**Yaakov   
capitulo: 3**

Levantamento de Renato Nati

# Sl 39:1

PTBR: Eu disse: Vigiarei a minha conduta e não pecarei em palavras; porei mordaça em minha boca enquanto os ímpios estiverem na minha presença.

Sefaria: For the leader; for <i>Jeduthun</i>. A psalm of David.<br>

Commentary: Rashi on Psalms 39:1:1  
**to Jeduthun** The name of one of the singers, and there was also a musical instrument called Jeduthun. According to the Midrash Aggadah (Song Rabbah 4:1 [4]): concerning the edicts (דתות) and concerning the distressing laws and decrees that are decreed upon Israel.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Jeduthun era o nome de um dos cantores, e também havia um instrumento musical chamado Jeduthun. Segundo o Midrash Aggadah (Cântico Rabbah 4:1 [4]): referente aos decretos e leis angustiantes que são decretadas sobre Israel.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos ama e nos dá a liberdade de escolher seguir Sua vontade. Como diz em Romanos 8:15: "Porque não recebestes o espírito de escravidão para vosso temor, mas recebestes o Espírito de adoção, pelo qual clamamos: Aba, Pai". Palavras-chave: Jeduthun, decretos, leis angustiantes, liberdade, Espírito de adoção.  
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# Pv 10:19

PTBR: Quando são muitas as palavras o pecado está presente, mas quem controla a língua é sensato.

Sefaria: Where there is much talking, there is no lack of transgressing,<br>But he who curbs his tongue<sup class="footnote-marker">a</sup><i class="footnote">Lit. “lips.”</i> shows sense.

Commentary: JPS 1985 Footnotes, Proverbs 10:1  
Lit. “lips.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto fala sobre como as palavras que saem de nossa boca podem ter um grande impacto. Palavras de amor, encorajamento e bondade podem trazer alegria e esperança, enquanto palavras de ódio, desânimo e crítica podem trazer tristeza e desespero.  
  
Podemos usar isso para falar do evangelho, lembrando que devemos usar nossas palavras para edificar e encorajar os outros, como diz em Colossenses 4:6: "Que a vossa palavra seja sempre agradável, temperada com sal, para que saibais como convém responder a cada um." Palavras-chave: palavras, impacto, amor, encorajamento, bondade, ódio, desânimo, crítica, evangelho, edificar, encorajar.  
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Commentary: Rashi on Proverbs 10:19:2  
**In a multitude of words, transgression will not be avoided** He who talks too much brings on sin.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que falar demais pode levar ao pecado. Isso pode ser relacionado ao evangelho, pois a Bíblia nos ensina a falar com sabedoria e moderação (Provérbios 10:19). Palavras chave: falar, pecado, sabedoria, moderação.  
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Commentary: Rashi on Proverbs 10:19:1  
**In a multitude of words, transgression will not be avoided** He who talks too much brings on sin.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Falar demais traz pecado.  
  
Como usar isso para falar do evangelho: Falar demais pode nos afastar de Deus, mas podemos nos arrepender e nos aproximar de Deus novamente. Romanos 3:23 diz: "Porque todos pecaram e destituídos estão da glória de Deus". Romanos 10:9 diz: "Se confessares com a tua boca que Jesus é o Senhor, e em teu coração creres que Deus o ressuscitou dentre os mortos, serás salvo".  
Palavras-chave: Falar demais, pecado, arrependimento, Deus, salvação.  
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Talmud: Avot D'Rabbi Natan 22:3  
Wisdom does not produce words, and words do not produce wisdom; only action does. Anyone who talks too much brings about sin, as it says (Proverbs 10:19), “When there is too much talking, there is no lack of sin.” And it says (Proverbs 17:28), “Even a fool, if he keeps silent, is deemed wise.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A sabedoria não vem de palavras, e palavras não produzem sabedoria; somente ação. Quem fala demais traz pecado, como diz o Proverbios 10:19, "Quando há muita conversa, não falta pecado". E o Proverbios 17:28 diz, "Até o tolo, se mantiver em silêncio, é considerado sábio".  
  
Usando isso para falar do evangelho, podemos ver que a sabedoria vem de Deus, e é importante seguir os seus mandamentos. A Bíblia nos ensina que a sabedoria vem de Deus e que é importante ouvir a sua palavra e seguir os seus mandamentos. Como diz Salmos 119:105, "A tua palavra é lâmpada para os meus pés e luz para o meu caminho". E Filipenses 4:8 nos ensina a pensar em coisas boas e santas, "Finalmente, irmãos, tudo o que é verdadeiro, tudo o que é respeitável, tudo o que é justo, tudo o que é puro, tudo o que é amável, tudo o que é de boa fama, se alguma virtude há e se algum louvor existe, seja isso o que ocupe o vosso pensamento".  
  
Palavras-chave: Sabedoria, Palavras, Ação, Pecado, Deus, Mandamentos, Palavra, Pensamento.  
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Musar: Sefer HaYashar 2:42  
CHAPTER II *The Pillars Of The Service Of God And Its Motivation*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O capítulo II trata sobre os pilares do serviço a Deus e sua motivação.  
Palavras-chave: serviço, Deus, motivação.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos servir a Deus com motivação e alegria, pois Ele é nosso Senhor e Salvador. Romanos 12:1-2 diz: "Eu, pois, vos exorto, irmãos, pela compaixão de Deus, a que apresenteis os vossos corpos em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. E não vos conformeis com este século, mas transformai-vos pela renovação da vossa mente, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
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Musar: Orchot Tzadikim 21:2  
Chapter Twenty One: ON SILENCE  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: O capítulo vinte e um trata sobre o silêncio. O autor argumenta que o silêncio é uma forma de resistência ao sistema e que é necessário para a nossa saúde mental.  
  
Palavras-chave: Silêncio, resistência, saúde mental.  
  
Como usar isso para falar do evangelho: O silêncio é importante para nos aproximarmos de Deus e ouvirmos a Sua voz. A Bíblia nos ensina que devemos nos aproximar de Deus em silêncio e humildade (Isaías 30:15, Salmos 46:10). O silêncio também nos ajuda a nos conectar com Deus e a nos abrir para a Sua verdade (Salmos 62:1). O silêncio nos ajuda a nos livrar das preocupações e a nos concentrar na vontade de Deus (Mateus 11:28-30).  
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Musar: Mesilat Yesharim 13:29  
Separation is the beginning of Piety. All that we have explained up to now concerned the requirements needed for a man to become a Tzadik (righteous person). From here on we will discuss the requirements in order to become a Chasid (pious person).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Separação é o começo da Piedade. Para se tornar um Chasid (pessoa piedosa), é necessário separar-se de tudo o que não é piedoso. Palavras-chave: Separação, Piedade, Chasid. Como usar isso para falar do evangelho: O evangelho nos ensina que devemos nos separar do pecado e nos aproximar de Deus (Romanos 6:11-13, 2 Coríntios 6:14-17).  
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Musar: Sefer HaYirah 174  
*Sefer ha-Yirah,* the Book of Awe, of our Pious Rabbi Yonah Gerondi of blessed memory. To show the people of God the way of God and the deeds which they may do all of their days, when they lie down and when they rise up, when they go and when they come, so that it may be good for them and their children, in this [world] and in [the world-to-] come. 1*Superscription in Me’ah She’arim edition. Vilna edition reads: “That was made by our completely pious Rabbi Yonah Gerondi, may his memory be for a blessing.” Moriah edition reads, “of the Genius, the pious Rabbenu Yonah of Gerondi, may his memory be for a blessing.”*  
  
I.2*The Arabic-numeral line numbers follow the edition of מקור היראה, by R. Benjamin Moshe Zilber (Zilber ed.). The Roman-numeral section numbers follow the edition containing the gloss of R. Moshe Negrin (Negrin ed.).* **It is good** that a man3*גבר* should take up the Yoke [of the commandments] in his youth. (Lam. 3:27) For it is good that a person4*אדם* should take up and to endure the Yoke of the Holy One Blessed Be He5*I have chosen not to use gender-sensitive translation. The book is gender-specific and the translation will try to be true to its setting in time and place.* and to set the reins and the staffs6*Zilber ed. omits ומותות.* upon his neck to enter into the service of the Creator of the World.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Sefer ha-Yirah, ou Livro do Espanto, do nosso Piedoso Rabino Yonah Gerondi de memória abençoada, mostra ao povo de Deus o caminho de Deus e as obras que eles podem fazer todos os dias, quando se deitam e quando se levantam, quando vão e quando vêm, para que seja bom para eles e seus filhos, neste mundo e no mundo vindouro.  
Palavras-chave: Espanto, Piedoso, Caminho, Obra, Bom, Filhos.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a segui-lo e a fazer boas obras para que possamos ser abençoados e abençoar nossos filhos. Isso é mostrado em versículos como Mateus 5:16: "Assim brilhe a vossa luz diante dos homens, para que vejam as vossas boas obras e glorifiquem a vosso Pai que está nos céus". Também em Colossenses 3:17: "E tudo o que fizerdes, seja em palavras ou em obras, fazei-o em nome do Senhor Jesus, dando por meio dele graças a Deus Pai".  
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Musar: Mesilat Yesharim 14:11  
The best way to acquire Separation is for a man to reflect on the lowliness of the pleasures of this world, their intrinsic baseness, and the great evils that are near to result from them.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto está falando sobre como adquirir a separação, refletindo sobre a baixa qualidade dos prazeres deste mundo, sua baixeza intrínseca e os grandes males que podem resultar deles.  
  
Como podemos usar isso para falar do evangelho? Podemos usar este texto para nos lembrar de que, embora possamos experimentar alegrias temporárias neste mundo, elas são passageiras e não são comparáveis ​​às alegrias eternas que Deus tem para nós. Como diz Romanos 8:18, "Porque para mim o sofrimento do tempo presente não é comparável à glória que em nós há de ser revelada". Palavras-chave: Separação, Prazeres, Baixeza, Grandes males, Alegrias eternas.  
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Musar: Mesilat Yesharim 14:9  
The best way to acquire Separation is for a man to reflect on the lowliness of the pleasures of this world, their intrinsic baseness, and the great evils that are near to result from them.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o melhor jeito de adquirir separação é refletir sobre a humildade dos prazeres deste mundo, sua baixeza intrínseca e os grandes males que estão próximos de resultar deles. Palavras-chave: Separação, prazeres, baixeza, males.  
  
Podemos usar este texto para falar do evangelho, pois a Bíblia nos ensina que devemos nos separar do mundo e dos seus prazeres (Romanos 12:2). Devemos nos esforçar para não nos envolvermos com as coisas deste mundo, pois elas são passageiras e não nos trazem nenhuma satisfação duradoura (1 João 2:15-17). Em vez disso, devemos buscar a Deus e a Sua vontade para nossas vidas, pois Ele é a única fonte de verdadeira alegria e satisfação (Salmo 16:11). Palavras-chave: Separação, mundo, prazeres, satisfação, Deus.  
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# Dn 7:8

PTBR: "Enquanto eu estava refletindo nos chifres, vi um outro chifre, pequeno, que surgiu entre eles; e três dos primeiros chifres foram arrancados para dar lugar a ele. Esse chifre possuía olhos como os olhos de um homem e uma boca que falava com arrogância.

Sefaria: While I was gazing upon these horns, a new little horn sprouted up among them; three of the older horns were uprooted to make room for it. There were eyes in this horn like those of a man, and a mouth that spoke arrogantly.

Commentary: Rashi on Daniel 7:8:1  
**and behold** Aram. וַאֲלוּ, like וַאֲרוּ, an expression of “behold.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, "and behold" é uma expressão que significa "veja". Palavras-chave: veja, Aram, וַאֲלוּ, וַאֲרוּ.  
  
Podemos usar isso para falar do evangelho, pois Jesus nos diz para olhar para o seu reino e para a sua glória (Mateus 6:33). Ele nos diz para olhar para o que Ele tem feito e para o que Ele vai fazer (Isaías 45:22). Ele nos diz para olhar para o seu amor e misericórdia (Salmos 33:18). Assim, como a expressão "and behold" nos lembra de olhar para algo, também nos lembra de olhar para Jesus e para o que Ele tem feito.  
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Commentary: Rashi on Daniel 7:8:2  
**and behold** Aram. וַאֲלוּ, like וַאֲרוּ, an expression of “behold.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: **And behold** é uma expressão usada para chamar a atenção para algo.  
  
Usando isso para falar do evangelho, podemos usar versículos como Mateus 4:17, que diz: "Desde então começou Jesus a pregar, e a dizer: Arrependei-vos, porque o reino dos céus se aproximou". Esta passagem nos mostra que devemos prestar atenção à mensagem de Jesus e nos arrependermos para entrar no reino dos céus.  
  
Palavras-chave: **And behold**, arrependimento, reino dos céus.  
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# Dn 7:20

PTBR: E também quis saber sobre os dez chifres da sua cabeça e sobre o outro chifre que surgiu para ocupar o lugar dos três chifres que caíram, o chifre que era maior do que os demais e que tinha olhos e uma boca que falava com arrogância.

Sefaria: and of the ten horns on its head; and of the new one that sprouted, to make room for which three fell—the horn that had eyes, and a mouth that spoke arrogantly, and which was more conspicuous than its fellows.

Commentary: Rashi on Daniel 7:20:1  
**and [the] three [that] fell before it** and three of the first ones fell before it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Três dos primeiros caíram antes dele.  
  
Usando isso para falar do evangelho, podemos usar isso para mostrar que Deus é fiel e que Ele nos abençoa mesmo quando nos sentimos fracos. Versículos como Salmos 37:23-24 dizem: "Os passos do homem são firmados pelo Senhor, e ele se deleita em seu caminho. Ainda que caia, não ficará prostrado, pois o Senhor o sustém com a sua mão". Palavras-chave: Três, Primeiros, Cair, Fiel, Abençoar, Sustentar.  
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Commentary: Rashi on Daniel 7:20:2  
**and [the] three [that] fell before it** and three of the first ones fell before it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Três dos primeiros caíram antes dele.   
  
Usando isso para falar do evangelho, podemos usar versículos como Mateus 10:33, que diz: "Mas quem me negar diante dos homens, também eu o negarei diante de meu Pai que está nos céus". Isso nos lembra que, assim como os três que caíram antes, devemos nos manter firmes em nossa fé para não cairmos.  
  
Palavras-chave: Três, Primeiros, Caíram, Evangelho, Mateus 10:33, Fé.  
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Midrash: Eikhah Rabbah 2:6  
**“He severed in his enflamed wrath all the horn of Israel; He retracted His right hand from before the enemy. He burned in Jacob like flaming fire, consuming all around” (Lamentations 2:3).**  
“He severed in his enflamed wrath all the horn of Israel.” There are ten horns: the horn of Abraham, the horn of Isaac, the horn of Joseph, the horn of Moses, the horn of Torah, the horn of priesthood, the horn of Levites, the horn of prophecy, the horn of the Temple, the horn of Israel, and some say, the horn of the Messiah.  
The horn [*keren*] of Abraham, as it is stated: “My beloved had a vineyard in a fruitful corner [*keren*]” (Isaiah 5:1).77*The Sages identify the term “beloved” in the verse as referring to Abraham. See, similarly, Eikha Rabba* Prologue 24; *Eikha Rabba* 1:1. The horn of Isaac, as it is stated: “Caught in the thicket by its horns” (Genesis 22:13). The horn of Joseph, as it is stated: “His horns are the horns of aurochs” (Deuteronomy 33:17). The horn of Moses, as it is written: “The skin of his face was radiant [*karan*]” (Exodus 34:29). The horn of Torah, as it is written: “Rays [*karnayim*] from His hand to him” (Habakkuk 3:4). The horn of priesthood, as it is written: “His horn is raised high in honor” (Psalms 112:9).78*This verse refers to honor [kavod*], a term used particularly in regard to priests; see, e.g., Exodus 28:2, 40 (Maharzu). The horn of the Levites, as it is stated: “All of these were sons of Heiman, the king's seer in matters of God, to raise the horn” (I Chronicles 25:5).79*The reference is to a family of Levites.* The horn of prophecy, as it is written: “My horn is exalted in the Lord” (I Samuel 2:1). The horn of the Temple, as it is written: “From the horns of the aurochs; answer me (Psalms 22:22).80*The midrash elsewhere (Midrash Tehillim* 102) relates that David prayed to God that He save him from an auroch, and promised to build the Temple in return (Maharzu). The horn of Israel, as it is stated: “He raised a horn for His people” (Psalms 148:14). And some say the horn of the Messiah, as it is stated: “Exalt the horn of His anointed one” (I Samuel 2:10).81*The word Messiah [mashiaḥ*] literally means “anointed one.”  
All of them were placed on the heads of the Israelites, and when they sinned they were taken from them. That is what is written: “He severed in His enflamed wrath all the horn of Israel.” They were given to the nations of the world. That is what is written: “Concerning the ten horns that were on its head, and the other that arose, and before which three fell” (Daniel 7:20), and it is written thereafter: “And the ten horns: From this kingdom, ten kings will arise, and another will arise after them, and he will be different from the earlier ones, and he will subdue three kings” (Daniel 7:24). When Israel repents, the Holy One blessed be He will restore them to their place. That is what is written: “All the horns of the wicked I will sever, while the horns of the righteous shall be raised” (Psalms 75:11). The horns that the Righteous One of the world severed, when will He restore them to their place? When the Holy One blessed be He exalts the horn of His anointed one, as it is written: “He will give strength to His king and exalt the glory of His anointed one” (I Samuel 2:10).  
“He retracted His right hand from before the enemy.” Rabbi Azarya said in the name of Rabbi Yehuda ben Rabbi Simon: When iniquities were the cause and the enemies entered Jerusalem, they took the mighty of Israel and bound their hands behind them. The Holy One blessed be He said: ‘I wrote in the Torah: “I will be with him in distress” (Psalms 91:15), and now My children are wallowing in distress and I am in comfort?’ As it were, “He retracted His right hand.”82*The Hebrew phrase in the verse, usually translated “He retracted His right hand,” can also be translated “He put His right hand behind Him.” God does not respond to the atrocities and indignities committed by the enemy to His people, as though His hands are tied behind His back.*  
Ultimately He revealed it to Daniel. That is what is written: “But you, go to the end” (Daniel 12:13). [Daniel] said to Him: ‘To give an accounting?’ The Holy One blessed be He said to him: “And rest” (Daniel 12:13). He said to Him: ‘Will I rest forever?’ He said to him: “You will stand” (Daniel 12:13). He said to Him: ‘With whom, with the righteous or with the wicked?’ He said: “To your fate” (Daniel 12:13), with the righteous. He said to Him: ‘“At the end of days [*hayamim*]” (Daniel 12:13),83*This is when all the dead, righteous and wicked, will arise for judgment.* or at the end of the right hand [*hayamin*]?’84*This is when God will reveal His right hand and bring salvation to the righteous.* He said to him: ‘To the end of the right hand; that right hand that is subjugated. I put an end to My right hand.85*I put an end to the restrictions on My right hand.* When I redeem My children, I will have redeemed My right hand.’ That is what David said: “So that Your beloved ones be saved, deliver Your right hand and answer me” (Psalms 60:7).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Senhor separou em Sua ira todos os chifres de Israel e retirou Sua mão direita dos inimigos. Ele queimou em Jacó como fogo ardente, consumindo tudo ao redor. Quando os israelitas pecaram, os chifres foram retirados deles e dados às nações do mundo. Quando eles se arrependerem, o Senhor restaurará os chifres ao seu lugar. Quando o Senhor exaltar o chifre de Seu ungido, Ele restaurará seu direito e salvará Seus amados.  
Palavras-chave: Chifres, Israel, Inimigos, Jacó, Arrependimento, Ungido.  
  
Como usar isso para falar do evangelho: O texto nos mostra que o Senhor está disposto a restaurar Seu povo quando eles se arrependerem. Isso é uma boa notícia para aqueles que creem no evangelho, pois é um lembrete de que Deus é misericordioso e está pronto para perdoar aqueles que se arrependem de seus pecados. Isso nos lembra de versículos como Romanos 10:9-10: "Se você confessar com a sua boca que Jesus é o Senhor e crer em seu coração que Deus o ressuscitou dentre os mortos, você será salvo. Porque com o coração se crê para a justiça, e com a boca se faz confissão para a salvação". Isso nos lembra que Deus está pronto para restaurar aqueles que se arrependem de seus pecados e creem no evangelho.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Balak, Torah Ohr 6  
We must always remember that nothing evil descends upon Israel from the Celestial Regions, since Israel remains at all times in the category of בנים אתם לה' אלוקיכם, "you are children of the Lord your G–d" (Deut. 14,1). Even when G–d is angry at Israel, such as when He allows the destruction of the Temple and Israel's dispersion among the nations of the earth, this is only for Israel's good. Just as the discipline a father administers to his son is due to his love for him, so the Lord disciplines us, and it is all for our own good. Such discipline aims to refine us who are His first born among all the nations. He aims to cleanse us of the stains of sins and iniquity, and thereby cause us to return to Him in penitence, so that ultimately we will be totally pure, without any blemish. We will explain this when we discuss the portions that are usually read in public during the period between the 17th day of Tammuz and the 9th day of Av, the anniversary of the destruction of the Holy Temple. When that objective will have been reached, the prophecy contained in Psalms 30,2: "I will extol You, O Lord, for You have lifted me up and not let my enemies rejoice over me, "will be fulfilled. The word דליתנו can mean one of two things. It could be explained as coming from the root דל, "poor," or it could be an expression denoting "elevation." Poverty and troubles may be the causes that bring us a surfeit of light, over and beyond the light we enjoyed prior to our having been plunged into darkness (through exile, etc.). This great light emanates from the very darkness into which G–d has plunged us, so that thereby great enlightenment may emerge, a process similar to blood which eventually is converted into milk that is pure white. In a similar fashion, G–d turned the curse (of Bileam) into a blessing. The curse was not replaced by a blessing, but eventually became a blessing. Thus the destruction of the Temple is actually the beginning of its restoration. It was the catalyst that alone would lead to the condition of תם עונך בת ציון, "Your iniquity is expiated, Fair Zion; He will exile you no longer" (Lamentations 4,22). At that time, the great Temple, the everlasting one will be built. Because חורבן is the commencement of rebuilding, we conduct ourselves with dignity just as we did when the Temple was still standing; destruction is the true cause of an enduring Temple, i.e. the true ישוב. Halachah recognizes this phenomenon. We are culpable for certain kinds of destructive activities on the Sabbath despite the rule of כל המקלקלים פטורים, "all who ruin something on the Sabbath are not culpable" (Shabbat 106). The exceptions are destructive activities which are a necessary precondition to constructive activities, such as the tearing down of a structure in order to enable a new structure to rise in its place (compare Shabbat 31b). Our prophets have assured us that the fast-days we observe nowadays on the 17th of Tammuz and the 9th of Av respectively will become great holidays on the reconstruction of the Temple (Zecharyah 8,19).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Lembremos que nada de mal desce sobre Israel dos Céus, pois Israel permanece sempre como filhos de Deus. Mesmo quando Deus está zangado com Israel, como quando permitiu a destruição do Templo e a dispersão entre as nações, é para o bem deles. Assim como um pai disciplina seu filho por amor, Deus nos disciplina para nos purificar dos pecados e nos trazer de volta a Ele. Quando isso acontecer, a profecia de Salmos 30:2 será cumprida. A destruição do Templo é o começo de sua restauração, pois é o que leva à restauração do Templo eterno.  
  
Palavras-chave: Israel, Deus, Templo, destruição, restauração, profecia, Salmos 30:2.  
  
Usando isso para falar do Evangelho, podemos ver que Deus nos disciplina por amor, assim como um pai disciplina seu filho. Assim como a destruição do Templo foi o começo de sua restauração, a morte de Jesus foi o começo de nossa restauração. Como diz Romanos 5:8, "Deus prova o seu amor para conosco pelo fato de Cristo ter morrido por nós, sendo nós ainda pecadores". Assim como a destruição do Templo foi o começo de sua restauração, a morte de Jesus foi o começo de nossa restauração, pois nos permite nos reconciliar com Deus e nos tornar seus filhos. Como diz Romanos 8:15-17, "Vós não sois mais servos, mas filhos; e, se filhos, também herdeiros de Deus, mediante Cristo. Porém, ao mesmo tempo, grande é a nossa aflição; pois não somos livres para nos glorificarmos, mas temos de suportar a aflição, para que a glória de Cristo se manifeste em nós".  
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# Sl 12:3

PTBR: Que o Senhor corte todos os lábios bajuladores e toda língua arrogante

Sefaria: Men speak lies to one another;<br>their speech is smooth;<br>they talk with duplicity.

Targum: Aramaic Targum to Psalms 12:3  
They speak lies, each to his fellow, lips are flattering; in *their* heart *they deceive,* and with *a lying* heart they speak.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Eles falam mentiras, uns para os outros, lábios são lisonjeiros; em seus corações eles enganam, e com um coração mentiroso eles falam.  
  
Palavras-chave: Mentiras, Lisonjeiros, Enganar, Coração Mentiroso.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos ser honestos uns com os outros, e que devemos falar a verdade (Efésios 4:25). Devemos também cuidar para não nos enganarmos a nós mesmos (Mateus 15:19). O salmista nos lembra que devemos ter um coração verdadeiro e sincero (Salmos 51:6).  
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Commentary: Rashi on Psalms 12:3:1  
**with a double heart** Lit. with a heart and a heart; with two hearts. They feign friendliness, but there is hatred hidden in their heart.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: "Com um coração duplo" significa fingir amizade, mas esconder ódio no coração.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a amar ao próximo como a nós mesmos (Mateus 22:39). É importante não fingir amizade, mas sim amar de verdade e demonstrar isso em nossas ações. Palavras-chave: Amor, Fingimento, Ódio.  
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# Sl 73:8

PTBR: Eles zombam e falam com más intenções; em sua arrogância ameaçam com opressão.

Sefaria: They scoff and plan evil;<br>from their eminence they plan wrongdoing.

Commentary: Rashi on Psalms 73:8:1  
**They consume** their neighbors.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Eles consomem seus vizinhos. Palavras-chave: consumir, vizinhos.  
  
Como usar isso para falar do evangelho:  
  
O evangelho nos ensina a amar e servir ao nosso próximo, não a consumi-lo. Jesus disse em Mateus 22:39: "Ame o seu próximo como a si mesmo". A Bíblia também nos lembra em Romanos 12:10 que devemos "amar ao nosso próximo como a nós mesmos". Assim, devemos tratar os nossos vizinhos com bondade e compaixão, não como algo a ser consumido.  
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Commentary: Rashi on Psalms 73:8:3  
**They consume** their neighbors.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Os seres humanos consomem os seus vizinhos.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina que devemos amar ao nosso próximo como a nós mesmos. Mateus 22:39 diz: "Amarás o teu próximo como a ti mesmo". Não devemos consumir nossos vizinhos, mas sim amá-los.  
  
Palavras-chave: consumir, vizinhos, amar, próximo, Mateus 22:39.  
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Commentary: Rashi on Psalms 73:8:2  
**They consume** their neighbors.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Os seres humanos consomem uns aos outros. Palavras-chave: Consumir, Vizinhos. Esta frase pode ser usada para falar do evangelho, pois a Bíblia nos ensina a amar ao nosso próximo e não a consumi-lo (Mateus 22:39). Versículos que mostram correlação: Mateus 5:43-44; Romanos 12:10; Filipenses 2:3-4.  
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# Pv 16:27

PTBR: O homem sem caráter maquina o mal, suas palavras são um fogo devorador.

Sefaria: A scoundrel plots<sup class="footnote-marker">c</sup><i class="footnote">Meaning of Heb. uncertain.</i> evil;<br>What is on his lips is like a scorching fire.

Commentary: Rashi on Proverbs 16:27:1  
**digs up evil** In his heart, he plots evil.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Uma pessoa está planejando fazer o mal.  
  
Usando isso para falar do evangelho, podemos ver que a Bíblia nos ensina que devemos evitar o mal e buscar o bem. Romanos 12:21 diz: "Não se deixem vencer pelo mal, mas vençam o mal com o bem". Palavras-chave: mal, bem, planejar.  
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Commentary: Rashi on Proverbs 16:27:2  
**digs up evil** In his heart, he plots evil.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que alguém planeja o mal em seu coração. Palavras-chave: mal, coração, planejar.  
  
Como isso se relaciona ao evangelho, podemos ver em Provérbios 6:18 que diz: "O coração que planeja o mal, aborrece ao Senhor". Isso nos mostra que o mal que alguém planeja em seu coração é algo que o Senhor abomina. Devemos nos esforçar para evitar o mal e buscar a Deus em todos os momentos.  
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Commentary: JPS 1985 Footnotes, Proverbs 16:3  
Lit. “Hand to hand”; meaning of Heb. uncertain.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, a expressão "mão a mão" tem significado incerto no hebraico.  
  
Essa expressão pode ser usada para falar do evangelho, pois Deus nos dá a mão para nos ajudar e nos guiar. Como diz em Salmos 37:23-24: "O Senhor dirige os passos do homem bom e lhe dá o desejo de seguir seus caminhos. Quando ele tropeça, não cai, pois o Senhor o segura pela mão".  
  
Palavras-chave: Mão a mão, incerto, hebraico, evangelho, Deus, ajuda, guiar, Salmos 37:23-24.  
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Commentary: Rashi on Proverbs 16:27:3  
**digs up evil** In his heart, he plots evil.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O coração de alguém pode planejar o mal.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina que o coração humano é inclinado ao mal (Jeremias 17:9). Porém, Deus nos oferece a chance de nos arrependermos de nossos pecados e seguir seus caminhos (Romanos 10:13).  
  
Palavras-chave: Mal, Coração, Arrependimento, Pecado, Deus.  
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# Gn 1:26

PTBR: Então disse Deus: "Façamos o homem à nossa imagem, conforme a nossa semelhança. Domine ele sobre os peixes do mar, sobre as aves do céu, sobre os animais grandes de toda a terra e sobre todos os pequenos animais que se movem rente ao chão".

Sefaria: And God said, “Let us make humankind in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth.”<br>

Targum: Onkelos Genesis 1:26  
Elohim said, Let us make man in our image, as our likeness, and let him dominate the fish of the sea, the birds of the heaven, the animals, all the earth, and every creeping thing that creeps on the earth.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Elohim criou o homem à sua imagem e semelhança para dominar os peixes do mar, os pássaros do céu, os animais e toda a terra, e toda criatura que rasteja na terra. Palavras-chave: Elohim, imagem, semelhança, domínio. Correlação bíblica: Gênesis 1:26-28; Salmos 8:6-8.  
  
O Evangelho nos ensina que somos criados à imagem e semelhança de Deus, e que Ele nos deu o domínio sobre todas as coisas criadas. Isso nos dá a responsabilidade de cuidar e proteger a criação de Deus, e de usar nossos dons e talentos para glorificar a Deus. Romanos 12:1-2 diz: "Portanto, irmãos, rogo-lhes pelas misericórdias de Deus que se ofereçam em sacrifício vivo, santo e agradável a Deus; este é o culto racional de vocês. Não se amoldem ao padrão deste mundo, mas sejam transformados pela renovação da sua mente, para que experimentem qual é a boa, agradável e perfeita vontade de Deus".  
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Targum: Targum Jonathan on Genesis 1:26  
 And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth.   
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O Senhor disse aos anjos que o serviam, que haviam sido criados no segundo dia da criação do mundo, para que criassem o homem à Sua imagem e semelhança, e que o homem governasse sobre os peixes do mar, as aves do céu, o gado e toda a terra, e sobre todos os répteis que rastejam na terra.  
  
Palavras-chave: Criação, imagem, semelhança, governo, peixes, aves, gado, répteis.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27) e nos deu o domínio sobre a terra (Gênesis 1:28). Essa passagem nos mostra que Deus nos criou como Seus representantes na terra, para que possamos governar como Ele governaria. Assim, devemos nos esforçar para viver de acordo com os princípios de Deus e servir a Ele como Seus servos fiéis (Mateus 25:21).  
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Commentary: Sforno on Genesis 1:26:3  
ויאמר אלוקים נעשה, at this point G’d endowed His entourage to carry out the task assigned to it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus deu aos seus seguidores a tarefa de criar o mundo. Podemos usar isso para falar do evangelho, lembrando que Deus nos deu a tarefa de compartilhar o amor de Cristo com o mundo. Como diz em Mateus 28:19-20: "Portanto, ide, fazei discípulos de todas as nações, batizando-os em nome do Pai, e do Filho, e do Espírito Santo, ensinando-os a guardar todas as coisas que eu vos tenho ordenado". Palavras-chave: Deus, tarefa, evangelho, Mateus 28:19-20.  
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Commentary: Radak on Genesis 1:26:5  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
 When the Torah wrote נעשה in the first person plural mode, my father explained this as including the various elements all of which had also been the product of G’d’s creative activity which had aimed at ultimately creating man. G’d implied that in creating man He would make use of all the ingredients in the universe that He had already created. They were all His partners in that respect, supplying parts of the raw material G’d used to make man. We may understand the entire line as if G’d had said to all these raw materials: “let us, you and Me together, construct a human being.” We find that our sages in Bereshit Rabbah 8,3 took a similar approach when they said that G’d consulted when creating heaven and earth. Rashi explains that the plural in the word נעשה is accounted for by the fact that G’d consulted with the angels. They could be included in the “we,” seeing that both G’d and the angels share the fact that they are disembodied intelligences. G’d meant to imply that man would share an attribute with Himself and the angels, namely an intelligence which was not dependent on the body.   
 We are taught in Bereshit Rabbah 8.3 that the Torah wanted to teach us by the wording of this verse that whenever 2 people who are disparate in stature plan an undertaking involving both of them, the intellectually superior one should consult with the other before going ahead on his own. Furthermore, in the same paragraph of Bereshit Rabbah, Rabbi Shemuel bar Nachman in the name of Rabbi Yonathan says that at the time when Moses had to write down the details of everything G’d had created on each of the six “days,” he balked when he came to this verse. He asked G’d if this formulation would not encourage heretics to think that G’d had a partner (as Divinity). G’d replied: “write it down as I dictated it to you; if someone wants to fool himself into believing that I must have a partner, let him delude himself.” G’d called this crown jewel of His creation Adam, as we are told in Genesis 5,1. (referring to Adam/Chavah). If the reason that G’d called man אדם was that he was made from אדמה, “earth,” this hardly seems to justify the name אדם, seeing that all the other creatures on earth were also made from earth. G’d wanted to distinguish man both by name as well as by body and spirit. Everybody knows that all other living creatures on earth have as their raw material earth, dust; there was therefore no need to remind us that they were inextricably tied to earth.   
G’d called Man, whose spirit originated in heaven, as distinct from the spirit of the animals, אדם, to prevent his being perceived as part of life in the celestial regions. People should not think that man was simply an angel who had come down to earth. Residents of the celestial spheres have not been equipped with a body at all. The basic elements from which they are formed are none of them raw materials found in our “lower” universe. Even such creatures as שדים, demons, which do possess a body, (Chagigah 16) are totally different from man. Demons, though superficially similar to man, have been constructed from a fifth element, not from one of the four elements. At least this is what we have been told by the scientists of our time. When the Creator formed man using ingredients that are at home in the celestial regions as well as ingredients which are common in our domain, He called this creature אדם in spite of the fact his spirit originated in heaven, seeing his habitat was earth. Even though man has been equipped to make matters spiritual his principal pursuit in life, not one in a thousand does so. Hence, a name that reflects man’s predominant concern with earthly matters is quite appropriate. King Solomon had already lamented this fact in Kohelet 7,28 when he mentioned having found only one “man” in a thousand.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto explica que quando Deus criou o homem, usou todos os ingredientes que havia criado antes, e o chamou de "Adão" para mostrar que ele era a joia da criação. Palavras-chave: Adão, joia da criação, ingredientes, criação.  
  
O evangelho nos ensina que Deus nos criou à sua imagem e semelhança (Gênesis 1:27). O texto acima nos mostra que Deus usou todos os ingredientes que havia criado para criar o homem, o que significa que somos especiais para Deus. O versículo de Gênesis 5:1 nos diz que Deus criou o homem à sua imagem, e isso nos mostra que Deus nos ama e nos considera dignos de sermos criados à sua imagem. Como diz Romanos 8:17, "Se somos filhos, somos também herdeiros, herdeiros de Deus e co-herdeiros com Cristo, se é que padecemos com ele, para que também sejamos glorificados com ele". Isso significa que, como filhos de Deus, somos herdeiros de todas as bênçãos que Deus tem para nós.  
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Commentary: Rashbam on Genesis 1:26:2  
ויאמר, G’d addressed His angels.  
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Analise através de IA quanto a este Comentario acima:   
 He said, “I am creating man in My image, after My likeness.”  
  
Resumindo: Deus falou com os seus anjos e disse que estava criando o homem à sua imagem e semelhança.  
  
Palavras-chave: Deus, anjos, imagem, semelhança.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos ama e nos criou à sua imagem e semelhança (Gênesis 1:26). Ele nos chamou para sermos Seus filhos e nos deu a oportunidade de nos relacionarmos com Ele (João 1:12). Deus nos deu a capacidade de nos tornarmos como Ele, e nos ensina a viver de acordo com Seus princípios (Mateus 5:48).  
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Commentary: Rashbam on Genesis 1:26:3  
ויאמר, G’d addressed His angels.  
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Analise através de IA quanto a este Comentario acima:   
 He said, “I will create a human being.”  
  
Resumindo: Deus falou aos seus anjos e disse que criaria um ser humano.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos ama e nos criou à Sua imagem e semelhança (Gênesis 1:27). Ele nos criou como seres únicos e especiais, e nos deu o dom da vida. Palavras-chave: Criação, Deus, Anjos, Ser Humano.  
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Commentary: Rashbam on Genesis 1:26:4  
ויאמר, G’d addressed His angels.  
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Analise através de IA quanto a este Comentario acima:   
 He said, “I will create a human being. He will have free will.”  
  
Resumidamente, G'd falou com seus anjos e disse que criaria um ser humano com livre arbítrio.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos deu livre arbítrio para escolher seguir ou não seus ensinamentos. Romanos 10:13 diz: "Porque todo aquele que invocar o nome do Senhor será salvo". Isso significa que Deus nos deu o livre arbítrio para escolher seguir ou não seus ensinamentos, e seguir seus ensinamentos nos levará à salvação.  
  
Palavras-chave: Livre arbítrio, G'd, Anjos, Evangelho, Romanos 10:13, Salvação.  
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Commentary: Sforno on Genesis 1:26:1  
ויאמר אלוקים נעשה, at this point G’d endowed His entourage to carry out the task assigned to it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que Deus deu aos seus anjos a tarefa de criar o mundo. Isso nos ensina que Deus nos deu a capacidade de realizar as tarefas que Ele nos atribui. Isso se correlaciona com o evangelho, pois nos ensina que Deus nos dá o poder e a capacidade de realizar Sua vontade. Alguns versículos que mostram isso são: Filipenses 4:13 “Tudo posso naquele que me fortalece”, e Romanos 8:28 “E sabemos que todas as coisas contribuem juntamente para o bem daqueles que amam a Deus”. Palavras-chave: Deus, anjos, tarefa, capacidade, realizar, vontade.  
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Commentary: Sforno on Genesis 1:26:2  
ויאמר אלוקים נעשה, at this point G’d endowed His entourage to carry out the task assigned to it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus deu aos seus seguidores a tarefa de criar o mundo.  
  
Esta passagem pode ser usada para falar do evangelho, pois nos mostra que Deus é capaz de nos dar a capacidade de realizar as tarefas que Ele nos dá. Filipenses 4:13 diz: "Tudo posso naquele que me fortalece". Deus nos dá a força para realizar as tarefas que Ele nos dá.  
  
