

A Fragment of Zoharic Aleph-Bet Cosmogony

מאנרן פראגאדאור ינגליך מאנרן:

וַיֹּאמֶר אֱלֹהִים יִהְיוּ הַמַּיִם כְּתוּךְ הַמַּיִם וַיְהִי כַּכֵּן
וַיִּבְרָא אֱלֹהִים לֵאמֹר כֵּן יִהְיֶה הַיָּם וְהַיָּבֵשׁ
יִצְחָק לֵב בְּלִיל תְּלוּחַ מַיִם מוֹלִידוֹן אִשָּׁא בְּגִין כֵּךְ יִהְיֶה
דְּקִיעַ כְּתוּךְ לַמַּיִם וַיְהִי כַּכֵּן וּפְגִין כֵּךְ לִיתְרָא
אֲבִרְהָם הוֹלִיד אֶת יִצְחָק וַיּוֹלֵד הָרִאשׁוֹן אֶת אֶתְנָח
בִּיהָקִים דְּנַפְיָךְ מֵהָרִאשׁוֹן אִשָּׁא תְּקִיפָא בְּחֵדוֹן
מַחְלוּקֵת וּבְגִין כֵּךְ הָרִאשׁוֹן יוֹמָא דְּמִינָא!
וַיֹּאמֶר אֱלֹהִים יִהְיוּ הַמַּיִם לֵאמֹר כֵּן יִהְיֶה הַיָּם וְהַיָּבֵשׁ
דְּתַפְאֲרַת דְּמִינָא הָרִאשׁוֹן מִצְעָר
וְלֵב בְּלִיל

A Fragment of Zoharic Aleph-Bet Cosmogony

Joseph Gebhardt-Klein, M.A.

2023

Based on an 18th–19th century manuscript fragment

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Preface

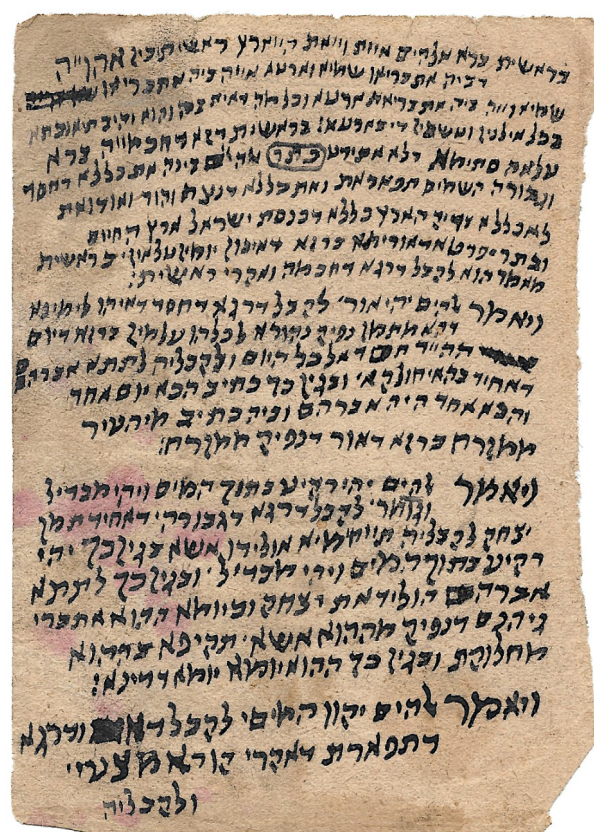
The expansive Qabbalistic Hebrew and Aramaic treatise known as the 'Zohar' (Radiance) has been an important source of mystical and exegetical tradition on the Hebrew Bible for centuries since its purported rediscovery by the 13th-century Spanish rabbi, Moshe de León. Despite that literary criticism would dispute the legendary origination of the work with the second-century Tannaitic sage, Rabbi Shim'on bar Yoḥai, there is little doubt that many of its esoteric teachings represent a continuous and profound depth of knowledge deriving from early antiquity. Of interest are parallels to the first-century Jewish-Hellenistic philosophy of Philo of Alexandria and various writings ranging from the Dead Sea Scrolls to the Nag Hammadi Codices.

