

He had ceased from all His work which God had created for it to continue to work.

4. These are the products of the heaven and the earth which had

וַיִּקַּח שַׁבָּתוֹ כִּי כֹן שָׁבַת מְכַל-מְלֵאכָתוֹ
 אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת: פ
 4. אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ

[1134567]

angels — necessarily gives the possibility of error and going astray, he will have to be educated up to the recognition of the Truth from his own free-will and to practise goodness of his own free-will. So that although God's work in the history of Nature was completed, His work in the history of mankind and the further continuous management of natural conditions to be His educational means for mankind had only begun with the seventh day: *ממלאכת עולמו שבת ממלאכת צדיקים ורשעים לא שבת* (ב"ר י"א). This education of the human race to the spiritual and moral height of being "Adam" was entrusted to the Sabbath. The whole following history of God's managements and revelations have no other purport than to lead the Sabbath to victory, to make it ever more and more — as our sages so pithily put it — בני זוג, to create for itself ever more and more intimately related consorts. That is why He blessed it and made it holy; and the guarantee for the irrefutable achievement of this spiritual and moral purpose of the Sabbath lies in the words *אשר ברא א' לעשות*, that God had not only shaped this world for this purpose, but that He had actually *created* it, its material and forces, for this purpose. This repetition of *אשר ברא* at the conclusion of the charter of the Sabbath and of the history of the Creation is the granitic rock on which the whole rests. The same God Who has set Man to reach his goal of his own spiritually-and-morally-free-will, has of His Own Free Will — *יש מאין* — called the whole material and spiritual world into being. So that there can be nothing in this whole world that stands hinderingly in the way of this free-willed spiritual and moral goal of mankind; yea, which does not exactly correspond to and further the attainment of this goal. This *gradual* winning mankind to what is good and true was God's purpose from the beginning. That is why the ultimate attainment of this goal is the one victory which is absolutely sure and certain.

V. 4. *אֵלֶּה תוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם וְגו'*. This can not mean: such was, or this is, the genealogy or origin of the heaven and earth. Firstly because *אֵלֶּה* at the beginning of a sentence as a rule refers to what follows, but nothing is said further about the origin of the heaven and earth. Then *תוֹלְדוֹת* does not refer back to parents but to children. *תוֹלְדוֹת אָדָם*, *תוֹלְדוֹת נֹחַ*, *תוֹלְדוֹת אָדָם*, *תוֹלְדוֹת אִיִּשְׁתְּךָ* etc. do not refer to the origin of Adam, Noah, Terah etc., but to the offspring that they had begotten, produced. Finally *תוֹלְדוֹת*

already been given in their creation on the day when *God* made earth and heaven.

בְּיַבְרָאם בְּיוֹם עֲשׂוֹת יְהוָה אֱלֹהִים
אֶרֶץ וְשָׁמַיִם:

is just the expression for the most natural organic begetting, whereas, as we have seen, *בריאה* the specific growth purely out of the Will of God, creating something out of nothing, the very opposite of *תולדה* is stressed with such extreme emphasis on the origin of heaven and earth. There would be no more unsuitable expression for that origin than *תולדה*. Hence we have taken it to refer solely to the products of heaven and earth, and this embraces everything which now, after the creation is produced by the combined work of the heavens and the earth. This is accordingly the heading for the whole series of the development of the natural phenomena of the world which appear before our eyes after the creation. They are certainly the natural productions of the heavens and the earth, but it is significantly added for us: *בהבראם*. *This whole series of the developments from the heavens and the earth which follow was contained in the Creation.* The heavens and the earth do not stand in the active relation to these, their products, but in passive; not as creating godheads, but as themselves being creations. Their products seem natural to us, because they are produced according to the laws of their nature which we constantly see in action, but this nature of theirs is something that was created. The laws, according to which they work, produce and develop, are those that were implanted in them by the Creator at their creation, and all *תולדות השמים והארץ* were given *בהבראם* and have their origin in their creation. This passivity of the earth at their products — which here is expressed by the ה of the Niphal — is only realised by the thinking man. To the superficial glance throughout the ages this passivity disappears. To its eye, the ה, which to the thinker stamps passivity and feminine dependence on the heavens and the earth, is *זעירא*, small and disappearing, hence, according to the Massora this has also to be written small. Through the constant mighty working of His creations, the Almighty Creator Himself escapes their notice. The *הבראם* escapes them through the *תולדות*. Where they should recognise *נבראים* they pray to *בוראים*. It was only the clear-sighted mind of an Abraham that saw this ה, the dependent nature of the heavens and the earth. The recognition of this ה, which escaped the eye of the ordinary glance was his *זכות*, his merit, and made him the leader of the monotheistic conception of there being but One Creator and Lord of Heaven and Earth — thoughts which may lie beneath the saying of the sages (in *ב"ר י"ב*): *בזכות אברהם, (ב) הבראם* — (*הבראם* is an anagram on the name *אברהם* I.L.).

