**Some Questions to Ponder:**

1. From all the readings for this week, which particular verse or passage caught your attention and fired your heart and imagination?

I was quite intrigued by the Ramban’s commentary on pages 39-40 where he described the events and delineation of each of the thousand years of creation, and particularly the fourth day:

On the fourth day the luminaries - the large and the small and the stars - were created. Its "day," in the fourth ‎thousand-year period, began seventy-two years after the First Sanctuary was built and continued until one ‎hundred seventy-two years after the destruction of the Second Sanctuary. Now on this "day," *the children ‎of Israel had light*, f*or the glory of the Eternal filled the house of the ‎Eternal*,[[1]](#footnote-1) and the light of Israel became the fire upon the altar in the Sanctuary, resting there like a lion ‎consuming the offerings. Afterwards their light diminished and they were exiled to Babylon just as the ‎light of the moon disappears before the birth of the new moon. Then the moon shone for them all the days of the Second Sanctuary, and the fire upon the altar rested on ‎it like a dog. And then the two luminaries disappeared towards eventide and the Sanctuary was destroyed.

1. How do Rashi and the Ramban differ with regards to explaining the origin, nature and composition of the Primevial Light (not the luminaries)?

The Ramban takes the perspective that unlike Rashi, who hold that the reference here is to the creation of the ‎luminaries, such as the sun, moon, etc., which were not suspended in the firmament until the fourth day (see Rashi, Verse ‎‎14), Ramban explains that the light of the first day was of a special substance; hence Scripture does not say, And it was so, ‎since that light did not remain forever in its original state.

1. Did the Ramban know which Psalms are read in the Septennial Cycle when we read the Torah Seder of Beresheet? Please explain your answer.

The Ramban quoted from Psalm 148 more than any other Psalm on pages 18 and 25. So, yes he clearly referenced and understood that this psalm was read as part of the lectionary.

1. Do Rashi and the Ramban agree as to the major overall purpose of the Torah? Please explain your answer.

**Yes, note their perspectives:**

**Rashi:** The main purpose of the Torah is its commandments.

**Ramban:** One may object that it was indeed very necessary to begin the Torah with the chapter of *In the beginning ‎G-d created* for this is ‎the root of faith, and he who does not believe in this and thinks the world was eternal denies the essential principle of the [Judaic] religion and has no Torah at all.

1. Do Rashi and the Ramban agree as to the nature of RESHEET? Why or why not?

**No, they disagree on the nature to “resheet”. Rashi sees it as pertaining to the things called first. Ramban sees it as pertaining to the first sephirot called Chokmah.**

**Rashi**: [God created the world] for the sake of the Torah, which is called (Prov. 8:22): “the beginning of His way,” and for the sake of Israel, who are called (Jer. 2:3) “the first of His grain.”

**Ramban**: But if you will merit and ‎‎understand the secret of the word BERESHEET and why Scripture does not begin by saying, "G-d created in the ‎beginning," you will know that, in the way of truth, Scripture tells about the lower creations and alludes to the ‎higher ones and that the word BERESHEET refers covertly to the Emanation called Wisdom, which is the head of all ‎beginnings, as I have mentioned. This is why they translated BERESHEET in the Jerusalem Targum to mean "With Wisdom," and the word is adorned in the Torah with a crown on the letter BET.

1. How do Rashi and the Ramban differ in the interpretation of G-d’s statement “Let **us** make man ...”? And how does the Rambam seem to agre with the words of Hakham Tsefet in Jude 1:9 where Michael contends with the earth with regards the body of Mosheh Rabbenu?

Rashi sees it as HaShem consulting with the angels where the Ramban sees HaShem as consulting with, or using, the earth.

**Rashi**: Let us make man Let us make man Even though they [the angels] did not assist Him in His creation, and there is an opportunity for the heretics to rebel (to misconstrue the plural as a basis for their heresies), Scripture did not hesitate to teach proper conduct and the trait of humility, that a great person should consult with and receive permission from a smaller one.

**Ramban**: The command concerning cattle was *Let the earth bring forth.[[2]](#footnote-2)* But in the case of man He said, ‎*Let us make*, that is, I and the aforementioned earth.