The following text and translation comes from an 18th–19th century manuscript leaf¹ purchased on [ebay.com](https://www.ebay.com) from an anonymous seller in Israel during the summer of 2021. The fragment has much material in common with the standard texts of the Zohar, while not agreeing in all ways. Of significance is its unique cosmogonic interpretation of the opening verses of the Hebrew Pentateuch which focuses on the first repeated 'word' of the text, its correlation of the letters of the Hebrew Aleph-Bet to each textual-linguistic component, and a unique interpretation of the Qabbalistic Ten Sephirot (lit. 'spheres' representing nine attributes of God and one for humanity), bearing much resemblance to earlier philosophical and Gnostic literature. For the sake of general interest, this transcription and translation has been produced to enable researchers of comparative religion to study the doctrine for themselves. It is enjoyable to study such writings for personal benefit, and a greater joy to share them with others.

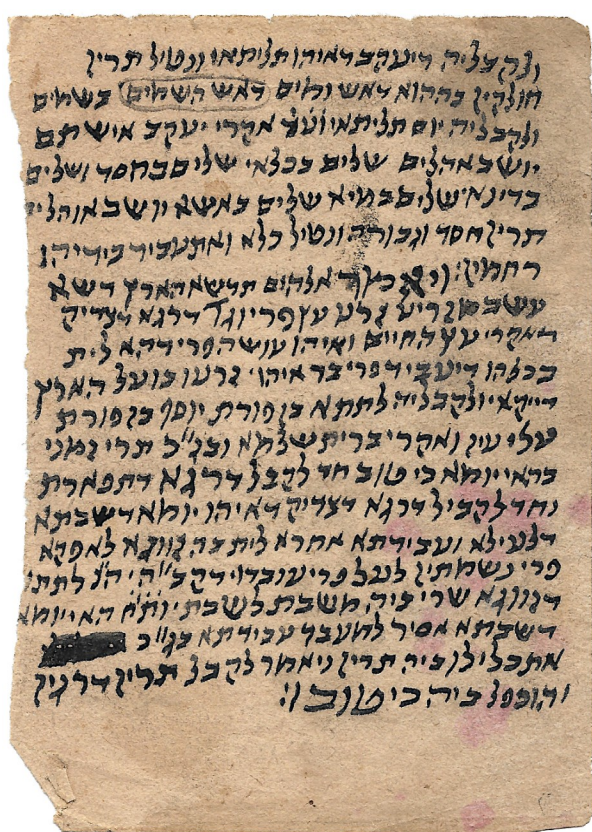
Joseph Gebhardt-Klein, M.A.

¹ The folio is thick brown paper measuring $4 \frac{1}{2} \times 3 \frac{1}{3}$ inches (11.43 x 8.46 cm), approximately a square 16mo book size, with some visible wine stains on the page.

Images of the Fragment



Folio 1a



1b

This beautiful 18th–19th century Qabbalistic fragment's folio 1a–b glows with patterns of vermillion wine stains. A few expressions were parenthetically circled by the scribe and typographical errors were blotted out.

The Tree of Life ('Etz Ḥayim):

Ten Sephirot and Twenty-Two Paths

Correspondences in the fragment:

1. כֶּתֶר (*Keter*, "Crown"): corresponding to (cor.) "created"
2. חֻכְמָה (*Hokhmah*, "Wisdom"): cor. "In the beginning"
3. בִּינָה (*Binah*, "Understanding"): cor. "God/Tents"
4. חֶסֶד (*Hesed*, "Kindness"): cor. A"Ṭ, "water"
5. גְּבוּרָה/דִּינָא (*Geburah/Dina*, "Strength," "Judgment"): cor. A"Ṭ, "fire"
6. תִּפְאָרֶת (*Tipheret*, "Beauty"): cor. A"Ḥ, "the heavens"
7. נֶצַח (*Netzah*, "Victory"): cor. V"AT
8. הוֹד (*Hod*, "Majesty"): cor. V"AT
9. צְדִיק (*Tzaddiq*, "Righteous," a.k.a. *Yesod*, "Foundation"): cor. Vav, "Shabbat"
10. כְּנֶסֶת יִשְׂרָאֵל (*Keneset Yisra'el*, "Assembly of Yisra'el," a.k.a. *Malkhut*, "Kingdom"): cor. V"Ḥ, "the earth"