Palavras-chave: Criação, Deus, Tarefa, Evangelho, Filipenses 4:13.  
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Commentary: Rashi on Genesis 1:26:5  
נעשה אדם WE WILL MAKE MAN — The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (Midrash Tanchuma, Shemot 18 and see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) “I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.” Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favour of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), “the matter is by the decree of the watchers, and the sentence by the word of the holy ones”, — here, also, He consulted His heavenly council and asked permission of them, saying to them: “There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created” (Sanhedrin 38b).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que Deus criou o homem em Sua própria imagem para que os anjos não tivessem inveja. Quando Deus julga os reis, Ele consulta Seu conselho celestial. Usando isso para falar do evangelho, podemos entender que Deus nos fez à Sua imagem e semelhança (Gênesis 1:26-27) e que Ele nos ama tanto que nos dá o direito de acesso ao Seu trono de graça (Hebreus 4:16). As palavras-chave são: imagem, anjos, julgar, conselho celestial, evangelho, Gênesis, Hebreus.  
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Commentary: Tur HaArokh, Genesis 1:26:3  
 ויאמר אלוקים נעשה אדם בצלמנו, “G’d said: ‘let us make man in our image.’” The Torah assigned a special paragraph to the creation of man as he is such a superior creature, totally different in nature from all other living creatures.   
 The word נעשה, in the plural, is used because seeing that on the first day of creation G’d was completely alone in the universe when He created something out of nothing, in the meantime all the phenomena which had come into existence since that day would contribute some of their own essence to the body of man. In other words, earth itself had become a partner in G’d’s creative activities and was invited to contribute to the making of the first human being. There is nothing surprising about this, as G’d had already empowered both water and earth on the fifth day and the early part of the sixth day respectively, to generate living creatures of differing capacities. G’d contributed the living soul which did not originate in either the domain of water or earth but in the celestial regions. (Genesis 2,7)  
 Our sages explained the expression נעשה as G’d having consulted with other celestial beings before creating man. The reason for this “consultation” was that the angel in charge of running the physical universe on behalf of G’d had now to be consulted or instructed when a human being would emerge from earth, a domain which this angel was entitled to consider as his “backyard.”   
 Rabbi Saadyah gaon understands the plural נעשה as basically a variation of the singular, similar to Balak when he invited Bileam to curse the Jewish people, saying to him אולי אוכל נכה בו, “perhaps I may be able to defeat it.” (the people). (Numbers 22,6) Rabbi Saadyah quotes more examples of plural formulations in reality being singulars dressed up as plurals in order to make them sound more impressive  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: A Torá dedicou um parágrafo especial à criação do homem, pois ele é uma criatura superior, totalmente diferente de todas as outras criaturas vivas. O uso do plural "נעשה" significa que todos os fenômenos criados desde o primeiro dia contribuíram com sua própria essência para o corpo do homem. Além disso, G'd contribuiu com a alma viva que não veio de água ou terra, mas de regiões celestiais. Os sábios explicaram que G'd consultou outros seres celestiais antes de criar o homem.  
  
Palavras-chave: Criação, Homem, Superior, Plural, Alma, Celeste.  
  
Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina que Deus criou o homem à Sua própria imagem e semelhança (Gênesis 1:27). Deus também nos deu a alma viva que vem de Sua própria presença (Gênesis 2:7). Deus nos criou como seres especiais e superiores, e Ele nos ama tanto que Ele enviou Seu Filho, Jesus Cristo, para nos salvar (João 3:16). Como diz em Romanos 8:17, "Se somos filhos, então somos herdeiros - herdeiros de Deus e co-herdeiros com Cristo".  
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Commentary: Tur HaArokh, Genesis 1:26:2  
 ויאמר אלוקים נעשה אדם בצלמנו, “G’d said: ‘let us make man in our image.’” The Torah assigned a special paragraph to the creation of man as he is such a superior creature, totally different in nature from all other living creatures.   
 The word נעשה, in the plural, is used because seeing that on the first day of creation G’d was completely alone in the universe when He created something out of nothing, in the meantime all the phenomena which had come into existence since that day would contribute some of their own essence to the body of man. In other words, earth itself had become a partner in G’d’s creative activities and was invited to contribute to the making of the first human being. There is nothing surprising about this, as G’d had already empowered both water and earth on the fifth day and the early part of the sixth day respectively, to generate living creatures of differing capacities. G’d contributed the living soul which did not originate in either the domain of water or earth but in the celestial regions. (Genesis 2,7)  
 Our sages explained the expression נעשה as G’d having consulted with other celestial beings before creating man. The reason for this “consultation” was that the angel in charge of running the physical universe on behalf of G’d had now to be consulted or instructed when a human being would emerge from earth, a domain which this angel was entitled to consider as his “backyard.”   
 Rabbi Saadyah gaon understands the plural נעשה as basically a variation of the singular, similar to Balak when he invited Bileam to curse the Jewish people, saying to him אולי אוכל נכה בו, “perhaps I may be able to defeat it.” (the people). (Numbers 22,6) Rabbi Saadyah quotes more examples of plural formulations in reality being singulars dressed up as plurals in order to make them sound more impressive  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O texto fala sobre a criação do homem, como ele é diferente de todas as outras criaturas vivas. A palavra נעשה é usada no plural porque vários fenômenos contribuíram para a criação do homem. O nosso sábio explica que G'd consultou outros seres celestiais antes de criar o homem.  
  
Palavras-chave: Criação, Homem, Plural, Fenômenos, Consulta, Seres Celestiais.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou à Sua imagem, nos dando a capacidade de nos relacionarmos com Ele e nos tornarmos Seus filhos. Como diz em Gálatas 4:7: "Assim, vocês não são mais servos, mas filhos; e, como filhos, são herdeiros de Deus por Cristo". Deus nos criou com uma finalidade especial, nos dando a capacidade de servi-Lo e glorificá-Lo. Como diz em Romanos 11:36: "Porque, de Ele, por Ele e para Ele são todas as coisas. A Ele seja a glória para sempre. Amém".  
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Commentary: Shadal on Genesis 1:26:1  
**"Let us make:"** It appears to me that this is also an ancient mode of expression, in the way of Aramaic. And the intention is not that He should consult with others, like angels; since it states "in Our image," and man is not in the image of the angels. It is also not an expression of honor, like the speech of kings [who refers to themselves as 'we']. Rather, this is the way of Aramaic, as in (Daniel 2:36) "and its interpretation will we say in front of the king;" and Daniel would not have used an expression of honor for himself when he was speaking with the big king (as is attested by Rabbi Avraham Ibn Ezra). And this manner [of speaking] is used frequently by the Talmud Yerushalmi and the midrashim: for example, "[Shimon ben Shetach] said to [Yannai], 'And what should we say [to introduce the Grace over the Meal], "for the food which we have not eaten?"'" (Yerushalmi Berakhot 7:2); "I too, we will solve it according to the opinion of the rabbis in the graveyard" (Shir HaShirim Rabbah on the verse "O, my dove, in the clefts of the rock" [2:14]); and also, "Were it only that I had a mother and father that I could honor, so that we would inherit the Garden of Eden" (Yerushalmi Peah 1:1). And Ros. wrote that this is the way of the Holy Language (Biblical Hebrew), to [use] plural when [speaking] about [one]self, as in (II Samuel 24:14) "Let us please fall in the hand of the Lord." And that is not a proof, since David was not speaking only about himself [in that verse], but [rather] about himself and about his people. And so [too] with Rechavam when he said (I Kings 12:9), "What do you advise and we will [respond] to the people", since he combined himself with his advisers; and so [too] Avshalom when he said (I Samuel 16:20), "give your advice, [about] what we shall do."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Esta é uma expressão antiga usada na língua aramaica. Não é uma expressão de honra, como a fala dos reis, mas sim uma forma usada frequentemente no Talmud Yerushalmi e nos midrashim. É também usada na língua sagrada hebraica, como em II Samuel 24:14, onde Davi não está falando apenas de si mesmo, mas de si mesmo e de seu povo.  
  
Palavras-chave: Expressão antiga, língua aramaica, língua sagrada hebraica, Davi, Rechavam, Avshalom.  
  
O evangelho nos ensina que Deus nos ama e nos criou à Sua imagem (Gênesis 1:27). Ele nos deu a capacidade de nos relacionarmos uns com os outros e nos chamou para vivermos em comunidade (Mateus 22:37-39). O uso da expressão "nós" nos lembra que somos parte de algo maior, que somos parte de uma comunidade e que somos responsáveis ​​uns pelos outros. Como cristãos, somos chamados a viver em comunidade, a servir uns aos outros e a amar uns aos outros (Gálatas 5:13-14; 1 João 4:7-12).  
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Commentary: Chizkuni, Genesis 1:26:5  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Torá não escreveu "vamos criar um ser humano" porque a criação é algo que só o Criador pode fazer. Quando se trata de etapas secundárias ou terciárias, Deus pode usar outras forças. Um exemplo disso é encontrado em Daniel 2:36, onde Daniel oferece para revelar o significado do sonho do rei, mas só ele mesmo em uma audiência privada com o rei Nebucadnezzar o revelará.  
  
Palavras-chave: Torá, Criador, etapas secundárias/terciárias, Daniel 2:36, Nebucadnezzar.  
  
Podemos usar isso para falar do evangelho ao lembrar que Deus é o único que pode realizar a obra da salvação. Como diz em Romanos 3:23: "Porque todos pecaram e destituídos estão da glória de Deus". E em Romanos 6:23: "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". Deus é o único que pode nos salvar e nos dar vida eterna.  
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Commentary: Shadal on Genesis 1:26:6  
**"Let us make:"** It appears to me that this is also an ancient mode of expression, in the way of Aramaic. And the intention is not that He should consult with others, like angels; since it states "in Our image," and man is not in the image of the angels. It is also not an expression of honor, like the speech of kings [who refers to themselves as 'we']. Rather, this is the way of Aramaic, as in (Daniel 2:36) "and its interpretation will we say in front of the king;" and Daniel would not have used an expression of honor for himself when he was speaking with the big king (as is attested by Rabbi Avraham Ibn Ezra). And this manner [of speaking] is used frequently by the Talmud Yerushalmi and the midrashim: for example, "[Shimon ben Shetach] said to [Yannai], 'And what should we say [to introduce the Grace over the Meal], "for the food which we have not eaten?"'" (Yerushalmi Berakhot 7:2); "I too, we will solve it according to the opinion of the rabbis in the graveyard" (Shir HaShirim Rabbah on the verse "O, my dove, in the clefts of the rock" [2:14]); and also, "Were it only that I had a mother and father that I could honor, so that we would inherit the Garden of Eden" (Yerushalmi Peah 1:1). And Ros. wrote that this is the way of the Holy Language (Biblical Hebrew), to [use] plural when [speaking] about [one]self, as in (II Samuel 24:14) "Let us please fall in the hand of the Lord." And that is not a proof, since David was not speaking only about himself [in that verse], but [rather] about himself and about his people. And so [too] with Rechavam when he said (I Kings 12:9), "What do you advise and we will [respond] to the people", since he combined himself with his advisers; and so [too] Avshalom when he said (I Samuel 16:20), "give your advice, [about] what we shall do."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Esta frase "Let us make" é usada frequentemente na língua hebraica para se referir a si mesmo, como no versículo de II Samuel 24:14 "Vamos cair nas mãos do Senhor".  
  
Palavras-chave: Let us make, língua hebraica, II Samuel 24:14.  
  
Podemos usar isso para falar do evangelho, pois o que Deus nos diz é que devemos nos entregar a Ele e seguir Seus mandamentos. Isso é reforçado nos versículos Mateus 11:29 e Romanos 12:1-2, que dizem: "Tome meu jugo sobre você e aprenda de mim, pois sou manso e humilde de coração, e você encontrará descanso para sua alma. E não vos conformeis com este mundo, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
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Commentary: Haamek Davar on Genesis 1:26:2  
**"Let Us make man:"** God did not say, "let Us make a being like an animal in Our likeness," and afterwards call [him] 'man;' and as it is actually written later in Genesis 5:2. But the phrase, "let Us make man," means that there is no need to *give* [man] this name; rather his character shows that he is man. But, if so, it is difficult: why is it written afterwards that the Holy One, blessed be He, called their name, man; which implies that there was a need to give a name, and as I wrote regarding the name, sky and earth (*shamayim ve'aretz*). But rather the matter is like this - that man is different from all the species; since all the species were created in such a way that the species was unitary in its purpose and character; which is not the case for man, who rose in [God's] thought to be of two [types of] character. The one would be cleaving to his God, ready and serving in the world like an angel [does] in the heavens. And the second is [such] that he would be political and [take care of] his [own] needs; even though he would nonetheless do the will of God, it would not be on the level of the first. And behold, according to the first characteristic, he is automatically man (*adam*) based on the phrase 'I will be similar to the most High' (*edmee le'elyon*) - meaning that within him are included all the powers of the creation and he rules over everything. And behold, he is like the firstborn son of a king, who rules like the king. And because of this, everyone understands that he is the son of the king, in that they see him ruling over every detail. Which is not the case with a son of the king, who is not the firstborn; and the king [merely] makes him rule over some detail and his fellow over another detail, and so [too] with all those that govern the kingdom. It comes out that all of them together are similar to the king; but each one by himself is only similar to the king when he is given the name [of ruler] over that detail that he governs. And thus is man: the individual of spiritual stature is different then the simple individual. And in the Talmud, Shabbat 112b, they hinted to these two types of men. And it stated in the first version [of a particular statement], "this is not a man;" and in a second version, "this is an example of a man," the explanation [of this being] a man of spiritual stature. But the general human species is called man by the nature of the matter, in that they as a group rule over the entire creation. And this is according to [God's] plan. (And so [too] with the name, Israel, which indicates being higher than the nature of creation and the running [of the world]; it will be explained later in Parshat Vayislach that the whole nation is called Israel, but concerning individuals, some are called by the name Israel and some have not reached this.) And, if so, in the statement, "let Us make man," its explanation is [that it refers to] the general species of man and it is certainly called man even without being given the name; since in this general species is the creation dependent, and in this detail, they are similar to the Creator, may His name be blessed. And Adam (*Adam Harishon*) specifically, before he sinned, was worthy of being called man without being given the name; but after he sinned, he was *given* the name, man; and it will be explained further.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem como uma espécie única, diferente de todas as outras, com dois tipos de caráter: um que se aproximasse de Deus e servisse no mundo como um anjo, e outro que cuidasse de suas necessidades, mas ainda assim fizesse a vontade de Deus. O homem é chamado de "adam" porque tem poder sobre toda a criação, assim como um filho primogênito de um rei.  
  
Palavras-chave: Deus, homem, caráter, espécie, poder, rei.  
  
A Bíblia nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27). Deus nos fez como Seus filhos, nos dando a responsabilidade de cuidar de Sua criação (Gênesis 1:28). Ele nos deu o poder de governar sobre a terra e nos chamou de "adam", o que significa "homem" (Gênesis 5:2). Deus nos deu o dom de servir a Ele e aos outros, e de nos tornarmos Seus filhos primogênitos, como o filho de um rei. Devemos usar nossos dons para servir a Deus e aos outros, e assim glorificar o Seu nome (Mateus 5:16; Filipenses 2:3-4).  
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Commentary: Haamek Davar on Genesis 1:26:3  
**"Let Us make man:"** God did not say, "let Us make a being like an animal in Our likeness," and afterwards call [him] 'man;' and as it is actually written later in Genesis 5:2. But the phrase, "let Us make man," means that there is no need to *give* [man] this name; rather his character shows that he is man. But, if so, it is difficult: why is it written afterwards that the Holy One, blessed be He, called their name, man; which implies that there was a need to give a name, and as I wrote regarding the name, sky and earth (*shamayim ve'aretz*). But rather the matter is like this - that man is different from all the species; since all the species were created in such a way that the species was unitary in its purpose and character; which is not the case for man, who rose in [God's] thought to be of two [types of] character. The one would be cleaving to his God, ready and serving in the world like an angel [does] in the heavens. And the second is [such] that he would be political and [take care of] his [own] needs; even though he would nonetheless do the will of God, it would not be on the level of the first. And behold, according to the first characteristic, he is automatically man (*adam*) based on the phrase 'I will be similar to the most High' (*edmee le'elyon*) - meaning that within him are included all the powers of the creation and he rules over everything. And behold, he is like the firstborn son of a king, who rules like the king. And because of this, everyone understands that he is the son of the king, in that they see him ruling over every detail. Which is not the case with a son of the king, who is not the firstborn; and the king [merely] makes him rule over some detail and his fellow over another detail, and so [too] with all those that govern the kingdom. It comes out that all of them together are similar to the king; but each one by himself is only similar to the king when he is given the name [of ruler] over that detail that he governs. And thus is man: the individual of spiritual stature is different then the simple individual. And in the Talmud, Shabbat 112b, they hinted to these two types of men. And it stated in the first version [of a particular statement], "this is not a man;" and in a second version, "this is an example of a man," the explanation [of this being] a man of spiritual stature. But the general human species is called man by the nature of the matter, in that they as a group rule over the entire creation. And this is according to [God's] plan. (And so [too] with the name, Israel, which indicates being higher than the nature of creation and the running [of the world]; it will be explained later in Parshat Vayislach that the whole nation is called Israel, but concerning individuals, some are called by the name Israel and some have not reached this.) And, if so, in the statement, "let Us make man," its explanation is [that it refers to] the general species of man and it is certainly called man even without being given the name; since in this general species is the creation dependent, and in this detail, they are similar to the Creator, may His name be blessed. And Adam (*Adam Harishon*) specifically, before he sinned, was worthy of being called man without being given the name; but after he sinned, he was *given* the name, man; and it will be explained further.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem como uma espécie diferente de todas as outras, com dois tipos de características: servir a Deus como um anjo e cuidar de suas próprias necessidades. O homem é chamado de "Adam" porque ele é semelhante ao Altíssimo, e é chamado de "homem" porque ele domina a criação.  
  
Palavras-chave: Deus, homem, características, Adam, Altíssimo, dominação.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou para servi-Lo e cuidar de nossas próprias necessidades. Ele nos deu o nome de "homem" porque somos semelhantes a Ele e temos o poder de dominar a criação. Isso nos lembra de versículos como Romanos 8:14, que diz: "Porque todos os que são guiados pelo Espírito de Deus são filhos de Deus". Isso significa que, como filhos de Deus, somos chamados de homem e temos o poder de servir a Deus e cuidar de nossas próprias necessidades.  
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Commentary: Sforno on Genesis 1:26:4  
ויאמר אלוקים נעשה, at this point G’d endowed His entourage to carry out the task assigned to it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus deu aos seus seguidores a tarefa de criar o mundo. Podemos usar isso para falar do evangelho, citando versículos como Colossenses 1:16-17, que diz: "Tudo foi criado por meio dele e para ele. Ele existe antes de todas as coisas e tudo nele subsiste". Palavras-chave: Criação, Deus, Tarefa, Evangelho.  
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Commentary: Shadal on Genesis 1:26:5  
**"Let us make:"** It appears to me that this is also an ancient mode of expression, in the way of Aramaic. And the intention is not that He should consult with others, like angels; since it states "in Our image," and man is not in the image of the angels. It is also not an expression of honor, like the speech of kings [who refers to themselves as 'we']. Rather, this is the way of Aramaic, as in (Daniel 2:36) "and its interpretation will we say in front of the king;" and Daniel would not have used an expression of honor for himself when he was speaking with the big king (as is attested by Rabbi Avraham Ibn Ezra). And this manner [of speaking] is used frequently by the Talmud Yerushalmi and the midrashim: for example, "[Shimon ben Shetach] said to [Yannai], 'And what should we say [to introduce the Grace over the Meal], "for the food which we have not eaten?"'" (Yerushalmi Berakhot 7:2); "I too, we will solve it according to the opinion of the rabbis in the graveyard" (Shir HaShirim Rabbah on the verse "O, my dove, in the clefts of the rock" [2:14]); and also, "Were it only that I had a mother and father that I could honor, so that we would inherit the Garden of Eden" (Yerushalmi Peah 1:1). And Ros. wrote that this is the way of the Holy Language (Biblical Hebrew), to [use] plural when [speaking] about [one]self, as in (II Samuel 24:14) "Let us please fall in the hand of the Lord." And that is not a proof, since David was not speaking only about himself [in that verse], but [rather] about himself and about his people. And so [too] with Rechavam when he said (I Kings 12:9), "What do you advise and we will [respond] to the people", since he combined himself with his advisers; and so [too] Avshalom when he said (I Samuel 16:20), "give your advice, [about] what we shall do."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Esta é uma expressão antiga da língua aramaica, usada para se referir a si mesmo. É usado frequentemente no Talmud Yerushalmi e nos midrashim. Esta expressão também é usada na língua sagrada hebraica, como em II Samuel 24:14, onde Davi se refere a si mesmo e ao seu povo.  
  
Palavras-chave: Expressão antiga, língua aramaica, Talmud Yerushalmi, midrashim, língua sagrada hebraica.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos nos referir a nós mesmos como "nós" e não como "eu", pois somos parte de uma comunidade maior, a Igreja. Isso é reforçado pelos versículos bíblicos, como Mateus 18:20: "Porque onde estiverem dois ou três reunidos em meu nome, aí estou eu no meio deles". Isso nos mostra que Deus está presente quando nos reunimos como comunidade, e que devemos nos referir a nós mesmos como "nós" para refletir isso.  
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Commentary: Shadal on Genesis 1:26:4  
**"Let us make:"** It appears to me that this is also an ancient mode of expression, in the way of Aramaic. And the intention is not that He should consult with others, like angels; since it states "in Our image," and man is not in the image of the angels. It is also not an expression of honor, like the speech of kings [who refers to themselves as 'we']. Rather, this is the way of Aramaic, as in (Daniel 2:36) "and its interpretation will we say in front of the king;" and Daniel would not have used an expression of honor for himself when he was speaking with the big king (as is attested by Rabbi Avraham Ibn Ezra). And this manner [of speaking] is used frequently by the Talmud Yerushalmi and the midrashim: for example, "[Shimon ben Shetach] said to [Yannai], 'And what should we say [to introduce the Grace over the Meal], "for the food which we have not eaten?"'" (Yerushalmi Berakhot 7:2); "I too, we will solve it according to the opinion of the rabbis in the graveyard" (Shir HaShirim Rabbah on the verse "O, my dove, in the clefts of the rock" [2:14]); and also, "Were it only that I had a mother and father that I could honor, so that we would inherit the Garden of Eden" (Yerushalmi Peah 1:1). And Ros. wrote that this is the way of the Holy Language (Biblical Hebrew), to [use] plural when [speaking] about [one]self, as in (II Samuel 24:14) "Let us please fall in the hand of the Lord." And that is not a proof, since David was not speaking only about himself [in that verse], but [rather] about himself and about his people. And so [too] with Rechavam when he said (I Kings 12:9), "What do you advise and we will [respond] to the people", since he combined himself with his advisers; and so [too] Avshalom when he said (I Samuel 16:20), "give your advice, [about] what we shall do."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A expressão "Let us make" é usada na língua hebraica para se referir a uma única pessoa, como usado por David em II Samuel 24:14 e Rechavam em I Reis 12:9. Palavras-chave: Let us make, língua hebraica, David, Rechavam.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama para nos unirmos a Ele. Como diz em Mateus 18:20, "Porque onde estiverem dois ou três reunidos em meu nome, ali estou eu no meio deles". Deus nos convida a nos unirmos a Ele e aos outros para obedecer a Sua vontade. Como diz em Filipenses 2:2, "Com humildade e mansidão, suportem-se uns aos outros com amor". Deus nos chama a nos unirmos a Ele e aos outros para servir ao Seu propósito.  
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Commentary: Shadal on Genesis 1:26:3  
**"Let us make:"** It appears to me that this is also an ancient mode of expression, in the way of Aramaic. And the intention is not that He should consult with others, like angels; since it states "in Our image," and man is not in the image of the angels. It is also not an expression of honor, like the speech of kings [who refers to themselves as 'we']. Rather, this is the way of Aramaic, as in (Daniel 2:36) "and its interpretation will we say in front of the king;" and Daniel would not have used an expression of honor for himself when he was speaking with the big king (as is attested by Rabbi Avraham Ibn Ezra). And this manner [of speaking] is used frequently by the Talmud Yerushalmi and the midrashim: for example, "[Shimon ben Shetach] said to [Yannai], 'And what should we say [to introduce the Grace over the Meal], "for the food which we have not eaten?"'" (Yerushalmi Berakhot 7:2); "I too, we will solve it according to the opinion of the rabbis in the graveyard" (Shir HaShirim Rabbah on the verse "O, my dove, in the clefts of the rock" [2:14]); and also, "Were it only that I had a mother and father that I could honor, so that we would inherit the Garden of Eden" (Yerushalmi Peah 1:1). And Ros. wrote that this is the way of the Holy Language (Biblical Hebrew), to [use] plural when [speaking] about [one]self, as in (II Samuel 24:14) "Let us please fall in the hand of the Lord." And that is not a proof, since David was not speaking only about himself [in that verse], but [rather] about himself and about his people. And so [too] with Rechavam when he said (I Kings 12:9), "What do you advise and we will [respond] to the people", since he combined himself with his advisers; and so [too] Avshalom when he said (I Samuel 16:20), "give your advice, [about] what we shall do."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que a expressão "Let us make" é usada na língua hebraica para se referir a si mesmo, como usado por Davi, Rechavam e Avshalom.  
  
Palavras-chave: Expressão, Língua Hebraica, Davi, Rechavam, Avshalom.  
  
O evangelho nos ensina que Deus nos criou à Sua imagem (Gênesis 1:27) e nos deu o livre arbítrio para escolhermos seguir a Ele ou não. Como Davi, Rechavam e Avshalom, somos chamados a buscar o conselho de Deus e viver de acordo com Sua vontade (Salmos 32:8; Salmos 119:105; Mateus 7:7).  
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Commentary: Haamek Davar on Genesis 1:26:1  
**"Let Us make man:"** God did not say, "let Us make a being like an animal in Our likeness," and afterwards call [him] 'man;' and as it is actually written later in Genesis 5:2. But the phrase, "let Us make man," means that there is no need to *give* [man] this name; rather his character shows that he is man. But, if so, it is difficult: why is it written afterwards that the Holy One, blessed be He, called their name, man; which implies that there was a need to give a name, and as I wrote regarding the name, sky and earth (*shamayim ve'aretz*). But rather the matter is like this - that man is different from all the species; since all the species were created in such a way that the species was unitary in its purpose and character; which is not the case for man, who rose in [God's] thought to be of two [types of] character. The one would be cleaving to his God, ready and serving in the world like an angel [does] in the heavens. And the second is [such] that he would be political and [take care of] his [own] needs; even though he would nonetheless do the will of God, it would not be on the level of the first. And behold, according to the first characteristic, he is automatically man (*adam*) based on the phrase 'I will be similar to the most High' (*edmee le'elyon*) - meaning that within him are included all the powers of the creation and he rules over everything. And behold, he is like the firstborn son of a king, who rules like the king. And because of this, everyone understands that he is the son of the king, in that they see him ruling over every detail. Which is not the case with a son of the king, who is not the firstborn; and the king [merely] makes him rule over some detail and his fellow over another detail, and so [too] with all those that govern the kingdom. It comes out that all of them together are similar to the king; but each one by himself is only similar to the king when he is given the name [of ruler] over that detail that he governs. And thus is man: the individual of spiritual stature is different then the simple individual. And in the Talmud, Shabbat 112b, they hinted to these two types of men. And it stated in the first version [of a particular statement], "this is not a man;" and in a second version, "this is an example of a man," the explanation [of this being] a man of spiritual stature. But the general human species is called man by the nature of the matter, in that they as a group rule over the entire creation. And this is according to [God's] plan. (And so [too] with the name, Israel, which indicates being higher than the nature of creation and the running [of the world]; it will be explained later in Parshat Vayislach that the whole nation is called Israel, but concerning individuals, some are called by the name Israel and some have not reached this.) And, if so, in the statement, "let Us make man," its explanation is [that it refers to] the general species of man and it is certainly called man even without being given the name; since in this general species is the creation dependent, and in this detail, they are similar to the Creator, may His name be blessed. And Adam (*Adam Harishon*) specifically, before he sinned, was worthy of being called man without being given the name; but after he sinned, he was *given* the name, man; and it will be explained further.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus não disse "Vamos criar um ser como os animais à nossa imagem" e depois chamá-lo de 'homem'. Em vez disso, a frase "Vamos criar o homem" significa que não há necessidade de dar-lhe esse nome, pois seu caráter mostra que ele é homem. O homem é diferente de todas as espécies, pois todas as espécies foram criadas de forma unitária em seu propósito e caráter, o que não é o caso do homem, que foi criado com dois tipos de caráter. O primeiro seria aquele que se apegasse a Deus, pronto e servindo no mundo como um anjo nos céus. O segundo seria aquele que seria político e cuidaria de suas necessidades, mesmo que ainda fizesse a vontade de Deus.  
  
Palavras-chave: Deus, homem, caráter, espécies, anjo, político, vontade de Deus.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou com um propósito e caráter específicos, para que possamos servi-Lo e cumprir Sua vontade. Isso é reforçado por versículos como Mateus 6:33, que diz: "Busquem primeiro o Reino de Deus e a sua justiça, e todas essas coisas lhes serão acrescentadas". Também podemos ver em Romanos 12:2 que devemos "não conformar-se com este mundo, mas ser transformados pela renovação da sua mente, para que experimentemos qual seja a boa, agradável e perfeita vontade de Deus".  
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Commentary: Haamek Davar on Genesis 1:26:4  
**"Let Us make man:"** God did not say, "let Us make a being like an animal in Our likeness," and afterwards call [him] 'man;' and as it is actually written later in Genesis 5:2. But the phrase, "let Us make man," means that there is no need to *give* [man] this name; rather his character shows that he is man. But, if so, it is difficult: why is it written afterwards that the Holy One, blessed be He, called their name, man; which implies that there was a need to give a name, and as I wrote regarding the name, sky and earth (*shamayim ve'aretz*). But rather the matter is like this - that man is different from all the species; since all the species were created in such a way that the species was unitary in its purpose and character; which is not the case for man, who rose in [God's] thought to be of two [types of] character. The one would be cleaving to his God, ready and serving in the world like an angel [does] in the heavens. And the second is [such] that he would be political and [take care of] his [own] needs; even though he would nonetheless do the will of God, it would not be on the level of the first. And behold, according to the first characteristic, he is automatically man (*adam*) based on the phrase 'I will be similar to the most High' (*edmee le'elyon*) - meaning that within him are included all the powers of the creation and he rules over everything. And behold, he is like the firstborn son of a king, who rules like the king. And because of this, everyone understands that he is the son of the king, in that they see him ruling over every detail. Which is not the case with a son of the king, who is not the firstborn; and the king [merely] makes him rule over some detail and his fellow over another detail, and so [too] with all those that govern the kingdom. It comes out that all of them together are similar to the king; but each one by himself is only similar to the king when he is given the name [of ruler] over that detail that he governs. And thus is man: the individual of spiritual stature is different then the simple individual. And in the Talmud, Shabbat 112b, they hinted to these two types of men. And it stated in the first version [of a particular statement], "this is not a man;" and in a second version, "this is an example of a man," the explanation [of this being] a man of spiritual stature. But the general human species is called man by the nature of the matter, in that they as a group rule over the entire creation. And this is according to [God's] plan. (And so [too] with the name, Israel, which indicates being higher than the nature of creation and the running [of the world]; it will be explained later in Parshat Vayislach that the whole nation is called Israel, but concerning individuals, some are called by the name Israel and some have not reached this.) And, if so, in the statement, "let Us make man," its explanation is [that it refers to] the general species of man and it is certainly called man even without being given the name; since in this general species is the creation dependent, and in this detail, they are similar to the Creator, may His name be blessed. And Adam (*Adam Harishon*) specifically, before he sinned, was worthy of being called man without being given the name; but after he sinned, he was *given* the name, man; and it will be explained further.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus disse "Vamos fazer o homem" para mostrar que não há necessidade de dar-lhe esse nome, pois seu caráter já mostra que ele é homem. O homem é diferente de todas as outras espécies, pois todas as espécies foram criadas de forma unitária em seu propósito e caráter, enquanto o homem foi criado com dois tipos de caráter. Palavras-chave: Deus, homem, caráter, espécie, criação, propósito, nome.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27). Deus nos fez como Seres únicos, com propósito e caráter, e nos deu o nome de "homem". O evangelho também nos ensina que Deus nos ama e nos chama de Seus filhos (Romanos 8:15-17). Assim como Deus deu ao homem o nome de "homem", Ele nos deu o nome de "filho" para nos lembrar de que somos Seus filhos amados.  
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Commentary: Shadal on Genesis 1:26:2  
**"Let us make:"** It appears to me that this is also an ancient mode of expression, in the way of Aramaic. And the intention is not that He should consult with others, like angels; since it states "in Our image," and man is not in the image of the angels. It is also not an expression of honor, like the speech of kings [who refers to themselves as 'we']. Rather, this is the way of Aramaic, as in (Daniel 2:36) "and its interpretation will we say in front of the king;" and Daniel would not have used an expression of honor for himself when he was speaking with the big king (as is attested by Rabbi Avraham Ibn Ezra). And this manner [of speaking] is used frequently by the Talmud Yerushalmi and the midrashim: for example, "[Shimon ben Shetach] said to [Yannai], 'And what should we say [to introduce the Grace over the Meal], "for the food which we have not eaten?"'" (Yerushalmi Berakhot 7:2); "I too, we will solve it according to the opinion of the rabbis in the graveyard" (Shir HaShirim Rabbah on the verse "O, my dove, in the clefts of the rock" [2:14]); and also, "Were it only that I had a mother and father that I could honor, so that we would inherit the Garden of Eden" (Yerushalmi Peah 1:1). And Ros. wrote that this is the way of the Holy Language (Biblical Hebrew), to [use] plural when [speaking] about [one]self, as in (II Samuel 24:14) "Let us please fall in the hand of the Lord." And that is not a proof, since David was not speaking only about himself [in that verse], but [rather] about himself and about his people. And so [too] with Rechavam when he said (I Kings 12:9), "What do you advise and we will [respond] to the people", since he combined himself with his advisers; and so [too] Avshalom when he said (I Samuel 16:20), "give your advice, [about] what we shall do."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Esta é uma expressão antiga usada na língua aramaica, que é usada frequentemente no Talmude Yerushalmi e nos Midrashim. Esta expressão também é usada na língua hebraica sagrada, como quando Davi disse "Vamos cair na mão do Senhor" (II Samuel 24:14).  
  
Palavras-chave: Expressão antiga, Língua aramaica, Talmude Yerushalmi, Midrashim, Língua hebraica sagrada.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a cair na mão Dele, como Davi fez (II Samuel 24:14). Deus nos criou à Sua imagem (Gênesis 1:27) e nos chama a nos unirmos a Ele para compartilhar Sua glória (Romanos 8:17). Deus nos convida a nos achegarmos a Ele para que possamos herdar o jardim do Éden (Gênesis 2:15).  
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Commentary: Rashbam on Genesis 1:26:1  
ויאמר, G’d addressed His angels.  
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Analise através de IA quanto a este Comentario acima:   
 He said, “I will make human beings in My image, and they will rule the fish in the sea, the birds in the sky, the cattle, and all the wild animals, and all the creatures that crawl on the ground.  
  
Resumindo: Deus falou com Seus anjos e disse que criaria seres humanos à Sua imagem e que eles governariam os animais marinhos, os pássaros do céu, o gado e todos os animais selvagens e todos os animais que rastejam na terra.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem (Gênesis 1:27) e nos deu autoridade sobre todas as coisas (Mateus 28:18). Palavras-chave: Deus, anjos, seres humanos, imagem, governar.  
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Commentary: Kli Yakar on Genesis 1:26:1  
**"Let us make man in our image, according to our likeness:"** Ramban wrote in the name of Rabbi David Kimchi that the Holy One, blessed be He, said to the earth, "Let us make, you and Me;" since the earth gave the bounty of its physical material - as it gave to the other animals - and the Holy One, blessed be He, gave the spiritual part; and [so,] "in our image, according to our likeness," means that [man] should be similar to both of them: in his body, to the earth and in his soul, to the celestial ones.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus e a terra criaram o homem juntos, dando a ele uma parte espiritual e uma parte física, para que ele se parecesse com ambos.  
  
Usando isso para falar do evangelho, podemos dizer que Deus nos criou como seres espirituais e físicos, para que possamos ser semelhantes a Ele. Como diz em Gálatas 5:22-23: "Mas o fruto do Espírito é: amor, alegria, paz, longanimidade, benignidade, bondade, fidelidade, mansidão, domínio próprio". Deus nos criou para que possamos viver em comunhão com Ele e com o nosso próximo, e isso é o que o evangelho nos ensina.  
  
Palavras-chave: Criação, Deus, Homem, Espiritual, Físico, Evangelho, Gálatas 5:22-23.  
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Commentary: Kli Yakar on Genesis 1:26:2  
**"Let us make man in our image, according to our likeness:"** Ramban wrote in the name of Rabbi David Kimchi that the Holy One, blessed be He, said to the earth, "Let us make, you and Me;" since the earth gave the bounty of its physical material - as it gave to the other animals - and the Holy One, blessed be He, gave the spiritual part; and [so,] "in our image, according to our likeness," means that [man] should be similar to both of them: in his body, to the earth and in his soul, to the celestial ones.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus e a terra criaram o homem juntos, dando-lhe tanto material físico quanto espiritual, para que ele se assemelhasse a ambos.  
  
Usando isso para falar do evangelho, podemos ver que Deus criou o homem à Sua própria imagem e semelhança (Gênesis 1:26-27), dando-lhe a capacidade de se relacionar com Ele. Deus nos criou para nos relacionarmos com Ele e para servi-Lo (Romanos 12:1-2). Palavras-chave: imagem, semelhança, relacionamento, servir.  
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Commentary: Kli Yakar on Genesis 1:26:3  
**"Let us make man in our image, according to our likeness:"** Ramban wrote in the name of Rabbi David Kimchi that the Holy One, blessed be He, said to the earth, "Let us make, you and Me;" since the earth gave the bounty of its physical material - as it gave to the other animals - and the Holy One, blessed be He, gave the spiritual part; and [so,] "in our image, according to our likeness," means that [man] should be similar to both of them: in his body, to the earth and in his soul, to the celestial ones.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto diz que Deus criou o homem à Sua imagem e semelhança, dando-lhe um corpo material da terra e uma alma espiritual dos céus. Palavras-chave: imagem, semelhança, terra, céus.  
  
O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27) e nos ama tanto que nos deu Seu Filho para nos salvar (João 3:16). Ele nos deu um corpo material para que possamos viver neste mundo, mas também nos deu uma alma espiritual para que possamos viver eternamente com Ele (Efésios 2:4-5).  
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Commentary: Kli Yakar on Genesis 1:26:4  
**"Let us make man in our image, according to our likeness:"** Ramban wrote in the name of Rabbi David Kimchi that the Holy One, blessed be He, said to the earth, "Let us make, you and Me;" since the earth gave the bounty of its physical material - as it gave to the other animals - and the Holy One, blessed be He, gave the spiritual part; and [so,] "in our image, according to our likeness," means that [man] should be similar to both of them: in his body, to the earth and in his soul, to the celestial ones.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, Deus disse à terra que criassem juntos o homem, pois a terra forneceria material físico e Deus forneceria a parte espiritual. Assim, o homem foi criado à imagem e semelhança de ambos, com seu corpo parecido com a terra e sua alma com os seres celestiais.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou como seres especiais, pois nos deu algo que nenhuma outra criatura recebeu: o dom da alma. Isso nos lembra de que somos preciosos aos olhos de Deus e que Ele nos ama incondicionalmente (João 3:16).  
  
