



Creation Part III Genesis 1:3 – 2:3

INTRODUCTION

From a literary perspective, it is quite easy to differentiate between two distinct sections in the Torah's account of the story of Creation:

SECTION I - THE CREATION IN SEVEN DAYS /1:1-2:3

In our shiur/study, we will first explain what makes each section unique. Afterward we will discuss how they complement one another.

PEREK ALEPH/CHAPTER ONE

SECTION I, better known as PEREK ALEPH, is easily discerned because of its rigid structure, i.e. every day of creation follows a very standard pattern. Each day:

- * Begins with the phrase: "VA'YOMER ELOKIM...", heralding a new stage of creation (see 1:3,6,9,14,20,24);
- * Continues with "VA'YAR ELOKIM... KI TOV" (see 1:4,10,12,18,21,31);
- * Concludes with "VAYHI EREV VAYHI BOKER, YOM..." (see 1:5,8,13,19,23,31).

In fact, one could construct a 'blank form' that would fit just about any day of Creation, that would look something like this:

"**va'yomer Elokim**" - **And God said...** _____
[followed by some act of Creation.]

"**va'yhi chen**" - **And so it was**
[often followed by some naming process: like "va'yikra.Elokim... , or some divine 'comment']

"**va'yar Elokim... ki tov**" - **And God saw it was good**

"**va'yhi erev va;yhi boker, yom __#__**"

Even though certain days may vary from this basic format, certainly each day begins with the phrase "va'yomer Elokim...".

This observation allows us to identify the first two psukim/verses of this unit (1:1-2) as its header, for Day One must begin with the first "va'yomer Elokim

We reach a similar conclusion in regard to the 'Seventh Day' (i.e. 2:1-3). Since these psukim describe 'Day Seven', they must be part of this overall Story of Creation; yet because they begin with "va'yichulu..." - and not with "va'yomer Elokim" - they form the conclusion of this unit.

To verify this, note the beautiful parallel between these two 'bookends' (i.e. 1:1-2 and 2:1-3, noting the phrase "shamayim v'aretz" and the verb "bara"!), and how Day Seven 'concludes' that which was introduced in 1:1.

This introduction and conclusion define for us the primary topic of this entire unit - - "briyat ha'shamayim v'ha'aretz" - God's Creation of the Heavens and the Earth. This topic is presented through a daily progression of God's creations that span over six days.

With this general framework defined, we can now begin our analysis of the progression of Creation from one day to the next. We will pay attention to how each day either follows, or slightly varies from the standard format discussed above. [For example, the fact that day two does not include the phrase "va'yar Elokim ki tov" should be significant.]

A DAILY "CHIDUSH"

As we mentioned above, within this unit, the phrase "va'yomer Elokim" begins each day, and is always followed by an act God's Creation - or at least some type of "chidush" [i.e. something new, that didn't exist the day before].

After the execution each act of Creation, we may find 'peripheral' comments such as God giving names or duties to what He just created. However, we will show how the next "chidush" of Creation doesn't take place without an additional "va'yomer Elokim"!

We should also point out that in Days Three and Six we find our basic form repeated twice, i.e. the phrase "va'yomer Elokim" appears twice on each of these days, and each time followed by a distinct act of Creation, followed by the evaluation of - "va'yar Elokim ki tov". This suggests that each of these days will contain two acts of Creation. [The deeper meaning of this will be discussed as we continue.]

Therefore, our analysis begins by identifying what was the precise "chidush" of each day. Then, we will discuss the 'peripheral comments' of each day, showing how they relate to that "chidush".

DAY ONE (1:3- 5)

(Gen 1:3 TLV) Then God said, “Let there be light!” and there was light.

(Gen 1:4 TLV) God saw that the light was good. So God distinguished the light from the darkness.

(Gen 1:5 TLV) God called the light “day,” and the darkness He called “night.” So there was evening and there was morning—one day.

God's first act of creation (i.e. what follows the first "va'yomer Elokim") was making "OR" - or what we call 'light'.

This creation is followed by a 'naming process' where God calls the light - 'Day', and the darkness (the lack of light) is called 'Night'.

DAY TWO (1:6-8)

(Gen 1:6 TLV) Then God said, “Let there be an expanse in the midst of the water! Let it be for separating water from water.”

(Gen 1:7 TLV) So God made the expanse and it separated the water that was below the expanse from the water that was over the expanse. And it happened so.

(Gen 1:8 TLV) God called the expanse “sky.” So there was evening and there was morning—a second day.

God makes the "rakiya" - whose function is to divide between the 'water above' and the 'water below'.

Then, God names these 'waters above' - "shamayim" [Heavens]. Note that the 'waters below' are not named until Day Three. Note as well that this is only time when God's creation is not followed by the phrase "va'yar Elokim ki tov". Hence, it appears that something on this day is either 'not so good' or at least incomplete. [We'll return to this observation later in the shiur.]