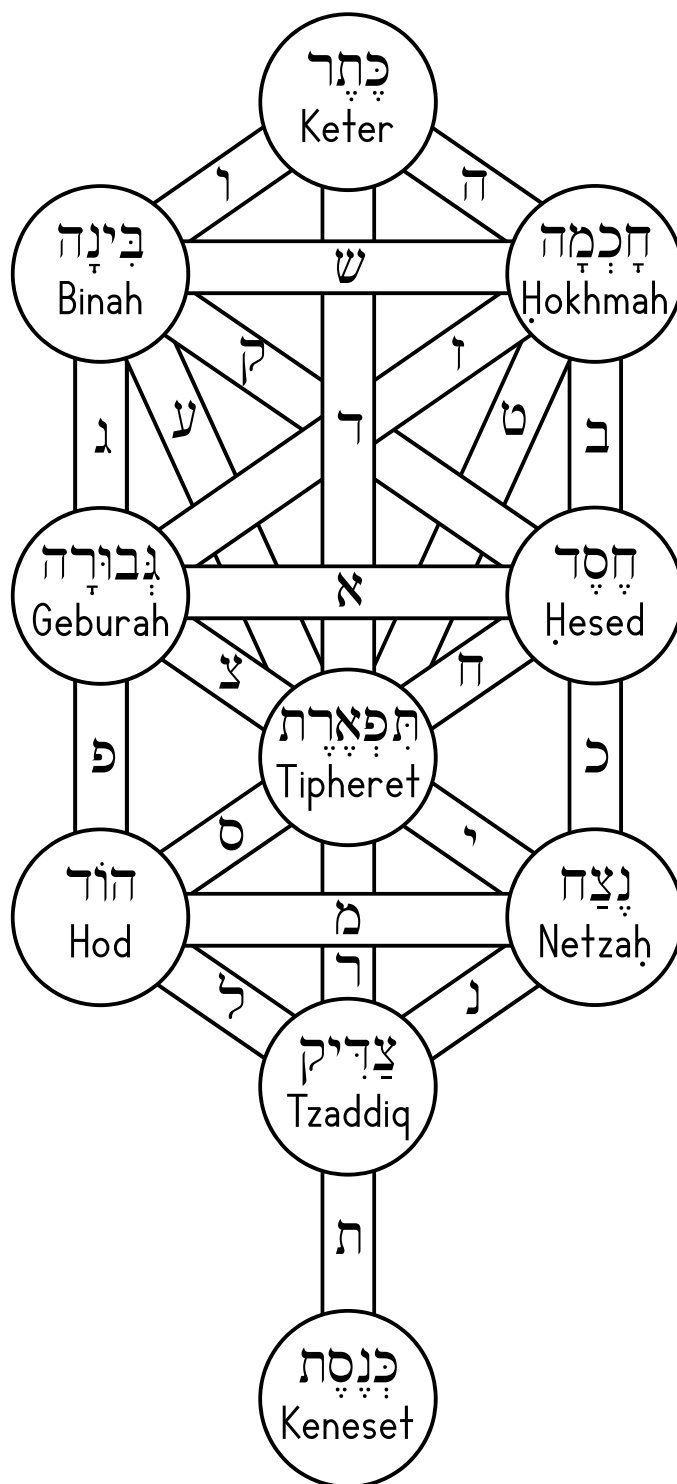


Table of the Hebrew and Aramaic Aleph-Bet

	(Final)	Form	Hebrew names	Sound	Numeric	Paleo Hebrew	Meaning	
1.		א	<i>Aleph</i>	אָלֶף	' (silent)	1	𐤀	bullhead
2.		ב	<i>Bet</i>	בֵּית	Bird	2	𐤁	house
"		ב	<i>Vet</i>	בֵּית	Vine	"	"	"
3.		ג	<i>Gimel</i>	גִּמֶּל	Gold	3	𐤂	camel
4.		ד	<i>Dalet</i>	דָּלֶת	Door	4	𐤃	door
5.		ה	<i>Heh</i>	הָה	Hand	5	𐤄	window
6.		ו	<i>Vav</i>	וָאוּ	Vine	6	𐤅	hook
7.		ז	<i>Zayin</i>	זַיִן	Zoo	7	𐤆	weapon
8.		ח	<i>Het</i>	חֵית	baCH	8	𐤇	fence
9.		ט	<i>Tet</i>	טֵית	Table	9	𐤈	snake
10.		י	<i>Yud</i>	יּוֹד	Yes	10	𐤉	arm
11.		כ	<i>Kaph</i>	כָּף	King	20	𐤊	hand
"	(ך)	כ	<i>Khaph</i>	כָּף	baCH	"	"	"
12.		ל	<i>Lamed</i>	לָמֶד	Lion	30	𐤌	goad
13.	(ם)	מ	<i>Mem</i>	מֶם	Moon	40	𐤍	water
14.	(ן)	נ	<i>Nun</i>	נוֹן	No	50	𐤎	fish
15.		ס	<i>Samekh</i>	סָמֶךְ	Sun	60	𐤏	pillar
16.		ע	<i>Oyin</i>	עֵיִן	' (silent)	70	𐤐	eye
17.		פ	<i>Peh</i>	פָּה	Puzzle	80	𐤑	mouth
"	(ף)	פ	<i>Pheh</i>	פָּה	PHaroah	"	"	"
18.	(ץ)	צ	<i>Tzadi</i>	צָדִי	preTZel	90	𐤒	fish-hook
19.		ק	<i>Quph</i>	קוּף	Queen	100	𐤓	needle's eye
20.		ר	<i>Resh</i>	רֵישׁ	Rain	200	𐤔	head
21.		ש	<i>Shin</i>	שֵׁין	SHeep	300	𐤕	tooth
"		ש	<i>Sin</i>	שֵׁין	Sun	"	"	"
22.		ת	<i>Tav</i>	תָּו	Teacher	400	𐤖	mark

Text and Translation

Text	Translation
Cf. Zohar 1:11b, 13	
<p>בְּרֵאשִׁית בְּרָא [Folio 1a] אֱלֹהִים אֶת וְאֶת הָאָרֶץ רִאשִׁי תִּבְיִן אֲהוּ"ה דְּבִיָּה אֶתְבְּרִיאוּ שְׁמִיָּא וְאַרְעָא א"ה בִּיָּה אֶתְבְּרִיאוּ שְׁמִיָּא ו"ה בִּיָּה אֶתְבְּרִיאת אֲרָעָא וְכָל מָה דְּאִית בֵּהּ וְהוּא יְהִיב תִּיאוּבְתָא בְּכָל אֵילָנִין</p>	<p>"In the beginning God created A"Ṭ² ("Aleph-Tav" circumscribing "the heavens") V"AT H"ARTz ("and the Aleph-Tav of the earth")."³ (Gen. 1:1) The chief letters are AHV"H, that by which were created "the heavens and the earth."⁴ A"H, by which were created the heavens; V"H, by which was created the earth and everything that exists in it, and which gives desire⁵ to all trees and plants that are on the earth.⁶ "In the</p>

