

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

‘IS THERE SOMETHING IN THE AIR?’



12th November 22 - 2 Kislev 5783

Genesis/B'resheet 25:19-28:9 –
TOLDOT 'Generations'

Shabbat Shalom Talmadim, and welcome to this week's Parsha Pearl 'Toldot. In this study I hope to draw out a perplexing principle which we see repeated constantly throughout the narrative and the message of scripture. It is reflected in the heart of YHVH to see the final extraction of a peculiar people forged through struggle in a world that has become so estranged that they no longer belong in it. In essence YHVH's principle is to extract positive and negative traits from opposing forces.

Key events

Isaac and Rebecca endure twenty childless years, until their prayers are answered and Rebecca conceives.

The “children struggle inside her”; G-d tells her that “there are two nations in your womb,” and that the younger will prevail over the elder.

Esau emerges first; Jacob is born clutching Esau's heel. Esau grows up to be “a hunter, a man of the field”; Jacob is “a wholesome man,” a dweller in the tents of learning.

Esau gives up his birthright.

Esau marries two Hittite women.

Isaac grows old and blind, and expresses his desire to bless Esau before he dies.

Rebecca disguises Jacob in Esau's clothes and presents him to Isaac.

Isaac blesses Jacob. When Esau returns and the deception is revealed, Isaac predicts that Esau will live by his sword.

Jacob is sent to Laban's house.

Esau marries his third wife, Machalath, the daughter of Ishmael.

Parsha 'Toldot' draws our attention to the seed of Abraham: Isaac, Esau and Jacob, and in this pearl we will focus on the three men. It reaches beyond them of course to their generations to come, however we must not forget that Ishmael is also Abraham's seed.

So let's begin.

Gen 25: 19 Here is the history of Yitz'chak, Avraham's son. Avraham fathered Yitz'chak. 20 Yitz'chak was forty years old when he took Rivkah, the daughter of B'tu'el the Arami from Paddan-Aram and sister of Lavan the Arami, to be his wife. 21 Yitz'chak prayed to Adonai on behalf of his wife, because she was childless. Adonai heeded his prayer, and Rivkah became pregnant. 22 The children fought with each other inside her so much that she said, "If it's going to be like this, why go on living?" So she went to inquire of Adonai, 23 who answered her, "There are two nations in your womb. From birth they will be two rival peoples. One of these peoples will be stronger than the other, and the older will serve the younger." 24 When the time for her delivery came, there were twins in her womb. 25 The first to come out was reddish and covered all over with hair, like a coat; so they named him 'Esav [completely formed, that is, having hair already]. 26 Then his brother emerged, with his hand holding 'Esav's heel, so he was called Ya'akov [he catches by the heel, he supplants].

Before we continue let us look also at the account of Rebecca's conception in the book of Jasher.

1 And in the fifty-ninth year of the life of Isaac the son of Abraham, Rebecca his wife was still barren in those days.

2 And Rebecca said unto Isaac, Truly I have heard, my lord, that thy mother Sarah was barren in her days until my Lord Abraham, thy father, prayed for her and she conceived by him.

3 Now therefore stand up, pray thou also to God and he will hear thy prayer and remember us through his mercies.

4 And Isaac answered his wife Rebecca, saying, Abraham has already prayed for me to God to multiply his seed, now therefore this barrenness must proceed to us from thee.

5 And Rebecca said unto him, But arise now thou also and pray, that the Lord may hear thy prayer and grant me children, and Isaac hearkened to the words of his wife, and Isaac and his wife rose up and went to the land of Moriah to pray there and to seek the Lord, and when they had reached that place Isaac stood up and prayed to the Lord on account of his wife because she was barren. 6 And Isaac said, O Lord God of heaven and earth, whose goodness and mercies fill the earth, thou who didst take my father from his father's house and from his birthplace, and didst bring him unto this land, and didst say unto him, To thy seed will I give the land, and thou didst promise him and didst declare unto him, I will multiply thy seed as the stars of heaven and as the sand of the sea, now may thy words be verified which thou didst speak unto my father.