Palavras-chave: imagem, semelhança, terra, celestiais, alma, preciosos, amor.  
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Commentary: Radak on Genesis 1:26:2  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
 When the Torah wrote נעשה in the first person plural mode, my father explained this as including the various elements all of which had also been the product of G’d’s creative activity which had aimed at ultimately creating man. G’d implied that in creating man He would make use of all the ingredients in the universe that He had already created. They were all His partners in that respect, supplying parts of the raw material G’d used to make man. We may understand the entire line as if G’d had said to all these raw materials: “let us, you and Me together, construct a human being.” We find that our sages in Bereshit Rabbah 8,3 took a similar approach when they said that G’d consulted when creating heaven and earth. Rashi explains that the plural in the word נעשה is accounted for by the fact that G’d consulted with the angels. They could be included in the “we,” seeing that both G’d and the angels share the fact that they are disembodied intelligences. G’d meant to imply that man would share an attribute with Himself and the angels, namely an intelligence which was not dependent on the body.   
 We are taught in Bereshit Rabbah 8.3 that the Torah wanted to teach us by the wording of this verse that whenever 2 people who are disparate in stature plan an undertaking involving both of them, the intellectually superior one should consult with the other before going ahead on his own. Furthermore, in the same paragraph of Bereshit Rabbah, Rabbi Shemuel bar Nachman in the name of Rabbi Yonathan says that at the time when Moses had to write down the details of everything G’d had created on each of the six “days,” he balked when he came to this verse. He asked G’d if this formulation would not encourage heretics to think that G’d had a partner (as Divinity). G’d replied: “write it down as I dictated it to you; if someone wants to fool himself into believing that I must have a partner, let him delude himself.” G’d called this crown jewel of His creation Adam, as we are told in Genesis 5,1. (referring to Adam/Chavah). If the reason that G’d called man אדם was that he was made from אדמה, “earth,” this hardly seems to justify the name אדם, seeing that all the other creatures on earth were also made from earth. G’d wanted to distinguish man both by name as well as by body and spirit. Everybody knows that all other living creatures on earth have as their raw material earth, dust; there was therefore no need to remind us that they were inextricably tied to earth.   
G’d called Man, whose spirit originated in heaven, as distinct from the spirit of the animals, אדם, to prevent his being perceived as part of life in the celestial regions. People should not think that man was simply an angel who had come down to earth. Residents of the celestial spheres have not been equipped with a body at all. The basic elements from which they are formed are none of them raw materials found in our “lower” universe. Even such creatures as שדים, demons, which do possess a body, (Chagigah 16) are totally different from man. Demons, though superficially similar to man, have been constructed from a fifth element, not from one of the four elements. At least this is what we have been told by the scientists of our time. When the Creator formed man using ingredients that are at home in the celestial regions as well as ingredients which are common in our domain, He called this creature אדם in spite of the fact his spirit originated in heaven, seeing his habitat was earth. Even though man has been equipped to make matters spiritual his principal pursuit in life, not one in a thousand does so. Hence, a name that reflects man’s predominant concern with earthly matters is quite appropriate. King Solomon had already lamented this fact in Kohelet 7,28 when he mentioned having found only one “man” in a thousand.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que quando Deus criou o homem, Ele usou todos os elementos criados anteriormente para formar o ser humano. O uso da palavra "nós" (em hebraico, נעשה) foi usado para mostrar que todos os elementos foram usados para criar o homem. O homem foi criado como a joia da criação, para mostrar que todos os outros seres criados antes dele deveriam servir para tornar a vida dele mais agradável. Palavras-chave: Criação, Deus, Elementos, Homem, Joia.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27). Somos criados como a joia da criação, como o texto menciona, para servir a Deus e aos outros. Deus usou todos os elementos para criar o homem, mostrando que Ele nos ama e nos considera especiais. Salmos 139:14 diz: "Eu te louvo, pois eu sou maravilhosamente feito; maravilhosas são as tuas obras, e a minha alma o sabe muito bem". Deus nos criou para nos tornarmos Suas crianças e nos dar a chance de viver uma vida abundante (João 10:10). Palavras-chave: Imagem, Amor, Maravilhoso, Abundante.  
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Commentary: Radak on Genesis 1:26:3  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
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 We are taught in Bereshit Rabbah 8.3 that the Torah wanted to teach us by the wording of this verse that whenever 2 people who are disparate in stature plan an undertaking involving both of them, the intellectually superior one should consult with the other before going ahead on his own. Furthermore, in the same paragraph of Bereshit Rabbah, Rabbi Shemuel bar Nachman in the name of Rabbi Yonathan says that at the time when Moses had to write down the details of everything G’d had created on each of the six “days,” he balked when he came to this verse. He asked G’d if this formulation would not encourage heretics to think that G’d had a partner (as Divinity). G’d replied: “write it down as I dictated it to you; if someone wants to fool himself into believing that I must have a partner, let him delude himself.” G’d called this crown jewel of His creation Adam, as we are told in Genesis 5,1. (referring to Adam/Chavah). If the reason that G’d called man אדם was that he was made from אדמה, “earth,” this hardly seems to justify the name אדם, seeing that all the other creatures on earth were also made from earth. G’d wanted to distinguish man both by name as well as by body and spirit. Everybody knows that all other living creatures on earth have as their raw material earth, dust; there was therefore no need to remind us that they were inextricably tied to earth.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que ao criar o homem, Deus usou todos os elementos que já havia criado, e que o homem foi criado como a coroa da criação, para ser o mestre de todas as outras criaturas. O uso do plural, "Nós", mostra que Deus usou todos os elementos para criar o homem, e que o homem tem uma inteligência não dependente do corpo. Palavras-chave: Criação, Coroa, Inteligência, Elementos.  
  
Usando este texto para falar do evangelho, podemos ver que Deus nos criou como a coroa da criação, nos dando inteligência e capacidade para servir a Ele e aos outros. Como diz em Romanos 12:2: "E não sede conformados com este mundo, mas sede transformados pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Deus nos criou para usar nossa inteligência para servi-lo e para nos tornarmos mais parecidos com Ele. Como diz em Salmos 8:5: "Pois tu o fizeste um pouco menor que os anjos, e de glória e de honra o coroaste".  
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Commentary: Ibn Ezra on Genesis 1:26:1  
LET US MAKE MAN. Some are of the opinion that *na’aseh* (let us make) is a *nifal* participle134*Na’aseh* is not a first person plural future *kal* but rather a *nifal* participle. This interpretation eliminates the problem of God using a plural form when speaking of Himself. The verse is to be read as follows: *And God said, Let a man be made* (Cherez). and is to be compared to the same word in *Now that which was prepared* (na’aseh) *for one day* (Neh. 5:18).135*Here na’aseh* is definitely a *nifal* form. They further say that *in our image, after our likeness* are the words of Moses.136*They interpret the verse as follows: God said, “Let a man be made.” Moses added: “in our image after our likeness,” i.e., in human form. This eliminates the problem of God having a human form.* They also explain the pronominal suffix “his” in *And God created man in His own image* (v. 27) as referring to man,137*The verse is to be explained as God created man in man’s own image.* and connect God (in Gen. 9:6) to *made* rather than to *image*. They read this verse as follows: “For God made man in an image,” rather than “for in the image of God made He man.”138*They read the verse, ki be-tzelem, Elohim asah et ha-adam*. The usual and correct reading is, *ki be-tzelem Elohim, asah et ha-adam*. Cherez notes that the same interpretation applies to verse 27, i.e., *be-tzelem, Elohim bara oto*. Now this interpretation is absurd. According to it the first quoted verse should have read, “Let a man be made.”139*If na’aseh adam* means “Let (*yehi*) a man be made,” then the text should read *yehi na’aseh adam*. Similarly Scripture should have read, “He made him in his image.”140*The reference is either to Gen. 9:6 (Netter) or 1:27 (Cherez). I.E.’s point is, why use such roundabout language to say that God made man in his (human) image when the Bible could have said this directly (Cherez). Vat. Ebr*. 38 reads, “It should have stated, He made him in our image”; i.e., if “our image” relates to man’s image, 9:6 and 1:27 should have so read. Furthermore, how can the *his* in *His image* (v. 27) refer to man? If this were the case then man had an image before he was created.141*If man was created in man’s image, then man had an image before he was created. This is obviously an impossibility.* Finally, what sense would there be to *Whoso sheddeth man’s blood, by man shall his blood be shed* (Gen. 9:6), if the reason for the above is that man was made in an image? All living things have an image.142*The verse stresses man’s uniqueness; i.e., he was created in God’s image. But if the verse speaks only of man having an image, animals, too, have an image. Wherein is the uniqueness of man?* Saadiah Gaon explains *in our image, after our likeness* as referring to the dominion man exercises on earth.143*Man rules over the world just as God rules over the universe (Weiser).* He explains *His image*144*Reading His image* for image (Filwarg). as the image that God in His wisdom chose for man because He saw that this image was good for man. The Gaon further notes that Scripture connects image to God (*be-tzelem Elohim*) to stress man’s glorified state.145*In the image of God (be-tzelem Elohim*) means in the image chosen by God. A very precious image. Similarly Scripture states, *and are gone forth out of His land* (Ezek. 36:20). The Bible says this to emphasize the importance of the land of Israel because, in reality, *The earth is the Lord’s, and the fullness thereof* (Ps. 24:1).146*All of the earth is in reality His land. There is thus no reason to call Israel “His land.” Hence the Torah calls the land of Israel “His land” in order to stress its importance.* The Gaon also says that the word *na’aseh* (let us make) has the meaning of the singular even though it is in the plural because it is the plural of majesty.147*Therefore Let us make* really means: I will make. He offers as proof, *and we will give thee the other also* (Gen. 29:27); *and we will tell the interpretation thereof before the king (Daniel 2:36); peradventure I shall prevail, that we may smite* (nakkeh) *them* (Num. 22:6). However, these witnesses are false witnesses.148*These verbs are not examples of the plural of Majesty.* First of all, *and we will give thee* (ve-nittenah) (Gen. 29:27) is a *nifal* and its meaning is “the other will also be given thee.”149*It is not a first person plural kal*. It is like the word *nittenah* (is given) in *and the city is given* (nittenah) (Jer. 32:24). The *vav* conversive changes *nittenah* (she was given) to “she will be given (*ve-nittenah*),” as is the case with every verb in the perfect which becomes an imperfect when a *vav* conversive is prefixed to it. Similarly *nakkeh bo* (we may smite them) (Num. 22:6) means, “I and my army will smite them.”150*In other words, nakkeh* is not a plural of majesty. Further, *nakkeh* may be a *pi’el* infinitive151*The nun* of *nakkeh* (smite) is not the *nun* of the first person plural but is part of the root of the word *nakkeh*. The meaning of the word thus is *to smite*, rather than *we will smite*. meaning to smite, like *nakeh* (destroy)152*Nakkeh* is a *pi’el* infinitive. in *But will not utterly destroy thee* (ve-nakkeh lo anakkekah) (Jer. 46:28). The latter interpretation is supported by the fact that Scripture employs the phrase *lo nukku* (were not smitten) (Ex. 9:32), and a verb cannot come in the *pu’a* l unless it also comes in the *pi’el*.153*Nukku* (were smitten) is a *pu’al*. *Pu’al* is the passive of *pi’el*. If a verb is found in the *pu’al* it can also come in the *pi’el*, Hence smite can be a *pi’el* (Meijler). For alternate interpretations see Krinsky and Filwarg. Rabbi Moses Ha-kohen, the Spaniard, errs in his book.154*Rabbi Moses ben Samuel Gikatila, an 11th century Bible commentator. It is not clear what error I.E. is referring to. Cf. Filwarg. Perhaps R. Moses also interpreted nakkeh* as the plural of majesty. Similarly *we will tell* (Dan. 2:36) is Aramaic.155*It is not a plural of majesty but the normal way of speaking in Aramaic (Krinsky).* For if *we will tell* is a plural of majesty, how would Daniel dare to speak in such haughty terms before Nebuchadnezzar who was the “King of Kings”?I will now explain. Note that all the works of creation came into being by God’s command for the sake of man. Scripture relates that the earth and water brought forth plants and all living creatures. After all plants and living creatures had been created, God said to the angels, *Let us make man*; i.e., We, rather than the earth and water, will occupy ourselves with his creation. We know that the Torah spoke the language of man,156*Berekhot* 31b. for it was given to humans who speak and hear. Now a human being cannot speak of things above or below him without employing human terminology. Hence Scripture uses such terms as the mouth of the earth (Num. 16:30), *the hand of the Jordan* (Num. 13:29),157*J.P.S. translates: the side of the Jordan.* and *the head*158*J.P.S. translates: beginning.* *of the dust of the world* (Proverbs 8:26). Far be it from us to believe that God has an image.159*On the basis of our verses reading, in our image, after our likeness*. Scripture clearly refutes such a notion by stating, *To whom then will you liken Me, that I should be equal* (Is. 40:25). It is because man’s upper soul is eternal and is compared in its existence to God and because man’s soul is incorporeal and fills the body, which is a microcosm, in the same way that God fills the universe that Scripture states, *in our image, after our likeness*. May God’s name be blessed. He commenced with the macrocosm and concluded with the microcosm.160*Man. The account of creation begins with the creation of the “large world,” the universe, and concludes with the creation of the “small world,” man. “Man is a microcosm, a universe in little, for like the great universe he consists of a body animated by a soul” (Husik, p. 191).* The prophet also says that he saw God’s glory appear in human form (Ezek. 1:26).161*Hence Ezekiel, like Moses, employed human terminology in speaking of God (Weiser).* God is one. He is the creator of all. He is all. I cannot explain further.162*I.E. “seems to favor the idea of eternal creation and maintenance of the universe, the relation of which to God is as the relation of speech to the speaker, which exists only so long as the speaker speaks. The moment he ceases speaking the sounds cease to exist” (Husik, p. 190). The mystery of God being “All” is difficult to comprehend and lends itself to misinterpretation. It might lead one to believe in pantheism.* Man was originally created with two faces;163*Hence there is no contradiction in Scripture stating, created He him*, and then saying, *created He them* (Meijler). Weiser explains that I.E.’s interpretation is in keeping with the Rabbinic tradition that man was originally androgynous (*Erubin* 18a). Levine (p. 135) suggests that I.E. speaks of man’s dual nature; i.e., he has a body and a soul. man is thus one but also two. *In the image of God* means in the image of the angels. Man was created both male and female.164*The angels are of only one sex, man is of two. Nevertheless, man was created in the image of the angels.* The words *Be fruitful, and multiply* are a blessing not a command,165*According to the rabbis of the Talmud there is a commandment to “be fruitful and multiply.” Cf. Kiddushin* 35a. just as they are with regard to the creatures brought forth by the waters (Gen. 1:22).166*Obviously no command is addressed to animals.* Nevertheless, there is in fact a commandment to be fruitful and multiply transmitted by our sages, of blessed memory, which they attached to this verse in order to remember the commandment.167*According to I.E. when a Rabbinic interpretation is not in keeping with the literal meaning of the verse, then the verse is to be interpreted literally, and the Rabbinic interpretation accepted as true in itself but not as being derived from the verse. The verse merely serves as a peg on which to attach an authentic tradition.*

Commentary: Radak on Genesis 1:26:4  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que quando Deus criou o homem, Ele usou todos os ingredientes que já havia criado no universo para formar o homem. Esta criação foi feita como um sinal de que o homem é a joia da coroa da criação, e que todas as outras criaturas que o precederam deveriam servir a ele. Palavras-chave: Criação, Homem, Joia da Coroa, Servir.  
  
Podemos usar este texto para falar do evangelho, pois a criação do homem por Deus é um símbolo de que Ele nos ama e nos criou para servi-Lo. Como diz em Romanos 12:1-2: “Rogo-vos, pois, irmãos, pela compaixão de Deus, que apresenteis os vossos corpos em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. Não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável e perfeita vontade de Deus.” Deus nos criou para nos dar a oportunidade de servi-Lo e para nos ajudar a alcançar a vontade Dele. Palavras-chave: Amor de Deus, Sacrifício, Renovação, Vontade de Deus.  
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Commentary: Ramban on Genesis 1:26:1  
AND G-D SAID: ‘LET US MAKE MAN.’ There was a special command dedicated to the making of man because of his great superiority since his nature is unlike that of beasts and cattle which were created with the preceding command.  
The correct explanation of *na’aseh (let us make)* [which is in the plural form when it should have been in the singular] is as follows: It has been shown to you that G-d created something from nothing only on the first day, and afterwards He formed and made things from those created elements.201*Fire, wind, water, and earth.* Thus when He gave the waters the power of bringing forth *a living soul*,202*Verse 20.* the command concerning them was *Let the waters swarm*.202*Verse 20.* The command concerning cattle was *Let the earth bring forth*.203*Verse 24.* But in the case of man He said, *Let us make*, that is, I and the aforementioned earth, let us make man, the earth to bring forth the body from its elements as it did with cattle and beasts, as it is written, *And the Eternal G-d formed man of the dust of the ground*,204*Genesis 2:7.* and He, blessed be He, to give the spirit from His mouth, the Supreme One, as it is written, *And He breathed into his nostrils the breath of life*.204*Genesis 2:7.* And He said, *In our image, and after our likeness*, as man will then be similar to both. In the capacity of his body, he will be similar to the earth from which he was taken, and in spirit he will be similar to the higher beings, because it [the spirit] is not a body and will not die. In the second verse, He says, *In the image of G-d He created him*,205*Verse 27.* in order to relate the distinction by which man is distinguished from the rest of created beings. The explanation of this verse I have found ascribed to Rabbi Joseph the Kimchite,206*The father of Rabbi David Kimchi (R’dak, the famous grammarian and commentator of the Bible). The explanation is found in R’dak’s commentary to the Torah here as well as in his Sefer Hamichlal. In his works on Hebrew grammar and Bible, R’dak often mentions the interpretation of his father. Moses Kimchi, a second son to Joseph, also continued the tradition of the family.* and is the most acceptable of all interpretations that have been advanced concerning it.  
The meaning of *tzelem* is as the word *to’ar* (appearance), as in *‘Vetzelem’ (And the appearance) of his face was changed;*207*Daniel 3:19.* similarly, *Surely ‘b’tzelem’ (as a mere appearance) man walketh;*208*Psalms 39:7.* *When Thou arousest Thyself ‘tzalmam’ (their appearance) Thou wilt despise*,209*Ibid.*, 73:20. that is, the appearance of their countenance. And the meaning of the word *d’muth* is similarity in form and deed, as things that are akin in a certain matter are called similar to each other. Thus man is similar both to the lower and higher beings in appearance and honor, as it is written, *And Thou hast crowned him with glory and honor*,210*Ibid.*, 8:6. meaning that the goal before him is wisdom, knowledge, and skill of deed.211*Ecclesiastes 2:21;4:4.* In real likeness his body thus compares to the earth while his soul is similar to the higher beings.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que Deus criou o homem como algo superior aos animais e outros seres vivos, pois ele tem uma natureza diferente. O comando de Deus para a criação do homem foi "Façamos o homem" porque o homem é semelhante tanto aos seres inferiores quanto aos superiores. O corpo do homem é semelhante à terra, enquanto sua alma é semelhante aos seres superiores.  
  
Palavras-chave: Criação, Deus, Homem, Natureza, Semelhança.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou como seres especiais e nos amou tanto que nos deu a chance de nos tornarmos semelhantes a Ele. Romanos 8:29 diz: "Porque aos que de antemão conheceu, também os predestinou para serem conformes à imagem de seu Filho, a fim de que ele seja o primogênito entre muitos irmãos". Isso nos mostra que Deus nos criou com a intenção de nos tornarmos semelhantes a Jesus.  
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Commentary: Or HaChaim on Genesis 1:26:1  
**And God said, "let us make man, etc.":** The intention of this is that God did not create man like the creation of the swarms of the waters and the swarms of the earth, [meaning] that He spoke to the waters and they brought forth the swarms and he spoke to the earth and it put forth [creatures], but rather He, the Creator said that He would make man.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus criou o homem de forma diferente das outras criaturas, falando ao invés de agir. Palavras-chave: Deus, homem, criação. O evangelho nos ensina que Deus nos ama e nos criou com propósito. Como diz em Efésios 2:10, "Porque somos feitura dele, criados em Cristo Jesus para as boas obras, as quais Deus preparou para que andássemos nelas". Deus nos criou como seres únicos, com um propósito especial. Como diz em Salmos 139:14, "Eu te louvo, pois de modo assombroso e maravilhoso sou feito; maravilhosas são as tuas obras, e a minha alma o sabe muito bem".  
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Commentary: Radak on Genesis 1:26:1  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
 When the Torah wrote נעשה in the first person plural mode, my father explained this as including the various elements all of which had also been the product of G’d’s creative activity which had aimed at ultimately creating man. G’d implied that in creating man He would make use of all the ingredients in the universe that He had already created. They were all His partners in that respect, supplying parts of the raw material G’d used to make man. We may understand the entire line as if G’d had said to all these raw materials: “let us, you and Me together, construct a human being.” We find that our sages in Bereshit Rabbah 8,3 took a similar approach when they said that G’d consulted when creating heaven and earth. Rashi explains that the plural in the word נעשה is accounted for by the fact that G’d consulted with the angels. They could be included in the “we,” seeing that both G’d and the angels share the fact that they are disembodied intelligences. G’d meant to imply that man would share an attribute with Himself and the angels, namely an intelligence which was not dependent on the body.   
 We are taught in Bereshit Rabbah 8.3 that the Torah wanted to teach us by the wording of this verse that whenever 2 people who are disparate in stature plan an undertaking involving both of them, the intellectually superior one should consult with the other before going ahead on his own. Furthermore, in the same paragraph of Bereshit Rabbah, Rabbi Shemuel bar Nachman in the name of Rabbi Yonathan says that at the time when Moses had to write down the details of everything G’d had created on each of the six “days,” he balked when he came to this verse. He asked G’d if this formulation would not encourage heretics to think that G’d had a partner (as Divinity). G’d replied: “write it down as I dictated it to you; if someone wants to fool himself into believing that I must have a partner, let him delude himself.” G’d called this crown jewel of His creation Adam, as we are told in Genesis 5,1. (referring to Adam/Chavah). If the reason that G’d called man אדם was that he was made from אדמה, “earth,” this hardly seems to justify the name אדם, seeing that all the other creatures on earth were also made from earth. G’d wanted to distinguish man both by name as well as by body and spirit. Everybody knows that all other living creatures on earth have as their raw material earth, dust; there was therefore no need to remind us that they were inextricably tied to earth.   
G’d called Man, whose spirit originated in heaven, as distinct from the spirit of the animals, אדם, to prevent his being perceived as part of life in the celestial regions. People should not think that man was simply an angel who had come down to earth. Residents of the celestial spheres have not been equipped with a body at all. The basic elements from which they are formed are none of them raw materials found in our “lower” universe. Even such creatures as שדים, demons, which do possess a body, (Chagigah 16) are totally different from man. Demons, though superficially similar to man, have been constructed from a fifth element, not from one of the four elements. At least this is what we have been told by the scientists of our time. When the Creator formed man using ingredients that are at home in the celestial regions as well as ingredients which are common in our domain, He called this creature אדם in spite of the fact his spirit originated in heaven, seeing his habitat was earth. Even though man has been equipped to make matters spiritual his principal pursuit in life, not one in a thousand does so. Hence, a name that reflects man’s predominant concern with earthly matters is quite appropriate. King Solomon had already lamented this fact in Kohelet 7,28 when he mentioned having found only one “man” in a thousand.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Gênesis 1:26-27 diz que Deus criou o homem como a última criatura, como a coroa da criação, usando todos os ingredientes que Ele criou anteriormente. O homem foi criado para ser o mestre de todas as outras criaturas, para que sua vida seja mais agradável. Palavras-chave: Criação, Coroa, Mestre, Gênesis.  
  
O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27). Deus nos fez para sermos Seus mestres na terra, para que possamos viver em Sua presença e para que possamos servi-Lo (Gênesis 1:28). Deus nos deu a capacidade de usar nossa inteligência para servi-Lo e para fazer Sua vontade (Mateus 22:37-40). Deus nos criou como a coroa da criação, e devemos nos esforçar para viver de acordo com Sua vontade e honrar Seu nome (Salmos 8:5-8).  
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Commentary: Haamek Davar on Genesis 1:26:5  
**"Let Us make man:"** God did not say, "let Us make a being like an animal in Our likeness," and afterwards call [him] 'man;' and as it is actually written later in Genesis 5:2. But the phrase, "let Us make man," means that there is no need to *give* [man] this name; rather his character shows that he is man. But, if so, it is difficult: why is it written afterwards that the Holy One, blessed be He, called their name, man; which implies that there was a need to give a name, and as I wrote regarding the name, sky and earth (*shamayim ve'aretz*). But rather the matter is like this - that man is different from all the species; since all the species were created in such a way that the species was unitary in its purpose and character; which is not the case for man, who rose in [God's] thought to be of two [types of] character. The one would be cleaving to his God, ready and serving in the world like an angel [does] in the heavens. And the second is [such] that he would be political and [take care of] his [own] needs; even though he would nonetheless do the will of God, it would not be on the level of the first. And behold, according to the first characteristic, he is automatically man (*adam*) based on the phrase 'I will be similar to the most High' (*edmee le'elyon*) - meaning that within him are included all the powers of the creation and he rules over everything. And behold, he is like the firstborn son of a king, who rules like the king. And because of this, everyone understands that he is the son of the king, in that they see him ruling over every detail. Which is not the case with a son of the king, who is not the firstborn; and the king [merely] makes him rule over some detail and his fellow over another detail, and so [too] with all those that govern the kingdom. It comes out that all of them together are similar to the king; but each one by himself is only similar to the king when he is given the name [of ruler] over that detail that he governs. And thus is man: the individual of spiritual stature is different then the simple individual. And in the Talmud, Shabbat 112b, they hinted to these two types of men. And it stated in the first version [of a particular statement], "this is not a man;" and in a second version, "this is an example of a man," the explanation [of this being] a man of spiritual stature. But the general human species is called man by the nature of the matter, in that they as a group rule over the entire creation. And this is according to [God's] plan. (And so [too] with the name, Israel, which indicates being higher than the nature of creation and the running [of the world]; it will be explained later in Parshat Vayislach that the whole nation is called Israel, but concerning individuals, some are called by the name Israel and some have not reached this.) And, if so, in the statement, "let Us make man," its explanation is [that it refers to] the general species of man and it is certainly called man even without being given the name; since in this general species is the creation dependent, and in this detail, they are similar to the Creator, may His name be blessed. And Adam (*Adam Harishon*) specifically, before he sinned, was worthy of being called man without being given the name; but after he sinned, he was *given* the name, man; and it will be explained further.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus não disse "vamos criar um ser como um animal à nossa imagem", mas sim "vamos criar o homem". Isso significa que não havia necessidade de dar a ele o nome de homem, pois seu caráter já mostrava que ele era homem. O homem é diferente de todas as outras espécies, pois todas foram criadas para um único propósito e caráter, enquanto o homem foi criado com dois tipos de caráter. Um deles é o de se aproximar de Deus, servindo-O no mundo como um anjo no céu. O outro é o de cuidar de suas próprias necessidades, mesmo que ainda faça a vontade de Deus. Por isso, todos entendem que ele é o filho do rei, pois veem que ele governa tudo.  
  
Palavras-chave: Deus, homem, caráter, espécie, dois tipos, servir, vontade de Deus, rei, governar.  
  
Usando esse texto para falar do evangelho, podemos ver que Deus nos criou como seres especiais, com um propósito e caráter únicos. Ele nos deu a capacidade de nos aproximarmos Dele e servi-Lo, e também de cuidar de nossas próprias necessidades. Isso nos lembra de versículos como Romanos 12:2, que diz: "E não sede conformados com este mundo, mas sede transformados pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Isso nos mostra que devemos buscar a Deus e servi-Lo, e não nos conformar com o mundo. Outro versículo que se encaixa é Filipenses 2:13, que diz: "Porque Deus é quem opera em vós tanto o querer como o efetuar, segundo a boa vontade dele". Isso nos lembra que Deus nos deu o livre-arbítrio para que possamos escolher servi-Lo, e que Ele nos ajuda a cumprir a Sua vontade.  
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Commentary: Tur HaArokh, Genesis 1:26:1  
 ויאמר אלוקים נעשה אדם בצלמנו, “G’d said: ‘let us make man in our image.’” The Torah assigned a special paragraph to the creation of man as he is such a superior creature, totally different in nature from all other living creatures.   
 The word נעשה, in the plural, is used because seeing that on the first day of creation G’d was completely alone in the universe when He created something out of nothing, in the meantime all the phenomena which had come into existence since that day would contribute some of their own essence to the body of man. In other words, earth itself had become a partner in G’d’s creative activities and was invited to contribute to the making of the first human being. There is nothing surprising about this, as G’d had already empowered both water and earth on the fifth day and the early part of the sixth day respectively, to generate living creatures of differing capacities. G’d contributed the living soul which did not originate in either the domain of water or earth but in the celestial regions. (Genesis 2,7)  
 Our sages explained the expression נעשה as G’d having consulted with other celestial beings before creating man. The reason for this “consultation” was that the angel in charge of running the physical universe on behalf of G’d had now to be consulted or instructed when a human being would emerge from earth, a domain which this angel was entitled to consider as his “backyard.”   
 Rabbi Saadyah gaon understands the plural נעשה as basically a variation of the singular, similar to Balak when he invited Bileam to curse the Jewish people, saying to him אולי אוכל נכה בו, “perhaps I may be able to defeat it.” (the people). (Numbers 22,6) Rabbi Saadyah quotes more examples of plural formulations in reality being singulars dressed up as plurals in order to make them sound more impressive  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumidamente, o texto descreve como Deus criou o homem, usando a palavra נעשה em plural para indicar que todos os fenômenos criados desde o primeiro dia contribuíram para a criação do homem. Os sábios explicaram que Deus consultou outros seres celestiais antes de criar o homem. Palavras-chave: נעשה, criação, consulta, singular, plural.  
  
O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança. Deus nos amou tanto que nos deu a Sua própria vida, enviando Seu Filho Jesus para nos salvar. Como diz em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Deus nos criou com amor e nos deu a chance de ter vida eterna.  
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Commentary: Radak on Genesis 1:26:6  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
 When the Torah wrote נעשה in the first person plural mode, my father explained this as including the various elements all of which had also been the product of G’d’s creative activity which had aimed at ultimately creating man. G’d implied that in creating man He would make use of all the ingredients in the universe that He had already created. They were all His partners in that respect, supplying parts of the raw material G’d used to make man. We may understand the entire line as if G’d had said to all these raw materials: “let us, you and Me together, construct a human being.” We find that our sages in Bereshit Rabbah 8,3 took a similar approach when they said that G’d consulted when creating heaven and earth. Rashi explains that the plural in the word נעשה is accounted for by the fact that G’d consulted with the angels. They could be included in the “we,” seeing that both G’d and the angels share the fact that they are disembodied intelligences. G’d meant to imply that man would share an attribute with Himself and the angels, namely an intelligence which was not dependent on the body.   
 We are taught in Bereshit Rabbah 8.3 that the Torah wanted to teach us by the wording of this verse that whenever 2 people who are disparate in stature plan an undertaking involving both of them, the intellectually superior one should consult with the other before going ahead on his own. Furthermore, in the same paragraph of Bereshit Rabbah, Rabbi Shemuel bar Nachman in the name of Rabbi Yonathan says that at the time when Moses had to write down the details of everything G’d had created on each of the six “days,” he balked when he came to this verse. He asked G’d if this formulation would not encourage heretics to think that G’d had a partner (as Divinity). G’d replied: “write it down as I dictated it to you; if someone wants to fool himself into believing that I must have a partner, let him delude himself.” G’d called this crown jewel of His creation Adam, as we are told in Genesis 5,1. (referring to Adam/Chavah). If the reason that G’d called man אדם was that he was made from אדמה, “earth,” this hardly seems to justify the name אדם, seeing that all the other creatures on earth were also made from earth. G’d wanted to distinguish man both by name as well as by body and spirit. Everybody knows that all other living creatures on earth have as their raw material earth, dust; there was therefore no need to remind us that they were inextricably tied to earth.   
G’d called Man, whose spirit originated in heaven, as distinct from the spirit of the animals, אדם, to prevent his being perceived as part of life in the celestial regions. People should not think that man was simply an angel who had come down to earth. Residents of the celestial spheres have not been equipped with a body at all. The basic elements from which they are formed are none of them raw materials found in our “lower” universe. Even such creatures as שדים, demons, which do possess a body, (Chagigah 16) are totally different from man. Demons, though superficially similar to man, have been constructed from a fifth element, not from one of the four elements. At least this is what we have been told by the scientists of our time. When the Creator formed man using ingredients that are at home in the celestial regions as well as ingredients which are common in our domain, He called this creature אדם in spite of the fact his spirit originated in heaven, seeing his habitat was earth. Even though man has been equipped to make matters spiritual his principal pursuit in life, not one in a thousand does so. Hence, a name that reflects man’s predominant concern with earthly matters is quite appropriate. King Solomon had already lamented this fact in Kohelet 7,28 when he mentioned having found only one “man” in a thousand.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Quando Deus criou o homem, Ele usou todos os ingredientes que já havia criado no universo para construir o homem. Ele o chamou de "Adão" para mostrar que ele era a joia da coroa da criação e que todos os outros seres criados antes dele serviriam para tornar a vida dele mais agradável e conveniente. O homem foi criado com um espírito que veio do céu, mas ele se preocupa principalmente com as coisas terrenas.  
  
Palavras-chave: Criação, Adão, Espírito, Céu, Terra.  
  
Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27) e nos deu o dom de vivermos em Sua presença, pois Ele nos deu um espírito que nos conecta a Ele. Assim como Deus criou Adão com um espírito que veio do céu, Ele nos criou com um espírito que nos conecta a Ele. A Bíblia nos ensina que Deus nos ama tanto que Ele nos deu Seu Filho, Jesus Cristo, para nos salvar e nos reconciliar com Ele (João 3:16). Assim, podemos nos aproximar de Deus e viver em Sua presença.  
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Commentary: Siftei Chakhamim, Genesis 1:26:7  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os anjos não são ciumentos uns dos outros, mas são ciumentos da humanidade, pois foi concedida a ela uma grandeza semelhante à deles, apesar de ser formada de barro.  
Palavras-chave: Ciumento, Anjos, Humanidade, Grandiosidade, Barro.  
  
Usando isso para falar do Evangelho, podemos ver que Deus nos ama e nos dá a grandeza de sermos Seus filhos. Como diz em Romanos 8:17, "Se somos filhos, também somos herdeiros, herdeiros de Deus e co-herdeiros com Cristo, se é que padecemos com Ele, para que também sejamos glorificados com Ele". Deus nos ama e nos dá a grandeza de sermos Seus filhos, mesmo que somos formados de barro.  
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Commentary: Radak on Genesis 1:26:8  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
 When the Torah wrote נעשה in the first person plural mode, my father explained this as including the various elements all of which had also been the product of G’d’s creative activity which had aimed at ultimately creating man. G’d implied that in creating man He would make use of all the ingredients in the universe that He had already created. They were all His partners in that respect, supplying parts of the raw material G’d used to make man. We may understand the entire line as if G’d had said to all these raw materials: “let us, you and Me together, construct a human being.” We find that our sages in Bereshit Rabbah 8,3 took a similar approach when they said that G’d consulted when creating heaven and earth. Rashi explains that the plural in the word נעשה is accounted for by the fact that G’d consulted with the angels. They could be included in the “we,” seeing that both G’d and the angels share the fact that they are disembodied intelligences. G’d meant to imply that man would share an attribute with Himself and the angels, namely an intelligence which was not dependent on the body.   
 We are taught in Bereshit Rabbah 8.3 that the Torah wanted to teach us by the wording of this verse that whenever 2 people who are disparate in stature plan an undertaking involving both of them, the intellectually superior one should consult with the other before going ahead on his own. Furthermore, in the same paragraph of Bereshit Rabbah, Rabbi Shemuel bar Nachman in the name of Rabbi Yonathan says that at the time when Moses had to write down the details of everything G’d had created on each of the six “days,” he balked when he came to this verse. He asked G’d if this formulation would not encourage heretics to think that G’d had a partner (as Divinity). G’d replied: “write it down as I dictated it to you; if someone wants to fool himself into believing that I must have a partner, let him delude himself.” G’d called this crown jewel of His creation Adam, as we are told in Genesis 5,1. (referring to Adam/Chavah). If the reason that G’d called man אדם was that he was made from אדמה, “earth,” this hardly seems to justify the name אדם, seeing that all the other creatures on earth were also made from earth. G’d wanted to distinguish man both by name as well as by body and spirit. Everybody knows that all other living creatures on earth have as their raw material earth, dust; there was therefore no need to remind us that they were inextricably tied to earth.   
G’d called Man, whose spirit originated in heaven, as distinct from the spirit of the animals, אדם, to prevent his being perceived as part of life in the celestial regions. People should not think that man was simply an angel who had come down to earth. Residents of the celestial spheres have not been equipped with a body at all. The basic elements from which they are formed are none of them raw materials found in our “lower” universe. Even such creatures as שדים, demons, which do possess a body, (Chagigah 16) are totally different from man. Demons, though superficially similar to man, have been constructed from a fifth element, not from one of the four elements. At least this is what we have been told by the scientists of our time. When the Creator formed man using ingredients that are at home in the celestial regions as well as ingredients which are common in our domain, He called this creature אדם in spite of the fact his spirit originated in heaven, seeing his habitat was earth. Even though man has been equipped to make matters spiritual his principal pursuit in life, not one in a thousand does so. Hence, a name that reflects man’s predominant concern with earthly matters is quite appropriate. King Solomon had already lamented this fact in Kohelet 7,28 when he mentioned having found only one “man” in a thousand.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Quando Deus criou o ser humano, usou todos os elementos que já havia criado para construí-lo. Ele o chamou de "Adam" para distingui-lo dos outros seres vivos da terra, pois ele possuía um espírito que vinha do céu. O nome "Adam" também foi usado para refletir o fato de que a maioria das pessoas tem preocupações mais terrenas do que espirituais.  
  
Ao falar do evangelho, podemos usar este texto para mostrar que Deus nos criou como seres únicos e especiais, com um propósito maior. Ele nos criou com um espírito que nos conecta a Ele e nos dá a capacidade de nos aproximarmos Dele. Versículos como Romanos 8:29 ("Porque os que ele conheceu de antemão, também os predestinou para serem conformes à imagem de seu Filho, a fim de que ele seja o primogênito entre muitos irmãos") e Filipenses 2:15 ("para que vocês sejam irrepreensíveis e sinceros, filhos de Deus inculpáveis ​​no meio de uma geração perversa e corrompida, entre a qual vocês brilham como estrelas no mundo") mostram que Deus nos criou com um propósito e nos chamou para brilhar como estrelas.  
  
Palavras-chave: Criação, Deus, Espírito, Propósito, Estrelas.  
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Commentary: Rashi on Genesis 1:26:1  
נעשה אדם WE WILL MAKE MAN — The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (Midrash Tanchuma, Shemot 18 and see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) “I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.” Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favour of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), “the matter is by the decree of the watchers, and the sentence by the word of the holy ones”, — here, also, He consulted His heavenly council and asked permission of them, saying to them: “There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created” (Sanhedrin 38b).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem como uma imagem dos anjos, para que não houvesse inveja entre eles. Quando Deus julga os reis, Ele consulta seu conselho celestial. Deus criou o homem como uma imagem de Si mesmo para que não houvesse inveja entre os seres que Ele criou.  
  
Palavras-chave: Deus, anjos, homem, julgar, reis, conselho celestial, imagem, inveja.  
  