DAY THREE (1:9-13)

(Gen 1:9 TLV) Then God said, “Let the water below the sky be gathered to one place. Let the dry ground appear.” And it happened so.

(Gen 1:10 TLV) God called the dry ground “land,” and the collection of the water He called “seas.” And God saw that it was good.

(Gen 1:11 TLV) Then God said, “Let the land sprout grass, green plants yielding seed, fruit trees making fruit, each according to its species with seed in it, upon the land.” And it happened so.

(Gen 1:12 TLV) The land brought forth grass, green plants yielding seed, each according to its species, and trees making fruit with the seed in it, each according to its species. And God saw that it was good.

(Gen 1:13 TLV) So there was evening and there was morning—a third day.

* **Stage One:** (i.e. the first "va'yomer Elokim").

Gods makes the **"yabasha" [dry land]**.

Then God names this 'dry land - **ARETZ [Earth?]** and the **remaining "mayim" - YAMIM [Seas]**.

Followed by God's positive evaluation: "va'yar Elokim ki tov"

* **Stage Two** (i.e. the second "va'yomer Elokim" / 1:11-12)

God creates what we call 'vegetation', i.e. all the various species of vegetables and fruit trees. Note how these psukim emphasize precisely what makes the 'plant kingdom' unique - i.e. how these species contain seeds that will produce the next generation - e.g. **"esev mazria zera" and "etz pri oseh pri"**.

Note that God no longer gives 'names' to what He created. However, we still find the standard positive evaluation "va'yar Elokim ki tov". [You were probably aware that "ki tov" is mentioned twice in Day Three, but you probably weren't aware that it was because it contains two "va'yomer Elokim's"!]

A QUANTUM LEAP

Note the 'quantum leap' that takes place in stage Two on Day Three. **Up until Stage Two, everything that God had created was 'inanimate' (non-living). From this point on, livings things are created.** [Keep this in mind, as we will uncover a similar 'quantum leap' when we discuss the progression from Stage One to Two in Day Six!, i.e. when we jump from animal to man.]

This may explain why Stage One of Day Three is the last time that we find God giving names. It seems as though God gave names only to His 'non-living' creations.

[In chapter two, we will see how it becomes man's job to give names to other livings things (see 2:19), and maybe even to God Himself! (see 4:26)!]

Furthermore, note the 'separation process' that emerges as God created **"shamayim v'aretz"/heavens and earth**. In the introduction, we find "mayim" - with **"ruach Elokim" [God's spirit]** hovering over it (see 1:2). Then, in Day Two, God takes this **"mayim" 'solution' and separates it ["va'yavdel"] between the "mayim" 'above' and 'below' the "rakiya"**. The 'water above' becomes **"SHAMAYIM"**, but the 'water below' needs further separation, which only takes places on Day Three - when the remaining 'solution' separates between the **"ARETZ" [Land] and the "YAMIM" [Seas]**.

Technically speaking, this is how God created "shamayim v'aretz". [The creation of the remaining "v'kol tzvaam" - and all their hosts (see 2:1) - takes place from this point and onward.]

DAY FOUR (1:14-19)

(Gen 1:14 TLV) Then God said, “Let lights in the expanse of the sky be for separating the day from the night. They will be for signs and for seasons and for days and years.

(Gen 1:15 TLV) They will be for lights in the expanse of the sky to shine upon the land.” And it happened so.

(Gen 1:16 TLV) Then God made the two great lights—the greater light for dominion over the day, and the lesser light as well as the stars for dominion over the night.

(Gen 1:17 TLV) God set them in the expanse of the sky to shine on the land

(Gen 1:18 TLV) and to have dominion over the day and over the night and to separate the light from the darkness. And God saw that it was good.

(Gen 1:19 TLV) So there was evening and there was morning—a fourth day.

God creates the **"meorot", i.e. the sun, moon and stars**.

This time however, note how God explains the function of His new creations (instead of giving names). For example, **"va'hayu l'otot u'moadim" - and they shall be for signs and appointed times; and later - "l'ha'ir al ha'aretz" - to give light on the land (see 1:14-15). And finally: "l'mshol ba'yom u'va'layala" - to**

rule over day and night (1:18). [Note as well how this day relates back to Day One.]

DAY FIVE (1:20-23)

(Gen 1:20 TLV) Then God said, “Let the waters swarm with swarms of living creatures! Let flying creatures fly above the land across the expanse of the sky.”

(Gen 1:21 TLV) Then God created the large sea creatures and every living creature that crawls, with which the water swarms, according to their species, as well as every winged flying creature, according to their species. And God saw that it was good.

(Gen 1:22 TLV) Then God blessed them by saying, “Be fruitful and multiply and fill the water in the seas. Let the flying creatures multiply on the land.”

(Gen 1:23 TLV) So there was evening and there was morning—a fifth day.

