

اقوال اليهود عن ستة ايام الخلق

وانهم ستة ايام بالمعنى اللفظي

Holy_bible_1

اليهود يؤمنون بان الخلق هو ست ايام بالمعنى الذي نعرفه وهم يعتقدوا ان ايام الخلق هم

يوم ريشون=يوم الاحد =יום ראשון

يوم سني=يوم الاثنين =יום שני

يوم شليشي=يوم الثلاثاء =יום שלישי

يوم رفيעי=يوم الاربعاء =יום רביעי

يوم خميشي=يوم الخميس =יום חמישי

يوم ششي=يوم الجمعة =יום ששי

يوم شبات=يوم السبت =יום שבת

وهم يؤمنون بانهم ايام حقيقية بالمعنى الذي نعرفه وليسوا حقب زمنية

بل اليهود عندهم تقليد حتي الايوم وهو ان اليوم الثالث وهو يوم الثلاثاء وهو يوم شليشي هو يوم البركة المضاعفة لان في هذا اليوم هو الوحيد الذي فيه قال الله حسن مرتين

سفر التكوين 1

9: 1 و قال الله لتجتمع المياه تحت السماء الى مكان واحد و لتظهر اليابسة و كان كذلك

10: 1 و دعا الله اليابسة ارضا و مجتمع المياه دعاه بحارا و راي الله ذلك انه حسن

11: 1 و قال الله لتنتب الارض عشا و بقلا يبزر بزرا و شجرا ذا ثمر يعمل ثمرا كجنسه بزره فيه على الارض و كان كذلك

12: 1 فاخرجت الارض عشا و بقلا يبزر بزرا كجنسه و شجرا يعمل ثمرا بزره فيه كجنسه و راي الله ذلك انه حسن

13: 1 و كان مساء و كان صباح يوما ثالثا

ولهذا اليهود افضل ايام الزيجة عندهم هو يوم الثلاثاء منذ القدم من قبل الميلاد بكثير حسب ما يسجل التقليد اليهودي لانه يعتبروه يوم البركة المضاعف ولهذا قاعات الافراح اليهودية حتي الان اكثر الايام التي تكون فيها ازدحام في الحجوزات مسبقا هو يوم الثلاثاء لان الكل يريد ان يتم الزيجة يوم الثلاثاء

بالاضافة الي ذلك اقدم بعض اقوال الرباوات اليهود عن ايام الخلق

one day: According to the sequence of the language of the chapter, it should have been written, “the first day,” as it is written regarding the other days, “second, third, fourth.” Why did Scripture write “one” ?

Because the Holy One, blessed be He, was the only one in His world, for the angels were not created until the second day. [i.e., יום אֶחָד is understood as ‘the day of the only One’] So is it explained in Genesis

Rabbah

יומא אחד וחשב ترتیب הלגוי ללאصحא כאן יגבא אן יקול היום الاول حسب ما هو مكتوب
عن بقية الايام الثاني الثالث الرابع ولكن لماذا قال النص واحد لان المقدس المبارك هو كان
لوحده في عالمه والملائكة لم تكن خلقت بعد حتي اليوم الثاني فهو يوم الواحد فهو تم تفسيره في
تكوين للراباي

to separate between the day and between the night: (This happened) after the first light was hidden away, but during the seven (another reading: during the three) days of Creation, the primordial light and darkness served together, both by day and by night. —

[Medrah Yelammedenu , as quoted in Yalkut Shim’oni]

ليفصل بين النهار والليل هذا حدث بعد النور الاول الذي اختفي ولكن خلال السبعة ايام الخلق)
قراءة اخري ثلاثة ايام الخلق) كان النور والظلمة يخدموا معا نهارا وليلا

مدراس يلميدينو

According to the Ramban and early editions of Rashi , it appears that the reading, “during the seven days of Creation,” is the authentic reading. Ramban , however quotes the Genesis Rabbah , which states that the original primordial light served only during the first three days, until the sun and the moon were suspended in the sky. After that, the primordial light was hidden away, as in Rashi to verse 4.

حسب رمبان ونسخ راشي الاولي يظهر انه قراءة سبعة ايام الخلق اصيلة

Note also that several early manuscripts and printed editions of Rashi read: “but in the seven days of Creation, the primordial light and darkness served, this one by day and this one by night.” This is also the reading of Mizrachi , and it appears more accurate than our reading, because, in fact, the light and the darkness did not serve together,

وفي تعليقه علي سبعة ايام يقول

and for days: The sun serves for half a day, and the moon for half of it, so that you have a full day. and years: At the end of 365 days (other editions: and a 1/4 of a day) they complete their revolution through the twelve constellations of the zodiac, which serve them, and that constitutes a year. (Other editions read: and that is 365 and 1/4 days), and they return and start a second time to revolve on the sphere like their first revolution.