Usando isso para falar do evangelho, podemos ver que Deus criou o homem à Sua imagem (Gênesis 1:27) e que Ele nos ama tanto que nos deu Seu Filho para nos salvar (João 3:16). Deus nos julga com misericórdia e graça (Romanos 3:23-24) e nos dá o seu Espírito Santo para nos guiar (João 14:26). Deus nos criou para que pudéssemos ter uma relação com Ele e para que pudéssemos glorificá-Lo (Salmos 86:9).  
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Commentary: Rashi on Genesis 1:26:2  
נעשה אדם WE WILL MAKE MAN — The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (Midrash Tanchuma, Shemot 18 and see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) “I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.” Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favour of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), “the matter is by the decree of the watchers, and the sentence by the word of the holy ones”, — here, also, He consulted His heavenly council and asked permission of them, saying to them: “There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created” (Sanhedrin 38b).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem à Sua imagem para que não haja inveja entre os anjos. Quando Deus julga os reis, Ele consulta Seu conselho celestial. Podemos usar isso para falar do evangelho, lembrando que Deus nos criou à Sua imagem e nos ama tanto que nos deu Seu Filho para nos salvar (João 3:16). Palavras-chave: imagem, anjos, conselho celestial, julgar, evangelho.  
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Commentary: Rashi on Genesis 1:26:3  
נעשה אדם WE WILL MAKE MAN — The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (Midrash Tanchuma, Shemot 18 and see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) “I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.” Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favour of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), “the matter is by the decree of the watchers, and the sentence by the word of the holy ones”, — here, also, He consulted His heavenly council and asked permission of them, saying to them: “There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created” (Sanhedrin 38b).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus consultou os anjos antes de criar o homem para que não houvesse inveja entre os seres que Ele criou. Quando Deus julga os reis, Ele também consulta seu conselho celestial.  
  
Palavras-chave: Deus, anjos, homem, inveja, julgar, reis, conselho celestial.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ama tanto que Ele nos criou à Sua imagem e semelhança, e nos dá oportunidades para nos arrependermos e nos reconciliarmos com Ele. Como diz em Romanos 5:8: “Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós”. E em Romanos 8:29: “Porque os que dantes conheceu também os predestinou para serem conformes à imagem de seu Filho, a fim de que ele seja o primogênito entre muitos irmãos”.  
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Commentary: Rashi on Genesis 1:26:4  
נעשה אדם WE WILL MAKE MAN — The meekness of the Holy One, blessed be He, they (the Rabbis) learned from here: because the man is in the likeness of the angels and they might envy him, therefore He took counsel with them (Midrash Tanchuma, Shemot 18 and see Genesis Rabbah 8). And when He judges the kings He likewise consults His heavenly council, for thus we find in the case of Ahab to whom Micha said, (1 Kings 22:19) “I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left.” Has God, then, a right hand and a left hand? But it means that some stood on the right side to plead in favour of the accused and others stood on the left side to accuse; and similarly we read (Daniel 4:14), “the matter is by the decree of the watchers, and the sentence by the word of the holy ones”, — here, also, He consulted His heavenly council and asked permission of them, saying to them: “There are in the heavens beings after My likeness; if there will not be on earth also beings after My likeness, there will be envy among the beings that I have created” (Sanhedrin 38b).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que Deus criou o homem à sua imagem para evitar que os anjos invejassem. Quando Deus julga os reis, ele consulta seu conselho celestial. Usando isso para falar do evangelho, podemos ver que Deus nos criou à sua imagem e semelhança (Gênesis 1:27) e que Ele nos ama e nos julga com justiça (Salmos 103:8). Palavras-chave: imagem, anjos, conselho celestial, julgamento, amor.  
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Commentary: Chizkuni, Genesis 1:26:4  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto trata sobre a diferença entre criar e fazer algo. Apenas o Criador pode criar, mas para as etapas secundárias e terciárias, ele pode cooptar outras forças. Para ilustrar, o texto compara o versículo de Gênesis 1:27, onde o Senhor criou Adão, e Gênesis 6:7, onde ele criou o homem. Também há um exemplo de Daniel 2:36, onde Daniel ofereceu para interpretar o sonho do rei, mas só ele mesmo revelaria o significado em particular.  
  
Palavras-chave: Criar, Fazer, Cooptar, Gênesis, Daniel.  
  
Podemos usar isso para falar do evangelho ao lembrar que Deus é o único que pode nos salvar. Ele nos criou e nos ama tanto que nos deu a chance de nos reconciliarmos com Ele. Romanos 5:8 diz: "Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". E Efésios 2:4-5 diz: "Mas Deus, que é rico em misericórdia, pelo seu muito amor com que nos amou, Estando nós ainda mortos em nossas ofensas, nos deu vida juntamente com Cristo".  
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Commentary: Chizkuni, Genesis 1:26:3  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que o uso da palavra "let Us make a human being" na Torá é significativo, pois significa que só o Criador pode realizar a criação de um ser humano. Por outro lado, para etapas secundárias e terciárias, Deus pode usar outras forças.  
  
Para falar do evangelho, podemos usar versículos como Colossenses 1:16: "Porque nele foram criadas todas as coisas nos céus e na terra, visíveis e invisíveis, sejam tronos, sejam dominações, sejam principados, sejam potestades; todas as coisas foram criadas por ele e para ele". Isso mostra que Deus é o único que pode criar, e que Ele é o Criador de todas as coisas.  
  
Palavras-chave: Criador, criação, Torá, Deus, evangelho.  
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Commentary: Siftei Chakhamim, Genesis 1:26:1  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os anjos não são ciumentos uns com os outros, mas são ciumentos da humanidade, que foi concedida grandeza similar à deles, embora sejam formados de barro. Palavras-chave: Ciumento, Anjos, Humanidade, Grandiosidade, Barro.  
  
O evangelho nos ensina que Deus nos ama tanto que nos deu o Seu Filho para nos salvar. Assim como os anjos não são ciumentos uns com os outros, mas são ciumentos da humanidade, Deus também é ciumento de nós. Ele nos ama e nos concede grandeza, mesmo sendo formados de barro. Como diz em Romanos 5:8: "Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". E em Jeremias 31:3: "O SENHOR se manifestou desde tempos antigos, dizendo: Com amor eterno te amei; por isso, com benignidade te atraí".  
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Commentary: Siftei Chakhamim, Genesis 1:26:6  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os anjos não são ciumentos uns dos outros, mas são ciumentos da humanidade, que foi concedida grandeza semelhante à deles, apesar de ser formada de barro.  
Palavras-chave: Ciumentos, Anjos, Humanidade, Grandiosidade, Barro.  
  
Falando do evangelho, podemos ver que Deus nos criou como seres especiais, nos dando a capacidade de nos relacionarmos com Ele e nos tornarmos Seus filhos. Como diz em Romanos 8:15-17: "Pois não recebestes o espírito de escravidão para vos assustardes outra vez, mas recebestes o Espírito de adoção, pelo qual clamamos: Aba, Pai! O mesmo Espírito testifica com o nosso espírito que somos filhos de Deus. E, se somos filhos, também somos herdeiros; herdeiros de Deus, e co-herdeiros de Cristo, se é que padecemos juntamente com Ele, para que também sejamos glorificados juntamente com Ele". Deus nos ama tanto que nos deu a capacidade de nos relacionarmos com Ele, e isso nos torna especiais para Ele.  
  
Palavras-chave: Evangelho, Deus, Espírito de Adoção, Filhos de Deus, Herdeiros, Glorificados.  
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Commentary: Siftei Chakhamim, Genesis 1:26:5  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os anjos não são ciumentos uns dos outros, mas são ciumentos de homens, pois eles foram concedidos altura semelhante à deles, embora sejam formados de barro.  
  
Esta passagem nos ensina que Deus nos ama tanto que nos deu um status semelhante ao dos anjos, mesmo sendo formados de barro. Isso nos lembra de que Deus nos ama incondicionalmente e nos dá a oportunidade de nos aproximarmos Dele. Isso é mostrado em Romanos 5:8: "Mas Deus prova o seu amor para conosco, porque, quando ainda éramos pecadores, Cristo morreu por nós". Palavras-chave: Anjos, Ciumentos, Deus, Amor, Oportunidade.  
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Commentary: Siftei Chakhamim, Genesis 1:26:4  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, os anjos não são ciumentos entre si, mas são ciumentos da humanidade, pois ela foi concedida grandeza similar à deles, apesar de ser formada de barro. Palavras-chave: ciúme, anjos, humanidade, grandeza, barro.  
  
A partir deste texto, podemos ver que Deus nos deu grandeza, mesmo sendo formados de barro. Isso nos lembra do versículo de Salmos 8:5: "Tu, Senhor, és grandioso, e louvado, tu és tremendo, e quem te conhece?". Deus nos deu grandeza, mesmo sendo formados de barro, e isso nos lembra de que Ele nos ama e nos considera dignos de receber Sua graça. Isso também nos lembra do versículo de Romanos 5:8: "Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". Deus nos ama e nos considera dignos de receber Sua graça, mesmo sendo formados de barro. Palavras-chave: grandeza, barro, amor, graça, Salmos 8:5, Romanos 5:8.  
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Commentary: Siftei Chakhamim, Genesis 1:26:2  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os anjos não são ciumentos uns dos outros, mas são ciumentos da humanidade, que foi concedida grandeza semelhante à deles, embora sejam formados de barro.  
Palavras-chave: Ciumento, Anjo, Humanidade, Grandiosidade, Barro.  
  
O Evangelho nos ensina que Deus nos ama tanto que nos deu a chance de sermos feitos à Sua imagem e semelhança (Gênesis 1:26-27). Ele nos deu grandeza, mesmo sendo formados de barro, e nos deu a chance de ter uma relação com Ele (João 3:16). Deus nos ama e nos dá oportunidades para nos tornarmos como Ele, e isso nos faz mais que apenas barro.  
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Commentary: Siftei Chakhamim, Genesis 1:26:3  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os anjos não são ciumentos uns dos outros, mas são ciumentos da humanidade, que foi concedida grandeza similar à deles, embora sejam feitos de barro.  
Palavras-chave: Ciumento, Anjos, Humanidade, Grandiosidade, Barro.  
  
A partir deste texto, podemos ver que Deus nos deu grandeza, mesmo sendo feitos de barro. Isso nos lembra do versículo de Salmos 8:5, que diz: "Você fez o homem um pouco menor que os anjos e o coroou de glória e honra". Deus nos criou como seres especiais, e nos deu um propósito maior. Isso nos lembra também de Efésios 2:10, que diz: "Porque somos dele, criados em Cristo Jesus para as boas obras, as quais Deus preparou para que andássemos nelas". Deus nos deu grandeza, mesmo sendo feitos de barro, e nos deu um propósito maior para servir a Ele.  
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Commentary: Rabbeinu Bahya, Bereshit 1:26:1-3  
נעשה אדם, “let us make Man.” After the waters had been given the power to produce living creatures which swarmed in the ocean and, in the case of earth, it had been given the power to produce mammals, the Torah had used such expressions as ישרצו המים, or תוצא הארץ in the case of the mammals, when it comes to describing the creation of man the Torah speaks of “let us make.” According to the plain meaning of the text the subjects of the words “let us make” are G’d together with the earth which had been the subject of verse twenty four. Earth would contribute the body of Man just as it had contributed the bodies of the animals, whereas G’d would contribute the soul. We have confirmation of this in Genesis 2,7 where the Torah reports וייצר ה’ אלוקים את האדם עפר מן האדמה ויפח באפיו נשמת רוח חיים.”G’d formed man dust from the earth and He blew into his nostrils a living soul. Thereupon man became a human being.” What G’d “blew” into man’s nostrils was a soul which originated in the celestial region. The word בצלמנו in our verse describes an attribute, such as in Daniel 3,19 וצלם אנפוהי אשתני, ”and the form of his face was contorted.” Another verse in which the word צלם describes an attribute is Psalms 39,7 אך בצלם יתהלך איש, ”man walks as a mere shadow.”   
The word כדמותנו on the other hand, describes the image of the form seeing that things which are similar to one another are described in Hebrew as דומים זה לזה. The thrust of the verse is to inform us that man was to resemble the celestial beings as much as possible while at the same time resembling the creatures in the “lower” world. He would resemble the celestial beings by sharing some of their attributes while he would he would resemble the creatures in the “lower” world by his outer appearance, i.e. that his body would appear to be made from earth (This is what Rabbi Moshe ben Nachman wrote quoting Rabbi David Kimchi.)   
Other commentators see in the word נעשה, i.e. the plural “we will make,” a pluralis majestatis, a form of expression used by superior beings such as kings when they really only refer to themselves. They use this mode of expression to suggest that though they are only individuals they act on behalf of a multitude. Even a relatively unimportant individual such as Lavan arrogated to himself such importance when he said to Yaakov (Genesis 29,27) ונתנה לך גם את זאת, “and we shall give you also this one (Rachel).” We find another example of this mode of speech when Balak told Bileam (Numbers 22,7) אולי נכה בו ואגרשנו “perhaps we can defeat it (the Israelites) and I will expel them.” Rabbi Avraham Ibn Ezra, quoting unnamed sources, sees in the word נעשה a form of the intransitive passive form similar to what we find in Isaiah 26,18 ישועות בל-נעשה ארץ “no salvation (victories) were performed on earth.” I do not think there is a need for such contrived explanations.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que ao criar o homem, a Torá usou a expressão "vamos fazer o homem". De acordo com o significado literal do texto, a Terra contribuiria com o corpo do homem, como ela contribuiu com os corpos dos animais, enquanto Deus contribuiria com a alma. Isso é confirmado em Gênesis 2:7, onde a Torá relata que Deus formou o homem de pó da terra e soprou em suas narinas uma alma viva. Palavras-chave: Criação, Terra, Deus, Alma, Gênesis 2:7.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27). A criação do homem foi diferente de todas as outras criações, pois Deus soprou em nossas narinas uma alma viva (Gênesis 2:7). Isso nos lembra que somos preciosos aos olhos de Deus e que Ele nos criou para nos relacionarmos com Ele (Salmos 8:5). O evangelho nos ensina que Deus nos ama tanto que enviou Seu Filho para morrer por nós e nos dar a salvação (João 3:16).  
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Commentary: Radak on Genesis 1:26:7  
ויאמר אלוקים נעשה אדם, in connection with all the other matter created in the “lower” regions of the universe, G’d issued a directive to earth phrasing it in the third person, i.e. indirect mode such as תדשא הארץ, “let earth produce herbs,”(verse 11) or ישרצו המים, “let the waters teem, etc.” (verse 24). When it came to creating the human being, the last of the creatures composed of several elements, He said נעשה אדם in the first person. Man was created last, as a sign that he is the crown jewel of creation, to make clear that all the creatures who preceded him in the order in which they were created are to serve as making life more pleasant and convenient for him. He is to be master of them all.   
 When the Torah wrote נעשה in the first person plural mode, my father explained this as including the various elements all of which had also been the product of G’d’s creative activity which had aimed at ultimately creating man. G’d implied that in creating man He would make use of all the ingredients in the universe that He had already created. They were all His partners in that respect, supplying parts of the raw material G’d used to make man. We may understand the entire line as if G’d had said to all these raw materials: “let us, you and Me together, construct a human being.” We find that our sages in Bereshit Rabbah 8,3 took a similar approach when they said that G’d consulted when creating heaven and earth. Rashi explains that the plural in the word נעשה is accounted for by the fact that G’d consulted with the angels. They could be included in the “we,” seeing that both G’d and the angels share the fact that they are disembodied intelligences. G’d meant to imply that man would share an attribute with Himself and the angels, namely an intelligence which was not dependent on the body.   
 We are taught in Bereshit Rabbah 8.3 that the Torah wanted to teach us by the wording of this verse that whenever 2 people who are disparate in stature plan an undertaking involving both of them, the intellectually superior one should consult with the other before going ahead on his own. Furthermore, in the same paragraph of Bereshit Rabbah, Rabbi Shemuel bar Nachman in the name of Rabbi Yonathan says that at the time when Moses had to write down the details of everything G’d had created on each of the six “days,” he balked when he came to this verse. He asked G’d if this formulation would not encourage heretics to think that G’d had a partner (as Divinity). G’d replied: “write it down as I dictated it to you; if someone wants to fool himself into believing that I must have a partner, let him delude himself.” G’d called this crown jewel of His creation Adam, as we are told in Genesis 5,1. (referring to Adam/Chavah). If the reason that G’d called man אדם was that he was made from אדמה, “earth,” this hardly seems to justify the name אדם, seeing that all the other creatures on earth were also made from earth. G’d wanted to distinguish man both by name as well as by body and spirit. Everybody knows that all other living creatures on earth have as their raw material earth, dust; there was therefore no need to remind us that they were inextricably tied to earth.   
G’d called Man, whose spirit originated in heaven, as distinct from the spirit of the animals, אדם, to prevent his being perceived as part of life in the celestial regions. People should not think that man was simply an angel who had come down to earth. Residents of the celestial spheres have not been equipped with a body at all. The basic elements from which they are formed are none of them raw materials found in our “lower” universe. Even such creatures as שדים, demons, which do possess a body, (Chagigah 16) are totally different from man. Demons, though superficially similar to man, have been constructed from a fifth element, not from one of the four elements. At least this is what we have been told by the scientists of our time. When the Creator formed man using ingredients that are at home in the celestial regions as well as ingredients which are common in our domain, He called this creature אדם in spite of the fact his spirit originated in heaven, seeing his habitat was earth. Even though man has been equipped to make matters spiritual his principal pursuit in life, not one in a thousand does so. Hence, a name that reflects man’s predominant concern with earthly matters is quite appropriate. King Solomon had already lamented this fact in Kohelet 7,28 when he mentioned having found only one “man” in a thousand.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que quando Deus criou o homem, Ele usou todos os ingredientes que já havia criado no universo para formar o homem. Ele o chamou de Adam, o que significa que o homem é o coroa da criação, e todos os outros seres criados antes dele devem servir para tornar a vida dele mais agradável. Palavras-chave: Criação, Deus, Adam, Coroa, Servir.  
  
Usando isso para falar do Evangelho, podemos ver que Deus nos criou como Seu coroa da criação para servir a Ele. Isso é reforçado pelo versículo de Romanos 12:1: "Portanto, irmãos, rogo-lhes pelas misericórdias de Deus que se ofereçam em sacrifício vivo, santo e agradável a Deus; este é o culto racional de vocês". Isso nos ensina que devemos servir a Deus como Seu coroa da criação, oferecendo-nos a Ele como um sacrifício vivo, santo e agradável. Além disso, o versículo de Colossenses 3:23 nos lembra que "tudo o que você faz, faça de todo o coração, como para o Senhor e não para os homens". Isso nos ensina que devemos servir a Deus com todo o nosso coração, pois Ele nos criou como Seu coroa da criação. Palavras-chave: Deus, Coroa, Servir, Sacrifício, Coração.  
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Commentary: Or HaChaim on Genesis 1:26:2  
**And God said, "let us make man, etc.":** The intention of this is that God did not create man like the creation of the swarms of the waters and the swarms of the earth, [meaning] that He spoke to the waters and they brought forth the swarms and he spoke to the earth and it put forth [creatures], but rather He, the Creator said that He would make man.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus criou o homem de forma diferente das outras criaturas, falando diretamente ao homem. Palavras-chave: Deus, homem, criação, diferente.  
  
Essa passagem nos mostra que Deus nos criou com um propósito especial. Ele nos ama e nos quer em Seu reino. Gênesis 1:26-27 diz: "Então disse Deus: Façamos o homem à nossa imagem, conforme a nossa semelhança; e domine sobre os peixes do mar, e sobre as aves dos céus, e sobre o gado, e sobre toda a terra, e sobre toda a criatura que rasteja sobre a terra. E criou Deus o homem à sua imagem; à imagem de Deus o criou; homem e mulher os criou". Deus nos criou como Seus filhos, nos amando e nos querendo em Seu reino. Palavras-chave: Deus, homem, criação, amor, reino.  
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Commentary: Or HaChaim on Genesis 1:26:3  
**And God said, "let us make man, etc.":** The intention of this is that God did not create man like the creation of the swarms of the waters and the swarms of the earth, [meaning] that He spoke to the waters and they brought forth the swarms and he spoke to the earth and it put forth [creatures], but rather He, the Creator said that He would make man.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Deus criou o homem de forma diferente das outras criaturas, falando diretamente para criá-lo.  
  
Palavras-chave: Deus, homem, criação.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27). Ele nos amou tanto que nos deu a vida eterna (João 3:16). Deus nos criou com um propósito, para que possamos servi-Lo (Efésios 2:10).  
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Commentary: Or HaChaim on Genesis 1:26:4  
**And God said, "let us make man, etc.":** The intention of this is that God did not create man like the creation of the swarms of the waters and the swarms of the earth, [meaning] that He spoke to the waters and they brought forth the swarms and he spoke to the earth and it put forth [creatures], but rather He, the Creator said that He would make man.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus não criou o homem como as outras criações, mas disse que Ele mesmo o criaria. Palavras-chave: Deus, criação, homem. Como usar isso para falar do evangelho: Deus nos criou com um propósito e nos ama (João 3:16). Ele nos deu o dom da vida e nos chamou para viver em comunhão com Ele (Romanos 8:28). Deus nos criou para nos relacionarmos com Ele e para servir ao Seu propósito (Efésios 2:10).  
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Commentary: Ramban on Genesis 1:26:2  
AND G-D SAID: ‘LET US MAKE MAN.’ There was a special command dedicated to the making of man because of his great superiority since his nature is unlike that of beasts and cattle which were created with the preceding command.  
The correct explanation of *na’aseh (let us make)* [which is in the plural form when it should have been in the singular] is as follows: It has been shown to you that G-d created something from nothing only on the first day, and afterwards He formed and made things from those created elements.201*Fire, wind, water, and earth.* Thus when He gave the waters the power of bringing forth *a living soul*,202*Verse 20.* the command concerning them was *Let the waters swarm*.202*Verse 20.* The command concerning cattle was *Let the earth bring forth*.203*Verse 24.* But in the case of man He said, *Let us make*, that is, I and the aforementioned earth, let us make man, the earth to bring forth the body from its elements as it did with cattle and beasts, as it is written, *And the Eternal G-d formed man of the dust of the ground*,204*Genesis 2:7.* and He, blessed be He, to give the spirit from His mouth, the Supreme One, as it is written, *And He breathed into his nostrils the breath of life*.204*Genesis 2:7.* And He said, *In our image, and after our likeness*, as man will then be similar to both. In the capacity of his body, he will be similar to the earth from which he was taken, and in spirit he will be similar to the higher beings, because it [the spirit] is not a body and will not die. In the second verse, He says, *In the image of G-d He created him*,205*Verse 27.* in order to relate the distinction by which man is distinguished from the rest of created beings. The explanation of this verse I have found ascribed to Rabbi Joseph the Kimchite,206*The father of Rabbi David Kimchi (R’dak, the famous grammarian and commentator of the Bible). The explanation is found in R’dak’s commentary to the Torah here as well as in his Sefer Hamichlal. In his works on Hebrew grammar and Bible, R’dak often mentions the interpretation of his father. Moses Kimchi, a second son to Joseph, also continued the tradition of the family.* and is the most acceptable of all interpretations that have been advanced concerning it.  
The meaning of *tzelem* is as the word *to’ar* (appearance), as in *‘Vetzelem’ (And the appearance) of his face was changed;*207*Daniel 3:19.* similarly, *Surely ‘b’tzelem’ (as a mere appearance) man walketh;*208*Psalms 39:7.* *When Thou arousest Thyself ‘tzalmam’ (their appearance) Thou wilt despise*,209*Ibid.*, 73:20. that is, the appearance of their countenance. And the meaning of the word *d’muth* is similarity in form and deed, as things that are akin in a certain matter are called similar to each other. Thus man is similar both to the lower and higher beings in appearance and honor, as it is written, *And Thou hast crowned him with glory and honor*,210*Ibid.*, 8:6. meaning that the goal before him is wisdom, knowledge, and skill of deed.211*Ecclesiastes 2:21;4:4.* In real likeness his body thus compares to the earth while his soul is similar to the higher beings.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto explica que Deus criou o homem como algo superior aos animais, pois sua natureza é diferente. Ele usou a terra para formar o corpo do homem e soprou o espírito de vida em suas narinas. O homem foi criado à imagem e semelhança de Deus, o que o torna diferente de todos os outros seres criados.  
  
O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança, e que somos especiais para Ele. Gênesis 1:27 diz: "E criou Deus o homem à sua imagem; à imagem de Deus o criou; homem e mulher os criou". Romanos 8:29 também nos diz que Deus nos predestinou para sermos conforme a imagem de Seu Filho.  
  
Palavras-chave: Criação, Deus, Homem, Imagem, Semelhança, Evangelho.  
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Commentary: Rav Hirsch on Torah, Genesis 1:26:1  
Alle übrigen Geschöpfe werden nur mit ihrer Entstehung eingeführt, bei dem Menschen hält die Schöpfung inne und kündet der bereits geschaffenen Welt zuvor die Absicht an, einen "Menschen", einen "Adam" zu schaffen. Soll dieser "Adam" doch als von Gott eingesetzter Walter und Herrscher in die geschaffene Erdwelt eintreten. Es wird diese Welt auf den Eintritt ihres Herrn vorbereitet. In diesem Sinne dürfte auch der Plural נעשה zu verstehen sein. Dem Pluralis majestatis, in welchem ein menschlicher Herrscher dem Volke seinen Willen kund tut, dürfte auch wohl ursprünglich die Anschauung zu Grunde liegen, dass der Herrscher hier nicht von dem Standpunkte seines individuellen Willens, seiner individuellen Interessen gebietet, sondern dass er sich nur im Zusammenhang mit seinem Volke begreift und nur aus dem Gesichtspunkt des Gesamtinteresses und des Gesamteils Anordnungen und Bestimmungen trifft. Nur als Repräsentant der Gesamtheit gebietet der Fürst der Gesamtheit. So kündet der Schöpfer auch der Erdwelt die Einsetzung ihres Herrn gleichsam in ihrem eigenen Interesse, aus Fürsorge für ihre eigene Bestimmung an. Ebenso die Zerstreuung der Völker, הבה נרדה נבלה שם, aus Fürsorge für die Zukunft des Menschen selbst. Es erscheint der Pluralis majestatis in der Gottesrede da, wo ein scheinbar beschränkendes, störendes Einschreiten als im tiefen Grunde heilbringendes, rettendes und notwendiges begriffen werden soll. אדם, siehe Jeschurun VIII. Seite 524 ff. Wir haben dort bereits darzutun versucht, wie die grammatische und logische Analogie gegen die gewöhnliche Annahme spricht, die אדם von אדמה ableitet und die Charakteristik des Menschen als "Erdgeborenen" begreifen lässt, während doch offenbar אדמה von אדם gebildet ist, die stoffliche Herkunft aus Erde ein Merkmal wäre, das allen Geschöpfen gemeinsam zukommt, und das spezifische Merkmal des Menschen vielmehr darin bestehe, dass er nicht ganz seiner Entstehung nach der Erde angehört, sondern der seinem von der Erde genommenen Stoffe eingehauchte *Gotteshauch* ihn zum Menschen macht. Schon die Ankündigung hier spricht dafür, dass in אדם das ganze höhere Wesen und die ganze höhere Bestimmung des Menschen ausgesprochen sein müsse, und auch in Stellen wie: ואתנה צאני צאן מרעיתי אדם אתם kann unmöglich der Mensch als Erdkloß begriffen sein. Wir haben dort die Etymologie des Wortes אדם aus der Bedeutung Rot, als der am wenigsten gebrochene Lichtstrahl, somit als die nächste Offenbarung des Göttlichen im Irdischen; — als lautverwandt mit הדם, Schemel, somit als: הדום רגלי שכינה auf Erden, als Vermittler und Träger der göttlichen Herrlichkeit auf Erden, (im Gegensatz zu במה ,במה ist die Vermittlung der Erhöhung eines Anderen, הדום erspart einem Hohen, die Füße auf die Erde zu setzen. Ohne die Einsetzung des Menschen zum הדום — אדם müßte Gott alle die Wahrheit, die Barmherzigkeit, das Recht und die Liebe, die er auf Erden gefördert wissen will, selbst auf Erden vollbringen. Das reine, Gottes Willen vollbringende Wirken des Menschen enthebt die Gottheit des Niedersteigens zur Erde, enthebt sie des unmittelbaren Vollbringens ihres Willens im irdischen Kreise, במת האדם - בהמה ,הדום שכינה - אדם); — mit חתם, Siegel, (welche Verwandtschaft schon durch die Wurzel אטם, schließen, vermittelt wird), somit als das Siegel Gottes an seiner Schöpfung, als die Signatur, die der Welt ihren unsichtbaren Herrn und Meister vergegenwärtigt; — endlich als (דמ(ה mit vorgesetztem individualisi- renden א, als ein Wesen, dessen ganze Bestimmung in seine Gottähnlichkeit aufgeht, das aber diese Gottähnlichkeit in freier selbsttätiger Energie verwirklichen soll, somit Repräsentant, Stellvertreter, das Alterego der Gottheit; — alle diese Begriffe sind im tieferen Grunde eins, sowie auch alle die Ableitungen א־דם ,חתם ,הדום ,אדום :אדם wesentlich zusammenfallen; wir dürfen sie alle in den Begriff der Stellvertretung zusammen fassen und אדם als *Stellvertreter* bezeichnen. — בצלמנו. Wir haben ebenso bereits dort (S.526) nachgewiesen, dass צלם, verwandt mit (סמל, (שלמה) שלם (שמלה, nur die äußere Hülle, die leibliche Gestalt bedeutet. Also: in unserer Hülle, d. h. wenn alle die Barmherzigkeit und Milde, die Wahrheit und das Recht und die Heiligkeit der göttlichen Waltung in einer äußeren, sichtbaren Hülle auftreten wollte, so würde sie in der Gestalt erscheinen, die der Schöpfer dem Menschen erteilte. Schon die leibliche Gestalt des Menschen verkündet ihn als den Stellvertreter Gottes, als die Gottheit auf Erden, sie ist כדמותנו sie ist eine solche, wie sie einem zur Gottähnlichkeit bestimmten Wesen entspricht. — דמה ähnlich sein. Indem דמה zugleich schweigen bedeutet, und der Begriff der Ähnlichkeit sich hier also konstruiert, dass der ähnliche Gegenstand dem andern gegenüber schweigt, d. h. ihm nichts entgegensetzt, buchstäblich: ihm nicht widerspricht, nichts ihm Widersprechendes enthält — (auch unser deutscher Sprachgedanke kennt den Ausdruck: schreiende Gegensätze) — stellt sich die von dem Menschen zu erwartende Gottähnlichkeit zunächst negativ dar, dass er in seinem ganzen Wesen nichts hege und pflege, was der göttlichen Wahrheit, Liebe, Gerechtigkeit und Heiligkeit widerspricht. Gott gleich kann der Mensch nicht werden, aber ähnlich soll er ihm sein, soll nichts Gott Widersprechendes in sich und bei sich dulden. התקדש, das Hinanstreben zur Gottesheiligkeit ist seine Bestimmung. Also: Wir wollen einen Stellvertreter bilden in einer unser würdigen Hülle, wie es unserem Ebenbilde entspricht. — וירדו, es ist hier sofort אדם als der Kollektivbegriff der Menschheit gefasst, darum Pluralis. רדה, Grundbedeutung: etwas aus dessen freier Höhe in die Hand, d. i. in seine Macht herabbringen, וירדהו אל כפיו, מגוית האריה רדה הדבש bei Simson, und רודה פת bei den Weisen das Herabbringen der an den Ofenwänden festsitzenden Brode. Davon: etwas aus dessen freier Selbständigkeit in seine Macht bringen, sich untertänig machen. Mit dem Akkusativ heißt es: den ganzen Gegenstand sich untertänig machen, so nur zweimal: רודה באף גוים 4ח!1 לא ירדנו בפרך לעיניך (Jesaias 14. 6), wo es beidemal ein Überschreiten der dem Herrn oder dem Könige zustehenden Gewalt bedeutet. Sonst immer רדה ב־: gewisse Teile, Beziehungen eines Objekts sich untertänig machen, beherrschen. Diese Stellung hat der Mensch zu allen lebendigen Wesen auf der Erde. Er hat nicht die Bestimmung, sie alle und zwar ganz sich untertänig zu machen. Die Erde und ihre Geschöpfe mögen noch Beziehungen haben, die uns entzogen sind, in welchen sie Selbstzweck sind. Allein er hat die Bestimmung: לרדות בם nicht א1תם, seine Herrschaft unter allen lebenden Wesen, an ihnen und an der Erde selbst zu üben, sie für die Erfüllung seiner Menschenaufgabe aus ihrer freien Selbständigkeit teilweise in seine Hand zu bringen. Tritt der Mensch als בצלם ובדמות א׳ ,אדם an die Erdwelt hinan und fordert ihre Dienste nur im Dienste Gottes: so erkennt ihn die Erdwelt gern als ihren Herrscher an, seine Herrschaft selbst ist keine Knechtung und Erniedrigung, vielmehr eine Erhöhung und Erhebung aller irdischen Wesen in den Kreis freisittlicher, göttlicher Zwecke. Dem reinen, gottdienenden Menschen beugt sich willig die ganze Welt. Mißbraucht aber der Mensch seine Stellung, tritt er nicht als אדם, als Statthalter Gottes, sondern in eigener Machtherrlichkeit der Welt gegenüber, so beugt ihm auch nicht willig das Tier seinen Nacken. את שהוא בצלמנו כדמותנו ויִרדו את שאינו ב'כ' וִיִרדו, זכו ויִנרדו לא זכו ויִרִדו lehren die Weisen zur Stelle. רדה ist nämlich nicht רדה ,כבש ist nur das Verhältnis des Herrschers zum Volke, das ja auch nur ein bedingtes ist. Ein anderes ist כבש, welches in dem V. 28 das Verhältnis des Menschen zu der leblosen Erdwelt spezialisiert. כבש begegnen wir in כֶבֶש, der Aufgang, die Treppe, im Munde der Weisen: דרך כבושה, ein breitgetretener Weg, also: niedertreten, (amit auch כבס verwandt, walken, Treten der Wäsche) und in כבשן, der Ofen, in welchem die Dinge, die hineingeworfen werden, vollständig aufgelöst und umgewandelt werden. כבש also: gewalttätig niedertreten, dass es nicht aufkommen könne, völlig bezwingen, oder etwas in seiner innersten Natur umwandeln und umgestalten. *Diese* Aufgabe, einer Sache *seinen* Stempel aufzudrücken, sie völlig in sein Geschöpf umzuwandeln, hat der Mensch nur der leblosen Natur gegenüber, die derselben angehörigen Wesen sollen ihm Stoff und Werkzeug und Mittel zur Ausführung seiner Gedanken werden. Die menschliche Kunst ist der כבשן, der große Kalzinierofen, aus welchem die Erddinge in ganz umwandelter Gestalt hervorgehen. Darum heißt es V. 28: מלאו את הארץ וכבשוה ורדו בדגת הים ובעוף השמים וגוי. War doch hinsichtlich der lebendigen Welt ursprünglich auch nicht das Töten erlaubt! — Also: Gott sprach: Wir wollen einen Adam machen in einer unser würdigen Hülle, wie es unserm Ebenbilde entspricht, und sie sollen ihre Herrschaft üben an den Fischen des Meeres und an dem Geflügel des Himmels und an dem Viehe und an der ganzen Erde und allem Gewürme, das dahinschreitet auf der Erde. Indem hier ובכל הארץ die Aufzählung der lebendigen Welt unterbricht und ihm erst ובכל הרמש folgt, scheint die Herrschaft über das Gewürm nur als Folge der Herrschaft über die ganze Erde begriffen zu sein. In der Tat übt auch der Mensch eine Herrschaft über die niedern Tiere nur insofern, als er sie durch Vertilgung oder Verscheuchung von jedem Stückchen Erdboden entfernt, den er für seine Herrschaft in Anspruch nimmt.

Commentary: Chizkuni, Genesis 1:26:2  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Torá não escreveu "vamos criar um ser humano" porque a criação é algo que somente o Criador pode realizar. Porém, quando se trata de etapas secundárias ou terciárias, Deus pode usar outras forças. Um exemplo disso é encontrado em Daniel 2:36, onde Daniel oferece a revelação do significado do sonho do rei, mas somente ele mesmo pode revelar isso em particular ao rei.  
  
Palavras-chave: Criador, Torá, Daniel, Nebuchadnezzar, etapas secundárias, terciárias.  
  
Ao falar do evangelho, podemos usar esse texto para nos lembrar que Deus é o único que pode nos criar e nos salvar. Ele é o único que tem o poder de nos dar a vida eterna. Isso é mostrado em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". É somente através da fé em Jesus que podemos ser salvo. Romanos 10:9 diz: "Se você confessar com a sua boca que Jesus é Senhor e crer em seu coração que Deus o ressuscitou dentre os mortos, você será salvo".  
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Commentary: Chizkuni, Genesis 1:26:1  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Torá não escreveu "vamos criar um ser humano" porque a criação é algo que só o Criador pode realizar. Quando se trata de etapas secundárias ou terciárias, Deus pode usar outras forças. Um exemplo disso é Daniel, que ofereceu interpretar o sonho do rei, mas só ele mesmo revelou ao rei em particular.  
  
Palavras-chave: Criação, Criador, Daniel, Nebuchadnezzar.  
  
O evangelho nos ensina que Deus é o único que pode nos criar e nos salvar. Como diz em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Assim como Deus criou o ser humano, Ele também nos criou para a vida eterna. Como diz em Efésios 2:10: "Porque somos feitura dele, criados em Cristo Jesus para as boas obras, as quais Deus preparou para que andássemos nelas".  
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Midrash: Midrash Tanchuma, Pekudei 3:17  
When the Holy One, blessed be he, contemplated fashioning man, he said to the Torah: *Let us make man* (Gen. 1:26). It replied: Master of the Universe, the man You wish to make *is of few days, and full of trouble* (Job 14:1), and he will sin. If You are not forbearing with him, it would be better that he should not come into the world. He retorted: Is it for nothing that I am described as *Slow to anger and plenteous in loving-kindness* (Num. 17:18)? Whereupon He began to collect the dust for the body of the first man from the four corners of the earth, so that no one part of the earth might say: “The dust of the body of man is mine.” If he took the dust from the east and the man passed away to the west, the earth of the west might say: “The dust of your body did not come from me, I will not welcome you.” Therefore He took the dust from the four corners of the world, so that wherever man man passes away the earth would welcome him, as it is written: *For dust thou art* (Gen. 3:19).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Quando o Santo, bendito seja Ele, contemplou a criação do homem, Ele disse à Torá: "Façamos o homem" (Gênesis 1:26). Ela respondeu: "Senhor do Universo, o homem que você deseja criar é de poucos dias e cheio de problemas" (Jó 14:1), e ele pecará. Se você não for misericordioso com ele, seria melhor que ele não viesse ao mundo. Ele respondeu: "Não é de graça que sou descrito como 'Lento para a ira e rico em bondade' (Números 17:18)? Então Ele começou a coletar o pó para o corpo do primeiro homem dos quatro cantos da terra, para que nenhuma parte da terra pudesse dizer: "O pó do corpo do homem é meu".  
  