² For capital letters, read A"Ṭ as "Aleph-Tav," and "Vav-Aleph-Tav" for VAT, etc., but Vav is "Vav." See the Table of the Hebrew Aleph-Bet on p. 5.

³ This non-standard opening to the Pentateuch omits "the heavens," drawing attention to the two untranslatable direct object markers אֶת וְאֶת involved in the creation of the world. Notably it is spelled with the first and last letters of the 22-letter Hebrew Aleph-Bet, signifying the totality from Aleph to Tav as archetypal building-blocks in the creation of the universe: see Michael L. Munk, *The Wisdom in the Hebrew Alphabet* (Brooklyn: Mesorah Publications, 1983), 19. The direct object marker's primordial Aleph א represents the higher-world, "the heavens," and Tav ט the lower-world, "the earth," but protologically the best of earthly creation, the primal man, as Philo says God "made heaven the beginning, and man the end: the one being the most perfect of incorruptible things... and the other, the best of all earthborn and perishable productions—a short-lived heaven... bearing within himself many starlike natures." (*Op.* xxvii)

⁴ The initial omission of "the heavens" accords with Philo's intellectual realism contra nominalism (i.e. contra the view there are no universals beyond a manipulation of names and linguistic conventions) as he says: "Immediately afterwards he, with great propriety and entire correctness, called it the heaven, either because it was already the boundary of everything, or because it was the first of all visible things which was created." (*Op.* x)

⁵ Cf. the "desire" of Plato's appetitive soul or Aristotle's vegetative soul.