On this day, we find yet another 'quantum leap', as God begins His creation of the 'animal kingdom' (i.e. in contrast to the 'vegetation' created on day three). God creates all living things that creep in the water or fly in the sky (i.e. fish and fowl).

Even though this day follows the standard 'form' (discussed above), we do find two very important additions.

- 1. The verb "bara" is used to describe how God creates this animal kingdom:** "va'yivrah Elokim et ha'tanimim ha'gedolim v'et kol nefesh ha'chaya..." (1:21). Note how this is the first usage of this verb since the first pasuk/verse of "breishit bara..." (1:1)! **The Torah's use of the verb "bara" specifically at this point may reflect this 'quantum leap' to the animal kingdom in this critical stage of the Creation.**
- 2. A 'blessing' is given (for the first time) to these fish and fowl after their creation:** "va'yvarech otam Elokim laymor - pru ur'vu..." - **that they should be fruitful and multiply and fill the seas and skies.** Note how this blessing relates to the very essence of the difference between the 'plant kingdom' and the 'animal kingdom'. **Whereas self-produced seeds allow vegetation to reproduce itself, the animal kingdom requires mating for reproduction to take place, and hence the need for God's blessing of "pru u'vru" to keep each species alive.**

DAY SIX (1:24-31)

(Gen 1:24 TLV) Then God said, “Let the land bring forth living creatures according to their species—livestock, crawling creatures and wild animals, according to their species.” And it happened so.

(Gen 1:25 TLV) God made the wild animals according to their species, the livestock according to their species, and everything that crawls on the ground, each according to its species. And God saw that it was good.

(Gen 1:26 TLV) Then God said, “Let Us make man in Our image, after Our likeness! Let them rule over the fish of the sea, over the flying creatures of the sky, over the livestock, over the whole earth, and over every crawling creature that crawls on the land.”

(Gen 1:27 TLV) God created humankind in His image, in the image of God He created him, male and female He created them.

(Gen 1:28 TLV) God blessed them and God said to them, “Be fruitful and multiply, fill the land, and conquer it. Rule over the fish of the sea, the flying creatures of the sky, and over every animal that crawls on the land.”

(Gen 1:29 TLV) Then God said, “I have just given you every green plant yielding seed that is on the surface of the whole land, and every tree, which has the fruit of a tree yielding seed. They are to be food for you.

(Gen 1:30 TLV) Also for every wild animal, every flying creature of the sky and every creature that crawls on the land which has life, every green plant is to be food.” And it happened so.

(Gen 1:31 TLV) So God saw everything that He made, and behold it was very good. So there was evening and there was morning—the sixth day.

Here again, like in Day Three, we find two stages of Creation, each beginning with the phrase "va'yomer Elokim, with yet another 'quantum leap' in between:

*** Stage One (1:24-25)**

God creates the living things that roam on the land, i.e. the animals. There is really nothing special about this stage, other than the fact that God found it necessary to create them 'independently' on the first stage of Day Six, instead of including them with His creation of the rest of the of the animal kingdom (i.e. with the fish and the fowl) in Day Five.

In fact, we find an interesting parallel between both days that contain two stages (i.e. days Three and Six). Just as Stage One of Day Three (separating the Earth from the 'water below') completed a process that God had begun in Day Two, so too Stage One of Day Six (the animals) completed a process that God began in Day Five!

*** Stage Two (1:26-31)**

God creates MAN - "**btzelem Elokim**"!

Note how many special words and phrases (many of which we encountered before) accompany God's creation of man:

First of all, we find once again the use of the verb "bara" to describe this act of creation, suggesting that the progression from animal to man may be considered no less a 'quantum leap' than the progression from vegetation to animal.

Secondly, God appears to 'consult' with others (even though it is not clear who they are) before creating man ("**naaseh adam b'tzalmeinu...**").

Here again, we find not only an act of creation, but also a 'statement the purpose' for this creation – i.e. to be master over all of God's earlier creations:

"v'yirdu b'dgat ha'yam u'b'of ha'shamayim..." – Be fruitful and multiply and be master over the fish of the seas and the fowl in the heavens and the animals and all the land, and everything that creeps on the land." (see 1:26).

Thus, it appears that man is not only God's last Creation, but also His most sophisticated creation, responsible to rule over all other creations 'below the heavens'.

This explains we find yet another blessing (following this act of creation / similar to the blessing on Day Five). This blessing to man includes not only fertility, but also relates to his potential to exert dominion over all that Elokim had created. [**"pru u'rvu v'kivshuha, u'rdu b'dgat ha'yam..."** / see 1:28, compare with 1:26)

It should be noted that we find one final section, that also begins with the phrase "**va'yomer Elokim**" (see 1:29), but quite different than all the earlier ones, as this statement does not introduce an act of Creation, but rather the administration of food. In a nutshell, in these psukim God allows the animal kingdom to consume the plant kingdom. The green grass is given for the animals (to graze upon), while man receives the 'added privilege' of eating the fruit of the trees (see 1:29-30).