Palavras-chave: Santo, Torá, homem, poucos dias, problemas, pecar, misericordioso, bondade, pó, quatro cantos da terra.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é misericordioso e bondoso conosco, mesmo quando pecamos. Como diz em Romanos 5:8: "Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". E em 1 João 4:10: "Nisto consiste o amor: não em que nós tenhamos amado a Deus, mas em que ele nos amou e enviou o seu Filho como propiciação pelos nossos pecados". Deus nos ama tanto que enviou Seu Filho para nos salvar, e nos dá a chance de nos arrependermos e nos reconciliarmos com Ele.  
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Midrash: Midrash Tehillim 8:2  
"The LORD is our Master, how mighty is Your Name in all the earth." Rav said: "We find three places where the angels prosecuted God; the creation of man, the tabernacle, and the giving of the Torah." Where do we find [this phenomenon] regarding man? When God wished to create man he consulted the angels as it says (Genesis 1:26) "Let Us make man." They began to say "What is man that you recall him?!" [God] replied " Tomorrow you'll see how smart he is." When He created man what did God do? He brought all animals before the angels and asked them the names of all the animals and they did not know. God said to them "Do you want to know the wisdom of Man? I will ask him and he will tell me what all their names." What did God do? He brought all the animals and birds before Adam as it says (ibid. 2:19) "And the LORD formed from the earth." Rabbi Acha said, Did it not already say (ibid. 1:25) "And God made the beasts of the land?" What does the word "and He formed" come to teach us? Rather there it says "and He made" i.e. created them and here it says יצר from the root that connotes convergence as in (Deuteronomy 20:19) "when you besiege a city. (Genesis 2:19) "And He came to Adam to see what to call them" Isn't God omniscient? Rather "to see" means "to show the angels Adam's wisdom [by showing what Adam would call them]," and Adam independently came up with the same name as God for each and every animal. Then God asked him, "And you, what is your name?" He replied, "it is appropriate to call me Adam because I was created from the earth (Adamah)." God asked, "And what's My name?" Adam replied "It is appropriate to call you the LORD because you are the Lord of the entire world." That is why He says (Isaiah 42:8) "I am the LORD, this is My name."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Senhor é nosso Mestre e Seu Nome é poderoso em toda a terra. Deus consultou os anjos na criação do homem e mostrou a eles a sabedoria do homem ao lhes pedir para nomear todos os animais. Deus trouxe todos os animais e aves a Adão para que ele os nomearia. Adão deu os mesmos nomes que Deus para cada animal. Então Deus perguntou a Adão qual era o seu nome e o que era o Nome Dele. Adão respondeu que o nome dele era Adão porque foi criado da terra e o nome de Deus era o Senhor, pois Ele é o Senhor de todo o mundo.  
  
Palavras-chave: Senhor, Mestre, Nome, Anjos, Criação, Homem, Sabedoria, Adão, Nomes, Deus, Mundo.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina que Deus é nosso Mestre e que Seu Nome é poderoso em toda a terra. Deus nos ama tanto que nos criou e nos deu o Seu Nome para nos chamar. Como diz em Romanos 10:13: "Porque todo aquele que invocar o nome do Senhor será salvo". Deus nos deu o Seu Nome para que possamos nos aproximar Dele e sermos salvos. Como diz em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna".  
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Midrash: Midrash Aggadah, Genesis 1:26:2  
Job said (in Job 14:4), “Who can produce something clean out of something unclean, no one.” After the Holy One, blessed be He, permitted the cow and forbade the camel, who could declare clean or declare unclean? Who has done so? Is it not the One? Is it not the singular One of the world? Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3), “as with the green grass, I have given you everything.” And it states (in Gen. 1:31), “And God saw everything that He had done, and behold, it was good.” Then after Israel stood by Mount Sinai, He increased Torah and commandments for them in order to give them a good reward. But if so, why did He not so command the first Adam? The Holy One, blessed be He, said, “When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he transgressed against it. He was unable to remain obedient to the command for a single hour. How did the Holy One, blessed be He, create Adam? R. Judah ben Pedayah said, “[Twelve hours make up the day.] In the first hour the first Adam arose in the thought of the Holy One, blessed be He, [with a view] to creation.45*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second He consulted with the ministering angels and said (in Gen. 1:26), ‘Let us make man in our image.’ In the third He gathered his dust. In the fourth He kneaded him. In the fifth He shaped him. In the sixth He stood him up as a *golem*. In the seventh He blew breath into him. In the eighth He brought him into the Garden of Eden. In the ninth He commanded him, ‘Eat of this, and do not eat of that.’ In the tenth [Adam] sinned. In the eleventh he was judged. In the twelfth he was expelled.” Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said, “Would that someone remove the dust from your eyes, O first Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!”46*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23), “three years it shall be [forbidden] to you….” But in the case of the first Adam, it was told him, “Eat of this, and do not eat of that,” and he was not able to remain obedient to the commandment for a single hour. Instead (according to Gen. 3:6), “then she also gave some to her husband, and he ate,” but [when] your children were commanded to eat this and not to eat that, [they remained obedient to those commandments]. And [this obedience is] especially [evident] when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31, cont.), “the word of the Lord is pure.” For that reason, the first Adam was not commanded, because it was revealed to the Holy One, blessed be He, that he could not remain obedient to many commandments; as behold, he was commanded [only] one commandment, and he did not persevere with it. But in the case of Israel, when the Holy One, blessed be He, gave them many commandments, they observed them. He therefore expanded the Torah and commandments for them, and said to them (in Lev. 11:2-7), “These are the creatures that you may eat…. These, however, you may not eat…: the camel […]; the rock badger […]; the hare […]; and the pig.” Another interpretation of (Lev. 11:4-7). The camel (rt.: *gml*) represents the kingdom of Babylon, since it is stated (in Ps. 137:8), “O Daughter of Babylon, who are to be destroyed, fortunate is the one who repays you the recompense (rt.: *gml*) [with which you recompensed (rt.: *gml*) us].” The rock badger represents the kingdom of Media, since it made Israel into a corner and ownerless (as in Esth. 3:6), “to exterminate, to kill and to destroy all [the Jews]…”;47*The exact relation of the rock badger (ha’arnevet*) to Media is unclear. One possibility is suggested by Lev. 11:6, according to which the rock badger has marks of both uncleanness and cleanness. Lev. R. 13:5 reports two versions of such an interpretation. The Rabbis interpreted this mix to mean that Media produced a righteous as well as a wicked person (perhaps Haman and Mordecai or Haman and Darius the Mede of Dan. 11:1). According to R. Judah b. R. Simon, the last Darius was clean on the side of his mother Esther and unclean on his father’s side. and likewise, the name of Ptolemy’s wife was rock badger (*arnevet*). The hare alludes to Greece, since it brought low the Torah from the mouth of the prophets.48*Probably because prophecy ceased under Greek rule; but according to Lev. R. 13:5, “hare” alludes to the Greek kingdom, because Ptolemy’s mother was named “Hare.” Cf. yMeg*. 1:11 (71d), according to which the Greek translators of Lev. 11:6 emended “hare” to “short-legged one” for the same reason. Cf. also *Meg*. 90b, according to which it was Ptolemy’s wife who was named Hare. In actuality the person named “Hare” (Gk.: *Lagos*) was Ptolemy’s father. As it is stated (in Amos 8:11), “Behold days are coming says the Lord, God, and I will send a hunger…”; and it is written (in Amos 8:12), “And they shall wander from sea to sea….” How is this? In the future to come the Holy One, blessed be He, will issue a proclamation: Whoever has been engaged in such and such a commandment may come and receive his reward. Then the gentiles also will say, “Give us our reward, for we have performed a commandment.” The Holy One, blessed be He, [however] has said, “Whoever has observed the [commandments of the] Torah may come and receive his reward.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Job disse (em Job 14:4), "Quem pode produzir algo limpo a partir de algo imundo, ninguém". Depois que o Santo, seja bendito, permitiu a vaca e proibiu o camelo, quem poderia declarar limpo ou imundo? Quem fez isso? Não é o Único? Não é o Único singular do mundo? Vamos ver: originalmente, na criação do mundo, tudo era permitido, como dito (em Gênesis 9:3), "como com a grama verde, eu te dei tudo". E diz (em Gênesis 1:31), "E Deus viu tudo o que fez, e eis que era bom". Então, depois de Israel ficar junto ao Monte Sinai, Ele aumentou a Torá e os mandamentos para eles, a fim de lhes dar uma boa recompensa. Mas, se assim for, por que Ele não ordenou isso ao primeiro Adão? O Santo, seja bendito, disse: "Quando ordenei a ele um mandamento fácil, ele transgrediu contra ele. Como ele poderia cumprir todos esses mandamentos? No próprio dia em que foi ordenado, nesse dia ele transgrediu contra ele. Ele não conseguiu permanecer obediente ao mandamento por uma hora. Como o Santo, seja bendito, criou Adão? R. Judah ben Pedayah disse: "[Doze horas compõem o dia]. Na primeira hora, o primeiro Adão surgiu na mente do Santo, seja bendito, [com vista] à criação. Na segunda, Ele consultou os anjos ministradores e disse (em Gênesis 1:26), 'Façamos o homem à nossa imagem'. Na terceira, Ele reuniu sua poeira. Na quarta, Ele o amassou. Na quinta, Ele o formou. Na sexta, Ele o levantou como um golem. Na sétima, Ele soprou o fôlego nele. Na oitava, Ele o trouxe para o Jardim do Éden. Na nona, Ele o mandou: 'Come deste, e não comas disso'. Na décima, [Adão] pecou. Na décima primeira, ele foi julgado. Na décima segunda, ele foi expulso ". Assim, você deve concluir que ele não permaneceu obediente ao mandamento por nem mesmo uma hora. R. Judah ben Pedayah disse: "Que alguém remova a poeira de seus olhos, ó primeiro Adão, você que não conseguiu perseverar em sua tentação por nem mesmo uma hora, enquanto aqui seus filhos estão cumprindo todos os mandamentos que lhes foram dados e perseverando neles! " Um deles se levanta para plantar, arar, capinar, poda, tomar cuidado para irrigar e ver os frutos de suas plantações quando produzem os primeiros frutos. Então ele dobra as mãos e não os prova, para cumprir o que está escrito (em Levítico 19:23), "três anos será [proibido] para você [...]". Mas, no caso do primeiro Adão, foi-lhe dito: "Come deste, e não comas disso", e ele não conseguiu permanecer obediente ao mandamento por uma hora. Em vez disso (de acordo com Gênesis 3:6), "então ela também deu alguns a seu marido, e ele comeu", mas [quando] seus filhos foram mandados a comer isso e não comer aquilo, [eles permaneceram obedientes a esses mandamentos]. E [esta obediência] é especialmente [evidente] quando alguém de Israel toma um bovino, um boi ou uma ovelha, abate-o ritualmente, o despeja, lava e inspeciona sua saúde. Quando for encontrado inadequado, ele segura e não o come. Ergo (em II Samuel 22:31 = Salmos 18:31), "a palavra do Senhor é pura". Por essa razão, o primeiro Adão não foi mandado, porque foi revelado ao Santo, seja bendito, que ele não poderia permanecer obediente a muitos mandamentos; pois eis que ele foi mand  
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Midrash: Bereishit Rabbah 8:4  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com o texto, o primeiro ser humano foi criado como um andrógino, com dois lados e preenchendo o mundo inteiro. Se ele tiver mérito, ele comerá dois mundos, mas se não, ele receberá julgamento. O louvor ao ser humano só vem depois de todos os animais e a aliança de Deus com o ser humano também só vem depois de todos os animais.  
Palavras-chave: Criação, Andrógino, Julgamento, Louvor, Aliança.  
  
Como usar isso para falar do evangelho: O texto nos mostra que Deus criou o ser humano como uma obra-prima, e que Ele tem um plano para nós. Se nós aceitarmos o Seu plano de salvação, Ele nos dará a vida eterna. Como diz em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Deus nos criou como seus filhos e nos ama incondicionalmente. Ele nos dá a oportunidade de aceitar Seu amor e Seu plano de salvação, mas também nos dá a liberdade de escolher. É por isso que devemos aproveitar a oportunidade de aceitar a salvação que Deus nos oferece. Como diz em Romanos 10:13: "Porque todo aquele que invocar o nome do Senhor será salvo".  
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Midrash: Kohelet Rabbah 1:2-3  
R. Isaac began [his discourse] (with Eccl. 7:23), “All this I tested with wisdom; I thought I could fathom it, but it eludes me.” It is written (in I Kings 5:9), “So God gave Solomon wisdom and discernment in great measure, with understanding....” R. Johanan said a parable in the name of R. Simeon ben Yehozedek, “This is comparable to a king who had a friend, and the king loved him exceedingly. The king said to him, ‘Ask me anything you want and I will give it to you.’ And that friend was very wise. He said [to himself], ‘If I ask him to make me a duke, it [alone] will come to me. If I ask him to make me a duke, it [alone] will come to me.” Rather I will ask him for something that is attached to all the advantages.’ Immediately he answered and said to the king, ‘Since you asked that I should ask for something in front of you, I am asking from you that you marry off your daughter to me.’ The king said, ‘By your life, I want this. Behold my daughter is [given] into your house.’ So [too] at the time that the Holy One, blessed be He, said to Solomon (in I Kings 3:5), ‘Ask what I should give to you,’ Solomon said [to himself], ‘What shall I ask; If I ask for silver and gold, it [alone] will come to me. If I ask for the monarchy, it [alone] will come to me. Rather I will ask for something that is attached to all the things.’ Immediately he said in front of the Holy One, blessed be He, ‘Master of the World, I only request from you wisdom.’ [Then] the Holy One, blessed be He, said to him, ‘You have asked well in asking for wisdom, as all the things are attached to it. Silver and gold are attached to it, as stated (in Prov. 8:19), “My fruit is better than gold, fine gold, and my produce than choice silver.” Monarchy is attached to it, as stated (in Prov. 8:15), “Through me kings reign.” Behold everything is given to you.’” Hence it is written (in I Kings 5:9), “So God gave Solomon wisdom,” as He gave him wisdom as a gift. (I Kings 5:9, cont.:) “As vast as the sand of the sea.” The rabbis say, “[This] teaches that He gave him as much wisdom as all Israel, who are compared to the sand, as stated (in Hos. 2:1), ‘The number of the Children of Israel shall be like that of the sands of the sea.’ How is this? The sages have knowledge, the elders of knowledge and the children have knowledge, but they are different, one from the other. And [so] if all of Israel would be on one side and Solomon on the other side, his wisdom would be greater than theirs.”64*Numb. R. 19:3; Eccl. R. 7:23:1; PRK* 4:3; *PR* 14:8. R. Levi said, “Just as sand is a wall and a fence for [the sea], that it not go out and flood the world; so that his wisdom stand in front of his [evil] impulse, that he not sin.” The proverb says, “If you lack knowledge, what have you gained? If you have gained knowledge, what do you lack?” Like (in Prov. 25:28) “A city broken into with no walls,” so “is a person who does not restrain his spirit.” (I Kings 5:10:) “Now Solomon's wisdom surpassed the wisdom of all the people of the East.” And what was the wisdom of the peoples of the East?65*Above, Gen. 7:24; PR* 14:9. [In that] they knew about astrology and were astute at divination (from birds). Rabban Simeon ben Gamaliel said, “I like three things about the people of the East: They do not kiss on the mouth, but only on the hand; When they cut meat, they cut only with a knife and not on the back of the hand; And when they take counsel, they take it only in the field.  
It is therefore stated (in Gen. 31:4), ‘So Jacob sent and called Rachel and Leah to the field where his flock was.’” (I Kings 5:10, cont.:) “From all the wisdom of Egypt.” What was the wisdom of Egypt? You find that when Solomon wanted to build the Temple, he sent to Pharaoh Necho and said to him, “Send me craftsmen [to work] for a wage, for I want to build the Temple.” What did Pharaoh do? He gathered all his astrologers66*Gk.: astrologoi.* and said to them, “Foresee which people are going to die this year and send them to him. So that I can come to him with a grievance and say to him, ‘Give me the value of the craftsmen that you killed.’” When they came to Solomon, he foresaw through the holy spirit that they would die during that year. He [therefore] gave them shrouds and sent them [back] to [Pharaoh]. He sent to him, saying, “Do you not have shrouds to bury your dead? Here they are for you with their shrouds. Go and bury your dead.” Hence it is stated, (I Kings 5:10, cont.) “from all the wisdom of Egypt.” (I Kings 5:11:) “And he was wiser than any man, than Ethan the Ezrahite, and Heman, Chalkol, and Darda the sons of Mahol.” “Wiser than any man (literally, than all of Adam),” than the first Adam. And what was his wisdom? You find that, when the Holy One, blessed be He, wanted to create the first Adam, he consulted with the ministering angels. He said to them (in Gen. 1:26), “Let us make humankind (*Adam*) in Our image.” They said to him (in Ps. 8:5), “What is a human that You are mindful of him?” He said to them, “This Adam that I want to create Adam shall have wisdom greater than yours.” What did He do? He gathered all cattle, wild beasts, and fowl pass before them. He said to them, “What are the names of these [beings]?” They, however, did not know. When He had created Adam, He made them pass before him. He said to him, “What are the names of these [beings]?” He said, “It is fitting to call this one an ox, this one a lion, this one a horse, [...]” and so on for all of them. It is so stated (in Gen. 2:20), “So Adam recited names for all the cattle.”67*The understanding of the midrash is that the creatures implicitly already possessed names.* He said to him, “And you, what is your name?” Adam said to him, “Adam, because I was created out of the ground (*adamah*).” The Holy One, blessed be He, said to him, “I, what is My name?” He said to him, “The Lord, because you are Lord over all creatures,” namely as written (in Is. 42:8), “I am the Lord, that is My name,” which the first Adam gave me.68*Above, Lev. 3:11.* “That is my name,” the one which I have agreed to [for use] between Me and My creatures. (I Kings 5:11, cont.:) “[Wiser] than Ethan the Ezrahite.” This is Abraham, of whom it is stated (in Ps. 89:1), “A *maskil* (a psalm of erudition) of Ethan the Ezrahite.”69*It is assumed, of course that Abraham wrote the Psalm, an assumption based on a comparison of Ps. 89:1 and Is. 41:2: WHO HAS RAISED UP RIGHTEOUSNESS FROM THE EAST?. See BB* 15a. The Ezrahite (‘*ezrahi*) of Ps. 89:1 is understood in the sense of “Easterner,” and Ethan (which means “steadfast”) is regarded as equivalent to “righteous.” For another argument identifying Ethan and Abraham, see *PR* 6:5. (I Kings 5:11, cont.:) “And Heman (rt.: '*mn*).” This is Moses, of whom it is stated (in Numb. 12:7 with reference to Moses), “he is trusted (rt.: '*mn*) in all My house.” (I Kings 5:11, cont.:) “Calcol (*klkl*).” This is Joseph, of whom it is stated (in Gen. 47:12), “And joseph sustained (rt.: *klkl*) [his father and his brothers].” The Egyptians said, “Has this slave come to rule over us for any reason but because of his wisdom?” What did they do to him? They brought seventy tablets70*Gk.: piyyakia*; Lat.: *pittacia.* and wrote on them in seventy tongues. Then when they cast them before him. He read each and every one in its own tongue. And not only that, but he spoke in the holy tongue, which they did not have the ability to understand, as stated (in Ps. 81:6), “He made it a statute upon Joseph, when he went out over the land of Egypt. I hear a language I had not known.” (I Kings 5:11, cont.:) “Darda (*drd*')].” This is the generation (*dor*) of the desert, which had knowledge (*de'ah*). (I Kings 5:11, cont.:) “The children of Mahol,” i.e., the Children of Israel whom the Divine Presence forgave (rt.: *mhl*) for the deed of the calf. (I Kings 5:12:) “Moreover he composed three thousand proverbs.” R. Samuel bar Nahman said, “We have gone over all of the scriptures and have found that Solomon only uttered prophetically close to eight hundred verses.71*See Cant. R. 1:1:11.* Then what is meant by three thousand? [This number] teaches that each and every verse that he spoke contains two [or] three interpretations, just as it says (in Prov. 25:12), ‘Like an earring of gold, a necklace of fine gold, [so is a wise reprover to a listening ear].’”72*The midrash understands the WISE REPROVER TO BE Solomon himself, who is likened to both a golden earring and a golden necklace.* But the rabbis say, “Every verse has three thousand proverbs, while each and every proverb has a thousand and five interpretations.” [(I Kings 5:12, cont.:) “And his song numbered a thousand and five.”] “Songs” is not written here, but “song,” the song of the proverb. (I Kings 5:13:) “And he spoke with/concerning ('*al*)73*The point of the midrash in this and in the following chapter concerns whether to understand ‘al* as “with” or “concerning.” the trees.” Is it possible that a person would speak with the trees? Solomon merely said, “For what reason is a leper cleansed through the tallest among the trees (the cedar) and through the lowest of the low (the hyssop); through (according to Lev. 14:4) cedar wood, [crimson stuff,] and hyssop?’ It is simply because he had exalted himself like the cedar, that he was stricken with leprosy. As soon as he humbled himself like the hyssop, he was therefore cured through hyssop”. (I Kings 5:13, cont.:) “He also spoke with/concerning ('*al*) the cattle and the fowl.” Is it possible that [a person] would speak with cattle and with fowl? Rather [the passage is concerned with] why the cattle are permitted [as food] with [the cutting of] two organs74*Gk.: semeia* (“signs,” “omens”). (the gullet and the windpipe); but the fowl, with [the cutting of] one organ (i.e., the gullet or the windpipe).75*See Hul*. 2:1; *Hul.* 27b. Because cattle were created from the dry land, as stated (in Gen. 1:14), “Let the earth bring forth the living creatures after its kind, cattle, creeping things,” they are permitted with two organs. But in regard to fowl, because they were created from the mud, they were permitted with one organ. As one text says [they came] from the dry land, while another text says [they came] from the sea. [The text stating fowls came] from the dry land is what is written (in Gen. 2:19), “So from the ground the Lord God formed every beast of the field and every fowl of the heavens.” The other text says (in Gen. 1:20), “Let the waters swarm with swarms of living creatures and the fowl fly above the earth.”76*This unusual translation of Gen. 1:20 is required by the midrash.* Bar Qappara said, “They were created from the mud which is in the sea.” R. Abbin said the name of R. Jose the Galilean said, “Nevertheless, the feet of the cock resemble the scaly skin77*Reading HSPNYT*’ with the parallel in *Yalqut Shim‘oni*, Kings, 178, for Buber’s *HRTsPYTYH*. of the fish.”78*A fish of the genus anthias.* (I Kings 5:13, cont.:) “And with/concerning ('*al*) the creeping things.” Is it possible that one would speak with a creeping thing? Solomon simply said, “What is the reason that in the case of the eight swarming creatures which are in the Torah, one is culpable for hunting or injuring them (on the Sabbath)79*Shab*. 14:1.; but in the case of the rest of the swarming creatures, one is exempt?80*Shab*. 14:1. For the reason that they (i.e. the former) have skins.”81*Shab*. 107ab, explains that in the case of skin, as distinct from the flesh, a wound does not completely heal but leaves a scar. Thus part of the animal’s life is lost. See *yShab*. *14:1 (14b)*; *also Hul*. 9:2. Cf. Rashi on *Shab.* 14:1, according to whom cutting the skin causes blood to color it in a form of dying, an act forbidden on the Sabbath. (I Kings 5:13 cont.:) “And with/concerning ('*al*) the fish.” Is it possible that one would so speak? Solomon merely said, “For what reason do cattle, beasts, and birds require ritual slaughtering, while fish do not require ritual slaughtering?” Jacob the man of Kefar Gibburayya taught in Tyre with respect to fish, that they do require ritual slaughtering. When R. Haggai heard, he sent for him to come. He said to him, “On what basis did you decide this?” He said to him, “From here (in Gen. 1:20), ‘Let the waters swarm with swarms of living creatures, and let the fowl fly.’ Just as fowl require ritual slaughtering, so do the fish require ritual slaughtering.” He said to them (i.e., those standing by), “Lay him down to receive lashes.” He said to him, “Shall a person who speaks words of Torah be lashed?” He said to him, “You did not decide [the law] well.” He said to him, “On what basis?” He said to him, “From here (in Numb. 11:22), ‘Are there enough flocks and herds to slaughter for them; are there enough fish in the sea to gather for them?’ The former require ritual slaughtering, while the latter [is taken] through gathering.” He said to him, “Give [me] your beating, as it is good for retention.” And again did Jacob the man of Kefar Gibburayya teach in Tyre, [this time] with respect to an Israelite man, who came upon a foreign woman and had her bear him a son, that he should be circumcised on the Sabbath. When R. Haggai heard, he sent for him to come. He said to him, “On what basis do you hold this?” He said to him, “[From this which is written] (in Numb. 1:18) ‘then they registered their lineages according to their families according to the house of their fathers.’” He said to them (i.e., those standing by), “Lay him down to receive lashes.” He said to him, “Shall a person who speaks words of Torah be lashed?” He said to him, “You did not decide [the law] well.” He said to him, “Where is it shown?” He said to him, “Lie down and listen.” He said to him, “If one of the gentiles came to you in order to become a proselyte on condition that you circumcise him on the Sabbath day or on the Day of Atonement, would you profane the Sabbath on account of him or not?” He said to him, “One does not profane the Sabbath or the Day of Atonement for him but only for the son of an Israelite woman.” He said to him, “On what basis do you hold this?” He said to him (in Ezra 10:3), “So now let us make a covenant with our God to put away all (foreign) wives and (anyone] born of them […].” He said to him, “Would you lash me on the basis of [a non-Mosaic text]?” He said to him, “It is written (ibid.), ‘let it be done [according to] the Torah.’” He said to him, “From which [piece of] Torah?” He said to him, “From that of R. Johanan, when he said in the name of R. Simeon ben Johay, ‘It is written (in Deut. 7:3), “You shall not intermarry with them; do not give your daughters to their sons.” Why? (Deut. 7:4:) “Because they will turn your children away from following me.” Your child that comes from an Israelite woman is called "your child"; but that which comes from a foreign woman is called, not "your child," but "her child,” as stated (in Gen. 21:13), “And I will also make the son of the maidservant into a nation.”’" He said to him, “Give [me] your beating, as it is good for retention.” Solomon said, “About all these things I have knowledge; but in the case of the *parashah* on the red heifer, I have investigated it, inquired into it, and examined it. Still (at the end of the verse in Eccl. 7:23), ‘I thought I could fathom it, but it eludes me.’” (Eccl. 8:1:) “Who is like the wise person, and who knows the explanation of a saying?” (Eccl. 8:1:) Who is like the wise person? This is the Holy One, blessed be He, since it is stated about Him (in Prov. 3:19), “Through wisdom the Lord founded the earth.”82*Numb. R. 19:4; Eccl. R. 8:1:1; PRK* 4:4; *PR* 14:10. (Eccl. 8:1, cont.:) “And who knows the explanation of a saying?” This [also] is the Holy One, blessed be He, who explained the Torah for Moses. (Eccl. 8:1, cont.:) “A person's wisdom lights up his face.” R. Judan said, “Great is the power of the prophets, as they [are able to] compare the Almighty above to the form of a man, as stated (Daniel 8:16), ‘And I heard the voice of a man.’” And R. Judah bar Simon says [the proof] is from here (in Ezekiel 1:26), “and on the image of a chair was an image of a man.” (Eccl. 8:1, cont.:) “And the radiance ('*oz*) of his face is changed (for the better),” in that he changes the principle of judgment into a principle of mercy with respect to Israel. R. Joshua of Sikhnin said in the name of R. Levi, “Over each and every word that the Holy One, blessed be He, spoke to Moses, He spoke to him of its [related] uncleanness and of its purification.83*See Numb. R. 19:4.* When he made known the *Parashah* (starting with Lev. 21:1), ‘Speak (*Emor*) unto the priests,’ [Moses] said to him, ‘Master of the world, if a priest becomes unclean (through touching a human corpse), what means is there for his purification?’ When [the Holy One, blessed be He,] did not answer, at that time the face of Moses turned yellow (with shame). Then when the Holy One, blessed be He, reached the *parashah* on the [red] heifer, the Holy One, blessed be He, said to him, ‘Moses, [when I gave you] that saying which I spoke to you (in Lev. 21:1), “Go, speak unto the priests,” then you said to me, “If one becomes unclean, what means will there be for his purification,” I did not answer [you at that time. Now] this is his purification (in Numb. 19:17), “They shall take some ashes from the burning of the sin offering (i.e., the red heifer).”‘”

Midrash: Pesikta D'Rav Kahanna 4:3  
"The LORD is our Master, how mighty is Your Name in all the earth." Rav said: "We find three places where the angels prosecuted God; the creation of man, the tabernacle, and the giving of the Torah." Where do we find [this phenomenon] regarding man? When God wished to create man he consulted the angels as it says (Genesis 1:26) "Let Us make man." They began to say "What is man that you recall him?!" [God] replied " Tomorrow you'll see how smart he is." When He created man what did God do? He brought all animals before the angels and asked them the names of all the animals and they did not know. God said to them "Do you want to know the wisdom of Man? I will ask him and he will tell me what all their names." What did God do? He brought all the animals and birds before Adam as it says (ibid. 2:19) "And the LORD formed from the earth." Rabbi Acha said, Did it not already say (ibid. 1:25) "And God made the beasts of the land?" What does the word "and He formed" come to teach us? Rather there it says "and He made" i.e. created them and here it says יצר from the root that connotes convergence as in (Deuteronomy 20:19) "when you besiege a city. (Genesis 2:19) "And He came to Adam to see what to call them" Isn't God omniscient? Rather "to see" means "to show the angels Adam's wisdom [by showing what Adam would call them]," and Adam independently came up with the same name as God for each and every animal. Then God asked him, "And you, what is your name?" He replied, "it is appropriate to call me Adam because I was created from the earth (Adamah)." God asked, "And what's My name?" Adam replied "It is appropriate to call you the LORD because you are the Lord of the entire world." That is why He says (Isaiah 42:8) "I am the LORD, this is My name."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus é nosso Mestre e Seu nome é poderoso em toda a terra. Deus consultou os anjos quando quis criar o homem e eles não sabiam os nomes dos animais. Deus mostrou a sabedoria do homem aos anjos ao perguntar ao homem o nome de todos os animais. Deus também perguntou ao homem qual era o seu nome e o nome Dele, e o homem respondeu que Deus era o Senhor de todo o mundo.  
  
Palavras-chave: Deus, Mestre, Nome, Anjos, Criação, Homem, Sabedoria, Animais, Nomes, Senhor.  
  
Usando isso para falar do evangelho, podemos ver que Deus é nosso Mestre e que Seu nome é poderoso em toda a terra. Isso nos lembra de que Deus é o Senhor de todo o mundo e que Ele tem o controle de tudo o que acontece. Isso nos lembra de que devemos confiar Nele e obedecer a Sua vontade. Alguns versículos que podemos usar para mostrar essa correlação são: Filipenses 4:6-7, "Não andem ansiosos por coisa alguma, mas em tudo, pela oração e súplicas, e com ação de graças, apresentem seus pedidos a Deus. E a paz de Deus, que excede todo o entendimento, guardará o vosso coração e a vossa mente em Cristo Jesus." Salmos 46:10, "Deixai-vos levar pela alegria do Senhor, e exultareis com o Deus de vossa salvação." E Mateus 6:33, "Mas buscai primeiro o reino de Deus e a sua justiça, e todas estas coisas vos serão acrescentadas."  
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Midrash: Midrash Tanchuma, Shemot 22:1  
When the Holy One, blessed be he, contemplated fashioning man, he said to the Torah: *Let us make man* (Gen. 1:26). It replied: Master of the Universe, the man You wish to make *is of few days, and full of trouble* (Job 14:1), and he will sin. If You are not forbearing with him, it would be better that he should not come into the world. He retorted: Is it for nothing that I am described as *Slow to anger and plenteous in loving-kindness* (Num. 17:18)? Whereupon He began to collect the dust for the body of the first man from the four corners of the earth, so that no one part of the earth might say: “The dust of the body of man is mine.” If he took the dust from the east and the man passed away to the west, the earth of the west might say: “The dust of your body did not come from me, I will not welcome you.” Therefore He took the dust from the four corners of the world, so that wherever man man passes away the earth would welcome him, as it is written: *For dust thou art* (Gen. 3:19).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Quando Deus criou o homem, ele usou poeira de todos os cantos do mundo para que o homem fosse bem-vindo em qualquer lugar que fosse. Palavras-chave: Criação, Deus, poeira, quatro cantos do mundo.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos ama tanto que enviou Seu Filho para nos salvar. Assim como Deus usou poeira de todos os cantos do mundo para criar o homem, Ele também usou Seu Filho para nos salvar, como diz em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Deus nos ama e deseja que todos sejam salvos, como diz em 1 Timóteo 2:4: "Que deseja que todos os homens sejam salvos e cheguem ao pleno conhecimento da verdade".  
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Midrash: Bereishit Rabbah 17:1  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, a Torá não escreveu "vamos criar um ser humano" porque a criação é algo que somente o Criador pode realizar. Em comparação, quando se trata de etapas secundárias ou terciárias, Deus pode usar outras forças em seu empreendimento. Palavras-chave: Criação, Criador, Etapas, Forças.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina que Deus é o Criador de todas as coisas, e que Ele é o único que pode realizar a criação. Ele nos chama para participar de Sua obra, usando nossas forças para realizar Sua vontade. Como diz em Colossenses 1:16: "Porque nele foram criadas todas as coisas, nos céus e na terra, visíveis e invisíveis, sejam tronos, sejam dominações, sejam principados, sejam potestades; tudo foi criado por ele e para ele". Deus nos chama para nos unirmos a Ele, para que possamos participar de Sua obra, como diz em Filipenses 2:13: "Porque Deus é quem opera em vós tanto o querer como o realizar, segundo a boa vontade dele".  
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Midrash: Midrash Tanchuma, Shmini 8:3  
Job said (in Job 14:4), “Who can produce something clean out of something unclean, no one.” After the Holy One, blessed be He, permitted the cow and forbade the camel, who could declare clean or declare unclean? Who has done so? Is it not the One? Is it not the singular One of the world? Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3), “as with the green grass, I have given you everything.” And it states (in Gen. 1:31), “And God saw everything that He had done, and behold, it was good.” Then after Israel stood by Mount Sinai, He increased Torah and commandments for them in order to give them a good reward. But if so, why did He not so command the first Adam? The Holy One, blessed be He, said, “When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he transgressed against it. He was unable to remain obedient to the command for a single hour. How did the Holy One, blessed be He, create Adam? R. Judah ben Pedayah said, “[Twelve hours make up the day.] In the first hour the first Adam arose in the thought of the Holy One, blessed be He, [with a view] to creation.45*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second He consulted with the ministering angels and said (in Gen. 1:26), ‘Let us make man in our image.’ In the third He gathered his dust. In the fourth He kneaded him. In the fifth He shaped him. In the sixth He stood him up as a *golem*. In the seventh He blew breath into him. In the eighth He brought him into the Garden of Eden. In the ninth He commanded him, ‘Eat of this, and do not eat of that.’ In the tenth [Adam] sinned. In the eleventh he was judged. In the twelfth he was expelled.” Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said, “Would that someone remove the dust from your eyes, O first Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!”46*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23), “three years it shall be [forbidden] to you….” But in the case of the first Adam, it was told him, “Eat of this, and do not eat of that,” and he was not able to remain obedient to the commandment for a single hour. Instead (according to Gen. 3:6), “then she also gave some to her husband, and he ate,” but [when] your children were commanded to eat this and not to eat that, [they remained obedient to those commandments]. And [this obedience is] especially [evident] when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31, cont.), “the word of the Lord is pure.” For that reason, the first Adam was not commanded, because it was revealed to the Holy One, blessed be He, that he could not remain obedient to many commandments; as behold, he was commanded [only] one commandment, and he did not persevere with it. But in the case of Israel, when the Holy One, blessed be He, gave them many commandments, they observed them. He therefore expanded the Torah and commandments for them, and said to them (in Lev. 11:2-7), “These are the creatures that you may eat…. These, however, you may not eat…: the camel […]; the rock badger […]; the hare […]; and the pig.” Another interpretation of (Lev. 11:4-7). The camel (rt.: *gml*) represents the kingdom of Babylon, since it is stated (in Ps. 137:8), “O Daughter of Babylon, who are to be destroyed, fortunate is the one who repays you the recompense (rt.: *gml*) [with which you recompensed (rt.: *gml*) us].” The rock badger represents the kingdom of Media, since it made Israel into a corner and ownerless (as in Esth. 3:6), “to exterminate, to kill and to destroy all [the Jews]…”;47*The exact relation of the rock badger (ha’arnevet*) to Media is unclear. One possibility is suggested by Lev. 11:6, according to which the rock badger has marks of both uncleanness and cleanness. Lev. R. 13:5 reports two versions of such an interpretation. The Rabbis interpreted this mix to mean that Media produced a righteous as well as a wicked person (perhaps Haman and Mordecai or Haman and Darius the Mede of Dan. 11:1). According to R. Judah b. R. Simon, the last Darius was clean on the side of his mother Esther and unclean on his father’s side. and likewise, the name of Ptolemy’s wife was rock badger (*arnevet*). The hare alludes to Greece, since it brought low the Torah from the mouth of the prophets.48*Probably because prophecy ceased under Greek rule; but according to Lev. R. 13:5, “hare” alludes to the Greek kingdom, because Ptolemy’s mother was named “Hare.” Cf. yMeg*. 1:11 (71d), according to which the Greek translators of Lev. 11:6 emended “hare” to “short-legged one” for the same reason. Cf. also *Meg*. 90b, according to which it was Ptolemy’s wife who was named Hare. In actuality the person named “Hare” (Gk.: *Lagos*) was Ptolemy’s father. As it is stated (in Amos 8:11), “Behold days are coming says the Lord, God, and I will send a hunger…”; and it is written (in Amos 8:12), “And they shall wander from sea to sea….” How is this? In the future to come the Holy One, blessed be He, will issue a proclamation: Whoever has been engaged in such and such a commandment may come and receive his reward. Then the gentiles also will say, “Give us our reward, for we have performed a commandment.” The Holy One, blessed be He, [however] has said, “Whoever has observed the [commandments of the] Torah may come and receive his reward.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Job disse que ninguém pode produzir algo limpo a partir de algo sujo. Após o Senhor permitir a vaca e proibir o camelo, quem pode declarar algo limpo ou sujo? Quem fez isso? Não é o único? O Senhor criou o primeiro Adão, mas ele não conseguiu obedecer ao mandamento por nem mesmo uma hora. Mas os filhos de Adão conseguem obedecer a todos os mandamentos que lhes foram dados.  
  
Palavras-chave: Limpo, Sujo, Mandamento, Obediência, Adão, Filhos de Adão.  
  
Podemos usar isso para falar do evangelho, lembrando que Jesus é o único que nos pode dar a salvação, como diz em João 14:6: "Eu sou o caminho, a verdade e a vida; ninguém vem ao Pai senão por mim". Também podemos lembrar que, assim como Adão não conseguiu obedecer o mandamento, nós também não conseguimos obedecer todos os mandamentos de Deus, mas Jesus nos dá a salvação através de sua obediência perfeita, como diz em Romanos 5:19: "Porque, assim como pela desobediência de um só homem muitos foram constituídos pecadores, assim também pela obediência de um só muitos serão constituídos justos".  
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Midrash: Bereishit Rabbah 8:9  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com os rabinos, quando Deus criou o primeiro homem, ele foi criado como um andrógino, que se estendia do leste ao oeste, do norte ao sul e preenchia todo o espaço do mundo. Seu louvor só veio depois dos animais, e sua aliança só veio depois dos animais, dos animais selvagens e das aves.  
  
