the divine reign through the house of David of Yeshua Messiah, the Lion of Judah.

V10 refers to the Shiloh – Messiah; *The Sceptre shall not part from him, nor the ruler's staff from between his feet; so that 'the tribute shall come' (or until Shiloh come) to him and the homage of people be his.*

The numeric value of 'Shiloh comes' is 358 and interestingly, the word Mashiac/Messiah also adds up to 358.

If we reduce each number ( 3+5+8 =16 =7) we get 7 which is the most significant of biblical numbers, meaning; completeness or perfection.

V22: In this passage we see Joseph remaining among the tribal ranks. Soon we will see him replaced by Ephraim and Manasseh as they take their tribal positions among the camp as we enter the book of Exodus.

## Gen 50

**50 Yosef fell on his father's face, wept over him and kissed him. <sup>2</sup> Then Yosef ordered the physicians in his service to embalm his father. So the physicians embalmed Isra'el. <sup>3</sup> Forty days were spent at this, the normal amount of time for embalming. Then the Egyptians mourned for him seventy days.**

How astounding! This passage tells us that the time of embalming and mourning is 70 days. Maybe we should stop and think for a while. Could it be that the period of Jacob's death symbolises the time one spends or is designated to our time on earth; three score years and ten? And also could it be representative of a period of exile — 70 years?

Maybe you can discuss this?

On May 14th 2018, Israel celebrated its 70<sup>th</sup> year since its institution as a state. We found this event half way through the sabbatical year. 70 also represents the number of nations symbolising the combined group of humanity. However, on a side note, these nations will come under a single world authority with the Noahide law central to its governance.

Though designated the Jewish state it remains part of the UN and thus under its governances. Israel therefore remains in Babylon and is confined by set borders. We know that the geographical land mass of the current state of Israel is not the designated area given to them by YHVH. Trans Jordan is that designated land mass.

Continuing on — Jacob leaves the land of Egypt to go to his ancestral burial cave 'Machpelah' (cave of the double tombs). At last he is free. In this passage of Jasher we read that Jacob warns of the hard times that are to befall this travelling nation and also reminds them of how YHVH will bless them if they keep His commands.

**Jasher 56:19** *And Jacob said unto his sons, So may God be with you when you keep all his ways; turn not from his ways either to the right or the left in performing what is good and upright in his sight.*

*20 For I know that many and grievous troubles will befall you in the latter days in the land, yea your children and children's children, only serve the Lord and he will save you from all trouble.*

*21 And it shall come to pass when you shall go after God to serve him and will teach your children after you, and your children's children, to know the Lord, then will the Lord raise up unto you and your children a servant from amongst your children, and the Lord will deliver you through his hand from all affliction, and bring you out of Egypt and bring you back to the land of your fathers to inherit it securely.*

**Deuteronomy 11:8** *Therefore, you are to keep every mitzvah I am giving you today; so that you will be strong enough to go in and take possession of the land you are crossing over to conquer;*

<sup>9</sup> and so that you will live long in the land ADONAI swore to give to your ancestors and their descendants, a land flowing with milk and honey.

<sup>10</sup> “For the land you are entering in order to take possession of it isn’t like the land of Egypt. There you would sow your seed and had to use your feet to operate its irrigation system, as in a vegetable garden. <sup>11</sup> But the land you are crossing over to take possession of is a land of hills and valleys, which soaks up water when rain falls from the sky. <sup>12</sup> It is a land

ADONAI your God cares for. The eyes of ADONAI your God are always on it, from the beginning of the year to the end of the year.

<sup>13</sup> “So if you listen carefully to my mitzvot which I am giving you today, to love ADONAI your God and serve him with all your heart and all your being; <sup>14</sup> then, [says ADONAI,] ‘I will give your land its rain at the right seasons, including the early fall rains and the late spring rains; so that you can gather in your wheat, new wine and olive oil; <sup>15</sup> and I will give your fields grass for your livestock; with the result that you will eat and be satisfied.’ <sup>16</sup> But be careful not to let yourselves be seduced, so that you turn aside, serving other gods and worshipping them. <sup>17</sup> If you do, the anger of ADONAI will blaze up against you. He will shut up the sky, so that there will be no rain. The ground will not yield its produce, and you will quickly pass away from the good land ADONAI is giving you. <sup>18</sup> Therefore, you are to store up these words of mine in your heart and in all your being; tie them on your hand as a sign; put them at the front of a headband around your forehead; <sup>19</sup> teach them carefully to your children, talking about them when you sit at home, when you are traveling on the road, when you lie down and when you get up; <sup>20</sup> and write them on the door-frames of your house and on your gates — <sup>21</sup> so that you and your children will live long on the land ADONAI swore to your ancestors that he would give them for as long as there is sky above the earth.

Friends, listen to this: the promise of YHVH for our wellbeing and prosperity comes from observing His laws. There are too many today in the body of Messiah, who have received many aberrant and false teachings that tell them that they can achieve abundance by simply believing and following the patterns invented by men. They are the schemes of ha’satan which have taken over the minds of the ignorant. Scripture tells us that we perish through lack of knowledge — knowledge of the truth. Ignorance deceives us as the serpent deceived the woman, telling us ultimately that we do not need to follow the ways of YHVH. It tells us that the future is in our hands. How sad and how wrong that is.

YHVH calls those who refuse to listen to the truth, ‘foolish’. They are wicked, and they will come under the judgement of the world, because they refuse to walk the path that leads us out of the judgement to come. Thus, they perish, by lack of or not accepting the ‘Way’. What is most shocking is that these are people who were given the truth.