⁶ This exegesis of the Hebrew direct object marker (אֶת) involves the morphologically similar Aramaic existential quantifier אֵית, "and everything that *exists* (אֵית) in it," cognate to the Hebrew יֵשׁ (*yesh*) "existence," from which one folk-etymology derives Jesus' Hebrew name יֵשׁוּעַ—see my translation, *The Vienna Manuscript of*

beginning” is the mystery of Wisdom (“Hokhmah”),⁷ “created” is the Supernal Concealed One Who was unknown—a Crown (“Keter”)—“Tents” (“Ohalim” substituting ‘God’) is Understanding (“Binah”), AT is the principle⁸ of Kindness (“Hesed”) and Strength (“Geburah”), “the heavens” adorns AT VAT, the principle of Victory (“Netzah”) and Majesty (“Hod”). The Vav of VAT is to include the Righteous One (“Tzaddiq”)⁹ of “the earth,” the principle of the

⁷ This ancient tradition derives from Proverbs 8:22 and is expanded in the Wisdom of Solomon. Interestingly, the Palestinian Targums (both Genizah fragments, Neofiti, and Yonatan) interpret Gen. 1:1's "In the beginning..." as "With wisdom..." See M. L. Klein, *The Fragment-Targums of the Pentateuch According to Their Extant Sources* (Rome: Biblical Institute Press, 1980; *Analecta biblica* 76), and S. A. Kaufman and M. Sokoloff, *A Key-Word-in-Context Concordance to Targum Neofiti* (Baltimore: The John Hopkins University Press, 1993).

⁹ Robert Eisenman connects Prov. 10:25's "And the Righteous One is the Pillar of the World" with the Ḥasidic doctrine of the Tzaddiq and James the Just (Righteous), who in Gal. 2:9 was called one of the "Pillars," and about whom Logion 12 of the Gospel of Thomas adds, "for whose sake Heaven and Earth came into existence." See Robert Eisenman, *James the Brother of Jesus* (New York: Viking, 1996), 53. In *Zohar* 1.59b the Pillar upholds the world as a heavenly archetype, embodied in the "Covenant of Peace" mentioned at the end of this fragment.

פְּרָטָא דְּאוֹרֵיתָא בְּרִזָּא
 דְּאִינוּן יוֹמִין עֲלָיוֹן
 בְּרֵאשִׁית | מֵאֲמַר הוּא לְקַבֵּל
 דְּרָגָא דְּחֻכְמָה וְאֶקְרִי
 רֵאשִׁית: | Assembly (“Keneset”) of Yisra’el, the Land of the
 Living, and after the specification of the Law in the
 mystery of those supernal days. “In the beginning” is
 an utterance¹⁰ corresponding to the level of Wisdom
 and was called “beginning.”¹¹

1:11b, 14

וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר. לְקַבֵּל
 דְּרָגָא דְּחֻסָּד דְּאִיהוּ לִימִינָא | “And God said, ‘Let there be light’” (Gen. 1:3)
 דְּהָא מִתְמָן נָפִיק נְהוּרָא corresponds to the level of Kindness, which itself is
 לְכֻלְהוּ עֲלִמִין בְּרִזָּא דִּיּוֹם at the righthand,¹² for lo, from there the light
 הָה”ד חֻסָּד אֵל כָּל הַיּוֹם proceeds to all the worlds by the mystery of “day.”
 וְלְקַבְלֵיהּ לְתַתָּא אַבְרָהָם. | Thus it is written, “the kindness of God lasts all day,”
 דְּאַחִיד בְּהָאִי חוּלְקָא וּבְגִין (Ps. 52:1) and it corresponds in the lower-world to
 כֶּךָ כְּתִיב הָכָא יוֹם אֶחָד Abraham who is contained in this portion, and for
 וְהָכָא אֶחָד הָיָה אַבְרָהָם וּבִיהּ whose sake it is written here, “day one.” (Gen. 1:5) And
 כְּתִיב מִי הָעֵיר | here “one” was Abraham, and about him is written,
 בְּרִזָּא דְּאוֹר דְּנִפְיָק מִמְזֻרָּח: “who He awakened from the east,” (Isa. 41:2) by the
 mystery of light that proceeds from the east.