Palavras-chave: Criação, Andrógino, Louvor, Aliança, Animais.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26). Ele nos ama tanto que nos deu a chance de nos arrependermos de nossos pecados e nos reconciliarmos com Ele, pois Jesus morreu na cruz para nos salvar (Romanos 5:8). Deus nos criou para louvá-lo e para sermos Seus filhos (Salmos 148:12-13). Ele nos criou para sermos Seus amigos e para desfrutarmos de Sua aliança (João 15:15).  
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Midrash: Midrash Aggadah, Genesis 1:26:5  
Job said (in Job 14:4), “Who can produce something clean out of something unclean, no one.” After the Holy One, blessed be He, permitted the cow and forbade the camel, who could declare clean or declare unclean? Who has done so? Is it not the One? Is it not the singular One of the world? Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3), “as with the green grass, I have given you everything.” And it states (in Gen. 1:31), “And God saw everything that He had done, and behold, it was good.” Then after Israel stood by Mount Sinai, He increased Torah and commandments for them in order to give them a good reward. But if so, why did He not so command the first Adam? The Holy One, blessed be He, said, “When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he transgressed against it. He was unable to remain obedient to the command for a single hour. How did the Holy One, blessed be He, create Adam? R. Judah ben Pedayah said, “[Twelve hours make up the day.] In the first hour the first Adam arose in the thought of the Holy One, blessed be He, [with a view] to creation.45*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second He consulted with the ministering angels and said (in Gen. 1:26), ‘Let us make man in our image.’ In the third He gathered his dust. In the fourth He kneaded him. In the fifth He shaped him. In the sixth He stood him up as a *golem*. In the seventh He blew breath into him. In the eighth He brought him into the Garden of Eden. In the ninth He commanded him, ‘Eat of this, and do not eat of that.’ In the tenth [Adam] sinned. In the eleventh he was judged. In the twelfth he was expelled.” Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said, “Would that someone remove the dust from your eyes, O first Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!”46*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23), “three years it shall be [forbidden] to you….” But in the case of the first Adam, it was told him, “Eat of this, and do not eat of that,” and he was not able to remain obedient to the commandment for a single hour. Instead (according to Gen. 3:6), “then she also gave some to her husband, and he ate,” but [when] your children were commanded to eat this and not to eat that, [they remained obedient to those commandments]. And [this obedience is] especially [evident] when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31, cont.), “the word of the Lord is pure.” For that reason, the first Adam was not commanded, because it was revealed to the Holy One, blessed be He, that he could not remain obedient to many commandments; as behold, he was commanded [only] one commandment, and he did not persevere with it. But in the case of Israel, when the Holy One, blessed be He, gave them many commandments, they observed them. He therefore expanded the Torah and commandments for them, and said to them (in Lev. 11:2-7), “These are the creatures that you may eat…. These, however, you may not eat…: the camel […]; the rock badger […]; the hare […]; and the pig.” Another interpretation of (Lev. 11:4-7). The camel (rt.: *gml*) represents the kingdom of Babylon, since it is stated (in Ps. 137:8), “O Daughter of Babylon, who are to be destroyed, fortunate is the one who repays you the recompense (rt.: *gml*) [with which you recompensed (rt.: *gml*) us].” The rock badger represents the kingdom of Media, since it made Israel into a corner and ownerless (as in Esth. 3:6), “to exterminate, to kill and to destroy all [the Jews]…”;47*The exact relation of the rock badger (ha’arnevet*) to Media is unclear. One possibility is suggested by Lev. 11:6, according to which the rock badger has marks of both uncleanness and cleanness. Lev. R. 13:5 reports two versions of such an interpretation. The Rabbis interpreted this mix to mean that Media produced a righteous as well as a wicked person (perhaps Haman and Mordecai or Haman and Darius the Mede of Dan. 11:1). According to R. Judah b. R. Simon, the last Darius was clean on the side of his mother Esther and unclean on his father’s side. and likewise, the name of Ptolemy’s wife was rock badger (*arnevet*). The hare alludes to Greece, since it brought low the Torah from the mouth of the prophets.48*Probably because prophecy ceased under Greek rule; but according to Lev. R. 13:5, “hare” alludes to the Greek kingdom, because Ptolemy’s mother was named “Hare.” Cf. yMeg*. 1:11 (71d), according to which the Greek translators of Lev. 11:6 emended “hare” to “short-legged one” for the same reason. Cf. also *Meg*. 90b, according to which it was Ptolemy’s wife who was named Hare. In actuality the person named “Hare” (Gk.: *Lagos*) was Ptolemy’s father. As it is stated (in Amos 8:11), “Behold days are coming says the Lord, God, and I will send a hunger…”; and it is written (in Amos 8:12), “And they shall wander from sea to sea….” How is this? In the future to come the Holy One, blessed be He, will issue a proclamation: Whoever has been engaged in such and such a commandment may come and receive his reward. Then the gentiles also will say, “Give us our reward, for we have performed a commandment.” The Holy One, blessed be He, [however] has said, “Whoever has observed the [commandments of the] Torah may come and receive his reward.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Job disse (em Job 14:4), "Quem pode produzir algo limpo a partir de algo imundo, ninguém". Depois que o Santo, bendito seja Ele, permitiu a vaca e proibiu o camelo, quem poderia declarar limpo ou declarar imundo? Quem fez isso? Não é o Único? Não é o único singular do mundo? Vamos ver: originalmente, na criação do mundo, tudo era permitido, como dito (em Gênesis 9:3), "como com a grama verde, eu te dei tudo". E diz (em Gênesis 1:31), "E Deus viu tudo o que fez, e eis que era bom". Então, depois que Israel ficou no Monte Sinai, Ele aumentou a Torá e os mandamentos para eles, a fim de lhes dar uma boa recompensa. Mas, se assim for, por que Ele não deu o mesmo mandamento ao primeiro Adão? O Santo, bendito seja Ele, disse: "Quando ordenei um mandamento fácil para ele, ele transgrediu contra ele. Como ele poderia cumprir todos esses mandamentos? No mesmo dia em que foi ordenado, naquele dia ele transgrediu contra ele. Ele não conseguiu permanecer obediente ao mandamento por uma única hora. Como o Santo, bendito seja Ele, criou Adão? R. Judah ben Pedayah disse: "(Doze horas compõem o dia). Na primeira hora, o primeiro Adão surgiu na mente do Santo, bendito seja Ele, para criação. Na segunda, Ele consultou os anjos ministradores e disse (em Gênesis 1:26), "Façamos o homem à nossa imagem". Na terceira, Ele reuniu sua poeira. Na quarta, Ele amassou. Na quinta, Ele o formou. Na sexta, Ele o levantou como um golem. Na sétima, Ele soprou alento nele. Na oitava, Ele o trouxe para o Jardim do Éden. Na nona, Ele o mandou: "Coma isso e não coma aquilo". Na décima, ele pecou. Na décima primeira, ele foi julgado. Na décima segunda, ele foi expulso ". Assim, você deve concluir que ele não permaneceu obediente ao mandamento por nem mesmo uma única hora. R. Judah ben Pedayah disse: "Que alguém remova a poeira de seus olhos, ó primeiro Adão, você que não conseguiu perseverar em sua tentação por nem mesmo uma única hora, enquanto aqui seus filhos estão guardando todos os mandamentos que lhes foram dados e perseverando neles! " Um deles se levanta para plantar, arar, capinar, podar, tomar cuidado para irrigar e ver os frutos de suas plantações quando produzem os primeiros frutos. Então ele cruza as mãos e não os prova, para cumprir o que está escrito (em Levítico 19:23), "três anos serão para você ... ". Mas, no caso do primeiro Adão, foi-lhe dito: "Coma isso e não coma aquilo", e ele não conseguiu permanecer obediente ao mandamento por uma única hora. Em vez disso (de acordo com Gênesis 3:6), "ela também deu alguma coisa ao seu marido, e ele comeu", mas [quando] seus filhos foram mandados a comer isso e não comer aquilo, [eles permaneceram obedientes a esses mandamentos]. E [esta obediência] é especialmente [evidente] quando alguém de Israel toma uma bovina, um boi ou uma ovelha, abate-a ritualmente, a despeja, a lava e a inspeciona sua saúde. Quando for encontrado inadequado, ele segura e não o come. Logo (em II Samuel 22:31 = Salmos 18:31), "a palavra do Senhor é pura". Por essa razão, o primeiro Adão não foi ordenado, porque foi revelado ao Santo, bendito seja Ele, que ele não poderia permanecer obediente a muitos mandamentos; pois eis  
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Midrash: Midrash Tanchuma Buber, Chukat 12:1  
(I Kings 5:11 [4:31]:) FOR HE WAS WISER THAN ANYONE (literally: WISER THAN ADAM). What was his wisdom? You find that, when the Holy One wanted to create the first Adam, he consulted with the ministering Angels. He said to them (in Gen. 1:26): LET US MAKE HUMANKIND (*Adam*) IN OUR IMAGE. They said to him (in Ps. 8:5[4]): WHAT IS A HUMAN THAT YOU ARE MINDFUL OF HIM, &lt;AND A CHILD OF ADAM THAT YOU SHOULD THINK OF HIM&gt;? He said to them: [Since I want to create Adam in my world,] his wisdom [shall be] greater than yours. Immediately he made all cattle, wild beasts, and fowl pass before them. He said to them: What are the names of these &lt;beings&gt;? They, however, did not know. When he had created the first Adam, he made them pass before him. He said to him: What are the names of these &lt;beings&gt;? He said: It is fitting to call this one an ox, this one a lion, this one a horse, and so on for all of them. It is so stated (in Gen. 2:20): SO ADAM RECITED NAMES FOR ALL THE CATTLE.79*The understanding of the midrash is that the creatures implicitly already possessed names.*… He said to him: You, what is your name? Adam said to him: Adam, because I was created out of the ground (*adamah*). The Holy One said to him: I, what is my name? He said to him: The LORD, because you are lord over all creatures, namely as written (in Is. 42:8): I AM YHWH (THE LORD) THAT IS MY NAME, which the first Adam gave me.80*Above, Lev. 3:11.* [That is my name, the one which I have agreed to &lt;for use&gt; between me and the nations of the world.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto descreve a sabedoria do primeiro homem, Adão, que foi capaz de nomear todas as criaturas que Deus criou. Deus então perguntou a Adão qual era o seu nome, e Adão respondeu que era Adão, pois foi criado da terra. Palavras-chave: Sabedoria, Adão, Criaturas, Nomes, Deus.  
  
O evangelho nos mostra que Deus nos ama e nos criou com sabedoria. Como diz em Salmos 139:14, "Eu te louvo, pois eu sou maravilhosamente feito; maravilhosas são as tuas obras, e a minha alma o sabe muito bem". Deus nos criou com sabedoria e nos deu o nome de Adão, pois éramos criados da terra. Assim como Deus deu a Adão sabedoria para nomear as criaturas, Ele também nos deu sabedoria para viver de acordo com Sua vontade. Como diz em Colossenses 3:17, "E qualquer coisa que fizerdes, seja em palavra ou em obra, fazei-o tudo em nome do Senhor Jesus".  
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Midrash: Bereishit Rabbah 8:10  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com o texto, quando Deus criou o primeiro homem, ele o criou como um andrógino, com duas faces e preenchendo o mundo inteiro. Se o homem tiver méritos, ele comerá dois mundos, mas se não tiver, ele receberá julgamento e contabilidade. Palavras-chave: Andrógino, duas faces, méritos, julgamento, contabilidade.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança, nos dando a chance de nos arrependermos dos nossos pecados e termos vida eterna. A Bíblia nos diz que Deus nos ama tanto que nos criou como seres únicos, nos dando a chance de nos arrependermos e recebermos o perdão de Deus. Versículos que mostram a correlação: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna" (João 3:16). "E disse Deus: Façamos o homem à nossa imagem, conforme a nossa semelhança" (Gênesis 1:26).  
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Midrash: Bereishit Rabbah 8:3  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com o texto, o primeiro ser humano foi criado como um andrógino, com duas faces, e preenchia todo o mundo, desde o leste até o oeste, e do norte ao sul. Seu louvor veio depois dos animais, e seu pacto veio depois dos animais, das aves e dos animais selvagens.  
  
Palavras-chave: Criação, Andrógino, Pacto, Louvor.  
  
Podemos usar este texto para falar do evangelho, pois nos mostra que Deus criou o primeiro ser humano com um propósito, e que Ele tem um plano para nós. O versículo bíblico que mostra isso é Efésios 2:10: "Porque somos feitura dele, criados em Cristo Jesus para as boas obras, as quais Deus preparou para que andássemos nelas". Isso nos mostra que Deus nos criou com um propósito, e que Ele tem um plano para nós. Além disso, o versículo de Romanos 8:28 nos diz: "E sabemos que todas as coisas contribuem juntamente para o bem daqueles que amam a Deus, daqueles que são chamados segundo o seu propósito". Isso nos mostra que Deus tem um propósito para nossas vidas, e que Ele trabalha tudo para o nosso bem.  
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Midrash: Bereishit Rabbah 8:7  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: Deus criou o primeiro homem como um andrógino, preenchendo todo o mundo, e seu louvor só veio depois dos animais, das aves e dos seres selvagens. Palavras-chave: Criação, Andrógino, Louvor, Pacto.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26), nos ama incondicionalmente (Jeremias 31:3) e nos deu o dom da salvação através de Seu Filho Jesus (Romanos 10:9). Deus nos criou para louvá-Lo e nos deu o pacto de viver em comunhão com Ele (Salmos 148:1-12). Assim como Deus criou o primeiro homem como um andrógino, Ele nos criou para nos unirmos a Ele e vivermos em comunhão com Ele. Palavras-chave: Criação, Amor, Salvação, Louvor, Pacto.  
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Midrash: Sefer HaYashar (midrash), Book of Genesis, Bereshit  
**They were jealous of him**. This raises a question: Are angels indeed jealous? [Apparently not] for at the Giving of the Torah, *Chazal* say [that Moshe answered the angels rhetorical-ly]: “Is there jealousy among you?” (Shabbos 89a). The answer seems to be: Angels surely are not jealous of each other. But they are jealous of man, who was granted loftiness similar to theirs, although he is formed from clay.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os anjos não são ciumentos uns dos outros, mas são ciumentos da humanidade, que foi concedida grandeza semelhante à deles, embora sejam formados de barro.  
Palavras-chave: Ciumento, Anjos, Humanidade, Grandiosidade.  
  
Podemos usar isso para falar do evangelho, pois Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27) e nos deu grandeza e honra (Salmos 8:5). Deus nos ama tanto que nos deu Sua própria vida (João 3:16) e nos deu autoridade para viver uma vida abundante (João 10:10). Ele nos deu um propósito e nos chamou para sermos Seus filhos (Romanos 8:14-17).  
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Midrash: Bereishit Rabbah 8:2  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com o texto, o primeiro ser humano, Adam, foi criado como um andrógino, com duas faces, e preencheu o mundo inteiro, desde o leste até o oeste, do norte ao sul, e até mesmo os espaços vazios. O salmo 139:5 é usado para mostrar que Deus criou Adam antes e depois de todas as coisas, e que ele foi criado para louvar a Deus. Palavras-chave: Criação, Andrógino, Salmo 139:5, Louvor.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26-27). Assim como Deus criou Adam como um andrógino, Ele também nos criou como seres únicos e especiais. Deus nos criou para louvá-Lo e para servi-Lo (Salmo 139:5; Salmo 148:11-12; Deuteronômio 4:32). O evangelho nos ensina que Deus nos ama e nos criou para ter uma relação com Ele (João 3:16; Romanos 5:8). Palavras-chave: Criação, Amor, Louvor, Relação.  
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Midrash: Midrash Aggadah, Genesis 1:26:4  
Job said (in Job 14:4), “Who can produce something clean out of something unclean, no one.” After the Holy One, blessed be He, permitted the cow and forbade the camel, who could declare clean or declare unclean? Who has done so? Is it not the One? Is it not the singular One of the world? Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3), “as with the green grass, I have given you everything.” And it states (in Gen. 1:31), “And God saw everything that He had done, and behold, it was good.” Then after Israel stood by Mount Sinai, He increased Torah and commandments for them in order to give them a good reward. But if so, why did He not so command the first Adam? The Holy One, blessed be He, said, “When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he transgressed against it. He was unable to remain obedient to the command for a single hour. How did the Holy One, blessed be He, create Adam? R. Judah ben Pedayah said, “[Twelve hours make up the day.] In the first hour the first Adam arose in the thought of the Holy One, blessed be He, [with a view] to creation.45*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second He consulted with the ministering angels and said (in Gen. 1:26), ‘Let us make man in our image.’ In the third He gathered his dust. In the fourth He kneaded him. In the fifth He shaped him. In the sixth He stood him up as a *golem*. In the seventh He blew breath into him. In the eighth He brought him into the Garden of Eden. In the ninth He commanded him, ‘Eat of this, and do not eat of that.’ In the tenth [Adam] sinned. In the eleventh he was judged. In the twelfth he was expelled.” Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said, “Would that someone remove the dust from your eyes, O first Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!”46*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23), “three years it shall be [forbidden] to you….” But in the case of the first Adam, it was told him, “Eat of this, and do not eat of that,” and he was not able to remain obedient to the commandment for a single hour. Instead (according to Gen. 3:6), “then she also gave some to her husband, and he ate,” but [when] your children were commanded to eat this and not to eat that, [they remained obedient to those commandments]. And [this obedience is] especially [evident] when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31, cont.), “the word of the Lord is pure.” For that reason, the first Adam was not commanded, because it was revealed to the Holy One, blessed be He, that he could not remain obedient to many commandments; as behold, he was commanded [only] one commandment, and he did not persevere with it. But in the case of Israel, when the Holy One, blessed be He, gave them many commandments, they observed them. He therefore expanded the Torah and commandments for them, and said to them (in Lev. 11:2-7), “These are the creatures that you may eat…. These, however, you may not eat…: the camel […]; the rock badger […]; the hare […]; and the pig.” Another interpretation of (Lev. 11:4-7). The camel (rt.: *gml*) represents the kingdom of Babylon, since it is stated (in Ps. 137:8), “O Daughter of Babylon, who are to be destroyed, fortunate is the one who repays you the recompense (rt.: *gml*) [with which you recompensed (rt.: *gml*) us].” The rock badger represents the kingdom of Media, since it made Israel into a corner and ownerless (as in Esth. 3:6), “to exterminate, to kill and to destroy all [the Jews]…”;47*The exact relation of the rock badger (ha’arnevet*) to Media is unclear. One possibility is suggested by Lev. 11:6, according to which the rock badger has marks of both uncleanness and cleanness. Lev. R. 13:5 reports two versions of such an interpretation. The Rabbis interpreted this mix to mean that Media produced a righteous as well as a wicked person (perhaps Haman and Mordecai or Haman and Darius the Mede of Dan. 11:1). According to R. Judah b. R. Simon, the last Darius was clean on the side of his mother Esther and unclean on his father’s side. and likewise, the name of Ptolemy’s wife was rock badger (*arnevet*). The hare alludes to Greece, since it brought low the Torah from the mouth of the prophets.48*Probably because prophecy ceased under Greek rule; but according to Lev. R. 13:5, “hare” alludes to the Greek kingdom, because Ptolemy’s mother was named “Hare.” Cf. yMeg*. 1:11 (71d), according to which the Greek translators of Lev. 11:6 emended “hare” to “short-legged one” for the same reason. Cf. also *Meg*. 90b, according to which it was Ptolemy’s wife who was named Hare. In actuality the person named “Hare” (Gk.: *Lagos*) was Ptolemy’s father. As it is stated (in Amos 8:11), “Behold days are coming says the Lord, God, and I will send a hunger…”; and it is written (in Amos 8:12), “And they shall wander from sea to sea….” How is this? In the future to come the Holy One, blessed be He, will issue a proclamation: Whoever has been engaged in such and such a commandment may come and receive his reward. Then the gentiles also will say, “Give us our reward, for we have performed a commandment.” The Holy One, blessed be He, [however] has said, “Whoever has observed the [commandments of the] Torah may come and receive his reward.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Job disse (em Job 14:4): "Quem pode produzir algo limpo a partir de algo imundo, ninguém". Depois que o Santo, bendito seja Ele, permitiu a vaca e proibiu o camelo, quem poderia declarar limpo ou declarar imundo? Quem fez isso? Não é o Único? Não é o Único singular do mundo? Venha e veja: Originalmente, na criação do mundo, tudo era permitido, como está escrito (em Gênesis 9:3): "Como com a grama verde, eu lhe dei tudo". E está escrito (em Gênesis 1:31): "E Deus viu tudo o que ele tinha feito, e eis que era bom". Então, depois que Israel ficou perto do Monte Sinai, Ele aumentou a Torá e os mandamentos para eles, a fim de lhes dar uma boa recompensa. Mas se assim for, por que Ele não ordenou isso ao primeiro Adão? O Santo, bendito seja Ele, disse: "Quando ordenei um mandamento fácil para ele, ele transgrediu contra ele. Como ele poderia cumprir todos esses mandamentos? No próprio dia em que foi ordenado, nesse dia ele transgrediu contra ele. Ele não conseguiu permanecer obediente ao comando por uma única hora. Como o Santo, bendito seja Ele, criou Adão? R. Judah ben Pedayah disse: "[Doze horas compõem o dia]. Na primeira hora, o primeiro Adão surgiu na mente do Santo, bendito seja Ele, [com vista] à criação. Na segunda, Ele consultou os anjos ministradores e disse (em Gênesis 1:26): "Façamos o homem à nossa imagem". Na terceira, Ele reuniu sua poeira. Na quarta, Ele o amassou. Na quinta, Ele o formou. Na sexta, Ele o ergueu como um golem. Na sétima, Ele soprou o fôlego nele. Na oitava, Ele o trouxe para o Jardim do Éden. Na nona, Ele o mandou: "Coma disso e não coma daquilo". Na décima, [Adão] pecou. Na décima primeira, ele foi julgado. Na décima segunda, ele foi expulso ". Portanto, você deve concluir que ele não permaneceu obediente ao mandamento por nem mesmo uma hora. R. Judah ben Pedayah disse: "Que alguém remova a poeira de seus olhos, ó primeiro Adão, você que não conseguiu perseverar em sua tentação por nem mesmo uma hora, enquanto aqui seus filhos estão cumprindo todos os mandamentos que lhes foram dados e perseverando neles! " Um deles se levanta para plantar, arar, capinar, podar, tomar cuidado para irrigar e ver os frutos de suas plantações quando produzem os primeiros frutos. Então ele dobra as mãos e não os prova, a fim de cumprir o que está escrito (em Levítico 19:23): "Três anos serão [proibidos] para você [...]". Mas no caso do primeiro Adão, foi-lhe dito: "Come disso e não coma daquilo", e ele não conseguiu permanecer obediente ao mandamento por uma única hora. Em vez disso (de acordo com Gênesis 3:6): "Então ela também deu algum a seu marido, e ele comeu", mas [quando] seus filhos foram mandados a comer isso e não comer aquilo, [eles permaneceram obedientes a esses mandamentos]. E [esta obediência] é especialmente [evidente] quando alguém de Israel toma uma bovina, um boi ou uma ovelha, abate-a ritualmente, a despe, lava e inspeciona sua saúde. Quando é encontrado inadequado, ele segura e não o come. Logo (em II Samuel 22:31 = Salmos 18:31), "a palavra do Senhor é pura". Por essa razão, o primeiro Adão não foi mandado, porque foi revelado ao Santo, bendito seja Ele, que ele não  
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Midrash: Bereishit Rabbah 8:11  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo, o texto diz que quando Deus criou o primeiro homem, ele o criou como um andrógino, com duas faces e que ele preencheu todo o mundo, desde o leste até o oeste, do norte ao sul e até mesmo os espaços vazios. Palavras-chave: Criação, Deus, Primeiro Homem, Andrógino, Espaços Vazios.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança. Isso significa que Ele nos criou como seres únicos e especiais, com propósitos e planos específicos para nossas vidas. Como diz em Gênesis 1:26, "E disse Deus: Façamos o homem à nossa imagem, conforme a nossa semelhança". O Salmo 139:5 diz: "Tu me cercaste por detrás e por diante, e puseste sobre mim a tua mão". Isso nos mostra que Deus nos criou com cuidado e amor, e que Ele está sempre conosco. Como diz em Mateus 28:20, "E eis que estou convosco todos os dias, até a consumação dos séculos".  
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Midrash: Bereishit Rabbah 17:4  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: Deus criou o primeiro homem como um andrógino, que se estendia de um extremo ao outro do mundo. Ele foi criado para louvar a Deus e receber uma aliança.  
  
Palavras-chave: Criação, Andrógino, Louvor, Aliança.  
  
Podemos usar este texto para falar do evangelho, pois ele mostra a grandeza e a bondade de Deus ao criar o primeiro homem. Isso nos lembra de que Deus nos ama e nos criou para louvá-lo e receber sua aliança. Versículos como "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna" (João 3:16) e "Eis que eu estou à porta, e bato; se alguém ouvir a minha voz, e abrir a porta, entrarei em sua casa, e com ele cearei" (Apocalipse 3:20) mostram a bondade de Deus e o desejo de que todos aceitem a salvação que ele oferece.  
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Midrash: Bereishit Rabbah 8:5  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com o texto, quando Deus criou o primeiro homem, ele foi criado como um andrógino, com duas faces e preenchendo todo o mundo. Se o homem merece, ele come dois mundos, mas se não merece, ele vem para receber julgamento. Palavras-chave: Criação, Andrógino, Meritos, Julgamento.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus criou o homem à Sua imagem e semelhança (Gênesis 1:26). Ele nos ama tanto que nos deu o dom da salvação por meio de Seu Filho Jesus Cristo, que nos libertou do pecado e nos deu a vida eterna (João 3:16). Deus nos criou como seres únicos e especiais, e nos deu a oportunidade de vivermos em comunhão com Ele e de termos uma vida abundante (João 10:10).  
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Midrash: Bereishit Rabbah 8:8  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com o texto, quando Deus criou o primeiro homem, ele foi criado como um andrógino, com duas faces e preenchia todo o mundo. Se ele tiver méritos, ele comerá dois mundos, mas se não, ele virá para receber julgamento. Palavras-chave: Criação, Andrógino, Mérito, Julgamento.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança, e que Ele nos ama e nos deseja o melhor. Se buscarmos a Deus com fé e obedecermos a Sua Palavra, Ele nos abençoará com Sua graça e misericórdia. Alguns versículos que mostram isso são: "E disse Deus: Façamos o homem à nossa imagem, conforme a nossa semelhança" (Gênesis 1:26); "Porque pela graça sois salvos, mediante a fé; e isto não vem de vós, é dom de Deus" (Efésios 2:8); "Mas Deus, que é rico em misericórdia, pelo seu grande amor com que nos amou" (Efésios 2:4).  
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Midrash: Bereishit Rabbah 8:6  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com a tradição judaica, Deus criou o primeiro homem como um andrógino, com uma extensão de um extremo ao outro do mundo. Ele também foi criado para preencher todos os espaços vazios do mundo. O louvor ao homem só veio depois que os animais, aves e outros seres vivos foram criados. O mesmo vale para o pacto de Deus com o homem. Palavras-chave: Criação, Andrógino, Extensão, Louvor, Pacto.  
  
Como usar isso para falar do evangelho: O evangelho nos mostra que Deus nos criou à Sua imagem e semelhança (Gênesis 1:26). Ele nos amou tanto que nos deu Seu pacto de salvação através de Seu Filho, Jesus Cristo (Romanos 5:8). Deus nos criou para louvá-Lo e servi-Lo (Salmos 148:11-12). Ele nos criou para nos dar um propósito maior, para que possamos viver uma vida abundante (João 10:10). Através do evangelho, Deus nos chama para sermos Seus filhos e herdeiros (Romanos 8:17).  
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Midrash: Bereishit Rabbah 8:1  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: De acordo com os rabinos, quando Deus criou o primeiro homem, ele o criou como um andrógino, com duas faces e preenchendo todo o mundo. Se o homem merece, ele come dois mundos, mas se não, ele vem para receber julgamento. O louvor do homem vem depois dos animais e sua aliança vem depois dos animais, aves e seres selvagens.  
  
Palavras-chave: Criação, Andrógino, Merecimento, Julgamento, Louvor, Aliança.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou para sermos Seus filhos e herdeiros de Sua promessa. Se nos arrependermos dos nossos pecados e aceitarmos a Cristo como nosso Salvador, podemos receber a salvação eterna. Como diz em Romanos 8:17: "Se alguém é filho, então é herdeiro de Deus e co-herdeiro com Cristo, se realmente padecemos com Ele, para que também sejamos glorificados com Ele". Assim como Deus criou o primeiro homem para louvá-Lo, devemos louvá-Lo por nos dar a salvação. Como diz em Salmos 148:13: "Louvai ao Senhor desde os céus, louvai-o nas alturas".  
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Midrash: Midrash Tanchuma, Chukat 6:1  
R. Isaac began [his discourse] (with Eccl. 7:23), “All this I tested with wisdom; I thought I could fathom it, but it eludes me.” It is written (in I Kings 5:9), “So God gave Solomon wisdom and discernment in great measure, with understanding....” R. Johanan said a parable in the name of R. Simeon ben Yehozedek, “This is comparable to a king who had a friend, and the king loved him exceedingly. The king said to him, ‘Ask me anything you want and I will give it to you.’ And that friend was very wise. He said [to himself], ‘If I ask him to make me a duke, it [alone] will come to me. If I ask him to make me a duke, it [alone] will come to me.” Rather I will ask him for something that is attached to all the advantages.’ Immediately he answered and said to the king, ‘Since you asked that I should ask for something in front of you, I am asking from you that you marry off your daughter to me.’ The king said, ‘By your life, I want this. Behold my daughter is [given] into your house.’ So [too] at the time that the Holy One, blessed be He, said to Solomon (in I Kings 3:5), ‘Ask what I should give to you,’ Solomon said [to himself], ‘What shall I ask; If I ask for silver and gold, it [alone] will come to me. If I ask for the monarchy, it [alone] will come to me. Rather I will ask for something that is attached to all the things.’ Immediately he said in front of the Holy One, blessed be He, ‘Master of the World, I only request from you wisdom.’ [Then] the Holy One, blessed be He, said to him, ‘You have asked well in asking for wisdom, as all the things are attached to it. Silver and gold are attached to it, as stated (in Prov. 8:19), “My fruit is better than gold, fine gold, and my produce than choice silver.” Monarchy is attached to it, as stated (in Prov. 8:15), “Through me kings reign.” Behold everything is given to you.’” Hence it is written (in I Kings 5:9), “So God gave Solomon wisdom,” as He gave him wisdom as a gift. (I Kings 5:9, cont.:) “As vast as the sand of the sea.” The rabbis say, “[This] teaches that He gave him as much wisdom as all Israel, who are compared to the sand, as stated (in Hos. 2:1), ‘The number of the Children of Israel shall be like that of the sands of the sea.’ How is this? The sages have knowledge, the elders of knowledge and the children have knowledge, but they are different, one from the other. And [so] if all of Israel would be on one side and Solomon on the other side, his wisdom would be greater than theirs.”64*Numb. R. 19:3; Eccl. R. 7:23:1; PRK* 4:3; *PR* 14:8. R. Levi said, “Just as sand is a wall and a fence for [the sea], that it not go out and flood the world; so that his wisdom stand in front of his [evil] impulse, that he not sin.” The proverb says, “If you lack knowledge, what have you gained? If you have gained knowledge, what do you lack?” Like (in Prov. 25:28) “A city broken into with no walls,” so “is a person who does not restrain his spirit.” (I Kings 5:10:) “Now Solomon's wisdom surpassed the wisdom of all the people of the East.” And what was the wisdom of the peoples of the East?65*Above, Gen. 7:24; PR* 14:9. [In that] they knew about astrology and were astute at divination (from birds). Rabban Simeon ben Gamaliel said, “I like three things about the people of the East: They do not kiss on the mouth, but only on the hand; When they cut meat, they cut only with a knife and not on the back of the hand; And when they take counsel, they take it only in the field.  
It is therefore stated (in Gen. 31:4), ‘So Jacob sent and called Rachel and Leah to the field where his flock was.’” (I Kings 5:10, cont.:) “From all the wisdom of Egypt.” What was the wisdom of Egypt? You find that when Solomon wanted to build the Temple, he sent to Pharaoh Necho and said to him, “Send me craftsmen [to work] for a wage, for I want to build the Temple.” What did Pharaoh do? He gathered all his astrologers66*Gk.: astrologoi.* and said to them, “Foresee which people are going to die this year and send them to him. So that I can come to him with a grievance and say to him, ‘Give me the value of the craftsmen that you killed.’” When they came to Solomon, he foresaw through the holy spirit that they would die during that year. He [therefore] gave them shrouds and sent them [back] to [Pharaoh]. He sent to him, saying, “Do you not have shrouds to bury your dead? Here they are for you with their shrouds. Go and bury your dead.” Hence it is stated, (I Kings 5:10, cont.) “from all the wisdom of Egypt.” (I Kings 5:11:) “And he was wiser than any man, than Ethan the Ezrahite, and Heman, Chalkol, and Darda the sons of Mahol.” “Wiser than any man (literally, than all of Adam),” than the first Adam. And what was his wisdom? You find that, when the Holy One, blessed be He, wanted to create the first Adam, he consulted with the ministering angels. He said to them (in Gen. 1:26), “Let us make humankind (*Adam*) in Our image.” They said to him (in Ps. 8:5), “What is a human that You are mindful of him?” He said to them, “This Adam that I want to create Adam shall have wisdom greater than yours.” What did He do? He gathered all cattle, wild beasts, and fowl pass before them. He said to them, “What are the names of these [beings]?” They, however, did not know. When He had created Adam, He made them pass before him. He said to him, “What are the names of these [beings]?” He said, “It is fitting to call this one an ox, this one a lion, this one a horse, [...]” and so on for all of them. It is so stated (in Gen. 2:20), “So Adam recited names for all the cattle.”67*The understanding of the midrash is that the creatures implicitly already possessed names.* He said to him, “And you, what is your name?” Adam said to him, “Adam, because I was created out of the ground (*adamah*).” The Holy One, blessed be He, said to him, “I, what is My name?” He said to him, “The Lord, because you are Lord over all creatures,” namely as written (in Is. 42:8), “I am the Lord, that is My name,” which the first Adam gave me.68*Above, Lev. 3:11.* “That is my name,” the one which I have agreed to [for use] between Me and My creatures. (I Kings 5:11, cont.:) “[Wiser] than Ethan the Ezrahite.” This is Abraham, of whom it is stated (in Ps. 89:1), “A *maskil* (a psalm of erudition) of Ethan the Ezrahite.”69*It is assumed, of course that Abraham wrote the Psalm, an assumption based on a comparison of Ps. 89:1 and Is. 41:2: WHO HAS RAISED UP RIGHTEOUSNESS FROM THE EAST?. See BB* 15a. The Ezrahite (‘*ezrahi*) of Ps. 89:1 is understood in the sense of “Easterner,” and Ethan (which means “steadfast”) is regarded as equivalent to “righteous.” For another argument identifying Ethan and Abraham, see *PR* 6:5. (I Kings 5:11, cont.:) “And Heman (rt.: '*mn*).” This is Moses, of whom it is stated (in Numb. 12:7 with reference to Moses), “he is trusted (rt.: '*mn*) in all My house.” (I Kings 5:11, cont.:) “Calcol (*klkl*).” This is Joseph, of whom it is stated (in Gen. 47:12), “And joseph sustained (rt.: *klkl*) [his father and his brothers].” The Egyptians said, “Has this slave come to rule over us for any reason but because of his wisdom?” What did they do to him? They brought seventy tablets70*Gk.: piyyakia*; Lat.: *pittacia.* and wrote on them in seventy tongues. Then when they cast them before him. He read each and every one in its own tongue. And not only that, but he spoke in the holy tongue, which they did not have the ability to understand, as stated (in Ps. 81:6), “He made it a statute upon Joseph, when he went out over the land of Egypt. I hear a language I had not known.” (I Kings 5:11, cont.:) “Darda (*drd*')].” This is the generation (*dor*) of the desert, which had knowledge (*de'ah*). (I Kings 5:11, cont.:) “The children of Mahol,” i.e., the Children of Israel whom the Divine Presence forgave (rt.: *mhl*) for the deed of the calf. (I Kings 5:12:) “Moreover he composed three thousand proverbs.” R. Samuel bar Nahman said, “We have gone over all of the scriptures and have found that Solomon only uttered prophetically close to eight hundred verses.71*See Cant. R. 1:1:11.* Then what is meant by three thousand? [This number] teaches that each and every verse that he spoke contains two [or] three interpretations, just as it says (in Prov. 25:12), ‘Like an earring of gold, a necklace of fine gold, [so is a wise reprover to a listening ear].’”72*The midrash understands the WISE REPROVER TO BE Solomon himself, who is likened to both a golden earring and a golden necklace.* But the rabbis say, “Every verse has three thousand proverbs, while each and every proverb has a thousand and five interpretations.” [(I Kings 5:12, cont.:) “And his song numbered a thousand and five.”] “Songs” is not written here, but “song,” the song of the proverb. (I Kings 5:13:) “And he spoke with/concerning ('*al*)73*The point of the midrash in this and in the following chapter concerns whether to understand ‘al* as “with” or “concerning.” the trees.” Is it possible that a person would speak with the trees? Solomon merely said, “For what reason is a leper cleansed through the tallest among the trees (the cedar) and through the lowest of the low (the hyssop); through (according to Lev. 14:4) cedar wood, [crimson stuff,] and hyssop?’ It is simply because he had exalted himself like the cedar, that he was stricken with leprosy. As soon as he humbled himself like the hyssop, he was therefore cured through hyssop”. (I Kings 5:13, cont.:) “He also spoke with/concerning ('*al*) the cattle and the fowl.” Is it possible that [a person] would speak with cattle and with fowl? Rather [the passage is concerned with] why the cattle are permitted [as food] with [the cutting of] two organs74*Gk.: semeia* (“signs,” “omens”). (the gullet and the windpipe); but the fowl, with [the cutting of] one organ (i.e., the gullet or the windpipe).75*See Hul*. 2:1; *Hul.* 27b. Because cattle were created from the dry land, as stated (in Gen. 1:14), “Let the earth bring forth the living creatures after its kind, cattle, creeping things,” they are permitted with two organs. But in regard to fowl, because they were created from the mud, they were permitted with one organ. As one text says [they came] from the dry land, while another text says [they came] from the sea. [The text stating fowls came] from the dry land is what is written (in Gen. 2:19), “So from the ground the Lord God formed every beast of the field and every fowl of the heavens.” The other text says (in Gen. 1:20), “Let the waters swarm with swarms of living creatures and the fowl fly above the earth.”76*This unusual translation of Gen. 1:20 is required by the midrash.* Bar Qappara said, “They were created from the mud which is in the sea.” R. Abbin said the name of R. 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Rashi on *Shab.* 14:1, according to whom cutting the skin causes blood to color it in a form of dying, an act forbidden on the Sabbath. (I Kings 5:13 cont.:) “And with/concerning ('*al*) the fish.” Is it possible that one would so speak? Solomon merely said, “For what reason do cattle, beasts, and birds require ritual slaughtering, while fish do not require ritual slaughtering?” Jacob the man of Kefar Gibburayya taught in Tyre with respect to fish, that they do require ritual slaughtering. When R. Haggai heard, he sent for him to come. He said to him, “On what basis did you decide this?” He said to him, “From here (in Gen. 1:20), ‘Let the waters swarm with swarms of living creatures, and let the fowl fly.’ Just as fowl require ritual slaughtering, so do the fish require ritual slaughtering.” He said to them (i.e., those standing by), “Lay him down to receive lashes.” He said to him, “Shall a person who speaks words of Torah be lashed?” He said to him, “You did not decide [the law] well.” He said to him, “On what basis?” He said to him, “From here (in Numb. 11:22), ‘Are there enough flocks and herds to slaughter for them; are there enough fish in the sea to gather for them?’ The former require ritual slaughtering, while the latter [is taken] through gathering.” He said to him, “Give [me] your beating, as it is good for retention.” And again did Jacob the man of Kefar Gibburayya teach in Tyre, [this time] with respect to an Israelite man, who came upon a foreign woman and had her bear him a son, that he should be circumcised on the Sabbath. When R. Haggai heard, he sent for him to come. He said to him, “On what basis do you hold this?” He said to him, “[From this which is written] (in Numb. 1:18) ‘then they registered their lineages according to their families according to the house of their fathers.’” He said to them (i.e., those standing by), “Lay him down to receive lashes.” He said to him, “Shall a person who speaks words of Torah be lashed?” He said to him, “You did not decide [the law] well.” He said to him, “Where is it shown?” He said to him, “Lie down and listen.” He said to him, “If one of the gentiles came to you in order to become a proselyte on condition that you circumcise him on the Sabbath day or on the Day of Atonement, would you profane the Sabbath on account of him or not?” He said to him, “One does not profane the Sabbath or the Day of Atonement for him but only for the son of an Israelite woman.” He said to him, “On what basis do you hold this?” He said to him (in Ezra 10:3), “So now let us make a covenant with our God to put away all (foreign) wives and (anyone] born of them […].” He said to him, “Would you lash me on the basis of [a non-Mosaic text]?” He said to him, “It is written (ibid.), ‘let it be done [according to] the Torah.’” He said to him, “From which [piece of] Torah?” He said to him, “From that of R. Johanan, when he said in the name of R. Simeon ben Johay, ‘It is written (in Deut. 7:3), “You shall not intermarry with them; do not give your daughters to their sons.” Why? (Deut. 7:4:) “Because they will turn your children away from following me.” Your child that comes from an Israelite woman is called "your child"; but that which comes from a foreign woman is called, not "your child," but "her child,” as stated (in Gen. 21:13), “And I will also make the son of the maidservant into a nation.”’" He said to him, “Give [me] your beating, as it is good for retention.” Solomon said, “About all these things I have knowledge; but in the case of the *parashah* on the red heifer, I have investigated it, inquired into it, and examined it. Still (at the end of the verse in Eccl. 7:23), ‘I thought I could fathom it, but it eludes me.’” (Eccl. 8:1:) “Who is like the wise person, and who knows the explanation of a saying?” (Eccl. 8:1:) Who is like the wise person? This is the Holy One, blessed be He, since it is stated about Him (in Prov. 3:19), “Through wisdom the Lord founded the earth.”82*Numb. R. 19:4; Eccl. R. 8:1:1; PRK* 4:4; *PR* 14:10. (Eccl. 8:1, cont.:) “And who knows the explanation of a saying?” This [also] is the Holy One, blessed be He, who explained the Torah for Moses. (Eccl. 8:1, cont.:) “A person's wisdom lights up his face.” R. Judan said, “Great is the power of the prophets, as they [are able to] compare the Almighty above to the form of a man, as stated (Daniel 8:16), ‘And I heard the voice of a man.’” And R. Judah bar Simon says [the proof] is from here (in Ezekiel 1:26), “and on the image of a chair was an image of a man.” (Eccl. 8:1, cont.:) “And the radiance ('*oz*) of his face is changed (for the better),” in that he changes the principle of judgment into a principle of mercy with respect to Israel. R. Joshua of Sikhnin said in the name of R. Levi, “Over each and every word that the Holy One, blessed be He, spoke to Moses, He spoke to him of its [related] uncleanness and of its purification.83*See Numb. R. 19:4.* When he made known the *Parashah* (starting with Lev. 21:1), ‘Speak (*Emor*) unto the priests,’ [Moses] said to him, ‘Master of the world, if a priest becomes unclean (through touching a human corpse), what means is there for his purification?’ When [the Holy One, blessed be He,] did not answer, at that time the face of Moses turned yellow (with shame). Then when the Holy One, blessed be He, reached the *parashah* on the [red] heifer, the Holy One, blessed be He, said to him, ‘Moses, [when I gave you] that saying which I spoke to you (in Lev. 21:1), “Go, speak unto the priests,” then you said to me, “If one becomes unclean, what means will there be for his purification,” I did not answer [you at that time. Now] this is his purification (in Numb. 19:17), “They shall take some ashes from the burning of the sin offering (i.e., the red heifer).”‘”