1. Why was Adam HaRishon (the First Adam) before the Fall, “the light of the world”? Is John in Chapter 1 of his so called Gospel, wrong when he identifies Yeshua as “He (Messiah) is the true light; that enlightens every person coming into the world”? Please explain your answer.

Adam was called the light of the world because he was a gilgul of Mashiach. Thus in many ways Adam and Yeshua are the same.

Paqid Eliyahu: The Ramban give us the explanation that the light of Adam HaRishon was the light of the world. (Yerushalmi Shabbath 2,6:) However, because of his “fall” his light only lasted for two millennia. Perhaps this light (of Adam HaRishon) was intended to last longer. But, with his “fall” the light only lasted for two millennia. Abraham appeared at the end of the ‎first 2000 years, at 52 years old. This represents the third millennium. Yeshua appears in the fourth millennium as Messiah the true light; that enlightens every person coming into the world, just as the luminaries were created to give light on the fourth day.

1. What in the Torah Seder this week fired the imagination of the prophet in the Ashlamatah of Isaiah ‎ 42:5-13, 21 and Malachi 3:4-24

The verbal tallies for the Isaiah portion are: Created - ברא, Strong’s number 01254, Heaven - שמים, Strong’s number 08064, Earth - ארץ, Strong’s number 0776.

The verbal tallies for the special ashlamata are: Heaven - שמים, Strong’s number 08064, Earth - ארץ, Strong’s number 0776.

1. What in the Torah Seder, Psalm and Prophetic Lesson for this week fired the imagination of Hakham Tsefet as his scribe penned Mark 1:1-2?

T'CHILAT is found in the mechanism of verbal tally governing both the Annual and Triennial Torah Lectionaries. If we use RESHEET in Mark 1:1 then we surely have a verbal tally with the first Torah Seder – ie. BERESHEET. Support for this line of reasoning is found in John 1:1 which also starts with the term “BERESHEET” and thereby indicating a verbal tally with the first Torah Seder starting in Genesis1:1.

Paqid Eliyahu: Torah: Beresheet, the beginning… Mk 1:1

Psalms 148: The Heavens and the earth

Isa 42 The creation of the heavens and earth

Hosea 14:2-10; Micah 7:18-20 - repentance

1. Why does Mark have a genealogy of the Torah and Luke have a genealogy of the Messiah instead?

Because Torah and Mashiach are the same entity. Mark is looking at the true pshat which sees only the Torah. Luke is looking at the remez, the hint which teaches us that Mashiach is a hint to the Torah.

Paqid Eliyahu: Because Yeshua is the personification of the Torah i.e. servant of the LORD. In general, servants do not have genealogies. Luke depicts Yeshua as a man of nobility. Therefore, he must show the genealogy of Yeshua so he can present him as a man of nobility.

1. In your opinion what key message/s did Hakham Tsefet try to convey this week through his scribe Mark?

He is teaching us the progression of the Torah through the ages as it pertains to Mashiach.

1. Could the statement in Acts 1:1-2, “*concerning all the work ‎ that Yeshua did and taught from the beginning ‎ till the day he was taken ‎up (into the heavens)*” be read: “concerning all the work that Yeshua did and taught from RESHEET till the day he was taken ‎up (into the heavens)”? Why or why not, and if so what are the implications?

Yes absolutely!!!

Again, this would present Yeshua as the personification of the Torah (Written and Oral). It would further teach that Yeshua’s life in some way depicts the unfolding of history. It further suggests our acceptance of the Torah (both written and Oral) as a normative way of life.

1. In your opinion, and taking into consideration all of the above readings for this Sabbath, what is the prophetic message (the idea that encapsulates all the Scripture passages read) for this week?

We need to focus our lives on the study and performance of the Torah because it is the whole purpose of creation.

Giberet laurie: All of the scriptures are connected. All time is connected. Like concentric circles.

HH Adon Eliyahu: The use of raysheet would suggest 1. New beginnings and 2. setting all of our priorities in order.

1. I Kings 8:11. [↑](#footnote-ref-1)
2. Verse 24. [↑](#footnote-ref-2)