

What came first – BREISHIT or SHMOT

Source sheet for shiur by Menachem Leibtag / YCT Tanach Ymei Iyun 5781

I. Famous Rashi on Shmot 24:7

ז וַיִּקַּח סֵפֶר הַבְּרִית, וַיִּקְרָא בְּאָזְנֵי הָעָם; וַיֹּאמְרוּ, כֹּל אֲשֶׁר-דִּבֶּר יְהוָה נַעֲשֶׂה וְנִשְׁמָע. 7 And he took the book of the covenant, and read in the hearing of the people; and they said: 'All that the LORD hath spoken will we do, and obey.'

ח וַיִּקַּח מֹשֶׁה אֶת-הַדָּם, וַיִּזְרֹק עַל-הָעָם; וַיֹּאמֶר, הִנֵּה דַם-הַבְּרִית אֲשֶׁר כָּרַת יְהוָה עִמָּכֶם עַל כָּל-הַדְּבָרִים, הָאֵלֶּה. 8 And Moses took the blood, and sprinkled it on the people, and said: 'Behold the blood of the covenant, which the LORD hath made with you in agreement with all these words.'

Rashi's commentary: (also Mekhilta d'Rabbi Yishmael 19:10:2).

ספר הברית – מבראשית עד מתן תורה, ומצות שנצטוו במרה. (ר)

ספר הברית THE BOOK OF THE COVENANT – from בראשית till the "Giving of the Torah" and the Commandments that were given to them at Marah

Discussion:

Even though books of the Bible carry eternal meaning, they were first given at a specific time period – What we need to consider:

How much do we need to take into consideration the original audience of each book, and relate that to the purpose and nature of its composition and message.

We posit – Sefer Breishit, despite its eternal meaning for all generations, was written first and foremost for the generation that had just been redeemed from Egypt – as they need to know their roots, why they were chosen, why they

went thru oppression and redemption and why they are embarking on a journey to Canaan, etc.

II. Methodology, Chumash book to study, not read

Hence – objective analysis followed by subjective interpretation

- Assuming Divine authorship with purpose-
- Given at time of Matan Torah – with eternal message

Examples of how it affects how we read:

A. Did we keep shabbat b/c Hashem created in 7 days,
Or did God create in 7 days, to give meaning to shabbat

B. Giving meaning to existing concept of “korbanot”

BEFORE & AFTER THE FLOOD –

ה וַיֵּרָא יְהוָה, כִּי רַבָּה רָעַת
הָאָדָם בָּאָרֶץ, וְכָל-יִצְר
מַחְשַׁבַת לְבוֹ, רַק רָע
כָּל-הַיּוֹם.

5 And the LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

ו וַיִּנְחַם יְהוָה, כִּי-עָשָׂה
אֶת-הָאָדָם בָּאָרֶץ; וַיִּתְעַצֵּב,
אֶל-לְבוֹ.

6 And it repented the LORD that He had made man on the earth, and it grieved Him at His heart.

ז וַיֹּאמֶר יְהוָה, אֶמְחָה
אֶת-הָאָדָם אֲשֶׁר-בָּרָאתִי מֵעַל
פְּנֵי הָאֲדָמָה, מֵאָדָם
עַד-בְּהֵמָה, עַד-רֶמֶשׂ
וְעַד-עוֹף הַשָּׁמַיִם: כִּי נִחַמְתִּי,
כִּי עָשִׂיתֶם.

7 And the LORD said: 'I will blot out man whom I have created from the face of the earth; both man, and beast, and creeping thing, and fowl of the air; for it repenteth Me that I have made them.'

AFTER THE FLOOD

20And Noah built an altar to the Lord, and he took of all the clean animals and of all the clean fowl and brought up burnt offerings on the altar.

בַּיָּבֵן נֹחַ מִזְבֵּחַ לַיהוָה וַיִּקַּח מִכָּל הַבְּהֵמָה הַטְּהוֹרָה וּמִכָּל הָעוֹף הַטְּהוֹר וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ׃

21And the Lord smelled the pleasant aroma, and the Lord said to Himself, "I will no longer curse the earth because of man, for the imagination of man's heart is evil from his youth, and I will no longer smite all living things as I have done.