الشمس تخدم نصف يوم والقمر نصفه وبهذا يكون يوم كامل ومنه تتكون سنة 365 يوم....

male and female He created them: Yet further (2:21) Scripture states: “And He took one of his ribs, etc.” The Midrash Aggadah (Gen. Rabbah 8:1, Ber. 61a, Eruvin 18a) explains that He originally created him with two faces, and afterwards, He divided him. The simple meaning of the verse is that here Scripture informs you that they were both created on the sixth [day], but it does not explain to you how they were created, and it explains [that] to you elsewhere. — [from Baraita of the Thirty Two Methods , Method 13]

the sixth day: Scripture added a “hey” on the sixth [day], at the completion of the Creation, to tell us that He stipulated with them, [“you were created] on the condition that Israel accept the Five Books of the Torah.” [The numerical value of the “hey” is five.] (Tanchuma Bereishith 1). Another explanation for “the sixth day” : They [the works of creation] were all suspended until the “sixth day,” referring to the sixth day of Sivan, which was prepared for the giving of the Torah (Shab. 88a). [The “hey” is the definite article, alluding to the well-known sixth day, the sixth day of Sivan, when the Torah was given (ad loc.).]

اليوم السادس يضيف هي (تعريف) علي اليوم السادس عند اكتمال الخلق ليقول لنا انه اكملهم.

لليهود الذين يقبلون الاسفار الخمسة للتوراه رقم هي هو خمسة وهو يضيف تعريف واضح

ليوضح اليوم السادس من سيفان

ميدراش راباي ريش لاخيش

Resh Lakish said ‘*Ahor*’ means [Man was created] the last on the last day, and ‘*kedem*’ [i.e. foremost] means on the first day. In the opinion of Resh Lakish [that is the meaning],ⁱ

اهور يعني انسان خلق في اخر في اخر يوم وكديم الاول يعني اليوم الاول وفي راي ريش هذا هو المعني.

Babylonian Talmud, Hagigah 12a.

... And for whom did he reserve it? For the righteous in the time to come for it is said: *And God saw the light, that it was good*,....

التلمود البابلي

وولمن هو يخدم؟ للابرار للوقت الاتي لانه قال وراي الله النور انه حسن .

Many of the Messianic inferences like this one are actually statements made

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وكثيرين من اليهود المسيانيين يفسرون هذا بمعني حقيقي

موضحا ان الخلق كان اسبوع

The First Creation Story” in thirty–four and one half verses (Gen 1:1–2:4a).² The very familiar seven–day pattern of the account is preserved by Jos., but beyond this the changes introduced are surprisingly numerous, and examining them will surely repay pausing the seemingly disproportionate length of time it will take to do so.ⁱⁱⁱ

قصة الخلق الاولي في 34 ونصف عدد من تكوين 1: 1 الي 2: 4 أ وهو السبعة ايام المعروفة

جدا الايام المتتابعين المحفوظة باليهود

Having carefully followed (if not always identically re–expressed) the MT for the First Day, Jos. now begins to race through the remainder of **the Week of Creation** in a fashion which demands some attention.

When God was pleased to separate the heaven from “the rest,” He placed it above the universe and encrusted it with ice, so that it would be moist and rainy and would give congenial dews to the earth. This is the sum of all that Jos. has happen on the Second Day. The firmament which, in the MT, is created and later named “heaven” is

not mentioned. It is furthermore unclear whether anything is created at this juncture at all, for the ice is rather casually introduced and we are perhaps being led to suppose that it also was taken from “the rest” from which heaven was separated. However, the events of the Second Day make it clearer than ever that the heaven and earth of the First Day were conceived as an amalgam from which heaven was subsequently separated. Jos., up to this point, has avoided all mention of primeval waters, and so he accounts for the “waters which were above the firmament” in the above-mentioned fashion, leaving out of consideration altogether the “waters which were below the firmament”—a predicament which will have to be resolved somehow on or by the Third Day.^{iv}

ويوسفوس يستخدم كثيرا تعبير اسبوع الخلق

كتاب دراسة الكتاب اليهودي

المشترك فيه الكثير من الرايات في تفسير تكوين 1 اجمعوا الرايات علي ان الخلق هو ست ايام

وايضا

another writer of theirs concerning these six days of the creation, who having spoken of the day of judgment, the resurrection of the dead, and the world to come, observes, that the six days' work is an intimation and sign of these things: on the sixth day man was created, and the work was perfected on the seventh;

Comment. in Maimon. Hilch. Teshuva, c. 9. sect. 2

يؤكدون ستة ايام الخلق ومن يتكلم عن يوم الدينونة والقيامة للاموات والعالم الاتي فالسته ايام هي علامات لهذه الاشياء وفي اليوم السادس خلق الانسان واكمل الخلق في اليوم السابع

هليخ تيشوفا

ايضا يوضح اليهود انهم يبدؤون يومهم بمساء لان الله بدا الخلق في مساء اليوم الاول

Sepher Shorash. Rad

Ut supra. (Sepher Shorash.) rad

بل يختلف اليهود بشده في ان الاسبوع الاول للخلق هل كان هو كان اول اسبوع في نيسان ام

اول اسبوع في سبتمبر وهذا يوضح انهم مؤمنين بانه اسبوع واحد فقط

بل يقول اليهود لان الخلق ستة ايام فقط من اسبوع من سنة فان الخليقة ستستمر ستة الاف

سنة فقط

And it is a notion that obtains among the Jews, that, answerable to the six days of creation, the world will continue six thousand years. It is a tradition of Elias

See Universal History, vol. 1. p. 64

an ancient Jewish doctor, that "the world shall stand six thousand years, two thousand void, two thousand under the law, and two thousand, the days of the Messiah."