1:11b, 16

וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ
 הַמַּיִם וִיְהִי מַבְדִּיל | “And God said, ‘Let there be a firmament in the midst
 לְקַבֵּל דְּרָגָא דְּגְבוּרָה דְּאַחִיד of the waters, and let it separate, etc.” (Gen. 1:6)
 corresponds to the level of Strength, for contained

¹⁰ This “utterance,” or “word” (Heb. מֵאֲמַר), is likely an allusion to the Targumic doctrine of the *Memra* (Ara. מִימְרָא), equivalent to Gk. ΛΟΓΟΣ “Logos” and Syr. ܡܠܬܬܐ “*Meltha*,” the personified agency of God and substituted for anthropomorphic biblical expressions to distinguish angelic intermediaries from Deity proper.

¹¹ Cf. Philo: “for he called that divine and heavenly wisdom by many names... for he called it the beginning (= Heb. רֵאשִׁית), and the image, and the sight of God,” (*Leg. All.* i. 14) elsewhere explaining, “the head (= Heb. ראש) is the temple of the reason.” (*Quaest. in Gn.* i. 5)

¹² Philo similarly claims: “the motion of the world proceeds from the rising of the sun to its setting... the region of the east is called the right side.” (*Quaest. in Gn.* i. 7)

תָּמָן | יִצְחָק לְקַבְּלֶיהָ וְתִ"ח' מֵיָא
 אֲלִידוֹ אִשָּׁא בְּגִין כָּךְ יְהִי | רְקִיעַ
 בְּתוֹךְ הַמַּיִם וְיְהִי מִבְּדִיל וּבְגִין
 כָּךְ לְתַתָּא | אֲבָרְהָם הוֹלִיד אֶת
 יִצְחָק וּבִיּוֹמָא הַהוּא אֲתַבְּרִי |
 גִּיהֶנֶם דְּנִפִּיק מֵהַהוּא אִשָּׁא
 תְּקִיפָא בְּהַהוּא | מַחְלֻקֶת וּבְגִין
 כָּךְ הַהוּא יוֹמָא יוֹמָא דְּדִינָא: |

1:11b, 17

וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם לְקַבֵּל
 דָּא וְדִרְגָּא | דְּתַפְאֶרֶת דְּאֶקְרִי
 קוֹ הָאֲמֻצָּעִי | וּלְקַבְּלֶיהָ [f. 1b]
 וּלְקַבְּלֶיהָ דִּיעֻקֵּב דְּאִיחוֹ
 תְּלִיתָאִי וְנִטִּיל תְּרִין | חוֹלְקִין
 בְּהַהוּא דָּאֵשׁ וַמַּיִם (דָּאֵשׁ
 הַשָּׁמַיִם) בְּשָׁמַיִם | וּלְקַבְּלֶיהָ יוֹם
 תְּלִיתָאִי וְעַד אֶקְרִי יַעֲקֹב אִישׁ

there is Yitzḥaq, corresponding to it. But come, see, the waters generated the fire because of this: "Let there be a firmament in the midst of the waters, and let it separate..." (Gen. 1:6) And because of this, in the lower-world Abraham begat Yitzḥaq, and on that day was created Gehinnom, which proceeds from that fire, strong with that division. And because of this, that day is the Day of Judgment.