But this thought, that the laws of Nature are something created by God, is not sufficient by itself for us to understand the further products

of the heavens and the earth, or to teach us the right estimation of them. We are given another factor for our appreciation, without which we should not properly understand matters and events. This forms the contents of the second half of the verse: —

בראשית ב: ביום עשות ה' א' ארץ ושמים. Here it says *not בריאה*: we meet here a new name of God, 'ה'; and here the earth is placed before the heavens, whereas otherwise it has always been *שמים וארץ* or rather *השמים והארץ*. Let us first try to understand what is meant by the name 'ה'. Even if the deep essential nature of God which is contained in this Name must always remain unfathomable to us, we still have to figure out to ourselves what of the meaning of this Name is meant to be accessible to us. Our sages already tell us to take it as the *מדת הרחמים*, as the management of God exercised in love, as God being the God of Love for Humanity. This already shows us how far off the idea "Eternal" is from its real meaning, and how this conception, which this Name is usually taken to imply, is not in the least adequate, and certainly does not express anything like the whole meaning. "Eternal" is a metaphysical, transcendental conception which has scarcely any practical application to anything else, certainly not to our own lives and existence. An Eternal Being would present to us the nature of the Being in itself. To ascribe to it the quality of eternity would tell us no more than that, but would not give the slightest indication of the nature of His working and rule. The thought "Eternal" leaves our hearts cold, contains nothing for our lives, and hence has no relationship whatsoever with *מדת הרחמים*. The four-lettered name of God, with whatever punctuation one thinks of it — the traditional points are those under the *שם אדנות* אוצר החכמה with which we pronounce it — does not present itself as the present tense of an intransitive form of the Kal, but as the transitive form of the Piel or Hiphil of the root *היה*; not the existing one, but the one who gives, dispenses existence, causes existence, also not Who did cause existence, but Who is always ready to give new existence, and that is, in its full depth, the *מדת הרחמים*. God is not some eternal "Ancient One of Days" (Dan. VII,9. I.L.) Who, after He had created the world, now reposes in the depth of His eternal existence, He is *אלקים חיים ומלך*, the living ever ruling God, from Whom not only the whole past originated, but Who grants every coming moment in accordance with the educational requirements of mankind, Who is ready to grant every moment— however much the past may have forfeited it — new fresh life out of the abundance of His Almighty Love and Compassion. *אלקים* is *דין*, is the Creator and director of the world Who gives law and order and measure and limits which must be kept. Had there been no Man created in this world, no creature gifted with freedom of will and so having the possibility to deviate from his right path, there would be no necessity for the *מדת הרחמים* for the development of the world. All the creations, except Man, move irrefutably along the track indicated for them in the Creation, and all the developments,

5. All growth of the field was still before it occurred on the earth all herbage of the field was still before it sprouted, for God had not caused it to rain upon the

5. וְכֹל־שֵׂיחַ הַשָּׂדֶה טָרָם יִהְיֶה
בְּאֶרֶץ וְכֹל־עֵשֶׂב הַשָּׂדֶה טָרָם יִצְמַח
כִּי לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־

the one name אֱלֹהִים and undeterred by תולדות השמים הארץ, by what was going on in the world, he had come to understand this Name by hearkening to, and considering God in nature. Therefore God picked him out to teach the Name 'ה' also, His Name as the Ruler in history, the One Who creates and orders *the moral world*. But this name became apparent, נודע, really known, only when Abraham's descendants had grown into a people to whom all the conditions necessary for becoming a nation, were — from the point of view of the ordinary physical order of the world — entirely lacking. They were to receive their physical existence as a nation from the Hand of God only by means of their moral behaviour which they attained by their giving themselves up to, and having faith in, God. *The whole of the history of Israel is a revelation of the Name*. Our response to the idea 'ה' is our moral subordination to the Will of God, the placing of the whole of our existence in His service. It is accordingly completely understandable that we call 'ה' by the name: אֲדֹנָי (The name 'ה' is untranslatable, we therefore propose to use the name God in italics to designate 'ה' and God in ordinary print for אֱלֹהִים, which is more of an attribute than a name of God. But we must refrain from attempting to indicate in the translation, that most significant combination of both names 'ה' א').

V. 5. The previous verse was the introduction to the history of mankind, and showed us the further development of the world after its creation to be dependent on the existence and behaviour of Man. Then this verse takes the story back again to the moment when creation is at a standstill awaiting its further development which is dependent on Man. At the same time it shows us that the fact which is expressed in general terms in the previous verse is functioning at once with the very entry of Man into the world. It also shows us at the same time special phases in the training of Man, which give us an understanding of his nature in relation to his high position and calling in the world, which has already been mentioned in the description of his creation in the series of the other creations.

The words שדה and אדמה which occur here for the first time, show at once that we are now in the realm of mankind. Until now it has always used the general term ארץ. But שדה is that piece of ground that a man lays claim to for the purpose of obtaining food: a field. שדה could well be related to שדה the root of שד, the maternal breast, in which in a similar