כֹּא וַיִּרַח יְהוָה אֶת־רִיחַ הַנִּיחֹחַ וַיֹּאמֶר יְהוָה אֶל־לְבוֹ לֹא אֶסְף לְקַלֵּל עוֹד אֶת־הָאָדָמָה בְּעֵבֹר הָאָדָם כִּי יֵצֵר לֵב הָאָדָם רָע מִנְעֻרָיו וְלֹא־אֶסְף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי׃

It explains the concept of רִיחַ הַנִּיחֹחַ

THE KORBAN TAMID

The Lord spoke to: Moses, saying:

אֲוַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר׃

2Command the children of Israel and say to them: My offering, My food for My fire offerings, a spirit of satisfaction for Me, you shall take care to offer to Me at its appointed time.

בְּצֹ אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֹרְבָנִי לַחֲמִי לְאֲשֵׁי רִיחַ נִיחֹחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֵד׃

3And you shall say to them: This is the fire offering which you shall offer to the Lord: two unblemished lambs in their first year each day as a continual burnt offering.

וְאָמַרְתָּ לָהֶם זֶה הָאֲשָׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה כִּבְשִׂים בְּנֵי־שָׁנָה תְּמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָּמִיד

C. The Flood, a story about Noah or a story about Moses

. The obvious & unique parallels between Noah & Moses

1. The word **תיבה** (ark) / see Br. 6:14, 18 ; Shmot 2:3-5
2. **מָצָא תָן בְּעֵינַי ה'**
Finding 'favor' in God's eyes / Br. 6:8 ; Shmot 33:17
3. Forty days and forty nights / Br. 7:4, 12 ; Shmot 24:18
4. Seven days before the forty days Br. 7:4; Shmot 24:16
5. 120 years - life of man - Br. 6:3 / Dvarim 34:7
6. Destroying everyone else, and saving only you / Br. 7:1-4 Shmot 32:10
7. Sin of corruption **וַתִּשְׁתַּח הָאָרֶץ**, compare Br. 6:11 / Shmot 32:7
8. A Covenant - re-defining a relationship with God

D. Discussion - concept of 'platform'

Using know traditions to introduce a new theology!

.e.g. Creation myths, Flood stories, law codes etc.

E. Tracing the concept of "brit"

From Flood to Abraham to Har Sinai

8And God said to Noah and to his sons with him, saying:

חוַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ וְאֶל-בָּנָיו אִתּוֹ לֵאמֹר:

9And I, behold I am setting up My covenant with you and with your seed after you.

טוַאֲנִי הֲנִי מְקִים אֶת-בְּרִיתִי אִתְּכֶם וְאֶת-זַרְעֲכֶם אַחֲרֵיכֶם:

10And with every living creature that is with you, among the fowl, among the cattle, and among all the beasts of the earth with you, of all those who came out of the ark, of all the living creatures of the earth.

יוְאֵת כָּל-נֹפֶשׁ הַחַיָּה אֲשֶׁר אִתְּכֶם בְּעוֹף בְּבִהֵמָה וּבְכָל-חַיַּת הָאָרֶץ אִתְּכֶם מִכָּל יִצְאֵי הַתְּבֹהַ לְכָל חַיַּת הָאָרֶץ:

11And I will establish My covenant with you, and never again will all flesh be cut off by the flood waters, and there will never again be a flood to destroy the earth."

יאוְהִקְמַתִּי אֶת-בְּרִיתִי אִתְּכֶם וְלֹא-יִכָּרֵת כָּל-בָּשָׂר עוֹד מִמֵּי הַמַּבּוּל וְלֹא-יְהִי עוֹד מַבּוּל לְשַׁחַת הָאָרֶץ:

12And God said: "This is the sign of the covenant, which I am placing between Me and between you, and between every living soul that is with you, for everlasting generations.

יבוַיֹּאמֶר אֱלֹהִים זֹאת אוֹת-הַבְּרִית אֲשֶׁר-אֲנִי נֹתֵן בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל-נֹפֶשׁ חַיָּה אֲשֶׁר אִתְּכֶם לְדֹרֹת עוֹלָם:

13My rainbow I have placed in the cloud, and it shall be for a sign of a covenant between Myself and the earth.

יגאֶת-קַשְׁתִּי נֹתַתִּי בַעֲנַן וְהָיְתָה לְאוֹת בְּרִית בֵּינִי וּבֵין הָאָרֶץ:

14And it shall come to pass, when I cause clouds to come upon the earth, that the rainbow will appear in the cloud.

ידוְהָיְתָה בַעֲנַנִּי עָנָן עַל-הָאָרֶץ וּנְרָאֲתָה הַקַּשֶׁת בַּעֲנָן:

15And I will remember My covenant, which is between Me and between you and between every living creature among all flesh, and the water will no longer become a flood to destroy all flesh.