7 For thou art the Lord our God, our eyes are toward thee to give us seed of men, as thou didst promise us, for thou art the Lord our God and our eyes are directed toward thee only.

8 And the Lord heard the prayer of Isaac the son of Abraham, and the Lord was entreated of him and Rebecca his wife conceived.

9 And in about seven months after the children struggled together within her, and it pained her greatly that she was wearied on account of them, and she said to all the women who were then in the land, Did such a thing happen to you as it has to me? and they said unto her, No.

10 And she said unto them, Why am I alone in this amongst all the women that were upon earth? and she went to the land of Moriah to seek the Lord on account of this; and she went to Shem and Eber his son to make inquiries of them in this matter, and that they should seek the Lord in this thing respecting her.

11 And she also asked Abraham to seek and inquire of the Lord about all that had befallen her. 12 And they all inquired of the Lord concerning this matter, and they brought her word from the Lord and told her, Two children are in thy womb, and two nations shall rise from

them; and one nation shall be stronger than the other, and the greater shall serve the younger.

Chapter 26

In all struggles there must be a beginning. We see throughout history, the Jewish people struggling to be accepted by the nations. In those nations there never seems to be peace for them. Even in their struggle to live in peace in their own land, they find contention by those who just can't help sticking their noses into the tent of Jacob. Today, despite a constant barrage of threats and accusations and centuries of persecution from the global community (Esau), Israel continues to make efforts in establishing peace with those within and around her borders. When we look deeper into this aspect we see a parallel with Jacob's effort to make peace (Genesis 33) with his brother Esau after receiving the birthright of Esau, and the blessing of his father Isaac. Before we go further, let us for a moment draw some significance from the names of the two brothers.

Esau known as Edom, meaning 'world', is the progenitor of the 'Edomites'. Another word used in relation to him is 'Seir'. The ancient capital of Edom was Bozrah. According to Genesis, Esau's descendants settled in this land after displacing the Horites. It was also called the land of Seir. Mount Seir is in the Trans Jordanian territory and appears to have been strongly identified as a cultic site.

'Esau', means "hairy" and is spelled "Ayin-shin-vav". The numeric value of his name is 376 and is equal to the word: "ha'shmali" or "the left hand", which represents his father's attribute of strength & severity demonstrated excessively throughout the life of Esau.

When Esau walks in, tired from the field, he demands that Jacob gives him of 'that red stuff'. 'The word for 'red stuff' is אָדָם (adom); a word highly similar to the name Edom. The identical root אָדָם ('dm) is the source for the name Adam. Another derivation is אָדָמָה (adama), meaning field. Esau is a 'man of the field'.

Jacob is generally translated to mean 'supplanter' but another connotation, 'to circumvent', has a clearer meaning —to surround or encompass, as by stratagem or entrapment, defining Jacob's strategy to grasp the heel of the world or 'Esau'. Reference to vs22. . **22 The children fought with each other inside her....clarifies this concept.**

Whereas Esau represents the left hand, Jacob is considered to represent the right hand, symbolising 'chesed', "mercy" and "loving-kindness", the attributes of his grandfather Abraham. When Jacob is presented to Isaac we see another principle revealed. Esau became the favourite of Isaac but Jacob was loved by YHVH.

Malachi 1 - shows us a divine revelation. The Lord spoke his word to Israel through Malachi. 2 "I loved you," says the Lord.

"But you ask, 'How did you love us?'

"Wasn't Esau Jacob's brother?" declares the Lord. "I loved Jacob, 3 but Esau I hated. I turned his mountains into a wasteland and left his inheritance to the jackals in the desert. 4 "The descendants of Esau may say, 'We have been beaten down, but we will rebuild the ruins.'