SOMETHING SPECIAL

As you surely must have realized, all of these 'variances' from the 'standard format' in regard to God's creation of man emphasize that there must be something very special about man's creation, and hence his purpose. But this should not surprise us, for that is precisely what we should expect from a book of prophecy, a divine message to man to help him understand his relationship with God, and the purpose for his existence.

All of these special points about man's creation should be important, but before we discuss their significance, we must take into consideration one more observation concerning the progression of Creation during these six days.

DAY	GOD CREATED
1	"OR" LIGHT
2	"RAKIYA" Separating A. The Mayim above =Shamayim and B. The Mayim below = Yamim
3a	YABASHA Called the ARETZ The Land
3b	Vegetation (on the Aretz) A. Seed=Bearing plans "ESEV MAZRIA ZERA" B. Fruit-Bearing Trees "ETZ PRI OSEH PRI
4	Lights in the SHAMAYIM (Sun, Moon, Stars, etc.)
5	Living Creatures A. Birds in the Sky RAKIYA SHAMYIM B. Fish in the Sea MAYIM
6a	Living Creatures who live on the ARETZ (land) Animals - all forms
6b	Man - B'tzelem ELOKIM, blessed by God to dominate all other living creatures
God assigns the appropriate food for these living creatures 1. Man - can eat vegetation and fruit (1:29) 2. Animals - can eat only vegetation and grass (1:30)	
DAY 7 SHABBAT GOD RESTED AND HIS CREATION WAS COMPLETE	

A PARALLEL STRUCTURE

Let's summarize our conclusions thus far concerning what was created on each day (Chart above) (and each statement of "va'yomer Elokim..."):

Now, let's turn our list into a table.

If we line up the first three days against the last three days, we find a rather amazing parallel:

DAYS 1-3	DAYS 4-6
I. LIGHT	IV. LIGHTS in the heavens
II. RAKIYA - dividing: SHAMAYIM (above)	V. Living things: Birds in the SHAMAYIM
MAYIM (below the sea)	Fish in MAYIM
III. ARETZ (land) Seed bearing plants	VI. Animals & Man on the ARETZ Plants to be eaten by the Animals
Fruit bearing trees	Fruit of trees, to be eaten by Man

Note how this parallel reflects our discussion above concerning the internal progression of these six days of Creation; and our observation that from Day Four and onward, God not only creates, but He also states the purpose of His creations.

It also shows how the last three days 'fill in' the potential for what God created in the first three days. Basically, from day four and onward, nature 'goes into motion', as we find 'movement' both in the Heavens above and in the Earth below. In summary, **when these six days are complete, what we call 'nature' has gone into motion.**

If we understand the phrase "tohu va'vahu" in the introductory section (see 1:2) as total chaos, then from this primordial state - six days later, we find a beautifully structured universe containing all of the various forms of life that we are familiar with; including plants, animals, and man.

Note that the Torah emphasizes that each form of life is created in a manner that guarantees its survival, i.e. its ability to reproduce:

- a. plants: "esev mazria zera" - seed-bearing vegetation**
"etz pri oseh pri" - fruit-bearing trees (1:11-12)
- b. fish and fowl: "pru u'rvu"- be fruitful & multiply (1:22)**
- c. Man: "pru u'rvu..." - be fruitful & multiply (1:28)**

One could summarize and simply state that the end result of this creation process is what we call NATURE - in other words - **the exact opposite of TOHU VA'VAHU.**

In this manner, PEREK ALEPH describes God's creation of nature, i.e. the entire material universe and its phenomena.

Even though 'nature' itself remains dynamic, with living things constantly changing and reproducing, its basic framework remains constant - for after "va'yichulu" (2:1), nothing 'new' will be created, and certainly, nothing more advanced or sophisticated as man.

This established, we must now ask ourselves the more fundamental question, which is - what can we learn from the unique manner by which the Torah tells over the story of Creation? Is it recorded for the sake of our curiosity, simply to let us know 'how it all happened' - or does it carry a prophetic message - for any human being contemplating the purpose of the world that surrounds him!

Certainly, one primary message that emerges from this presentation is that the creation of nature, with all its complexities and wonders, was a willful act of GOD. Hence, by keeping Shabbat, resting on the seventh day, as God did, we assert our belief that God is the power that created nature (and continues to oversee it).

This analysis can also help us appreciate why the Torah uses the name -Elokim - to describe God throughout this entire chapter. As Ramban explains (toward the end of his commentary on 1:1), the Hebrew word "el" implies someone with power (or strength) and in control. Therefore, "shem ELOKIM" implies the master of **all** of the many forces of nature.

This understanding can also help us appreciate the Torah's use of the verb "bara" in PEREK ALEPH. Note how the THREE active uses of the verb "bara" in PEREK ALEPH reflect each level of sophistication in Creation, i.e. "tzomeyach" [plant kingdom], "chai" [animal kingdom] and "m'daber" [man]. This also reflects the three 'quantum leaps' that we discussed in the evolutionary development of nature during these six days.