The famine of the word is at pandemic levels. Is the enemy winning or are these tactics being allowed to play out so that YHVH’s can extract a remnant, just as Joseph realised.

Friends, whatever we achieve in this world, position, power, wealth, even the levels of impact and responsibility, are given by Abba. He is sovereign, and unfortunately many do not understand how Great HE is. Christianity has become too familiar with Him.

I have been blessed over the years to work in a beautiful part of the West coast of Scotland. It is designated as a dark sky reserve where very little peripheral light is reflected into the sky. On most nights the sky is only illuminated by the stars and planets. When we understand that YHVH put them all in place and not a single one has moved out of its position since before they were first observed, it overwhelms me. How beautiful and how much more brilliant in luminosity are you to Him?

The book of Daniel tells of the distress that is to come upon the world, and that how those who understand and have wisdom will be rewarded by YHVH.

12: 1“*At that time Michael, the great prince who stands watch over your people, will rise up. There will be a time of distress, the likes of which will not have occurred from the beginning of nations until that time. But at that time your people—everyone whose name is found written in the book—will be delivered.*

2 *And many who sleep in the dust of the earth will awake, some to everlasting life, but others to shame and everlasting contempt. 3 **Then the wise will shine like the brightness of the***

**heavens, and those who lead many to righteousness will shine like the stars forever and ever.**

*4But you, Daniel, shut up these words and seal the book until the time of the end. Many will roam to and fro, and knowledge will increase."*

YHVH's promises will overwhelm us for He has said that we will find peace in green pastures near the flowing stream and that we will be unmovable because our foundation is the Rock of our Messiah. How does He look down upon the one who pursues and desires nothing else but Him? He looks down with Joy!

My friends, much of the world does not know and will never know such a relationship even though it is YHVH's desire that none should perish. Let us continue to pray for those who do not know our Messiah and are calling out now. Many are being led into the flock of Christ, and let us continue to pray for grace in our times of preparation and for our coming prince, the 'Peace of Jerusalem'.

We are living in significant times. The nations are conspiring against Israel, that's all of us, the people of God, called by His name. We are the apple of God's eye.

Let us finish by reading these words.

***Psalm 2 Complete Jewish Bible (CJB)***

*2 Why are the nations in an uproar,  
the peoples grumbling in vain?*

*2 The earth's kings are taking positions,  
leaders conspiring together,  
against Adonai  
and his anointed.*

*3 They cry, "Let's break their fetters!  
Let's throw off their chains!"*

*4 He who sits in heaven laughs;  
Adonai looks at them in derision.*

*5 Then in his anger he rebukes them,  
terrifies them in his fury.*

*6 "I myself have installed my king  
on Tziyon, my holy mountain."*

*7 "I will proclaim the decree:  
Adonai said to me,*

*'You are my son;  
today I became your father.*

*8 Ask of me, and I will make  
the nations your inheritance;  
the whole wide world  
will be your possession.*

*9 You will break them with an iron rod,  
shatter them like a clay pot."*

*10 Therefore, kings, be wise;  
be warned, you judges of the earth.*

*11 Serve Adonai with fear;  
rejoice, but with trembling.*

*12 Kiss the son, lest he be angry,  
and you perish along the way,  
when suddenly his anger blazes.*

*How blessed are all who take refuge in him.*



*Zecharia 2:7*"Ho, Zion! Escape, you who are living with the daughter of Babylon." **8**[For thus says the LORD of hosts, "After glory He has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye.](#) **9**"For behold, I will wave My hand over them so that they will be plunder for their slaves. Then you will know that the LORD of hosts has sent Me....

### **Psalm 83:3-5 Complete Jewish Bible (CJB)**

<sup>3</sup> <sup>(2)</sup> because here are your enemies, causing an uproar;  
those who hate you are raising their heads,  
<sup>4</sup> <sup>(3)</sup> craftily conspiring against your people,  
consulting together against those you treasure.  
<sup>5</sup> <sup>(4)</sup> They say, "Come, let's wipe them out as a nation;  
let the name of Isra'el be remembered no more!"

*Is the Lion about to Roar?  
Shabbat Shalom*

Be blessed and walk in the Light of His love.  
May the YHWH bless and keep you and make His face shine on you and give you shalom.  
Till next time.  
Grant Marshall  
Co-founder Arrows of Ephrayim, Messianic Worship and Teaching Ministries, UK



*Numbers 6:24 '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.]*

## Glossary

Rashi: Shlomo Yitzchaki today generally known by the acronym 'Rashi' was a medieval French rabbi and author of a comprehensive commentary on the Talmud ...

The acronym "Rashi" stands for **R**abbi **S**hlomo **Y**itzhaki, but is sometimes fancifully expanded as **R**abban **S**hel **Y**israel

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.

Midrash is a form of literature that interprets and elaborates upon biblical texts, mostly compiled from the 5th century CE through the medieval period. Books in this category generally share common methods of interpretation, like filling in gaps in biblical stories. Sections of midrash appear frequently throughout the Talmud. (Sefaria)

Aggadah:

"Midrash Aggadah" is a term referring to stories and commentary that expand upon non-legal biblical texts. Some works strictly interpret the text, while others use the text as a springboard for ethical or theological sermons. (Sefaria)

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.

Jasher:

Composed: Middle-Age Spain, 1300 CE

Sefer Ha-Yashar (The Book of Righteousness); one of the most popular ethical books in the Middle Ages. It remains an anonymous work probably written in the 13th century.

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'.