

LECH L'CHA

GM Avraham Avinu (still as Avram) has arrived in the future Eretz Yisrael, and HaShem makes several promises to him about the Land. One such promise is in B'reishit 13:17 -

קוֹם הַתְּהַלֵּךְ בָּאָרֶץ לְאַרְכָּהּ וּלְרוֹחָבָהּ
כִּי לָךְ אֶתְנֶנָּה:

*"Rise, walk the land,
through its length and breadth,
for I will give it [all] to you."*

We do not keep the Land without a commitment to Torah and Mitzvot. Here is a GM (1992) of the above pasuk - Sh'mot 21:1

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים
לִפְנֵיהֶם:

*"These are the laws that you must set
before them [the Israelites]."*

The fact is that HaShem allows us to stay in the Land with the hopeful expectations of our changing for the better. But without Torah and Mitzvot, we aren't doing our share to deserve the fulfillment of the promises.

GM The very first Rashi in the Torah quotes a Midrash: Rabbi Yitzchak said: The Torah which is the Law book of Israel should have commenced with the verse (Sh'mot

12:2) HACHODESH HAZEH LACHEM - which is the first commandment given to Israel. What is the reason, then, that it commences with the account of the Creation? Because of the thought expressed in the text (T'hilim 111:6) "He declared to His people the strength of His works (i.e. He gave an account of the work of Creation), in order that He might give them the heritage of the nations." For should the peoples of the world say to Israel, "You are robbers, because you took by force the lands of the seven nations of Canaan", Israel may reply to them, "All the earth belongs to the Holy One, blessed be He; He created it and gave it to whom He pleased. When He willed He gave it to them, and when He willed He took it from them and gave it to us" (Yalkut Shimoni on Torah, 187).

We can say that Creation took place so that in the future, B'nei Yisrael would get Eretz Yisrael. This idea is expressed nicely by a pair of p'sukim that are Gimatriya Matches.

וַיִּצֶר ה' אֱלֹהִים אֶת-הָאָדָם עָפָר
בֶּן-הָאֲדָמָה וַיְפֹז בְּאָפָיו נְשִׁמַּת חַיִּים
וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה:

*"Hashem, God, formed man from the
dust of the ground, and breathed into
his nostrils the breath of life; and man
became a living soul."*

Then we move to Parshat Lech L'cha, where we find 13:15 -

כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר־אַתָּה רֹאֶה
לְךָ אֶתְנַנָּה וְלִבְרֶךְ עַד־עוֹלָם:

*"For all the land which you see, I will
give to you, and to your offspring
forever."*

Both p'sukim have the gimatriya of
2999, and together they convey Rabbi
Yitzchak's point as to why the Torah
begins with Creation.