* **STEP ONE** - All matter and plants -

"Breishit BARA Elokim et ha'SHAMAYIM v'et ha'ARETZ" (1:1)

This includes everything in the SHAMAYIM and on the ARETZ, i.e. the creation of all "domem" (inanimate objects) and "tzomeyach" (plants). Note that this takes place during the first FOUR days of Creation.

* **STEP TWO** - The animal kingdom

"va'YIVRA Elokim - and God created the TANINIM and all living creatures... by their species"(1:21)

This includes the birds, fish, animals, and beasts etc. which are created on the fifth and sixth days.

* **STEP THREE** - Man

"va'YIVRA Elokim et ha'ADAM..." (1:27)

The creation of man b'tzelem Elokim, in God's image.

Now we must ponder what may be the Torah's message in telling man that the creation of nature was a willful act of God?

In his daily life, man constantly encounters a relationship with nature, i.e. with his surroundings and environment. Man does not need the Torah to inform him that nature exists; it stares him in the face every day. As man cannot avoid nature, he must constantly contemplate it, and struggle with it.

Without the Torah's message, one could easily conclude that nature is the manifestation of many gods - a rain god, a sun god, a fertility god, war gods, etc. - as ancient man believed. Nature was attributed to a pantheon of gods, often warring with one another.

In contrast, modern man usually arrives at quite the opposite conclusion -- that nature just exists, and doesn't relate to any form of god at all.

One could suggest that Chumash begins with story of Creation, for man's relationship with God is based on his recognition that nature is indeed the act of one God. He created the universe for a purpose, and continues to oversee it.

But how does this relate to man himself?

MAN - IN PEREK ALEPH

In Perek Aleph, man emerges not only as the climax of the creation process, but also as its MASTER:

"And God blessed man saying: Be fruitful and multiply, fill the earth and MASTER it, and RULE the fish of the sea, and the birds in the sky, and the living things that creep on the earth..." (1:28).

Note that this is God's BLESSING to man, and NOT a commandment! One could consider this 'blessing' almost as a definition of man's very nature. Just as it is 'natural' for vegetation to grow ["esev mazria zera"], and for all living things to reproduce ["pru u'rvu"], it is also 'natural' for man to dominate his environment; it becomes his natural instinct.

The Torah's use of the verb "bara" at each major stage of creation, and then in its description of God's creation of man - may shed light on this topic. The Torah's use of the verb "bara" to describe

God's creation of man informs us that man is a completely new category of creation. He is created "b'tzelem Elokim", in the image of God, i.e. he possesses a spiritual potential, unlike any other form of nature.

In other words, man's creation in a separate stage of Day Six, and the use of the verb "bara", and his special blessing etc. all come to impress upon man that he is indeed a 'quantum leap' above all other creations.

He should not view himself as just the most sophisticated animal of the universe, but rather as a Godly creation.

The glory of mankind is seen in the fact that they are created in God's image. We encounter the plural "Let us make man in our image, according to our likeness" (1:26). What should we make of this plural? Onkelos translates the verse directly from the Hebrew, with the plurals. And in the next verse (1:27) he translates: "And Adonai created mankind in His likeness, in the image of יהוה He created him, male and female He created them." Thus, according to the Targumist, mankind bears some resemblance to Adonai (יהוה). (Genesis Rabbah 8:3 offers several interpretations of the plural "Let us make man": 1) that God took counsel with mercy, 2) with Himself, or 3) with the ministering angels. This final suggestion, that God took counsel with the angels, became the standard rabbinic answer to the plurals of 1:26ff. Rashi is representative: "Let us make man: the modesty of the Holy One, blessed be He, we learn from here: because man in the image of angels was to be created and they would be jealous of him; therefore, He took counsel with them." Rashi goes on to cite 1Kings 22:19 and Dan 4:14 as proof texts for the presence of the ministering angels in matters of Divine decisions. But the introduction of angels into the narrative at this point, while surely possible, seems unlikely. The most natural reading of the text is simply that God is represented in some form of plurality. That an early Sage such as R. Ammi (80-110 CE) would interpret this as meaning that God consulted with Himself may indicate that the later Sages, who sought to find another explanation, were motivated in some measure by the on-going polemic with the emerging Christian Church. Indeed, the early church fathers saw in this text a warrant for their view of the trinity. What may we say about the use of the plural here, from a strictly grammatical standpoint, and from the structure of the context itself? First, this is the only place in the Tanach where the verb attached to make (the word "make is plural. Yet in the structure of this opening chapter of the Torah, such a phenomenon is very striking. Each of God's actions in the creation narrative is introduced by "God said", Gen. 1:3, 6, 9, 11, 14, 20, 24, 26, 29). In each case, except for vv. 26 and 29, the verb that immediately follows is a jussive ("let such and such happen").