"Yet, this is what the Lord of Armies says: They may rebuild, but I will tear it down. They will be called 'the Wicked Land' and 'the people with whom the Lord is always angry.' 5 You will see these things with your own eyes and say, 'Even outside the borders of Israel the Lord is great.'

Is there something in the air?

Jacob is recognised by YHVH as we are also recognised by Him. The allusion is subtle and it all has to do with smell. Hunting and tending goats gave Esau a strong pungent smell. It was the result of his time spent in the field; it was by this signature smell that Isaac recognised him. Scripture tells us that the praises of YHVH's people ascend to Him as a sweet savour, a smell or incense.

2 Corinthians 2:15

14 But thanks be to God, who always leads us triumphantly as captives in Christ and through us spreads everywhere the fragrance of the knowledge of Him. 15 For we are to God the sweet aroma of Christ among those who are being saved and those who are perishing. 16 To the one, we are an odour of death and demise; to the other, a fragrance that brings life.

Numbers 15:3

..Then make an offering by fire to the LORD, a burnt offering or a sacrifice to fulfil a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to the LORD, from the herd or from the flock.

Philippians 4:18

I have all I need and more, now that I have received your gifts from Epaphroditus. They are a sweet smelling aroma, an acceptable sacrifice, well-pleasing to God.

26 Then his father Yitz'chak said to him, "Come close now, and kiss me, my son." 27 He approached and kissed him. Yitz'chak smelled his clothes and blessed Ya'akov with these words: "See, my son smells like a field which Adonai has blessed. 28

So may God give you dew from heaven, the richness of the earth, and grain and wine in abundance. 29 May peoples serve you and nations bow down to you. May you be lord over your kinsmen, let your mother's descendants bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!"

In this passage the word for smell is 'Strong's 7381 'Reyach: 'savour' it refers to the smell of a plant or field and also means aroma.

Another word for aroma and incense is 'qetoreth' Strong's 7004: female noun –'qetoreth': smoke, odour of (burning) sacrifice, incense.

The male noun is 'qatar' Strong's 6999: to make sacrifices, burn, smoke.

Further into our word study we find also:

Ruach (as in 'Kodesh') H7306 – 'smell', Ruwach is related to Reyach H7381.

Nichoach H5207 –'soothing and quieting' aroma whose root is Nuach H5117 which is the same word as Noah which means 'Rest'.

How awesome is that?

As Isaac knew Esau by smell, YHVH knows His children by smell too. But the smell of His children is not like the one that exuded from Esau — the smell of the field and the goats. It is the essence of YHVH Himself. The identity marker for all who love YHVH with all their heart, soul, mind and strength, emanate the aroma of the blood of righteousness. When we begin to think and act like the world, though we are His children, we become tainted, just like the house smells when something is burned when cooking. To carry the aroma of YHVH, demands that we spend time in His presence. On a side note: did you know that a dog will remember your smell for years and year's even if you've been in its presence for only a short while? What an amazing sense! Medical science has proven that our smell receptors heighten when we search for food.

Scripture tells us that those who hunger for righteousness shall be filled. Math 5:6

However, why was Isaac unable to sense the presence of the son he loved? Esau was the one who provided Isaac with his favourite meal. In Isaac's eagerness to bless Esau, a spiritual blindness occurred because we are told that YHVH told Rebecca that the older son will serve the younger in Ch25:23.

When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, "My son."

"Here I am," he answered.

Isaac said, "I am now an old man and don't know the day of my death. Now then, get your equipment—your quiver and bow—and go out to the open country to hunt some wild game

for me. Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die.” Genesis 27:1-4

In this passage from the Midrash we are given a clue to a possible reason why blindness would come upon Isaac in the latter years of his life.