טווּזְכַרְתִּי אֶת-בְּרִיתִי אֲשֶׁר בֵּינִי וּבֵינֵיכֶם וּבֵין כָּל-נֹפֶשׁ חַיָּה בְּכָל-בָּשָׂר וְלֹא-יְהִי עוֹד הַמַּיִם לְמַבּוּל לְשַׁחַת כָּל-בָּשָׂר:

16And the rainbow shall be in the cloud, and I will see it, to remember the everlasting covenant between God and between every living creature among all flesh, which is on the earth."

טזוְהָיְתָה הַקַּשֶׁת בַּעֲנָן וּרְאִיתִיהָ לְזִכֹּר בְּרִית עוֹלָם בֵּין אֱלֹהִים וּבֵין כָּל-נֹפֶשׁ חַיָּה בְּכָל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ:

17And God said to Noah: "This is the sign of the covenant that I have set up, between Myself and between all flesh that is on the earth."

יזוַיֹּאמֶר אֱלֹהִים אֶל-נֹחַ זֹאת אוֹת-הַבְּרִית אֲשֶׁר הִקְמַתִּי בֵּינִי וּבֵין כָּל-בָּשָׂר אֲשֶׁר עַל-הָאָרֶץ:

Next we examine “brit milah” – noting the numerous and obvious textual parallels

Afterward, suggest thematic meaning.

BREISHIT chap 17 - the next time ELOKIM speaks to man!

1And Abram was ninety-nine years old, and God appeared to Abram, and He said to him, "I am the Almighty God; walk before Me and be perfect.

א וַיְהִי אֲבְרָם בֶּן-תְּשַׁעִים שָׁנָה וַתֵּשַׁע שָׁנָיִם
וַיֵּרָא יְהוָה אֶל-אֲבְרָם וַיֹּאמֶר אֵלָיו אֲנִי-אל
שְׁדֵי הַתְּהַלֵּךְ לִפְנֵי וְהָיָה תָמִים:

2And I will place My covenant between Me and between you, and I will multiply you very greatly."

ב וְאֶתְנַה בְּרִיתִי בֵינִי וּבֵינְךָ וְאַרְבֶּה אֹתְךָ
בְּמֵאָד מְאֹד:

3And Abram fell upon his face, and God spoke with him, saying,

ג וַיִּפֹּל אֲבָרָם עַל-פָּנָיו וַיְדַבֵּר אֵתוֹ אֱלֹהִים
לֵאמֹר

4"As for Me, behold My covenant is with you, and you shall become the father of a multitude of nations.

ד אֲנִי הִנֵּה בְרִיתִי אֵתְךָ וְהָיִיתָ לְאָב הַמּוֹן גּוֹיִם:

5And your name shall no longer be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations.

ה וְלֹא יִקְרָא עוֹד אֶת-שְׁמֶךָ אֲבָרָם וְהָיָה שְׁמֶךָ
אֲבָרָהָם כִּי אֲבֶ-הַמּוֹן גּוֹיִם נִתְּתִיךָ:

6And I will make you exceedingly fruitful, and I will make you into nations, and kings will emerge from you.

ו וְהִפְרִיתִי אֹתְךָ בְּמֵאָד מְאֹד וְנִתְּתִיךָ לְגוֹיִם
וּמְלָכִים מִמֶּךָ יֵצְאוּ:

7And I will establish My covenant between Me and between you and between your seed after you throughout their generations as an everlasting covenant, to be to you for a God and to your seed after you.

ז וְהִקְמַתִּי אֶת-בְּרִיתִי בֵינִי וּבֵינְךָ וּבֵין זַרְעֶךָ
אֲחֵרֶיךָ לְדֹרֹתֶם לְבְרִית עוֹלָם
לְהָיוֹת לְךָ לְאֱלֹהִים וְלִזְרַעֲךָ אֲחֵרֶיךָ:

8And I will give you and your seed after you the land of your sojournings, the entire land of Canaan for an everlasting possession, and I will be to them for a God."

ח וְנָתַתִּי לְךָ וּלְזַרְעֶךָ אֲחֵרֶיךָ אֶת | אֶרֶץ מְגֻרֶיךָ
אֶת כָּל-אֶרֶץ כְּנָעַן לְאֶחְזָזת עוֹלָם וְהָיִיתִי לָהֶם
לְאֱלֹהִים:

9And God said to Abraham, "And you shall keep My covenant, you and your seed after you throughout their generations.