"And God said, 'Let the waters be gathered together'" (Gen. 1:9) corresponds to this and the level of Beauty, which was called the middle interval.¹³ And it corresponds to Ya'qob who is third and carries two portions therewith of fire and water—of the heavenly fire—in the heavens. And it corresponds to day three, and on account of this Ya'qob was called "a simple man,¹⁴ inhabiting tents,"

¹³ Cf. Philo: "God... did not only separate light and darkness, but did also place boundaries in the middle of the space between the two, by which he separated the extremities of each." (*Op.* ix)

¹⁴ Jacob's virtue of "simplicity," *Temimut*, according to phenomenologist Emmanuel Levinas, is a religious connection which does not psychologize the signifier of God or reduce religious language to a set of self-referential symbols, but affirms an infinitely transcendent Other, existing beyond the totalization of the rational Ego's conceptual horizon. Accordingly, *Temimut* is not naïvety: "Jacob, the man of integrity, the most upright of men, *Ish Tam*, is also the man aware of evil, crafty and industrious." See Emmanuel Levinas, "The Temptation of Temptations," in *Nine Talmudic Readings*, translated by Annette Aronowicz (Bloomington, IN: Indiana University Press, 1990), 48. Notably, *Ish Tam* = A"Ṭ, or the "Aleph-Tav of the earth" (p. 6), i.e. Philo's primal man in *Op.* xxvii. Also, Levinas' substantive is formed from the geminized root Tam (תם), further emphasizing the concept of "twins" via the first repeated word of the exegesis, and from which the name "Thomas" derives. Cf. the Syriac Peshitta's "be therefore crafty as serpents and simple (*Tamime*) as doves," 'ܡܫܝܚܐ ܕܥܝܠܐ ܕܥܝܠܐ ܕܥܝܠܐ' (Mt 10:16).

תָּם | יוֹשֵׁב אֱהָלִים שְׁלִים בְּכָל־אֵ | (Gen. 25:27) perfect in everything: perfect in
 שְׁלִים בְּחֶסֶד וּשְׁלִים | בְּדִינָא־ | Kindness, and perfect in Judgment, perfect with
 שְׁלִים בְּמֵיָא שְׁלִים בְּאֶשָּׁא יוֹשֵׁב | water, perfect with fire, inhabiting two tents:
 אֱהָלִים | תְּרִין חֶסֶד וּגְבוּרָה | Kindness and Strength.¹⁵ And he carries forth
 וְנָטִיל כָּל־אֵ וְאֶת־עֲבִיד בִּידֵיהוּ | everything even having been made by their merciful
 רַחֲמִין: hands.

1:11b, 18

וַיֹּאמֶר אֱלֹהִים תִּדְשָׂא הָאָרֶץ | “And God said, ‘Let the earth sprout vegetation, herb
 דֶּשָׂא | עֵשֶׂב מְזִרִיעַ וְרֵעַ עֵץ | yielding seed, fruit trees, etc.’” (Gen. 1:11) is the level
 פְּרִי וְגו’ דְּרִגָּא דְצַדִּיק | of the Righteous, which was called the “Tree of Life,”
 דְּאֶקְרִי עֵץ הַחַיִּים וְאִיהוּ | (Prov. 11:30) and itself produces fruit, which lo, there
 עוֹשֶׂה פְּרִי דְהָא לִית | is none among all of them which can produce fruit
 דִּיעֲבִיד פְּרִי בְרֵאִיהוּ וְרֵעוּ | without itself: “its seed in it on the earth” (Gen. 1:11)
 בּוֹ עַל הָאָרֶץ | is implicit evidence. And it corresponds in the lower-
 וְלִקְבָלֶיהָ לְתַתָּא בֵּין פּוֹרְת | world to “A fruitful bough is Yoseph, a fruitful bough
 יוֹסֵף בֵּין פּוֹרְת | by a spring,” (Gen. 49:22) and was called a “Covenant
 וְאֶקְרִי בְרִית שְׁלָמָא וּבִגְכ־ | of Peace”¹⁶ (Num. 25:12) even because of this two

¹⁵ Jacob’s perfection with “water” and “fire” signifies a harmony of opposite attributes, having both kindness and judgment, alluding to a common problem in ancient philosophy of religion: how can God be both perfectly merciful yet just in judgment? Cf. *Genesis Rabbah* xii. 15 and *Syr. Rec.* 3:37. In Qabbalistic terms the attribute of Geburah (Strength) is also known as Dina, strict analytical Judgment. Since nothing has a right to exist, Dina finds the flaw and nullifies it, demonstrating that existence is only possible due to the Hesed (Kindness) of God toward at least one righteous (Tzaddiq) sage in this world (‘Olam ha-Zeh).