“And he placed him on the altar” (Gen. 22:9). Abraham’s eyes [were looking] into Isaac’s eyes, and Isaac’s eyes [were looking] into the heaven of heavens. And tears were flowing and falling from Abraham’s eyes, until his whole height was awash in tears... At that moment his [Abraham’s] mouth gaped open in a cry and he bellowed a great moan. And his eyes were rolled back and gazing up at the Shekhinah(“divine presence”). And he lifted up his voice and said, “I lift mine eyes to the mountains; whence will my help come? From the Lord, maker of Heaven and Earth” (Ps. 121:1-2). [Isaac lifted up his eyes and beheld the Chambers of the Chariot; he trembled and was shaken.] At that moment, “Behold, the mighty ones shall cry outside; ambassadors of peace shall weep bitterly” (Isa. 33:7). The ministering angels stood row upon row in the firmament, saying to one another: Look! One who is unique is slaughtering; and one who is unique is being slaughtered...Immediately [the Angel said to Abraham]: “Do not send forth your hand against the boy” (Gen. 22:12)

The allusion is that as the angels saw the sacrifice about to take place, they cried and their tears fell into Isaac’s eyes.

There is also another aspect to the story of this deception. Because of Rebecca’s act, Jacob received Esau’s blessing of power: Ch 27:28, **“so may God give you dew from heaven, the richness of the earth, and grain and wine in abundance. 29 May peoples serve you and nations bow down to you.”**

“May you be lord over your kinsmen, let your mother’s descendants bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!”

Rebecca saw that Jacob was considered to be more spiritual than Esau and so he/Jacob, received an additional blessing from his father before he was sent off to Laban:

28 Then Isaac called Jacob and blessed him and directed him, “You must not take a wife from the Canaanite women. 2 Arise, go to Paddan-aram to the house of Bethuel your mother's father, and take as your wife from there one of the daughters of Laban your mother's brother. 3 God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples. 4 May he give the blessing of Abraham to you and to your offspring with you, that you may take possession of the land of your sojournings that God gave to Abraham!”5 Thus Isaac sent Jacob away.

What do we see here? We see one son receiving both blessings. In reality, the two sons should have received their own individual blessing upon their descendants. That was the hope of Isaac; that both sons would share and prosper equally. However, that was not the plan of YHVH.

Friends, when we answer that constant drive to walk with YHVH we will never go hungry, or let me say, we will never starve. Our hunger will be for Him and He will feed us. Why do you think the appointed meeting times ‘Moedim’ with YHVH are based around food? Why did Yeshua make sure that He ate with His disciples before He died? Why did Yeshua use the emblems of food to represent His precious blood and body? You know my friends, YHVH has given us His own personal aroma. When you hang around the same people long enough you begin to smell like each other. In this case we smell like the Great Shepherd’s flock, the sheep of His pasture. Prayer, worship and sacrifice are forms of incense, a sweet aroma to YHVH. Exhibiting these in our own walks, identifies us as belonging to each other. I am sure we have all experienced times when we have been with others who want to serve and worship YHVH only. Those are precious times, and these are the times when YHVH inhabits the praises of His people and answers the prayers of those called by His name. How different those moments are compared with those other times when there seems to be such a lukewarmness and lip service toward Him, when it seems that everyone is just going through the motions — when hearts are far away.

I speak like this because I have witnessed it, and the spirit of YHVH has spoken to me when ministering. What a difficult place it was to be in.

So let us go on.

Genesis 25:27 tells us

27 The boys grew; and 'Esav became a skilful hunter, an outdoorsman; while Ya'akov was a quiet man who stayed in the tents.

Rabbis state that Jacob studied the Word of Elohim in the tent of Shem (the Melek Tzaddik – the school of "bet ha-midrash" and Abraham admonishes Isaac in Jasher 26:25....*Now therefore my son, hearken to my voice, and keep the commandments of the Lord thy God, which I commanded thee, do not turn from the right way either to the right or to the left, in order that it may be well with thee and thy children after thee forever. 26 And remember the wonderful works of the Lord, and his kindness that he has shown toward us, in having delivered us from the hands of our enemies, and the Lord our God caused them to fall into our hands; and now therefore keep all that I have commanded thee, and turn not away from the commandments of thy God, and serve none beside him, in order that it may be well with thee and thy seed after thee.*

27 And teach thou thy children and thy seed the instructions of the Lord and his commandments, and teach them the upright way in which they should go, in order that it may be well with them forever. 28 And Isaac answered his father and said unto him, That which my Lord has commanded that will I do, and I will not depart from the commands of the Lord my God, I will keep all that he commanded me; and Abraham blessed his son Isaac, and also his children; and Abraham taught Jacob the instruction of the Lord and his ways.

