



Parshat LECH L'CHA

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 HAZE 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 a GM. B'reishit 2:7 -

וַיִּצֹר יְהוָה אֱלֹהִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה
וַיִּפּוּז בְּאַפָּיו נִשְׁמַת 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 לָךְ אֶתְנַנָּה וְלִבְנֶיךָ 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.