Thus, the cohortative "let us make" breaks the pattern, and in so doing, arrests the attention of the reader. Whereas in the previous actions of God the divine initiative is cast in an indirect mode (e.g., "let there be light"), in the creation of mankind, God is seen as directly involved ("let us make"). It is not as though the previous actions of creating are any less the clear work of the Almighty. It is only that in the creation of mankind, the grammar itself heightens the direct and close involvement of God. In so doing, it alerts the reader to the fact that mankind is the pinnacle of the narrative, and that in which all the previous actions of God culminate. Secondly, the fact that the plurals continue in the matter of man being created in God's image is significant: "Let us make man in our image, according to our likeness." The idea that mankind is created in the image of the ministering angels is far-fetched. It is the image of the invisible God that is mysteriously stamped upon mankind (cf. Gen 9:6). And this image involves the multiplicity of the Creator Himself ("our image").

What exactly is it, then, within mankind, that displays this "indistinct outline of God," that shows forth His image? I would suggest that it is nothing less than the very mystery of God as at once One and the Only One, while at the same time mysteriously plural. For immediately in our text we have the stunning conclusion to the divine proposal "Let us make mankind in our image": "God created man in His own image, in the image of God He created him; male and female He created them." Mankind is one: "He created him," yet mankind is two: "male and female He created them." The fanciful explanation of the Sages that God created a being that was both male and female is simply an attempt to make sense of this surprise turnabout. Mankind is at once male and female, but not in a single entity, but diverse—in plurality. The oneness comes through the divine gift of marriage (2:24): "For this reason a man shall leave his father and mother and cleave unto his wife, and the two shall become one flesh." In the mysterious and wonderful ability to produce children, mankind as

male and female, through their becoming one, mimic God as the Creator. The image of God in mankind is their ability to be at once two (plural), yet one. Perhaps Paul had a similar idea in mind when he wrote of marriage as a “mystery” that ultimately reveals the relationship of Yeshua and His bride (Eph 5:25ff).

The opening chapters of the Torah, then, present a clear central message (even if all of the details are not so clear), namely, that God desired to create a universe in which mankind, bearer of His own image, would rule and reign, and in this position as God’s appointed viceroy, would reflect the glory of the Great King. While the universe is beautiful in its own right, and stands itself as the display of the Almighty’s power and wisdom, in an ultimate sense, the universe was created for mankind. For it is with mankind that God is primarily concerned. This is not to deny His keen concern for the rest of creation, but it is to put the emphasis where the Scriptures themselves do—upon mankind as the bearer of God’s image. Thus even the Sabbath as a day of rest and joy is set apart for mankind; it is God’s gift, not to the animal kingdom (though domesticated animals rest because mankind rests), nor to the plant kingdom, but to mankind. This priority of mankind in the overall plan of God is also demonstrated by the fact that while our parashah tells the whole story of creation in a kind of overview fashion, the next section “zeros in” on mankind alone. The focus of God’s interests is clearly upon mankind. (Tim Hegg Torah Resource)

Perek Aleph teaches man to recognize that his very nature to dominate all other living things is also an act of God's creation.

However, man must also ask himself, "Towards what purpose?" Did God simply create man, or does He continue to have a relationship with His creation? Does the fate of mankind remain in God's control; does there remain a connection between man's deeds and God's "hashgacha" (providence) over him?

The answer to this question begins in PEREK BET - the story of Gan Eden, and will continue through the rest of Chumash!

Day 7 – The Shabbat (Below Tree of Life version and New American Standard Bible version)

(Gen 2:1 TLV) So the heavens and the earth were completed along with their entire array.

(Gen 2:2 TLV) God completed—on the seventh day—His work that He made, and He ceased—on the seventh day—from all His work that He made.

(Gen 2:3 TLV) Then God blessed the seventh day and sanctified it, for on it He ceased from all His work that God created for the purpose of preparing.

(Gen 2:1 NASB) Thus the heavens and the earth were completed, and all their hosts.

(Gen 2:2 NASB) By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done.

(Gen 2:3 NASB) Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

Dr. J.H. Hertz Commentary regarding the Sabbath (pg 6 Pentateuch and Haftorahs Commentary).

1. **Were finished.** The Hebrew verb implies not completion but perfection.
2. **Seventh day.** “What did the world lack after the six days of toil? Rest. So God finished His labours on the seventh day by the creation of a day of rest, the Sabbath (Midrash).
 - a. *Finished.* Better, ‘had finished’ (Meendelssohn, M. Friedlander)
 - b. *Rested.* Hebrew. “desisted” from creating. In the fourth commandment Exodus 20:11 God is said to have ‘rested’ (vayanach) on the seventh day.
 - c. **This ascribing of human actions to God is called anthropomorphism and is employed in the Bible to make intelligible to the finite, human mind that which relates to the Infinite.** The Torah speaks the ordinary language of men, became a leading principle in later Jewish interpretation of Scripture.
3. **God blessed.** The Creator endorsed the Sabbath with a blessing which would be experienced by all who

observe it. On the Sabbath, the Talmud says, the Jew receives an ‘additional soul’ i.e.. his spiritual nature is heightened through the influence of the holy day.