Our lives are spent accumulating knowledge that in reality we were never meant to know or need. Even now as you read this, in whatever form you have chosen, you are using that knowledge. In the garden, the human beings had to know only the 'Word'. Yeshua who walked with them each evening. All the combined knowledge of humanity will have no purpose for us in the world to come. We will not need to know how to drive a car, send men into space, read a book and neither will we have need for the use of human medicine, or implement our gastronomic skills in preparing food or a million other things. All that we have learned will be superfluous. We will not need to know how to obtain the things our earthly forms require to survive, because YHVH will be our complete source once again. Our glorious bodies will have no need for earthly substance.

There is one thing that we will need to know however, before we enter that realm — that is the knowledge of God.

This passage in Proverbs really speaks to me

1 The proverbs of Shlomo the son of David,
king of Isra'el,

*2 are for learning about wisdom and discipline;
for understanding words expressing deep insight;*

*3 for gaining an intelligently disciplined life,
doing what is right, just and fair;*

*4 for endowing with caution those who don't think
and the young person with knowledge and discretion.*

5 Someone who is already wise
will hear and learn still more;
someone who already understands
will gain the ability to counsel well;

6 he will understand proverbs, obscure expressions,
the sayings and riddles of the wise.

7 The fear of Adonai is the beginning of knowledge,
but fools despise wisdom and discipline. CJB

A question or two to ponder: Why did YHVH not destroy the world when we ate from that tree? If the attaining of knowledge was prohibited, and why has YHVH allowed us to attain so much more?

Could it be that from that very first bite of the fruit we lost the knowledge of Him and that the quest and search of humanity would through the course of time help us to find our way back to Him? The Lord has hidden the path in plain sight.

As knowledge increases in our world today, so will our knowledge of Him. Those who obtain the knowledge of God will be considered wise. **Dan 12:10, Many will be purged, purified (made white) and refined, but the wicked will behave wickedly. None of the wicked shall understand, but those who are [spiritually] wise will understand.**

Jeremiah 31:34 says, that the Lord will make a new covenant with His people: 33 "But this is the covenant which I will make with the house of Israel after those days," says the Lord, "I will put My law within them, and I will write it on their hearts; and I will be their God, and they will be My people. 34 And each man will no longer teach his neighbour and his brother, saying, 'Know the Lord,' for they will all know Me [through personal experience], from the least of them to the greatest," says the Lord. "For I will forgive their wickedness, and I will no longer remember their sin."

Those who know God will dwell with Him because He knows them too. This is the bridal covenant. YHVH will know those whose wish and desire is to relate to Him intimately.

In Parsha Vayera we are shown a way of knowing God, without knowledge per se. There is a proclamation made by Abraham, one not even made through words but deed that drew men to the knowledge of YHVH.

In Parsha Vayera - Genesis 21:33 we read that Abraham the established stayed for many years at Beersheba, the well which he had dug. His agreement between King Abimelech secured his business rights to the region and thus allowed Abraham a pathway through hospitality and kindness (Chesed) that all who passed by would find rest and the opportunity to spiritually seek God if they want to. and in doing so.

Friends, here is a question to all of us: How do we show YHVH to others? What gifts and substance do we possess that can express such knowledge and bring that knowledge of YHVH to those who are seeking Him?

Are we prepared to give of ourselves in helping the one or the many who need to grow in the knowledge God or will we just pass them on to someone else, a church, or group, or to those we consider more able than ourselves?

