

Extra Biblical Sources & Definitions:

**Talmud**- in Hebrew means instruction, learning. It's **Oral Law** that was given to Moses at the same time as the Torah at Sinai, which was passed down from generation to generation verbally until finally written down (in Hebrew & Aramaic) in 200 CE. The whole Talmud consists of 63 tractates, and in standard print is over 6,200 pages long. The Talmud contains the opinions of thousands of rabbis on a variety of subjects, including law, ethics, philosophy, customs, history, lore and many other topics. The Talmud is the basis for all rabbinic law, second only to the Torah and is quoted in a lot other rabbinic literature.

The Talmud is broken down into two parts, the Gemara and the Mishnah.

**Mishnah**- a compilation of legal opinions and debates; these are broken down into Halachic and Aggadic statements. {Halachic- the way to live out Torah, legally, i.e. Yeshua's Sermon on the Mount. Aggadic- more ethical, historical explanations. i.e. Yeshua's parables for the common person's understanding.}

The Mishnah is a **commentary** and expounds greatly **on the Hebrew Bible** and also goes off onto other subjects. It's broken down into 6 subjects: Seeds, Festivals, Women, Damages, Holies, and Purities.

**Gemara**- a form of the Hebrew word *gemar*; which means to complete. Gemara and Talmud are used interchangeably even though the Gemara is really only a part of the Talmud. Much of the **Gemara** consists of legal analysis and **is commentary on the Mishnah**. The starting point for the analysis is a statement made in the Mishnah.

The earliest copy we have is the 1324 Munich Talmud.

There are two versions of the Talmud- the older version of called the **Jerusalem Talmud** [*Talmud Yerushalmi*] and was compiled in the land of Israel (but not in Jerusalem) in the 4<sup>th</sup> century. Written in Aramaic and components of it come from rabbinic schools in Tiberias, Caesarea and Sepphoris. The text is incomplete and hard to follow, as work on it stopped at the time of Constantine (the first "Christian" emperor), as he declared Christianity the state religion and put a stop to all things "Jewish". ☹

The second is the **Babylonian Talmud** [*Talmud Bavli*], compiled in the 3<sup>rd</sup>-5<sup>th</sup> century and finally completed in 499 CE. The Mishnah of this version is written in Hebrew but the Gemara is written in a mixture of Hebrew and dialect of Jewish Babylonian Aramaic. It's comprised of the Mishnah and the Babylonian Gemara, the latter representing the culmination of more than 300 years of analysis of the Mishnah in the Babylonian Academy (rabbinic school).

**Midrash**: Hebrew for story/study/to investigate and is a way of interpreting biblical stories that goes beyond simple distillation of religious, legal, or moral teachings. It

fills in many gaps left in the biblical narrative regarding events and personalities that are only hinted at. Although some Midrashim are highly metaphorical and shouldn't be taken literally.

According to the PaRDeS approach to study, interpretation of Biblical texts in Judaism is realized through:

*Peshat* (literal or plain meaning, lit. "plain" or "simple").

*Remez* (deep meaning, lit. "hints").

*derash* (comparative meaning, from Hebrew *darash*—"to inquire" or "to seek").

*Sod* (hidden meaning or philosophy, lit. "secret" or "mystery").

The Midrash concentrates somewhat on *remez* but mostly on *derash*

{Remember Matthew gets "in trouble" a lot by anti-Missionaries for his Midrashic way of explaining things that Yeshua did or said as prophetically Messianic in nature.}

**Targum:** (related to the word translator/explanation in Hebrew) These were spoken paraphrases, explanations, and expansions of the Scriptures that a rabbi would give in the common language of his listeners. During Yeshua's time mostly, but not exclusively in Aramaic. {i.e. Torah read in Hebrew, but the commentary after was given in Aramaic- the common language of the day, that everybody understood}. This had become necessary near the end of the last century before the Christian era, as the common language was in transition and Hebrew was used for little more than schooling and worship.

It was illegal to write down Targum, but some did get written down as early as the first century.

Today two Targums are used. One on the Torah and one on the Haftorah (Prophets). They are in Aramaic (English translations can be found on the internet) and are only used by Yemenite Jews for liturgical services.

**Didache:** [did-a-ki] Greek meaning "teaching". Also known as The Teachings of the Twelve Apostles (to the Gentile Nations). Written in the late 1<sup>st</sup> or early 2<sup>nd</sup> century, but some argue it was written earlier 40-60 AD.

It is considered the oldest surviving written catechism and the first writings on "church order". It has three sections- Church ethics, rituals (such as baptism and the Eucharist) and Church organization.

This work was considered by early church fathers as a part of the New Testament, but was not canonized. Although a version of parts of it is included in the Ethiopian Orthodox Churches version.

Lost for centuries a Greek version was found in 1873 and a Latin version was found in 1900.