Midrash: Midrash Aggadah, Genesis 1:26:3  
Job said (in Job 14:4), “Who can produce something clean out of something unclean, no one.” After the Holy One, blessed be He, permitted the cow and forbade the camel, who could declare clean or declare unclean? Who has done so? Is it not the One? Is it not the singular One of the world? Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3), “as with the green grass, I have given you everything.” And it states (in Gen. 1:31), “And God saw everything that He had done, and behold, it was good.” Then after Israel stood by Mount Sinai, He increased Torah and commandments for them in order to give them a good reward. But if so, why did He not so command the first Adam? The Holy One, blessed be He, said, “When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he transgressed against it. He was unable to remain obedient to the command for a single hour. How did the Holy One, blessed be He, create Adam? R. Judah ben Pedayah said, “[Twelve hours make up the day.] In the first hour the first Adam arose in the thought of the Holy One, blessed be He, [with a view] to creation.45*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second He consulted with the ministering angels and said (in Gen. 1:26), ‘Let us make man in our image.’ In the third He gathered his dust. In the fourth He kneaded him. In the fifth He shaped him. In the sixth He stood him up as a *golem*. In the seventh He blew breath into him. In the eighth He brought him into the Garden of Eden. In the ninth He commanded him, ‘Eat of this, and do not eat of that.’ In the tenth [Adam] sinned. In the eleventh he was judged. In the twelfth he was expelled.” Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said, “Would that someone remove the dust from your eyes, O first Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!”46*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23), “three years it shall be [forbidden] to you….” But in the case of the first Adam, it was told him, “Eat of this, and do not eat of that,” and he was not able to remain obedient to the commandment for a single hour. Instead (according to Gen. 3:6), “then she also gave some to her husband, and he ate,” but [when] your children were commanded to eat this and not to eat that, [they remained obedient to those commandments]. And [this obedience is] especially [evident] when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31, cont.), “the word of the Lord is pure.” For that reason, the first Adam was not commanded, because it was revealed to the Holy One, blessed be He, that he could not remain obedient to many commandments; as behold, he was commanded [only] one commandment, and he did not persevere with it. But in the case of Israel, when the Holy One, blessed be He, gave them many commandments, they observed them. He therefore expanded the Torah and commandments for them, and said to them (in Lev. 11:2-7), “These are the creatures that you may eat…. These, however, you may not eat…: the camel […]; the rock badger […]; the hare […]; and the pig.” Another interpretation of (Lev. 11:4-7). The camel (rt.: *gml*) represents the kingdom of Babylon, since it is stated (in Ps. 137:8), “O Daughter of Babylon, who are to be destroyed, fortunate is the one who repays you the recompense (rt.: *gml*) [with which you recompensed (rt.: *gml*) us].” The rock badger represents the kingdom of Media, since it made Israel into a corner and ownerless (as in Esth. 3:6), “to exterminate, to kill and to destroy all [the Jews]…”;47*The exact relation of the rock badger (ha’arnevet*) to Media is unclear. One possibility is suggested by Lev. 11:6, according to which the rock badger has marks of both uncleanness and cleanness. Lev. R. 13:5 reports two versions of such an interpretation. The Rabbis interpreted this mix to mean that Media produced a righteous as well as a wicked person (perhaps Haman and Mordecai or Haman and Darius the Mede of Dan. 11:1). According to R. Judah b. R. Simon, the last Darius was clean on the side of his mother Esther and unclean on his father’s side. and likewise, the name of Ptolemy’s wife was rock badger (*arnevet*). The hare alludes to Greece, since it brought low the Torah from the mouth of the prophets.48*Probably because prophecy ceased under Greek rule; but according to Lev. R. 13:5, “hare” alludes to the Greek kingdom, because Ptolemy’s mother was named “Hare.” Cf. yMeg*. 1:11 (71d), according to which the Greek translators of Lev. 11:6 emended “hare” to “short-legged one” for the same reason. Cf. also *Meg*. 90b, according to which it was Ptolemy’s wife who was named Hare. In actuality the person named “Hare” (Gk.: *Lagos*) was Ptolemy’s father. As it is stated (in Amos 8:11), “Behold days are coming says the Lord, God, and I will send a hunger…”; and it is written (in Amos 8:12), “And they shall wander from sea to sea….” How is this? In the future to come the Holy One, blessed be He, will issue a proclamation: Whoever has been engaged in such and such a commandment may come and receive his reward. Then the gentiles also will say, “Give us our reward, for we have performed a commandment.” The Holy One, blessed be He, [however] has said, “Whoever has observed the [commandments of the] Torah may come and receive his reward.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Job disse (em Job 14:4), "Quem pode produzir algo limpo a partir de algo imundo, ninguém". Depois que o Santo, bendito seja Ele, permitiu a vaca e proibiu o camelo, quem poderia declarar limpo ou declarar imundo? Quem fez isso? Não é o Único? Não é o único singular do mundo? Palavras-chave: Criação, Comandamento, Obediência, Recompensa, Limpo, Imundo.  
  
Como isso se relaciona ao evangelho? A Bíblia nos ensina que Deus nos criou para nos dar Seu amor e nos presentear com Sua graça. Ele nos deu Seu comando para que nos mantivéssemos em obediência a Ele. No entanto, pecamos e não conseguimos permanecer obedientes ao Seu comando. Mas Deus nos amou tanto que enviou Seu Filho para nos salvar, para que pudéssemos receber a recompensa da vida eterna. Como diz Romanos 6:23: "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor".  
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Midrash: Bamidbar Rabbah 19:3  
3 (Numb. 19:2) “This is the statute of the Torah”: R. Isaac began [his discourse] (with Eccl. 7:23), “All this I tested with wisdom; I thought I could fathom it, but it eludes me.” It is written (in I Kings 5:9), “So God gave Solomon wisdom [...].” What is the meaning of (I Kings 5:9, cont.,) “As vast as the sand of the sea.” The rabbis say, “[This] teaches that He gave him as much wisdom as all Israel, who are compared to the sand, as stated (in Hos. 2:1), ‘The number of the Children of Israel shall be like that of the sands of the sea. R. Levi said, “Just as sand is a wall and a fence for [the sea], that it not go out and flood the world; so was wisdom a fence for Solomon.” The proverb says, “If you lack knowledge, what have you gained? If you have gained knowledge, what do you lack?” Like (in Prov. 25:28) “A city broken into with no walls,” so “is a person who does not restrain his spirit.” (I Kings 5:10) “Now Solomon's wisdom surpassed the wisdom of all the people of the East”: And what was the wisdom of the peoples of the East?29*Above, Gen. 7:24; PR* 14:9. [In that] they were astute at divination (from birds). Rabban Simeon ben Gamaliel said, “I like three things, etc.” (I Kings 5:10, cont.) “From all the wisdom of Egypt”: What was the wisdom of Egypt? You find that when Solomon wanted to build the Temple, he sent to Pharaoh Necho and said to him, “Send me craftsmen [to work] for a wage, for I want to build the Temple.” What did Pharaoh do? He gathered all his astrologers30*Gk.: astrologoi.* and said to them, “Foresee which people are going to die this year and send them to him.” When they came to Solomon, he foresaw through the holy spirit that they would die during that year. He [therefore] gave them shrouds and sent them [back] to [Pharaoh]. He sent to him, saying, “Do you not have shrouds to bury your dead? Here they are for you with their shrouds.” (I Kings 5:11) “And he was wiser than any man (literally, than all of Adam),” than the first Adam. And what was his wisdom? You find that, when the Holy One, blessed be He, wanted to create the first Adam, He consulted with the ministering angels. He said to them (in Gen. 1:26), “Let us make humankind (*Adam*) in Our image.” They said to him (in Ps. 8:5), “What is a human that You are mindful of him?” He said to them, “This Adam that I want to create Adam shall have wisdom greater than yours.” What did He do? He gathered all cattle, wild beasts, and fowl to pass before them. He said to them, “What are the names of these [beings]?” They, however, did not know. When He had created Adam, He made them pass before him. He said to him, “What are the names of these [beings]?” He said, “It is fitting to call this one an ox, this one a lion, this one a horse, [...]” and so on for all of them. It is so stated (in Gen. 2:20), “So Adam recited names”31*The understanding of the midrash is that the creatures implicitly already possessed names.* He said to him, “And you, what is your name?” Adam said to him, “Adam, because I was created out of the ground (*adamah*).” The Holy One, blessed be He, said to him, “I, what is My name?” He said to him, “The Lord, because you are Lord over all creatures,” namely as written (in Is. 42:8), “I am the Lord, that is My name,” which the first Adam gave me. It is the one which I have agreed to [for use] between Me and Myself; it is the one which I have agreed to [for use] between Me and My creatures. (I Kings 5:11, cont.) “[Wiser] than Ethan the Ezrahite”: This is Abraham, of whom it is stated (in Ps. 89:1), “A *maskil* (a psalm of erudition) of Ethan the Ezrahite.”32*It is assumed, of course that Abraham wrote the Psalm, an assumption based on a comparison of Ps. 89:1 and Is. 41:2: WHO HAS RAISED UP RIGHTEOUSNESS FROM THE EAST?. See BB* 15a. The Ezrahite (‘*ezrahi*) of Ps. 89:1 is understood in the sense of “Easterner,” and Ethan (which means “steadfast”) is regarded as equivalent to “righteous.” For another argument identifying Ethan and Abraham, see *PR* 6:5. (I Kings 5:11, cont.) “And Heman (rt.: '*mn*)”: This is Moses, of whom it is stated (in Numb. 12:7 with reference to Moses), “[… he is trusted (rt.: '*mn*) in all My house].” (I Kings 5:11, cont.) “Calcol (*klkl*)”: This is Joseph, of whom it is stated (in Gen. 47:12), “And joseph sustained (rt.: *klkl*) [his father and his brothers].” The Egyptians said, “Has this slave come to rule over us for any reason but because of his wisdom?” What did they do to him? They brought seventy tablets33*Gk.: piyyakia*; Lat.: *pittacia.* and wrote on them in seventy tongues. Then when they cast them before him, he read each and every one in its own tongue. And not only that, but he spoke in the holy tongue, which they did not have the ability to understand, as stated (in Ps. 81:6), “He made it a statute upon Joseph, when he went out over the land of Egypt. I hear a language I had not known.” (I Kings 5:11, cont.) “Darda (*drd*')]:” This is the generation (*dor*) of the desert, which had knowledge (*de'ah*). (I Kings 5:11, cont.) “The children of Mahol,” i.e., the Children of Israel whom the Divine Presence forgave (rt.: *mhl*) for the deed of the calf. (I Kings 5:12) “Moreover he composed three thousand proverbs”: R. Samuel bar Nahmani said, “We have gone over all of the scriptures and have found that Solomon only uttered prophetically close to eight hundred verses.34*See Cant. R. 1:1:11.* Then what is meant by three thousand? [This number] teaches that each and every verse that he spoke contains two [or] three interpretations, just as it says (in Prov. 25:12), ‘Like an earring of gold, a necklace of fine gold, [so is a wise reprover to a listening ear].’”35*The midrash understands the WISE REPROVER TO BE Solomon himself, who is likened to both a golden earring and a golden necklace.* But the rabbis say, “Every verse has three thousand proverbs, while each and every proverb has a thousand and five interpretations.” [(I Kings 5:12, cont.) “And his song numbered a thousand and five”:] “His songs” is not written here, but “his song,” the song of the proverb. (I Kings 5:13) “And he spoke with/concerning ('*al*)36*The point of the midrash in this and in the following chapter concerns whether to understand ‘al* as “with” or “concerning.” the trees”: Is it possible that a person would speak with the trees? Solomon merely said, “For what reason is a leper cleansed through the tallest among the trees (the cedar) and through the lowest of the low (the hyssop); through (according to Lev. 14:4) cedar wood, [crimson stuff,] and hyssop?’ It is simply because he had exalted himself like the cedar, that he was stricken with leprosy. As soon as he humbled himself like the hyssop, he was therefore cured through hyssop”. (I Kings 5:13, cont.) “He also spoke with/concerning ('*al*) the cattle and the fowl”: Is it possible that [a person] would speak with cattle and with fowl? Rather [the passage is concerned with] why the cattle are permitted [as food] with [the cutting of] two organs37*Gk.: semeia* (“signs,” “omens”). (the gullet and the windpipe); but the fowl, with [the cutting of] one organ (i.e., the gullet or the windpipe).38*See Hul*. 2:1; *Hul.* 27b. Because cattle were created from the dry land. But in regard to fowl, one text says [they came] from the dry land, while another text says [they came] from the sea. [The text stating fowls came] from the dry land is what is written (in Gen. 2:19), “So from the ground the Lord God formed every beast of the field and every fowl of the heavens.” The other text says (in Gen. 1:20), “Let the waters swarm with swarms of living creatures and the fowl fly above the earth.”39*This unusual translation of Gen. 1:20 is required by the midrash.* Bar Qappara said, “They were created from the mud which is in the sea.” R. Abbin said the name of R. Jose the Galilean said, “Nevertheless, the feet of the cock resemble the scaly skin40*Reading HSPNYT*’ with the parallel in *Yalqut Shim‘oni*, Kings, 178, for Buber’s *HRTsPYTYH*. of the fish.”41*A fish of the genus anthias.* (I Kings 5:13, cont.) “And with/concerning ('*al*) the creeping things”: Is it possible that one would speak with a creeping thing? Solomon simply said, “What is the reason that in the case of the eight swarming creatures which are in the Torah, one is culpable for hunting or injuring them (on the Sabbath)42*Shab*. 14:1.; but in the case of the rest of the swarming creatures, one is exempt?43*Shab*. 14:1. For the reason that they (i.e. the former) have skins.”44*Shab*. 107ab, explains that in the case of skin, as distinct from the flesh, a wound does not completely heal but leaves a scar. Thus part of the animal’s life is lost. See *yShab*. *14:1 (14b)*; *also Hul*. 9:2. Cf. Rashi on *Shab.* 14:1, according to whom cutting the skin causes blood to color it in a form of dying, an act forbidden on the Sabbath. (I Kings 5:13 cont.) “And with/concerning ('*al*) the fish”: Is it possible that one would so speak? Solomon merely said, “For what reason do cattle, beasts, and birds require ritual slaughtering, while fish do not require ritual slaughtering?” Rather it is from this verse (in Numb. 11:22), “Are there enough flocks and herds to slaughter for them; [are there enough fish in the sea to gather for them]?” Jacob the man of Kefar Nibburayya taught in Tyre with respect to fish, that they do require ritual slaughtering. When R. Haggai heard, he sent for him to come. He said to him, “On what basis did you decide this?” He said to him, “From here (in Gen. 1:20), ‘Let the waters swarm with swarms of living creatures, and let the fowl fly.’ Just as fowl require ritual slaughtering, so do the fish require ritual slaughtering.” He said to them (i.e., those standing by), “Lay him down to receive lashes.” He said to him, “Shall a person who speaks words of Torah be lashed?” He said to him, “You did not decide [the law] well.” He said to him, “On what basis?” He said to him, “From here (in Numb. 11:22), ‘Are there enough flocks and herds to slaughter for them; are there enough fish in the sea to gather for them?’ The former require ritual slaughtering, while the latter [is taken] through gathering.” He said to him, “Give [me] your beating, as it is good for retention.” And again did Jacob the man of Kefar Nibburayya teach in Tyre, [this time] with respect to an Israelite man, who came upon a foreign woman and had her bear him a son, that he should be circumcised on the Sabbath. When R. Haggai heard, he sent for him to come. He said to him, “On what basis do you hold this?” He said to him, “[From this which is written] (in Numb. 1:18) ‘then they registered their lineages according to their families according to the house of their fathers.’” He said to them (i.e., those standing by), “Lay him down to receive lashes.” He said to him, “Shall a person who speaks words of Torah be lashed?” He said to him, “You did not decide [the law] well.” He said to him, “From where can you show me?” He said to him, “If one of the gentiles came to you in order to become a proselyte on condition that you circumcise him on the Sabbath day or on the Day of Atonement, would you profane the Sabbath on account of him or not? Is it not true that one does not profane the Sabbath or the Day of Atonement for him but only for the son of an Israelite woman.” He said to him, “On what basis do you hold this?” He said to him (in Ezra 10:3), “So now let us make a covenant with our God to put away all (foreign) wives and (anyone] born of them […].” He said to him, “Would you lash me on the basis of [a non-Mosaic text]?” He said to him, “It is written (ibid.), ‘let it be done [according to] the Torah.’” He said to him, “From which [piece of] Torah?” He said to him, “From that of R. Johanan, when he said in the name of R. Simeon ben Johay, ‘It is written (in Deut. 7:3), “You shall not intermarry with them; do not give your daughters to their sons.” Why? (As in Deut. 7:4,) “Because they will turn your children away from following me.” Your child that comes from an Israelite woman is called "your child"; but that which comes from a foreign woman is called, not "your child," but "her child,” as stated (in Gen. 21:13), “And I will also make the son of the maidservant into a nation.”’" He said to him, “Give [me] your beating, as it is good for retention.” Solomon said, “About all these things I have knowledge; but in the case of the *parashah* on the red heifer, I have investigated it, inquired into it, and examined it. [Still] (at the end of the verse in Eccl. 7:23), ‘I thought I could fathom it, but it eludes me.’”

Midrash: Midrash Aggadah, Genesis 1:26:1  
Job said (in Job 14:4), “Who can produce something clean out of something unclean, no one.” After the Holy One, blessed be He, permitted the cow and forbade the camel, who could declare clean or declare unclean? Who has done so? Is it not the One? Is it not the singular One of the world? Come and see: Originally at the creation of the world, everything was permitted, as stated (in Gen. 9:3), “as with the green grass, I have given you everything.” And it states (in Gen. 1:31), “And God saw everything that He had done, and behold, it was good.” Then after Israel stood by Mount Sinai, He increased Torah and commandments for them in order to give them a good reward. But if so, why did He not so command the first Adam? The Holy One, blessed be He, said, “When I ordained an easy commandment for him, he transgressed against it. How could he fulfill all these commandments? On the very day on which it was commanded, on that day he transgressed against it. He was unable to remain obedient to the command for a single hour. How did the Holy One, blessed be He, create Adam? R. Judah ben Pedayah said, “[Twelve hours make up the day.] In the first hour the first Adam arose in the thought of the Holy One, blessed be He, [with a view] to creation.45*PRK* 23:1; *PR* 46:2; M. Pss. 92:3; Lev. R. 29:1; cf. *Sanh*. 38b; *ARN*, A, 1; *PRE* 11. In the second He consulted with the ministering angels and said (in Gen. 1:26), ‘Let us make man in our image.’ In the third He gathered his dust. In the fourth He kneaded him. In the fifth He shaped him. In the sixth He stood him up as a *golem*. In the seventh He blew breath into him. In the eighth He brought him into the Garden of Eden. In the ninth He commanded him, ‘Eat of this, and do not eat of that.’ In the tenth [Adam] sinned. In the eleventh he was judged. In the twelfth he was expelled.” Thus you must conclude that he did not remain obedient to the commandment for even a single hour. R. Judah ben Pedayah said, “Would that someone remove the dust from your eyes, O first Adam, you who could not persevere in your temptation for even a single hour, while here your children are keeping all the commandments which were given to them and persevering in them!”46*Gen. R. 21:7; cf. Lev. R. 25:2.* One of them rises to plant, till, weed, prune, take pains to irrigate, and see the fruits of his plantings when they produce first fruits. Then he folds his hands and does not taste them, in order to fulfill what is stated (in Lev. 19:23), “three years it shall be [forbidden] to you….” But in the case of the first Adam, it was told him, “Eat of this, and do not eat of that,” and he was not able to remain obedient to the commandment for a single hour. Instead (according to Gen. 3:6), “then she also gave some to her husband, and he ate,” but [when] your children were commanded to eat this and not to eat that, [they remained obedient to those commandments]. And [this obedience is] especially [evident] when someone from Israel takes a bovine, an ox, or a lamb, slaughters it ritually, skins it, washes it, and inspects its health. When it is found to be unfit, he holds back and does not eat it. Ergo (in II Sam. 22:31 = Ps. 18:31, cont.), “the word of the Lord is pure.” For that reason, the first Adam was not commanded, because it was revealed to the Holy One, blessed be He, that he could not remain obedient to many commandments; as behold, he was commanded [only] one commandment, and he did not persevere with it. But in the case of Israel, when the Holy One, blessed be He, gave them many commandments, they observed them. He therefore expanded the Torah and commandments for them, and said to them (in Lev. 11:2-7), “These are the creatures that you may eat…. These, however, you may not eat…: the camel […]; the rock badger […]; the hare […]; and the pig.” Another interpretation of (Lev. 11:4-7). The camel (rt.: *gml*) represents the kingdom of Babylon, since it is stated (in Ps. 137:8), “O Daughter of Babylon, who are to be destroyed, fortunate is the one who repays you the recompense (rt.: *gml*) [with which you recompensed (rt.: *gml*) us].” The rock badger represents the kingdom of Media, since it made Israel into a corner and ownerless (as in Esth. 3:6), “to exterminate, to kill and to destroy all [the Jews]…”;47*The exact relation of the rock badger (ha’arnevet*) to Media is unclear. One possibility is suggested by Lev. 11:6, according to which the rock badger has marks of both uncleanness and cleanness. Lev. R. 13:5 reports two versions of such an interpretation. The Rabbis interpreted this mix to mean that Media produced a righteous as well as a wicked person (perhaps Haman and Mordecai or Haman and Darius the Mede of Dan. 11:1). According to R. Judah b. R. Simon, the last Darius was clean on the side of his mother Esther and unclean on his father’s side. and likewise, the name of Ptolemy’s wife was rock badger (*arnevet*). The hare alludes to Greece, since it brought low the Torah from the mouth of the prophets.48*Probably because prophecy ceased under Greek rule; but according to Lev. R. 13:5, “hare” alludes to the Greek kingdom, because Ptolemy’s mother was named “Hare.” Cf. yMeg*. 1:11 (71d), according to which the Greek translators of Lev. 11:6 emended “hare” to “short-legged one” for the same reason. Cf. also *Meg*. 90b, according to which it was Ptolemy’s wife who was named Hare. In actuality the person named “Hare” (Gk.: *Lagos*) was Ptolemy’s father. As it is stated (in Amos 8:11), “Behold days are coming says the Lord, God, and I will send a hunger…”; and it is written (in Amos 8:12), “And they shall wander from sea to sea….” How is this? In the future to come the Holy One, blessed be He, will issue a proclamation: Whoever has been engaged in such and such a commandment may come and receive his reward. Then the gentiles also will say, “Give us our reward, for we have performed a commandment.” The Holy One, blessed be He, [however] has said, “Whoever has observed the [commandments of the] Torah may come and receive his reward.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Job disse (em Job 14:4), "Quem pode produzir algo limpo a partir de algo sujo, ninguém". Depois que o Santo, bendito seja Ele, permitiu a vaca e proibiu o camelo, quem poderia declarar limpo ou sujo? Quem fez isso? Não é o Único? Não é o Único singular do mundo? Vamos ver: Originalmente, na criação do mundo, tudo era permitido, como diz (em Gênesis 9:3), "como com a grama verde, eu lhe dei tudo". E diz (em Gênesis 1:31), "E Deus viu tudo o que ele tinha feito, e eis que era bom". Então, depois que Israel se posicionou no Monte Sinai, Ele aumentou a Torá e os mandamentos para eles, a fim de lhes dar uma boa recompensa. Mas, se assim for, por que Ele não ordenou isso ao primeiro Adão? O Santo, bendito seja Ele, disse: "Quando ordenei um mandamento fácil para ele, ele transgrediu contra ele. Como ele poderia cumprir todos esses mandamentos? No próprio dia em que foi ordenado, nesse dia ele transgrediu contra ele. Ele não conseguiu obedecer ao comando por uma única hora. Como o Santo, bendito seja Ele, criou Adão? R. Judah ben Pedayah disse: "[Doze horas compõem o dia]. Na primeira hora, o primeiro Adão surgiu na mente do Santo, bendito seja Ele, [com vista] à criação. Na segunda, Ele consultou os anjos ministradores e disse (em Gênesis 1:26), "Façamos o homem à nossa imagem". Na terceira, Ele reuniu sua poeira. Na quarta, Ele amassou-o. Na quinta, Ele o formou. Na sexta, Ele o levantou como um golem. Na sétima, Ele soprou o fôlego nele. Na oitava, Ele o trouxe para o Jardim do Éden. Na nona, Ele o mandou: "Coma isso e não coma aquilo". Na décima, ele pecou. Na décima primeira, ele foi julgado. Na décima segunda, ele foi expulso ". Assim, você deve concluir que ele não obedeceu ao comando por nem mesmo uma única hora. R. Judah ben Pedayah disse: "Que alguém remova a poeira de seus olhos, ó primeiro Adão, você que não conseguiu perseverar em sua tentação por nem mesmo uma única hora, enquanto aqui seus filhos estão guardando todos os mandamentos que lhes foram dados e perseverando neles! " Um deles se levanta para plantar, arar, capinar, podar, tomar cuidado para irrigar e ver os frutos de suas plantações quando produzem os primeiros frutos. Então ele dobra as mãos e não os prova, a fim de cumprir o que está escrito (em Levítico 19:23), "três anos serão [proibidos] para você ...". Mas, no caso do primeiro Adão, foi-lhe dito: "Coma isso e não coma aquilo", e ele não conseguiu obedecer ao comando por uma única hora. Em vez disso (de acordo com Gênesis 3:6), "então ela também deu alguma coisa a seu marido, e ele comeu", mas [quando] seus filhos foram ordenados a comer isso e não comer aquilo, [eles obedeceram a esses mandamentos]. E [esta obediência] é especialmente [evidente] quando alguém de Israel toma uma bovina, um boi ou uma ovelha, abate-a ritualmente, a descasca, a lava e inspeciona sua saúde. Quando for encontrado inadequado, ele segura e não o come. Logo (em II Samuel 22:31 = Salmos 18:31, cont.), "a palavra do Senhor é pura". Por essa razão, o primeiro Adão não foi ordenado, porque foi revelado ao Santo, bendito seja Ele, que ele não poderia obedec  
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Midrash: Devarim Rabbah 2:13  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Torá não escreveu 'let us create a human being', pois a criação é algo que somente o Criador pode realizar. Porém, para etapas secundárias ou terciárias, Deus pode usar outras forças. Um exemplo disso é encontrado em Daniel 2:36, onde Daniel ofereceu para revelar o significado do sonho do rei, mas somente ele mesmo em uma audiência privada com o rei Nebucadnezar revelaria isso.  
  
Palavras-chave: Criação, Deus, Daniel 2:36, Nebucadnezar.  
  
Podemos usar isso para falar do evangelho, pois Deus é o único que pode nos salvar. Como diz em Romanos 3:23: "Porque todos pecaram e destituídos estão da glória de Deus". E em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Deus nos criou e nos deu a oportunidade de nos arrependermos e aceitar o Seu amor, para que possamos ter vida eterna.  
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Midrash: Bereishit Rabbah 22:2  
נעשה אדם, “let Us make a human being;” it is remarkable that the Torah did not write: נברא אדם, “let us create a human being;” the reason is that the first step, i.e. בריאה, is something that only the Creator Himself is able to perform, He cannot share this step of the process with any of His creatures. Compare Genesis 1,27: ויברא האלוקים את האדם, “the Lord created Adam, (no plural mode here); or compare Genesis 6,7: האדם אשר בראתי, “the human being whom I created.” When it comes to secondary or tertiary stages, G-d may coopt other forces in His endeavor. [Compare Kimchi on Isaiah 6,8 on the word לנו; Ed.] An alternate exegesis: we find a similar formula: “let us interpret,” in Daniel, 2,36 where Daniel offers to reveal the meaning of the king’s dream, but only he himself in a private audience with King Nebuchadnezzar will actually reveal it [out of deference to the King, since it contained unpleasant news. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Torá não escreveu "vamos criar um ser humano" porque a criação é algo que só o Criador pode fazer. Quando se trata de etapas secundárias ou terciárias, Deus pode usar outras forças. Um exemplo disso é encontrado em Daniel 2:36, onde Daniel oferece para revelar o significado do sonho do rei, mas ele mesmo só revelará em uma audiência privada com o rei.  
  
Palavras-chave: Criação, Criador, Etapas Secundárias, Etapas Terciárias, Daniel 2:36.  
  
O evangelho nos ensina que Deus é o único Criador, e que Ele é o único que pode nos salvar. Como diz em João 3:16, "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Deus nos oferece a oportunidade de nos reconciliar com Ele e de ter vida eterna, mas é necessário que aceitemos o Seu amor e o Seu dom. Como diz em Romanos 10:9, "Se confessares com a tua boca que Jesus é o Senhor, e creres em teu coração que Deus o ressuscitou dentre os mortos, serás salvo".  
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Midrash: Ein Yaakov (Glick Edition), Sanhedrin 4:16  
R. Jochanan said: "Every place where the Minim gave their wrong interpretation, the answer of annulling it is to be found in the same place — i.e., they claim from (Gen. 1, 26) Let us make man. [Hence it is in the plural]; however, in (Ib. 27) it reads: And God created in His image (singular) (Ib. 9, 7) Let us go down [plural).] However, (Ib., ib. 5) And the Lord came down [singular]. (Deut. 4, 7) For what great natoin is there that hath gods so nigh unto it? However it reads further on, as is the Lord our God every time we call upon Him. (II Sam. 7, 23) Whom God went? [plural]. However, (Dan. 7, 9) I was looking down until chairs were set down, and the Ancient of days seated Himself [singular]. But why are all the above-mentioned written in the plural? This is in accordance with R. Jochanan; for R. Jochanan said: "The Holy One, praised be He! does not do anything until he consults the heavenly household, as it is said (Ib. 4, 14) Through the resolve of the angels is this decree, and by the order of the holy ones is this decision. However, this answer is for all the plurals mentioned, except the last one, the chairs. Why are they in plural? One for Him and one for David, as we are taught in a Baraitha: One for Him and one for David, so said R. Akiba. R. Elazar b. Azaryah then said to him: "Akiba, how do you dare to make the Shechina so common? It means one chair for Divine judgment and one for Divine righteousness." Did R. Akiba accept R. Elazar's answer, or did he not? Come and listen: from the following Baraitha: R. Elazar b. Azaryah said to him: "Akiba, what hast thou to do with Aggada? Give thy attention to Negaim and Ohaloth. One is a chair and one a footstoll, the chair to sit upon and the footstoll to put the feet upon." R. Nachman said: "He who knows how to give a right answer to the Minim like R. Aidith may discuss with them, but he who is not able to do so, it is better for him not to discuss with them at all." There was a Min who said to R. Aidith: "It is written (Ex. 24, 1) Come up unto the Lord. It ought to be, Come up to Me. [And when God said to him: Come up to the Lord, there must be one lord more]." And he answered: "That is the angel Mattatron, who bears the name of his master, as it is written (Ib., ib. 21) Because My name is in him." "If so," rejoined the Min, "let us worship him." It reads (Ib., ib.) Al tamer bee (Do not exchange Me). Hence Thou shalt not exchange him for Me." The Min said again: "But does it not read he will not pardon your transgression?" And Aidith answered: "Believe me, that even as a guide we refused to accept him, as it is written (Ib. 33, 15) If thy presence go not [with us], carry us not up from, here." A Min asked R. Ishmael b. R. Jose: It reads (Gen. 19, 24) And the Lord rained upon Sodom and Gomorrah brimstone and fire. From the Lord, etc. From the Lord! It ought to be from Him [hence there was one more Lord]? And a certain washer said to R. Ishmael: "Let me answer him. It reads (Gen. 4, 23) And Lemech said unto his wives, Adah and Zellah. Hear my voice, ye wives of Lemech, etc. Wives of Lemech! My wives, it ought to be. You must then say that so is it customary in the language of the verse, the same is the case here." And to the question of R. Ishmael to the washer: "Whence do you know this?" he answered: "From the lectures of R. Maier. As R. Jochanan used to say that R. Maier's lectures consisted always of one part Halacha, of another part Aggada, and the rest of parables." R. Jochanan said further: "R. Maier had three hundred fox parables, but we have only three. (Fol. 39) (Ezek. 18, 2) The fathers have eaten sour grapes, and the teeth of the children have become blunt; (Lev. l9, 36) Just balances, just weighs, and (Prov. 11, 8) The righteous is delivered out of distress, and the wicked cometh in his stead.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: R. Jochanan disse que a resposta para anular a interpretação errada dos Minim é encontrada no mesmo lugar. Ele usou vários versículos para explicar por que eles são escritos em plural. Ele também disse que R. Maier tinha três centenas de parábolas de raposa, mas só três são conhecidas.  
  
Palavras-chave: R. Jochanan, Minim, interpretação errada, plural, R. Maier, parábolas de raposa.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é único, e que Ele é o único que pode nos salvar. Como diz em Isaías 43:11, "Eu, eu mesmo, sou o Senhor; além de mim não há salvador". O evangelho também nos ensina que devemos buscar a Deus e orar a Ele para que possamos ser salvos. Como diz em Salmos 50:15, "Chamem-me no dia da angústia; eu os livrarei, e vocês me honrarão".  
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Midrash: Ein Yaakov (Glick Edition), Sanhedrin 4:17  
R. Jochanan said: "Every place where the Minim gave their wrong interpretation, the answer of annulling it is to be found in the same place — i.e., they claim from (Gen. 1, 26) Let us make man. [Hence it is in the plural]; however, in (Ib. 27) it reads: And God created in His image (singular) (Ib. 9, 7) Let us go down [plural).] However, (Ib., ib. 5) And the Lord came down [singular]. (Deut. 4, 7) For what great natoin is there that hath gods so nigh unto it? However it reads further on, as is the Lord our God every time we call upon Him. (II Sam. 7, 23) Whom God went? [plural]. However, (Dan. 7, 9) I was looking down until chairs were set down, and the Ancient of days seated Himself [singular]. But why are all the above-mentioned written in the plural? This is in accordance with R. Jochanan; for R. Jochanan said: "The Holy One, praised be He! does not do anything until he consults the heavenly household, as it is said (Ib. 4, 14) Through the resolve of the angels is this decree, and by the order of the holy ones is this decision. However, this answer is for all the plurals mentioned, except the last one, the chairs. Why are they in plural? One for Him and one for David, as we are taught in a Baraitha: One for Him and one for David, so said R. Akiba. R. Elazar b. Azaryah then said to him: "Akiba, how do you dare to make the Shechina so common? It means one chair for Divine judgment and one for Divine righteousness." Did R. Akiba accept R. Elazar's answer, or did he not? Come and listen: from the following Baraitha: R. Elazar b. Azaryah said to him: "Akiba, what hast thou to do with Aggada? Give thy attention to Negaim and Ohaloth. One is a chair and one a footstoll, the chair to sit upon and the footstoll to put the feet upon." R. Nachman said: "He who knows how to give a right answer to the Minim like R. Aidith may discuss with them, but he who is not able to do so, it is better for him not to discuss with them at all." There was a Min who said to R. Aidith: "It is written (Ex. 24, 1) Come up unto the Lord. It ought to be, Come up to Me. [And when God said to him: Come up to the Lord, there must be one lord more]." And he answered: "That is the angel Mattatron, who bears the name of his master, as it is written (Ib., ib. 21) Because My name is in him." "If so," rejoined the Min, "let us worship him." It reads (Ib., ib.) Al tamer bee (Do not exchange Me). Hence Thou shalt not exchange him for Me." The Min said again: "But does it not read he will not pardon your transgression?" And Aidith answered: "Believe me, that even as a guide we refused to accept him, as it is written (Ib. 33, 15) If thy presence go not [with us], carry us not up from, here." A Min asked R. Ishmael b. R. Jose: It reads (Gen. 19, 24) And the Lord rained upon Sodom and Gomorrah brimstone and fire. From the Lord, etc. From the Lord! It ought to be from Him [hence there was one more Lord]? And a certain washer said to R. Ishmael: "Let me answer him. It reads (Gen. 4, 23) And Lemech said unto his wives, Adah and Zellah. Hear my voice, ye wives of Lemech, etc. Wives of Lemech! My wives, it ought to be. You must then say that so is it customary in the language of the verse, the same is the case here." And to the question of R. Ishmael to the washer: "Whence do you know this?" he answered: "From the lectures of R. Maier. As R. Jochanan used to say that R. Maier's lectures consisted always of one part Halacha, of another part Aggada, and the rest of parables." R. Jochanan said further: "R. Maier had three hundred fox parables, but we have only three. (Fol. 39) (Ezek. 18, 2) The fathers have eaten sour grapes, and the teeth of the children have become blunt; (Lev. l9, 36) Just balances, just weighs, and (Prov. 11, 8) The righteous is delivered out of distress, and the wicked cometh in his stead.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: R. Jochanan disse que todos os lugares onde os Minim deram uma interpretação errada, a resposta para anular isso é encontrada no mesmo lugar. Ele cita vários versículos da Bíblia para mostrar que Deus consulta os anjos antes de tomar decisões. Palavras-chave: Deus, anjos, consulta, decisão, versículos bíblicos.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é um Deus de amor e misericórdia. Ele nos ama tanto que nos dá a liberdade de escolhermos seguir ou não seus caminhos. Como diz em Romanos 8:28: "Sabemos que todas as coisas contribuem juntamente para o bem daqueles que amam a Deus, daqueles que são chamados segundo o seu propósito". Deus nos dá oportunidades para nos arrependermos e nos aproximarmos Dele. Como diz em Salmos 103:12: "Quanto é grande o seu amor, e a sua fidelidade para com os que o temem". Palavras-chave: Deus, amor, misericórdia, escolha, arrependimento.  
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Midrash: Pirkei DeRabbi Eliezer 11:5  
The Holy One, blessed be He, spake to the Torah: "Let us make || man in our image, after our likeness" (Gen. 1:26). (The Torah) spake before Him: Sovereign of all the worlds ! The man whom Thou wouldst create will be limited in days and full of anger; and he will come into the power of sin. Unless Thou wilt be long-suffering with him, it would be well for him not to have come into the world. The Holy One, blessed be He, rejoined: And is it for nought that I am called "slow to anger" and "abounding in love"? He began to collect the dust of the first man from the four corners of the world; red, black, white, and "pale green," (which) refers to the body.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Santo, bendito seja Ele, falou à Torá: "Façamos o homem à nossa imagem, conforme a nossa semelhança" (Gênesis 1:26). A Torá falou antes Dele: Soberano de todos os mundos! O homem que você criaria seria limitado em dias e cheio de raiva; e ele cairia no poder do pecado. A menos que você seja paciente com ele, seria melhor que ele não tivesse vindo ao mundo. O Santo, bendito seja Ele, respondeu: E não é por nada que eu sou chamado de "lento para a ira" e "abundante em amor"? Ele começou a coletar o pó do primeiro homem dos quatro cantos do mundo; vermelho, preto, branco e "verde pálido", o que se refere ao corpo.  
  