¹⁶ The Zoharic doctrine of the Tzaddiq (Righteous), per Eisenman’s “Pillar,” was supportive of the universe and continually ensured *peace*, holding off the destruction of the Temple as long as the “Just One” had not fallen. Hence, Hegesippus attributes Vespasian’s campaign against Jerusalem to the death of James: “Accordingly, even some of those Yehudites who had knowledge were likewise holding that this was the cause that immediately after his testimony Urishlem was to be captured. And it did not happen to them because of anything else, but because they were insolent against him”: *A Clementine Narrative of the Martyrdom of James the Brother of Jesus via Syriac Eusebius* (self-published: 2020), 11–12.

תִּרִי זְמַנִּי | בְּהֵאֵי יוֹמָא כִּי טוֹב times on this day, “for it was good:” (Gen. 1:12) once
 חָדָר לְקַבֵּל דְּרִגָּא דְּתַפְאֲרָת | corresponding to the level of Beauty and once
 וְחָדָר לְקַבֵּל דְּרִגָּא דְּצַדִּיק corresponding to the level of the Righteous, which
 דְּאִיהוּ יוֹמָא דְּשַׁבָּתָא | itself is the day of Shabbat that is in the higher-
 דְּלַעֲיָלָא וְעִבִּידָתָא אַחֲרָא world and in which there is no other work: the
 לִית בֵּה זְוּוּגָא לְאַפְקָא | פְּרִי conjugal-pairing to bring forth fruit of souls is for
 נְשָׁמָתִין לְעַל פְּרִי עוֹבְדֵי the higher fruit of the works of the Holy Blessed
 דְּקַבָּ”ה” הָ”נָּ לְתַתָּא | דְּזוּוּגָא One. Thus it is really in the lower-world that coupling
 שְׂרִי בֵיה מְשַׁבֵּת לְשַׁבָּת rests therein from Shabbat to Shabbat.

1:11b, 22

וְתִ”חַ הָאֵי יוֹמָא | דְּשַׁבָּתָא But come, see, this day of Shabbat is prohibited
 אֲסִיר לְמַעַבְד עִבִּידָתָא בְּגִ”כָּ | from doing work. Because of this, there were
 אֲתַכְלִילוּ בֵיה תִרִין וַיֹּאמֶר integrated within it two “And He said,” corresponding
 לְקַבֵּל תִּרִין דְּרִגִּין | וְהוֹכְפֵל to two levels, and it was doubled¹⁷ within itself
 בֵּיה כִּי טוֹבוֹ: | because of its “good.” (Gen. 1:12)

¹⁷ The Sabbath’s association with the third day’s creations indicates its rest is requisite for replenishing the produce of the earth through vegetative regeneration in Gen. 1:9 and 11. The “doubling” is again allusive to the “twin” typology of the exegesis, here signifying the complementary perfection of the Sabbath’s *rest* which follows after the *activity* of creation. C.f. logion 50 of the *Gospel of Thomas*, “What is the evidence of your father in you?” say to them, ‘It is motion and rest.’” See M. W. Meyer, *The Gospel of Thomas* (New York: HarperCollins, 1992), 43. Rest, being necessary for the replenishment of creation, is associated with the doctrine of “resurrection,” “resuscitation,” and “consolation” in early Syriac Christianity (ܨܠܚܐ/ܨܠܚܐ), explaining logion 51’s “rest of the dead” from a Semitic original ܢܚܝܡܬ, ܨܠܚܐ/ܨܠܚܐ, idiomatically understood as “resurrection” or “resuscitation” (see the Old Syriac and Peshitta of Jn 11:25) and very literally translated by the Coptic ΑΝΑΠΑΥCΙC. Also, cf. logion 27: “And if you do not observe the Shabbat as a solemn-rest (Shabbaton), you shall not see the Father.”

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