T. Bab. Sanhedrin, fol. 97. 1. Avoda Zara, fol. 9. 1.

And Baal Hatturim observes, there are six "alephs" in the first verse of this chapter, answerable to the six thousand years the world is to continue:

Comment. in Gen. i. 1.

and R. Gedaliah says, at the end of the sixth millennium the world shall return without form and void, (to its former condition, "tohu" and "bohu",) and the whole shall be a sabbath: and very particular is

Shalsholet Hakabala, fol. 36. 1

وايضا الموسوعة اليهودية تؤكد حسب اقوال الاربابوات ان اليوم الاول في الخلق هو يوم الاحد

The Creation.

The present usual method among Jews of recording the date of an event is to state the number of years that have elapsed since the creation of the world. It appears to have arisen from an attempt to establish a connection between the lunar cycle of eight years and the Metonic cycle of nineteen years by which this is brought into connection with the solar year, the arrangement being made that by calculations from a fixed point the date of the new moon could always be ascertained by reckoning the number of cycles which had elapsed

since the era of the Creation, determined by the mnemonic "beharad"
(V05p199001.jpg),

الوسيلة الحالية المعتادة بين اليهود لتسجيل الايام هو الاحداث ترقيم بالسنة من بداية خليقة
العالم. ويظهر ترابط بين ثبات دورة القمر كل ثمان سنوات والدورة كل 19 سنة التي تربطه مع
الدورة الشمسية

which refers both the era and the beginning of the lunar cycle to the
night between Sunday and Monday, Oct. 7, 3761 B. C. at 11. h. 11¹/₃
m. P.M (ב referring to the second day, ה to the fifth hour after sunset,
and V05p199002.jpg to the 204 minims after the hour). Rühl has
shown that the adoption of this era must have taken place between
the year 222, when Julius Africanus reports that the Jews still
retained the eight-year cycle, and 276, when Anatolius makes use of
the Metonic cycle to determine Easter after the manner of the Jews. It
may be further conjectured that it was introduced about the year 240–
241, the first year of the fifth thousand, according to this calculation,
and that the tradition which associated its determination with Mar
Samuel (d. about 250) is justified. The era of the Creation occurs in
the Talmud (Ab. Zarah 9b), but is used for dating for the first time in

Sherira Gaon's Epistle (see Azariah dei Rossi, "Me'or 'Enayim," p. 96); but this does not occur in the best manuscripts which date after the Seleucid era. The era of the Creation occurs in Shabbethai Donnolo (c. 946), and in Tanna debe Eliyahu (974). Maimonides used the era of the Creation as well as the Seleucid era and that of the Destruction of the Temple ("Yad," Shemiṭṭah, x. 4). The abrogation of the Seleucid era is attributed to David ibn Abi Zimrah about 1511, but it still remains in use among the Yemenite Jews, most of the manuscripts of the Midrash ha-Gadol being dated after it.

- **Ideler, Handbuch der Chronologie, 1825, pp. 528–537, 568, 583;**
- **Lewisohn, Gesch. des Jüdischen Kalenderwesens, pp. 28–35;**
- **F. Rühl, Der Ursprung der Jüdischen Weltära, in Deutsche Zeitschrift für Geschichtswissenschaft, 1898, pp. 185, 202;**
- **idem, Chronologie der Mittelalters, pp. 184, 189 et seq., Berlin, 1897;**
- **S. L. Rappaport, in Busch's Kalendar for 1884;**

- Seder'Olam;
- Abraham b. Hiyya, Sefer ha-'Ibbur, iii.;
- Isaac Israeli, Yesod'Olam, iv.

هذه فقط امثلة قليلة لتوضيح ان الفكر اليهودي من قبل الميلاد وبعده عن الخلق هو اسبوع فقط

ستة ايام بالمعني المعروف من الاحد الي السبت

والمجد لله دائما

ⁱHuckel, T. (1998). *The Rabbinic Messiah* (Ge 1:2). Philadelphia: Hananeel House.

ⁱⁱHuckel, T. (1998). *The Rabbinic Messiah* (Ge 1:4). Philadelphia: Hananeel House.

² Within the confines of the present investigation, the use of such terminology as has resulted from, and been popularized through, modern criticism of the Pentateuch implies nothing respecting the legitimacy (much less the relevance to our purposes) of all or any of this criticism.

ⁱⁱⁱFranxman, T. W. (1979). *Vol. 35: Genesis and the Jewish antiquities of Flavius Josephus.*
Biblica et orientalia (37). Rome: Biblical Institute Press.

^{iv}Franxman, T. W. (1979). *Vol. 35: Genesis and the Jewish antiquities of Flavius Josephus.*
Biblica et orientalia (40). Rome: Biblical Institute Press.