- a. *Hallowed. Lit* “set apart” from profane usage. The Sabbath demands more than stoppage of work. It is specifically marked off as a day consecrated to God and the life of the spirit.

What It Means To Rest

The Meaning of the Word Shabbat

The word *Sabbath* is represented by several related Hebrew words. Let’s look at each of these words to see how Scripture uses each one.

Shabbat; *Strong’s Hebrew Dictionary* word H7673; a primitive root word meaning *to repose, rest, desist (from exertion or labor), cease*. It is translated in the *KJV* by the following words: *cease* (47 times), *rest* (11times), *away* (3 times), *fail* (2times), *celebrate* (1time), *misc.* (7 times)

Shabbat; *Strong’s Hebrew Dictionary* word H7676; from 7673 and means *intermission, i.e. (specifically) the Sabbath* and is used in reference to the weekly Sabbath, the Day of Atonement, the sabbatical year, weeks and is translated in the *KJV* as *Sabbath* (107 times). Examples of its usage:

Weekly Sabbath: Exod. 16:25; 20:8, 10; 31:15; Deut. 5:10, 12, 15; Lev. 23:3

Day of Atonement: Lev. 16:31; 23:32

Sabbath (sabbatical) year: Lev. 25:4; 26:34, 43; 2Chr. 36:21

Weeks of Sabbaths: Lev. 23:15 (seven Sabbaths or weeks); 25:8

Shabbatown; *Strong’s Hebrew Dictionary* word H7677; (from 7676)/*TWOT* 2323d and means *a Sabbath observance or a special set-apart day* and is used in reference to the weekly Sabbath, Day of Atonement, sabbatical year, Feast of Trumpets and the first and last days of the Feast of Tabernacles and is translated in the *KJV* as *rest* (8 times), *Sabbath* (3 times). According to *TWOT* the *-on* ending is characteristic of certain abstract nouns in Hebrew. It gives no further explanations. Examples of its usage in the Tanakh:

Weekly Sabbath: Exod. 31:15; 16:23; 35:2; Lev. 23:3;

(Exo 31:15 TLV) **Work is to be done for six days, but on the seventh day is a Shabbat of complete rest, holy to Adonai.** Whoever does any work on the Shabbat will surely be put to death.

(Exo 16:23 TLV) But he said to them, “This is what Adonai has said. **Tomorrow is a Shabbat rest, a holy Shabbat to Adonai.** Bake whatever you would bake, and boil what you would boil. Store up for yourselves everything that remains, to be kept until the morning.”

(Exo 35:2 TLV) **Work is to be done for six days, but the seventh day is a holy day for you, a Shabbat of complete rest to Adonai. Whoever does any work then will die.**

(Lev 23:3 TLV) “**Work may be done for six days, but the seventh day is a Shabbat of solemn rest, a holy convocation. You are to do no work—it is a Shabbat to Adonai in all your dwellings.**

Day of Atonement: Lev. 16:29-31; 23:26-32

(Lev 16:29 TLV) “It is to be a statute to you forever, that in the seventh month, on the tenth day of the month, you are to afflict your souls, and do no kind of work—both the native-born and the outsider dwelling among

you.

(Lev 16:30 TLV) For on this day atonement will be made for you, to cleanse you. From all your sins you will be clean before Adonai.

(Lev 16:31 TLV) **It is a Shabbat of solemn rest to you, and you are to afflict your souls. It is a statute forever.**

(Lev 23:26 TLV) Adonai spoke to Moses, saying:

(Lev 23:27 TLV) “However, the tenth day of this seventh month is **Yom Kippur, a holy convocation** to you, so you are to afflict yourselves. You are to bring an offering made by fire to Adonai.

(Lev 23:28 TLV) **You are not to do any kind of work on that set day, for it is Yom Kippur, to make atonement for you before Adonai your God.**

(Lev 23:29 TLV) For anyone who does not deny himself on that day must be cut off from his people.

(Lev 23:30 TLV) Anyone who does any kind of work on that day, that person I will destroy from among his people.

(Lev 23:31 TLV) You should do no kind of work. It is a statute forever throughout your generations in all your dwellings.

(Lev 23:32 TLV) **It is to be a Shabbat of solemn rest for you, and you are to humble your souls. On the ninth day of the month in the evening—from evening until evening—you are to keep your Shabbat.”**

Sabbatical year: Lev. 25:1-7

(Lev 25:1 TLV) Then Adonai said to Moses on Mount Sinai,

(Lev 25:2 TLV) “Speak to Bnei-Yisrael and tell them: When you come into the land which I give you, then the land is to keep a Shabbat to Adonai.