As we begin to walk in community each one of us will take on many roles. We will all be called to pastor and to teach at whatever level we are, and the more we use our gifts the more we will grow because YHVH will pour out more into our cups. Symbolically, our wells will never run dry. As Abraham proclaimed the word of the Lord, so too will we. That community which we find ourselves walking in, will become a movable hostelry, a wellspring for soul. May we all find room in our tents for sojourners to find rest, good conversation and healthy food.

Friends, we must consider the soul that the Lord causes to pass by in our time (whether for a few hours, or a night, or for a few days, or longer, with respect and honour) because YHVH has put them into our lives for His name's sake. Each one of those precious souls is like a little seed that needs watering. If we water such a little seed and tend to it, the Lord will see our faithfulness and allow it to blossom and increase. It's the same principle that caused Abraham to increase.

When we look at Abraham's Hostel, we must first realise that such an abode is for those pilgrims who are walking on a journey. In Abraham, we see the epitome of a future generation that will be called the people of YHVH. Every one of those children possesses His seed. In the days of the

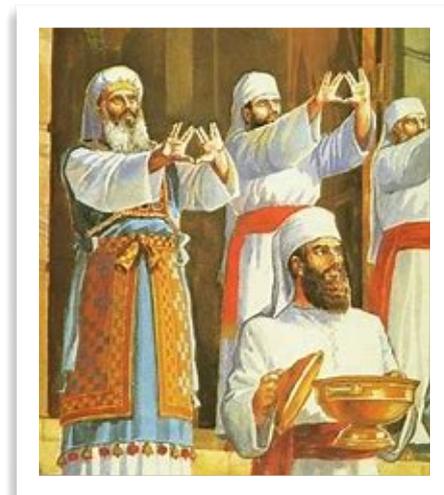
restoration to come, I believe we will see both Ishmael and Isaac return to that hostelry again and maybe drink and share a meal over the same table before they rest. What a day that will be! On a side note: In the meantime we will also witness a diversity in the semblance within the children of Abraham. In families there is usually a child who will resemble the father in likeness and attitude, and one who will show completely opposite traits. That is what we find with the patriarchs. For Abraham, his traits were to be passed on through his sons and to further generations, and this is what we will establish in this study.

In summary, we conclude that Jacob and Esau represent the conflict of the sword and the spirit. It seems that Jacob, in order to survive and become Israel, must overcome the hunting fields of the world. This is the domain of his brother. Conflict between brothers is a principle that echoes throughout scripture — representing the conflict of Israel and believers in Yeshua in this world. It represents the separation of two very different people: one whose feet are in the field (the world) and the other whose feet are in the tent. (the house of God). Our constant drive to overcome the pressures and trials are indicative of Jacob's (the man in the tent) character. It shows us that YHVH knows us before we are born and has preconditioned us in temperament and nature before we are placed into our mother's womb. YHVH will work with us and in us to extract the negative traits from us so that we can live positive and faith filled lives reflecting the nature of our Father. He will also call upon us to extraordinary and usual things, often against our natural character to reveal the person we truly are.

Until next time.

Haftarah: Malachi 1:1 - 2:7

B'rit Hadashah: Romans 9:6–16, Messianic Jews (Hebrews) 11:20, 12:14–17



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

Grant Marshall: Co-founder Arrows of Ephrayim Ministries.

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'.

Rashi, whose real name is Shlomo Yitzchaki was born in France in the 11th century. Rashi wrote a comprehensive commentary on the Talmud and commentary on the Hebrew Bible.

Moses ben Maimon, also known as Maimonides became better known by the acronym Rambam. He was born in 1138 in Cordoba, Spain. He was a Sephardic Jew and influential philosopher. He is considered to be among the greatest of Torah Scholars.

Nachmanides- 13th century French Jewish Philosopher, commonly known by the acronym; Rambam.