ט וַיֹּאמֶר אֱלֹהִים אֶל-אֲבָרָהָם וְאָתָּה אֶת-בְּרִיתִי
תִּשְׁמֹר אֶתָּה וְזַרְעֶךָ אֲחֵרֶיךָ לְדֹרֹתֶם:

10This is My covenant, which you shall observe between Me and between you and between your seed after you, that every male among you be circumcised.

י זֹאת בְּרִיתִי אֲשֶׁר תִּשְׁמְרוּ בֵינִי וּבֵינֵיכֶם וּבֵין
זַרְעֶךָ אֲחֵרֶיךָ הַמּוֹל לְכֶם כָּל-זָכָר:

11And you shall circumcise the flesh of your foreskin, and it shall be as the sign of a covenant between Me and between you.

יא וְנִמְלַתֶם אֶת בְּשָׂר עַרְלַתְכֶם וְהָיָה לְאוֹת
בְּרִית בֵינִי וּבֵינֵיכֶם:

Theme of **לְהִיְתוֹת לַיהוָה לְאֱלֹהִים**.

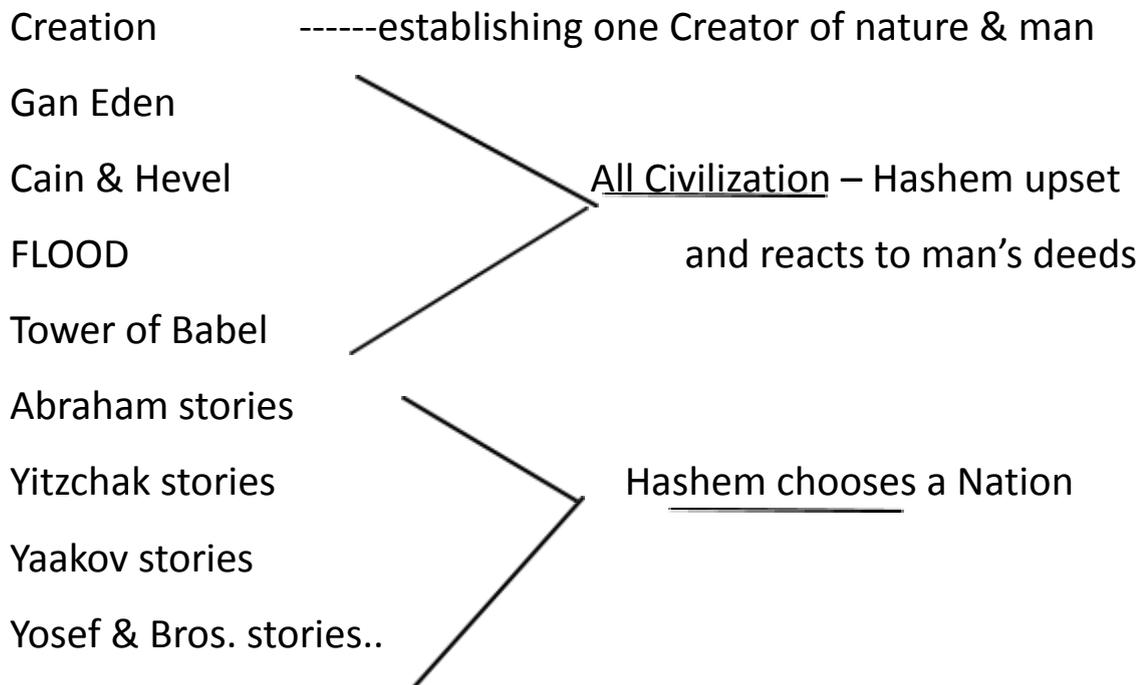
See also Vayikra 11:45, 22:33, 25:38

Bamidbar 15:41 / Devarim 26:17 & 6:20-25

F. Theme of "shem Hashem"

Method From LIST to OUTLINE to THEME

List:



Note how each section introduced by TOLADOT

OUTLINE

I. CREATION

II. Divine retribution/ Providence = $f(\text{man's deeds})$

III. The story of HOW (and why?) God starts a Nation

Suggestion for thematic purpose:

Why WE are chosen vs WHY we are chosen

& connection between Universalism & Judaism

Ramban on 12:8 'ויקרא בשם ה'

והנכון - שהיה קורא בקול גדול שם, לפני המזבח
את שם ה' - מודיע אותו ואלהותו לבני אדם.