(Lev 25:3 TLV) For six years you may sow your field and for six years you may prune your vineyard and gather in its fruits.

(Lev 25:4 TLV) **But in the seventh year there is to be a Shabbat rest for the land—a Shabbat to Adonai. You are not to sow your field or prune your vineyard.**

(Lev 25:5 TLV) You are not to reap what grows by itself during your harvest nor gather the grapes of your untended vine. It is to be a year of Shabbat rest for the land.

(Lev 25:6 TLV) Whatever the Shabbat of the land produces will be food for yourself, for your servant, for your maidservant, for your hired worker and for the outsider dwelling among you.

(Lev 25:7 TLV) Even for your livestock and for the animals that are in your land—all its increase will be enough food

Feast of Trumpets: Lev. 23:23-25

(Lev 23:23 TLV) Adonai spoke to Moses saying:

(Lev 23:24 TLV) “Speak to Bnei-Yisrael, saying: In the seventh month, **on the first day of the month, you are to have a Shabbat rest, a memorial of blowing (shofarot), a holy convocation.**

(Lev 23:25 TLV) You are to do no regular work, and you are to present an offering made by fire to Adonai.”

First day of the Feast of Tabernacles and the Eighth Day: Lev. 23:33-36

(Lev 23:33 TLV) Adonai spoke to Moses saying:

(Lev 23:34 TLV) “Speak to Bnei-Yisrael, and say, On the fifteenth day of this seventh month is the Feast of Sukkot, for seven days to Adonai.

(Lev 23:35 TLV) **On the first day there is to be a holy convocation**—you are to do no laborious work.

(Lev 23:36 TLV) For seven days you are to bring an offering by fire to Adonai. **The eighth day will be a holy convocation to you**, and you are to bring an offering by fire to Adonai. It is a solemn assembly—you should do no laborious work.

Not only does God separate within the physical universe, but He also separates in the sphere of time: **the six days of creation are separated from the seventh day of rest.** While the work carried out on the six days of creation is all stated to be “good” (a phrase found twice on the 3rd day, which is why the Sages considered the 3rd day especially propitious for a wedding), no day is blessed except the Sabbath—the seventh day: “**And God blessed the seventh day and set it apart ...**” (2:3). What is the meaning of blessing a day? It is possible that we should understand the text to mean: “**God blessed the Sabbath by setting it apart,**” that is, He gave special honor to the Sabbath by separating it from the other days of work. Or it could mean that in blessing the seventh day God intended us to know that in some way that day would bring a blessing. Both are no doubt true. A well known saying: “**it is not so much that Israel has kept the Sabbath, as that the Sabbath has kept Israel.**”

This day of rest, initiated by God Himself, and a foreshadow and revelation of the rest that mankind would have in God’s mercy and redemption, would become the very sign of the covenant made between God and His people Israel (Ex 31). Thus, the creation as described in Genesis 1 looks forward to the covenant that God would make with His people. Once again, the focus is not upon the physical creation, but upon the plan of God to dwell among His people. The world was created as the platform for God’s drama of redemption, and thus the Sabbath, set apart from the beginning, becomes the covenant sign between God and Israel.

The Sabbath is God’s gift to His friends. In the physical world the times and seasons are clearly marked by the sun and moon. Even if one had no modern timepiece, he could calculate the month (by the moon) and the year (by the sun). But one simply cannot find a week etched into the time-frame of the universe. If one were alone on an island, one could determine the span of a day, a month, and a year, but one could never know what day of the week it was simply by observing the created world. No, the week with its ordered days, and the **Sabbath as the week’s completion, is the gift of God to His own children.** And thus, in this way, it is blessed and set apart. Only through the gracious revelation of **God is the Sabbath known.**

And what does the Sabbath teach us? That there is a rest indeed if one knows God. There is a promised place of solitude, of refreshing, of companionship, if one knows God. But only if one takes God at His word, and strives to pattern one’s life after the very God Who created—only then is the gift of the Sabbath enjoyed. **For ultimately the Sabbath (like all of the appointed times) points to God’s Messiah, Yeshua. In Him we find our rest, for only in Him is there forgiveness of sins. In all of our striving, and all of our efforts, we never can rid ourselves of the penalty of sin, that is, death. But in Yeshua there is life, for by His sacrifice we are redeemed and brought back to Eden where we can be restored to our creative purpose: friendship with God. Thus, in Yeshua we rest—we cease our striving, and by faith we anticipate the fulfilment of the covenant when time will be no more, and the eternal Sabbath will be ushered in.** The most significant aspect of God’s creation, however, is mankind. **Yeshua would teach “Sabbath was made for mankind, not mankind for the Sabbath” (Mark 2:27). So even the Sabbath was not something existing unto itself, but it was blessed and sanctified for the sake of man.** (Tim Hegg)