

B'reshiyt Chapter 1 Sefer Ma'aseh B'reshiyt

1:1 In the beginning God created the heaven and the earth.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

B're'shith bara 'Elohiym 'et hashamayim v'et ha'aretz.
In the beginning created 'Elohiym the heaven and the earth.

Refers to Word not time, mass-time

b^ere'shith : - in the beginning, or in the head of ...

- ro'sh - re'shiyt - beginning Sh'mot 12:2
- first or first fruits Sh'mot 23:19; Vayikra 23
- chief 'Ezra 1:5
- head B'reshiyt 2:10, 3:15,
- sum B'midbar 1:2

BET - bayit - enlarged - opening facing toward all of God's word. Scriptures begin with the house of God. Ivrim 3:1-6, household of God, temple, tabernacle, 'inside' B'reshiyt 6:14

- Ephesians 2 - cornerstone laid in beginning, foundations in beginning Ivrim 1:10
- all things begin here, not at Pentecost (*Shavu'ot*), begins defining of words.
- New Testament use: Yochanan 1:1; Hitgalut 3; Mark 12:29, 13:27; ICorinthians 11:3
- not used with respect to time but pre-eminence. Mizmor 33:6, 146:6, 90:2, 93:1-2; Iyov 38:1-41
- the Universe had a beginning - comes sometime after 'beginning'
- 7 words, D'varim 32:5, number of completeness
- first 7 words a picture of the menorah
- Why *Bet* and not *Aleph*? God has no beginning.

Rabbinical commentary: two worlds - this world and the world to come.

My opinion: all seen and unseen matter 2Corinthians 4:18

- In beginning must be understood in context

ex. Mattityahu 19:4, Mark 10:6 - the creation is not taught to be 'in the beginning with God' but rather only the Word. i.e the Word precedes the creation

Yochanan 1:1; Colossians 1:15; Mizmor 119:160; Yesha'yahu 48:3

-My premise regarding these first two verses is that verse one is an absolute statement. see Sh'mot 30:11 'made'.

As opposed to the construct “In the beginning of ...”

- B’reshiyt rearranged - *bayit rosh* - head of house, first house.

betisherey - in the month of Tishrei.

- Gematria of B’reshiyt *bara’* = on Rosh haShanah the world was created.

B’reshiyt = 913 = *batorah yatzar* = he formed with Torah

- The heptadic structure = 7 words, 28 letters, first three words have 14 letters, last 4 words have 14 letters. The *aleph* = thousand appears 6 times.

bara’ : created. lit: to open up, to make visible - as a seed does (relate to aleph-bet) words and letters are concentrated at the beginning but dispersed through out scripture. In the qal perfect. Pictograph - the strength or power of the head of house
- Yesha’yahu 43:1; Yechezk’el 21:30, 28:13, 15

- it’s cognates mean to free from constraint *para’*, *parah* - fruitful

Hoshea 13:15; B’reshiyt 1:22 *baraq* - lightning; Daniel 10:6

- in the singular with the plural ‘Elohiym. Only used with divine activity (this is important in identifying ‘God’ from gods).

Hence, not something from nothing: ex nihilo, but the seen from that which is unseen

- 2 Maccabees 7:28 i.e. no material mentioned

Rambam: “The Holy One, blessed be He, created all things from absolute non-existence.”
Now we have no expression in the sacred language for bringing forth something from nothing other than *bara’*

- Greek and English do not have an equivalent word. Closest- *poieo* - used in B’reshiyt 1:1 but also Acts 7:44 - *ktizo* - not always used of God - Sh’mot 9:18
- man’s activity : make = *‘asah*, form, let fashion = *yatzar*, *sum*

- *bara’* will not be used again until B’reshiyt 1:21 for creatures with breath.

- to open up - Yesha’yahu 40:26, 41:20, 42:5, 43:7-9, 45:7-8, 18

- discussion of Yesha’yahu 54:16 waster = *shachat*, corruptor to *chavat* (destroy).

- Creator of Yisra’el (Israel) Yesha’yahu 43:15

- create = *bara’*, - new (*chadash*) heavens ...

Yesha’yahu 65:17; Hitgalut 21:1-2

- compare to our new bodies . . . - something created but yet using the old body.

ICorinthians 15:35-38, 51-52; Mattityahu 27:52; Romans 8:11.