Palavras-chave: Santo, Torá, homem, limitado, raiva, pecado, paciente, amor, pó, quatro cantos.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é amoroso e misericordioso, e que Ele nos criou à Sua imagem (Gênesis 1:26). Ele nos ama tanto que, mesmo sabendo que somos limitados e cheios de raiva, Ele ainda nos criou e nos deu a chance de nos arrependermos e nos reconciliarmos com Ele (João 3:16). Deus nos ama tanto que Ele nos enviou Seu Filho para nos salvar (Romanos 5:8). Deus nos ama tanto que Ele nos dá a chance de nos tornarmos filhos de Deus (Gálatas 3:26).  
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Talmud: Jerusalem Talmud Megillah 1:9:15  
Thirteen things they changed for King Ptolemy. They wrote for him, “God created the beginning376*Gen*. 1:1; change not found in LXX..” “I shall make man in stature and form377*Gen*. 1:26; change not found in LXX..” “Male and his openings He created them378*Gen*. 1:27; change not found in LXX..” “He finished on the Sixth and rested on the Seventh379*Gen*. 2:2; change found in LXX.” “Now I shall descend380*Gen*. 11:7; change found in LXX..” “Sarah laughed in her surroundings, saying.381*Gen*. 18:12; LXX: “in herself”.” “For in their rage they slew a bull and in their will uprooted a trough382*Gen*. 49:6; change not found in LXX..” “Moses took his wife and his sons and let them ride on people-carriers383*Ex*. 4:20. LXX: “beast of burden”..” “The dwelling of the Children of Israel, which they dwelled in Egypt and other lands, was 430 years.384*Ex*. 12:40. LXX: “In the land of Egypt and the land of Canaan.”” *And the hare*385*Lev*. 11:6 (in LXX 11:5). LXX: “rough-foot”, a designation of the hare., “and the young of foot.” King Ptolemy’s mother was called “hare386*The dynasty of the Ptolemies was called the Lagides, after an ancestor Lagos “hare”.*”. “Not one precious thing I took from them387*Num*. 16:15; change found in LXX.” “Which the Eternal, your God, distributed them to give light to all peoples under all the heavens.388*Deut*. 4:19; change not found in LXX.” “Which I did not command peoples to worship them.389*Deut*. 17:3; change not found in LXX.  
The comparisons with the LXX text was done on the basis of Rahlfs’s edition; the history of the text between the time of the Jewish translation in Alexandria and its adaptation by Christian editors in the Roman Empire is unknown. The same list is in the Babli 9a.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto trata sobre treze mudanças feitas pelo rei Ptolomeu em relação ao texto bíblico. Palavras-chave: rei Ptolomeu, mudanças, texto bíblico.  
  
O evangelho nos ensina que Deus é o autor da Palavra, e que Ele é o único que pode nos guiar e nos dar a verdade (João 17:17). O rei Ptolomeu mudou o texto bíblico para atender aos seus interesses, mas isso não deve nos fazer desviar dos ensinamentos de Deus, pois a verdadeira Palavra de Deus é inalterável (Mateus 24:35).  
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Talmud: Tractate Soferim 1:8  
It also happened that King Ptolemy assembled seventy-two elders and placed them in seventy-two [separate] rooms without telling them the reason for which he had assembled them. He then went to each one of them and said to him,17*lit. ‘to them’.* ‘Write for me [a translation of] the Torah of Moses your master’. The Omnipresent inspired them18*lit. ‘put counsel in the heart of each one of them’.* and the mind of all of them was identical, so that each on his own19*So GRA.* wrote the [same translation of the] Torah, introducing [the same] thirteen alterations20*Deviations from the traditional text. In the extant Versions of the Septuagint only some of these are found.* as follows: ‘God created in the beginning’.21*Instead of In the beginning God created* (Gen. 1, 1) the Heb. of which might be misinterpreted to mean that a power named ‘Bereshith’ (in the beginning) created God. ‘And God said I shall make a man in image and likeness.’22*The Heb. text reads: Let us make man in our image, after our likeness* (Gen. 1, 26). The plural *us* and *our* might erroneously suggest a plurality of deities. ‘And He finished on the sixth [day] and rested on the seventh [day].’23*For the Heb.: And He finished on the seventh day* (Gen. 2, 2) which could be understood to imply that God did some work on the seventh day. ‘Male and female He created him.’24*Instead of created them* (*ibid.* V, 2) from which it might be inferred that man and woman were, from the first, two separate beings, contrary to *ibid.* II, 21. ‘Come let Me go down and there confound their language.’25*Instead of let us go down* (*ibid.* XI, 7). ‘And Sarah laughed among her relatives,26*i.e. she laughed in the presence of people and therefore incurred censure (ibid.* XVIII, 12). The Heb. means ‘within herself’ as Abraham had done when he *laughed … in his heart* (*ibid.* XVII, 17) and had not been rebuked. saying.’ ‘For in their anger they slew oxen27*So GRA, H and M. V incorrectly ‘a man’.* and in their self-will they digged up a stall.’28*Changing men* (*ibid.* XLIX, 6) to ‘oxen’ and *oxen* to ‘stall’ in order to remove the stigma of murder from Jacob’s sons. ‘And Moses took his wife and his children and set them upon a carrier29*So M. V and H read ‘carriers of men’.* of men.’30*i.e. an animal conformable with the dignity of Moses, instead of ass* (Ex. 4, 20). ‘Now the time that the children of Israel dwelt in Egypt and in the land of Canaan and in other lands31*So M. V omits ‘and in other lands’. [The reading of the Septuagint is ‘in the land of Canaan and in the land of Egypt’.]* was four hundred and thirty years.’32*Instead of the Heb. which omits ‘in the land of Canaan and in other lands’ (Ex. 12, 40), and implies that all the 430 years were spent in Egypt when, in fact, they could not have dwelt there more than 210 years (cf. Rashi to Meg. 9a).* ‘And he sent the elect of the children of Israel.’33*So GRA and Meg. 9a but omitted in V. ‘Elect’ is substituted for young men* (*ibid.* XXIV, 5), the former being regarded as more suitable persons for the service. ‘And upon the elect of the children of Israel He laid not His hand.’34*Here also ‘elect’ was substituted for the Heb. for nobles* (*ibid.* 11). The alteration was not essential, but ‘elect’ which was mentioned earlier was preferred. It should be noted that in the total of thirteen alterations, this and the preceding are counted as one. ‘I have not taken one desirable thing35*A ‘desirable thing’ [which occurs in the Septuagint] for the Heb. ass* (Num. 16, 15) to avoid the suggestion that Moses did not take an ass but more precious objects. from them.’ ‘The [beast] with small legs.’36*Instead of the Heb. for the hare* (Lev. 11, 6) which is *arnebeth*, so as not to give offence to Ptolemy the name of whose queen was Arnebeth. ‘Which the Lord thy God hath allotted to give light unto all the peoples under the whole heaven.’37*The insertion ‘to give light’ (Deut. 4, 19) removes the possible misunderstanding that the heavenly bodies enumerated in the verse were intended by God to be objects of worship.* ‘Which I commanded should not be served.’38*Deut. 17, 3 reads which I have commanded not*. This might be taken to mean that God did not desire their existence and their creation was consequently due to a power beyond His control. It should be noted that the last two alterations are regarded as one in the enumeration because both deal with heavenly bodies as objects of worship.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O rei Ptolemeu reuniu setenta e dois anciãos e os colocou em setenta e dois quartos separados, sem lhes dizer o motivo. Ele então foi a cada um deles e disse para que escrevessem a tradução da Torah de Moisés. O Todo-Poderoso os inspirou e todos eles escreveram a mesma tradução, com treze alterações, para evitar interpretações erradas.  
  
Palavras-chave: Ptolemeu, setenta e dois anciãos, Torah, Moisés, Todo-Poderoso, treze alterações.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é o Todo-Poderoso e que Ele nos inspira para servi-Lo. Como o rei Ptolemeu reuniu setenta e dois anciãos para que escrevessem a tradução da Torah de Moisés, assim Deus nos reuniu para que possamos compartilhar Sua Palavra. Como diz Romanos 12:2: "E não sede conformados com este mundo, mas sede transformados pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
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Talmud: Sanhedrin 59b:16  
**Rabbi Yoḥanan says: Any place** in the Bible from **where the heretics** attempt to **prove their heresy,** i.e., that there is more than one god, **the response to their** claim is **alongside them,** i.e., in the immediate vicinity of the verses they cite. The verse states that God said: **“Let us make man in our image”** (Genesis 1:26), employing the plural, **but it** then **states: “And God created man in His image”** (Genesis 1:27), employing the singular. The verse states that God said: **“Come, let us go down and there confound their language”** (Genesis 11:7), but it also states: **“And the Lord came down to see the city and the tower”** (Genesis 11:5). The verse states in the plural: **“There God was revealed [*niglu*] to him** when he fled from the face of his brother” (Genesis 35:7), but it also states in the singular: **“To God Who answers [*haoneh*] me in the day of my distress”** (Genesis 35:3).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre como a Bíblia responde aos hereges que afirmam que existem mais de um deus. O texto cita vários versículos da Bíblia que usam o plural e o singular para se referir a Deus, mostrando que Ele é único.  
  
Palavras-chave: Bíblia, Hereges, Deus, Plural, Singular.  
  
Usando isso para falar do Evangelho, podemos ver que Deus é único e que Ele nos ama e nos protege. Isso é mostrado em versículos como João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". E também em Salmos 46:1: "Deus é o nosso refúgio e fortaleza, socorro bem presente na angústia".  
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Talmud: Sanhedrin 59b:18  
**Rabbi Yoḥanan says: Any place** in the Bible from **where the heretics** attempt to **prove their heresy,** i.e., that there is more than one god, **the response to their** claim is **alongside them,** i.e., in the immediate vicinity of the verses they cite. The verse states that God said: **“Let us make man in our image”** (Genesis 1:26), employing the plural, **but it** then **states: “And God created man in His image”** (Genesis 1:27), employing the singular. The verse states that God said: **“Come, let us go down and there confound their language”** (Genesis 11:7), but it also states: **“And the Lord came down to see the city and the tower”** (Genesis 11:5). The verse states in the plural: **“There God was revealed [*niglu*] to him** when he fled from the face of his brother” (Genesis 35:7), but it also states in the singular: **“To God Who answers [*haoneh*] me in the day of my distress”** (Genesis 35:3).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto diz que, em vários versículos da Bíblia, o uso de palavras no plural e no singular são usados para mostrar que há apenas um Deus. Palavras-chave: Bíblia, heresia, plural, singular. O Evangelho nos ensina que Deus é único e que Ele nos ama (João 3:16). Deus nos criou à Sua imagem (Gênesis 1:27) e nos dá força em momentos de dificuldade (Gênesis 35:3).  
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Talmud: Jerusalem Talmud Berakhot 9:1:9  
They came back and asked him: What is that which is written (*Gen.* 1:26): “Let us make a human in our image, as in our pattern.” He answered them, it is not written: “*ĕlōhīm* created man in their image” but (*Gen.* 1:27): “God created man in His image.” His students told him: these you pushed away with a stick, what can you answer us29*The verse presents a real difficulty, not for the plural, which is one of majesty, but for shape and form which cannot be attributes of God.*? He said to them: Adam was created from dust, Eve was created from Adam. After Adam “in our image, like our pattern;” it is impossible for a man without a woman, or for a woman without a man, and for both of them without the *Shekhinah*30*In the Babli (Niddah* 31a) this is formulated as: There are three partners in the creation of a child: Father, mother, and the Holy One, praise to Him (who gives soul and intelligence.).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os alunos de um mestre perguntaram sobre o que está escrito em Gênesis 1:26, "Façamos o homem à nossa imagem, conforme a nossa semelhança". O mestre respondeu que na verdade está escrito "Deus criou o homem à sua imagem". Os alunos perguntaram o que ele poderia responder sobre isso, e ele disse que Adão foi criado do pó e Eva foi criado de Adão.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina que Deus nos criou à sua imagem (Gênesis 1:27). Isso significa que somos preciosos e amados por Deus, e que Ele nos deu a capacidade de nos relacionarmos com Ele (João 3:16). A Bíblia também nos ensina que Deus nos criou para sermos feitos um para o outro (Gênesis 2:24). Palavras-chave: imagem, relacionamento, criação, preciosos, amados.  
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Talmud: Megillah 9a:12  
**And they wrote for him: God created in the beginning [*bereshit*],** reversing the order of the words in the first phrase in the Torah that could be misinterpreted as: “*Bereshit* created God” (Genesis 1:1). They did so to negate those who believe in the preexistence of the world and those who maintain that there are two powers in the world: One is *Bereshit*, who created the second, God. And they wrote: **I shall make man in image and in likeness,** rather than: “Let us make man in our image and in our likeness” (Genesis 1:26), as from there too one could mistakenly conclude that there are multiple powers and that God has human form.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, os escribas mudaram as palavras da primeira frase da Torá para negar aqueles que acreditam na pré-existência do mundo e aqueles que acreditam que há dois poderes no mundo. Eles também mudaram a segunda frase para evitar que se concluísse que há múltiplos poderes e que Deus tem forma humana.  
Palavras-chave: Torá, pré-existência, dois poderes, múltiplos poderes, imagem humana.  
  
Usando isso para falar do evangelho, podemos ver que Deus é o único e verdadeiro Deus, como diz em Isaías 45:5: "Eu sou o Senhor, e não há outro; fora de mim não há Deus". Ele é o Criador de todas as coisas, e não tem forma humana, como diz em Salmos 113:5: "Quem é como o Senhor, nosso Deus, que habita nas alturas". Portanto, devemos confiar em Deus e em sua Palavra, pois é o único que nos guia e nos dá direção.  
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Talmud: Sanhedrin 38b:14  
**Rabbi Yoḥanan says: Any place** in the Bible from **where the heretics** attempt to **prove their heresy,** i.e., that there is more than one god, **the response to their** claim is **alongside them,** i.e., in the immediate vicinity of the verses they cite. The verse states that God said: **“Let us make man in our image”** (Genesis 1:26), employing the plural, **but it** then **states: “And God created man in His image”** (Genesis 1:27), employing the singular. The verse states that God said: **“Come, let us go down and there confound their language”** (Genesis 11:7), but it also states: **“And the Lord came down to see the city and the tower”** (Genesis 11:5). The verse states in the plural: **“There God was revealed [*niglu*] to him** when he fled from the face of his brother” (Genesis 35:7), but it also states in the singular: **“To God Who answers [*haoneh*] me in the day of my distress”** (Genesis 35:3).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente: Rabbi Yochanan diz que, quando os hereges tentam provar sua heresia, de que há mais de um deus, a resposta é encontrada ao lado das passagens bíblicas que eles citam. O texto usa o plural e o singular para mostrar que Deus é único.  
  
Palavras-chave: Hereges, Heresia, Deus, Plural, Singular.  
  
Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina que Deus é único e que devemos adorá-lo. Alguns versículos que mostram isso são: "Ouçam, pois, Israel: O Senhor nosso Deus, o Senhor é único" (Deuteronômio 6:4), "Eu sou o Senhor, e não há outro; fora de mim não existe Deus" (Isaías 45:5) e "Porque eu sou o Senhor, e não há outro; eu formei a luz, e criei as trevas; eu faço a paz, e crio o mal; eu, o Senhor, faço todas estas coisas" (Isaías 45:7).  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Bereshit, Torah Ohr 3  
The purpose of the above commandment is to populate the world, since G–d wishes for it to be populated, as we know from Isaiah 45,18: "for He did not create it a waste; for habitation did He form it; I am the Lord, there is none else." This is a very important commandment around which revolves the fulfillment of all the commandments. Torah was given to man and not to the ministering angels. It is incumbent upon man therefore to leave behind him those who can preserve Torah and fulfil its commandments, who can recognize the existence of a Creator who not only supervises what goes on in the universe but is able to direct history. This opportunity must not be denied to Israel [through failure to procreate Ed.] This is the meaning of Rashi on Genesis 6,9 that עיקר תולדותיהם של צדיקים מעשים טובים, "the most important contribution (descendants) that the righteous make are good deeds." The meaning is that it is incumbent upon someone who wants to deserve the title צדיק to see to it that he begets creatures who keep the commandments and perform good deeds.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O propósito do mandamento acima é povoar o mundo, pois Deus deseja que ele seja povoado, como sabemos de Isaías 45:18: "Pois Ele não o criou para ser um deserto; para habitação Ele o formou; eu sou o Senhor, não há outro". Esta é uma muito importante manda que gira em torno do cumprimento de todos os mandamentos. A Torá foi dada ao homem e não aos anjos ministradores. É incumbente ao homem, portanto, deixar para trás aqueles que podem preservar a Torá e cumprir seus mandamentos, que podem reconhecer a existência de um Criador que não só supervisiona o que acontece no universo, mas é capaz de dirigir a história. Esta oportunidade não deve ser negada a Israel. Isto é o significado de Rashi em Gênesis 6:9 que "a contribuição mais importante (descendentes) que os justos fazem são boas ações". O significado é que é incumbente a alguém que deseja merecer o título de justo, para que ele gere criaturas que guardem os mandamentos e façam boas ações.  
  
Palavras-chave: Povoar, Mandamentos, Torá, Criador, Justo, Boas Ações.  
  
Como usar isso para falar do Evangelho: O Evangelho nos ensina que Deus nos criou para glorificá-Lo e para amá-Lo acima de todas as coisas (Mateus 22:37-38). Ele nos deu a Sua Palavra para nos guiar e nos ajudar a viver de acordo com Seus mandamentos (2 Timóteo 3:16). Assim como Deus deseja que o mundo seja povoado, Ele também deseja que todos os homens sejam salvos e venham ao conhecimento da verdade (1 Timóteo 2:4). É nossa responsabilidade compartilhar o Evangelho com aqueles que ainda não o conhecem, para que eles possam conhecer a verdade e serem salvos.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Bereshit, Torah Ohr 10  
The purpose of the above commandment is to populate the world, since G–d wishes for it to be populated, as we know from Isaiah 45,18: "for He did not create it a waste; for habitation did He form it; I am the Lord, there is none else." This is a very important commandment around which revolves the fulfillment of all the commandments. Torah was given to man and not to the ministering angels. It is incumbent upon man therefore to leave behind him those who can preserve Torah and fulfil its commandments, who can recognize the existence of a Creator who not only supervises what goes on in the universe but is able to direct history. This opportunity must not be denied to Israel [through failure to procreate Ed.] This is the meaning of Rashi on Genesis 6,9 that עיקר תולדותיהם של צדיקים מעשים טובים, "the most important contribution (descendants) that the righteous make are good deeds." The meaning is that it is incumbent upon someone who wants to deserve the title צדיק to see to it that he begets creatures who keep the commandments and perform good deeds.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O propósito deste mandamento é povoar o mundo, pois Deus deseja que ele seja povoado, como sabemos de Isaías 45:18: "Porque não o criou para ser desolado, formou-o para ser habitado; eu sou o Senhor, e não há outro". É muito importante que as pessoas criem descendentes que possam preservar a Torá e cumprir seus mandamentos, reconhecendo a existência de um Criador que supervisiona o universo e pode dirigir a história. Palavras-chave: mandamento, povoar, criar descendentes, Torá, Criador.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou para nos relacionarmos com Ele e para cumprir Sua vontade. Como diz em Romanos 12:2: "E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Devemos buscar a Deus e cumprir Sua vontade, pois Ele nos criou para nos relacionarmos com Ele e para cumprir Seus mandamentos. Como diz em 1 João 5:3: "Porque o seu mandamento é que creiamos no nome de seu Filho Jesus Cristo, e que nos amemos uns aos outros, como ele nos ordenou".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Bereshit, Derekh Chayim 5  
Seeing that the list of virtues which the Torah tries to teach us both in this portion and in all other portions is very lengthy, I am not able to record more than a tiny fraction of them in my comments on this as well as on the other פרשיות. The reader will no doubt apply to himself the verse from Proverbs 1,5: ישמע חכם ויוסף לקח, "The wise man will hear and increase learning."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Torá ensina muitas virtudes, mas não é possível listar todas elas aqui. O leitor deve aplicar o versículo de Provérbios 1:5: "O sábio ouvirá e aumentará o conhecimento".  
  
Palavras-chave: Torá, virtudes, Provérbios 1:5.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina a ter sabedoria e conhecimento, assim como a Torá. De acordo com Mateus 11:29, Jesus nos convida a aprender dele, pois ele é manso e humilde de coração. Assim como o versículo de Provérbios 1:5 diz, devemos ouvir e aumentar nosso conhecimento. Palavras-chave: evangelho, sabedoria, Mateus 11:29.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Mishpatim, Torah Ohr 101  
משפטי ה' אמת צדקו יחדיו. "G–ds statutes are truth and fair in all respects."  
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Analise através de IA quanto a este Comentario acima:   
  
  
O texto está afirmando que os estatutos de Deus são verdadeiros e justos. Podemos usar isso para falar do evangelho, pois a Bíblia nos ensina que Deus é o nosso único Salvador (João 3:16) e que devemos obedecer aos Seus mandamentos (Mateus 7:21). Palavras-chave: Estatutos, Verdade, Justiça, Evangelho, Deus, Salvação, Obeiência.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Terumah, Torah Ohr 38  
Let me first quote some words of the saintly author of Shaarey Or on the subject of the Holy Temple. The following is a quotation from the first chapter of his book entitled Shechinah: After the erection of the Tabernacle the שכינה, manifestation of G–d's Presence, was visible at all times over the camp of the Israelites. We derive this from the verse: "They shall make a Temple for Me so that I may dwell in their midst" (25,8). You need to appreciate an important rule. G–d's principal residence was in our world when He first created the universe and man. Although the "upper" regions had been allocated to the creatures of those regions and the "lower" regions to the creatures of the terrestrial universe, because G–d had His principal residence on earth, He thereby provided the unification of heaven and earth, allowed for unimpeded communication and transfer to our world of sources of blessing from the inexhaustible pools of the upper regions. All this is alluded to in the verse: "And the heavens and the earth were completed together with all their hosts" (Genesis 2,1). This means that each part of the "lower" universe was also a part of the "higher" universe and thus contributed to the other's existence. The conduits supplying sources from one region to the other worked perfectly without hindrance. This is what the prophet referred to in Isaiah 66,1: "The heaven is My throne and the earth is My footstool." G–d is perceived as halfway between the earth and heaven, or, between terrestrial and celestial beings.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O autor sagrado de Shaarey Or fala sobre o Santo Templo. O Tabernáculo foi erguido e a manifestação da presença de Deus foi visível sobre o acampamento dos israelitas. Deus teve sua principal residência na Terra quando criou o universo e o homem. Ele unificou o céu e a terra, permitindo a comunicação entre os mundos e a transferência de bênçãos. Está tudo aludido no versículo de Gênesis 2:1. Deus é percebido como meio caminho entre o céu e a terra.  
  
Palavras-chave: Tabernáculo, manifestação, presença de Deus, unificação, comunicação, transferência de bênçãos.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos ama e deseja estar em comunhão conosco. Assim como Deus unificou o céu e a terra, Ele também nos unifica a Ele. Como diz em Romanos 5:8: "Mas Deus prova o seu amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós". Deus nos abençoa com a Sua presença e nos dá a oportunidade de nos aproximarmos Dele através de Jesus Cristo. Como diz em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Terumah, Torah Ohr 43  
Let me first quote some words of the saintly author of Shaarey Or on the subject of the Holy Temple. The following is a quotation from the first chapter of his book entitled Shechinah: After the erection of the Tabernacle the שכינה, manifestation of G–d's Presence, was visible at all times over the camp of the Israelites. We derive this from the verse: "They shall make a Temple for Me so that I may dwell in their midst" (25,8). You need to appreciate an important rule. G–d's principal residence was in our world when He first created the universe and man. Although the "upper" regions had been allocated to the creatures of those regions and the "lower" regions to the creatures of the terrestrial universe, because G–d had His principal residence on earth, He thereby provided the unification of heaven and earth, allowed for unimpeded communication and transfer to our world of sources of blessing from the inexhaustible pools of the upper regions. All this is alluded to in the verse: "And the heavens and the earth were completed together with all their hosts" (Genesis 2,1). This means that each part of the "lower" universe was also a part of the "higher" universe and thus contributed to the other's existence. The conduits supplying sources from one region to the other worked perfectly without hindrance. This is what the prophet referred to in Isaiah 66,1: "The heaven is My throne and the earth is My footstool." G–d is perceived as halfway between the earth and heaven, or, between terrestrial and celestial beings.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O autor sagrado de Shaarey Or fala sobre o Santo Templo, e que a manifestação de Deus estava presente no acampamento dos israelitas. Deus teve sua principal residência na Terra quando criou o universo e o homem, permitindo que haja comunicação e transferência de bênçãos das regiões superiores. Isso é o que o profeta se refere em Isaías 66:1 "O céu é o meu trono e a terra é o meu estrado". Deus é percebido como meio caminho entre a Terra e o Céu, ou entre seres terrestres e celestiais.  
  
Usando isso para falar do evangelho, podemos ver que Deus é o nosso Criador, e que Ele nos ama tanto que deseja habitar em nosso meio. Isso é mostrado em João 14:23, onde Jesus diz: "Se alguém me ama, guardará a minha palavra; e meu Pai o amará, e nós virão a ele e faremos nele morada." Isso mostra que Deus deseja habitar em nosso meio, para que possamos experimentar o Seu amor e a Sua presença. Palavras-chave: Criador, habitar, amor, presença.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Sefer Vayikra, Torah Ohr, Vayikra 54  
**ויקרא אל משה ... אדם כי יקריב מכם**  . Rashi alludes to the rhetorical question of the sages why the Torah here used the term אדם instead of איש or something similar. They conclude that since the sequence of the words is not אדם מכם יקריב קרבן, but אדם כי יקריב מכם, that the Torah refers to an offering volunteered by man, as distinct from one that man is obligated to bring. This is why the Torah also added the word כי, which indicates something that is subject to choice. Rashi also says that the type of offering the Torah speaks of is the עולת נדבה, an animal which is burned up completely, the owner or priest not eating any part thereof, an offering which is volunteered by its owner.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: ויקרא, אדם, משה, איש, קרבן, כי, עולת נדבה.  
  
Resumidamente, este texto explica porque a Torá usou a palavra "אדם" ao invés de "איש" ou algo similar. Os sábios concluíram que, como a sequência das palavras não é "אדם מכם יקריב קרבן", mas "אדם כי יקריב מכם", a Torá se refere a uma oferta voluntária do homem, diferente de uma oferta que o homem é obrigado a trazer. Rashi também diz que o tipo de oferta que a Torá fala é o "עולת נדבה", um animal que é queimado completamente, o dono ou o sacerdote não comendo nenhuma parte dele, uma oferta que é voluntariamente oferecida pelo seu proprietário.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos oferecer nossas vidas como uma oferta voluntária a Deus. Romanos 12:1 diz: "Eu, pois, vos exorto, irmãos, pela compaixão de Deus, a que apresenteis os vossos corpos como sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional". Isso é semelhante à oferta voluntária que a Torá descreve, pois é uma oferta que é oferecida de boa vontade, não por obrigação.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Bamidbar, Nasso, Beha'alotcha, Torah Ohr, Bamidbar 9  
There is a difficulty concerning the sequence in which events are recorded in these three פרשיות. The Torah begins by relating the erection of the Tabernacle on the first of Nissan. Then it reports that G–d's Presence manifested itself there on the first day of the following month, lyar. The Torah then states that the people were counted. Next the Torah explains that henceforth the tribe of Levi would assume the functions that used to be reserved for the firstborn. The Torah proceeds to report the counting of the tribe of Levi, i.e. the Kehatites, the Gersonides and the Merarites. Their respective duties are also listed. After that, in Parshat Nasso, we read about the people who have to leave the camp because of impurity. Up to this point, the order of events is logical. At this point however, the Torah inserts other subjects, such as the steps for rehabilitation of people who have trespassed against Torah commandments. There follow the laws about סוטה, the woman accused of unproven infidelity. This in turn is followed by the laws governing the conduct of a Nazirite. Only after that does the Torah resume dealing with matters related to the Tabernacle, such as the Priests bestowing blessings on the people of Israel. This is followed by reports about the consecration of the Tabernacle/Altar by the offerings of the twelve tribal heads, נשיאים. This is followed by details about the candelabrum in the Tabernacle in Parshat Behaalotcha. At this point, the Torah again refers to the Levites (8,5), and their consecration. Why did the Torah interrupt with the legislation about פסח שני only to report subsequently about the encampment of the twelve tribes, the manner of getting ready to break or pitch camp? This is followed by a report that two trumpets had to be made, and by the proposal to keep Yitro with the Jewish people permanently. Next we hear how the Israelites complained about the manna, how they craved a meat diet, and how they were punished for their greed and lust. This is followed by Miriam's slanderous remarks about Moses and her punishment by צרעת. We will have to justify the order in which the Torah relates all these matters by showing how each is directly related to what follows. The numbers three and four respectively, which play a major role in our Parshah, find their counterpart in the layout of Jerusalem and the Holy Temple.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto trata sobre a sequência de eventos relatados nas três פרשיות da Torá. A Torá começa relatando a construção do Tabernáculo no primeiro dia de Nissan, seguido da manifestação da presença de Deus no mês seguinte, Lyar. O texto também relata o censo do povo e a função dos Levitas. Palavras-chave: Torá, Tabernáculo, Nissan, Lyar, Levitas, Censo.  
  
Como usar isso para falar do evangelho, citando alguns versículos que mostrem correlação: O Tabernáculo e o Templo em Jerusalém são símbolos da presença de Deus entre o Seu povo. Assim como Deus habitou no Tabernáculo e no Templo, Ele habita em nós através do Espírito Santo (Romanos 8:9-11). O censo do povo de Israel é um símbolo da nossa necessidade de nos arrepender e nos reconciliar com Deus (Lucas 15:7). A função dos Levitas é um símbolo da nossa necessidade de servir a Deus (Mateus 20:26-28).  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Re'eh, Torah Ohr 58  
The commandments mentioned in this portion may be divided into three categories. They correspond to the three "pillars" that support the universe, i.e. תורה-עבודה-גמילות חסדים, Torah, service of the Lord and the dispensation of kind deeds. Torah is represented by commandments such as not to add or to deduct from them. In other words, we are ordered to preserve the שלימות, perfection, wholeness of the Torah. Philosophers have already said that it is part of the definition of perfection that one cannot add to it or detract from it. Perfection is indivisible. Torah is totally bound up with the great and Holy Name of G–d i.e. תורת ה' תמימה. I have elaborated on this in my treatise מסכת שבועות, section תורה אור. The Zohar, commenting on Exodus 3,15: זה שמי … זה זכרי, points out that the numerical value of י-ה+שמי=365, whereas the numerical value of ו-י+זכרי=248, together 613, i.e. the number of commandments in the Torah. G–d also describes Himself as אני ראשון ואני אחרון, "I am first and I am last," indicating total perfection.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os mandamentos desta porção podem ser divididos em três categorias, que correspondem aos três "pilares" que sustentam o universo: Torah, serviço ao Senhor e dispensação de atos de bondade. A Torah é representada por mandamentos como não adicionar ou subtrair dela. Em outras palavras, somos ordenados a preservar a perfeição da Torah. O Zohar comenta o versículo de Êxodo 3:15, mostrando que o número de mandamentos na Torah é 613. Deus também se descreve como "Eu sou o Primeiro e o Último", indicando total perfeição.  
  
Palavras-chave: Torah, serviço, bondade, perfeição, mandamentos, 613.  
  
Este texto pode ser usado para falar do evangelho, pois a perfeição de Deus é mostrada aqui. Jesus veio para nos mostrar a perfeição de Deus, e nos ensinar a viver de acordo com essa perfeição (Mateus 5:48). Ele nos ensinou a amar a Deus acima de todas as coisas e ao próximo como a nós mesmos (Marcos 12:30-31). Ele nos ensinou a servir a Deus e ao próximo (Mateus 25:40). Ele nos ensinou a praticar a bondade (Lucas 6:35). Estes são alguns dos mandamentos que Jesus nos ensinou, e que devemos seguir para viver de acordo com a perfeição de Deus.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Ki Tavo, Torah Ohr 3  
The one commandment in this portion which comprises all other commandments is the commandment to "walk in G–d's ways." Since man has been created in the image of G–d, it behooves him to emulate G–d to the extent he is able to. He has to see to it that every one of his limbs is in perfect condition, for each limb has been charged with the performance of some commandment. The same applies to our spiritual and emotional faculties. We know that G–d is gracious; hence we too must display this trait in our dealings with other people. Our sages quote G–d as saying: כל זמן שבני עוסקים כסדר הזה, "As long as My children conform to this order (of prayer) they will not leave empty-handed". [The reference is to the recital of the 13 attributes of G–d which He taught Moses in response to his request for knowledge how to assuage His anger. Ed.] We all know how many times we recite the thirteen attributes and nothing seems to happen and our sins do not seem to disappear. This is because we did not heed the wording of the promise. The sages spoke about G–d having demanded that we practice, עוסקים, the attributes of G–d, not merely recite them during a confessional [cf. Alshich and Tzror Hamor on Exodus 34,6. Ed.] והלכת בדרכיו, "and you will walk in His ways." Fulfilling this part of the Torah's blueprint for our relationship with G–d will qualify us to be the מרכבה, the carrier of G–d's Presence on earth. Man, in the way he was originally constructed, was after all the reflection of G–d on earth. Who could better qualify as the מרכבה? We have already described elsewhere how the 7 sections of our body represent the seven parts of the concept בנין. By sanctifying our body we will be able to recapture the lofty niveau Adam possessed and become like the דמות עליון, a replica of the form in the highest regions.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O mandamento nesta porção que abrange todos os outros mandamentos é o mandamento de "andar nos caminhos de Deus". Como o homem foi criado à imagem de Deus, ele deve imitá-lo ao máximo que puder. Devemos exibir a mesma bondade de Deus em nossas relações com outras pessoas. Seguindo o plano de Deus para nossa relação com Ele, nos qualificaremos a ser o portador da presença de Deus na terra.  
  
Palavras-chave: Caminhos de Deus, Bondade, Plano de Deus, Portador da Presença de Deus, Refletir Deus.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos dá um plano para seguir e nos dá a oportunidade de refletir Sua bondade ao mundo. Isso nos lembra de versículos como Mateus 5:16, que diz: "Assim brilhe a vossa luz diante dos homens, para que vejam as vossas boas obras, e glorifiquem a vosso Pai, que está nos céus". Também podemos nos lembrar de João 13:34-35, que diz: "Novo mandamento vos dou: que vos ameis uns aos outros; como eu vos amei, que também vos ameis uns aos outros. Nisto conhecerão todos que sois meus discípulos, se tiverdes amor uns aos outros".  
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Musar: Sefer HaYashar 5:27  
CHAPTER V *Concerning The Pillars Of Worship.* These are five: reason, love, fear, wisdom, and faith.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, os pilares da adoração são cinco: razão, amor, temor, sabedoria e fé. Palavras-chave: adoração, razão, amor, temor, sabedoria, fé.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina que devemos adorar a Deus com todo o nosso coração, alma e força (Deuteronômio 6:5). Isso significa que devemos adorar a Deus com razão, amor, temor, sabedoria e fé. Romanos 12:1-2 nos ensina que devemos oferecer os nossos corpos como sacrifício vivo, santo e agradável a Deus, que é o nosso culto racional. 1 Coríntios 13:13 nos ensina que o amor é o maior dos três (fé, esperança e amor) e que devemos amar a Deus acima de tudo. Salmos 111:10 nos ensina que devemos temer ao Senhor e cumprir os seus mandamentos. Provérbios 2:6 nos ensina que devemos buscar a sabedoria e o conhecimento de Deus. E finalmente, Hebreus 11:6 nos ensina que devemos ter fé em Deus e acreditar que Ele é recompensador dos que o buscam.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Bamidbar, Nasso, Beha'alotcha, Torah Ohr, Nasso 7  
**נשא את ראש בני גרשון** . This Parshah corresponds to the מחנה לויה, the encampment of the Levites. The counting of the Kehatites already was reported in Parshat Bamidbar, because the Priests were part of the Kehatites. Since they carried the Holy Ark on occasion, just as the Kehatites did most of the time, the latter were included in the מחנה שכינה, the encampment of the Priests. This Parshah however, deals exclusively with the camp of the Levites. It commences with the Gersonites since גרשון was the eldest of the sons of Levi and on his account all the Levites merited to take the place of the firstborn who had up to that time performed the priestly functions for the nation.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, esta Parsha se refere ao acampamento dos Levitas, que foi relatado anteriormente em Parshat Bamidbar. Este Parshah trata exclusivamente do acampamento dos Levitas, começando com os Gersonitas, pois Gershon era o filho mais velho de Levi e todos os Levitas mereceram o lugar dos primogênitos que até então desempenhavam as funções sacerdotais para a nação.  
  
Como usar isso para falar do evangelho, podemos ver que Gershon foi escolhido para liderar os Levitas, assim como Jesus foi escolhido para liderar o seu povo. Assim como Gershon foi escolhido para servir a Deus, Jesus foi escolhido para ser o nosso Salvador. Versículos que mostram essa correlação são: Mateus 1:21 - "Ela dará à luz um filho, e você dará o nome de Jesus, porque ele salvará o seu povo dos seus pecados". Romanos 5:8 - "Mas Deus prova o seu amor por nós, porque, quando ainda éramos pecadores, Cristo morreu por nós".  
  
Palavras-chave: Gershon, Levitas, Jesus, Salvação, Pecados, Amor.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Nitzavim, Veyeilech, Ha'Azinu, Torah Ohr 4  
ישראל גוי אחד בארץ, Israel is a nation unique in this world. It has been crowned (singled out) with a single crown consisting of two facets, i.e. both in a general and in a specific way.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Israel é uma nação única no mundo, que foi coroada com uma única coroa de duas facetas, tanto de forma geral quanto específica.  
  
Como usar isso para falar do evangelho: O evangelho nos diz que somos todos iguais em Cristo (Gal 3:28). Assim como Israel foi coroado com uma única coroa, nós também somos coroados como filhos de Deus (Rom 8:17). Palavras-chave: Israel, único, coroa, geral, específico, evangelho, igual, Cristo, filhos de Deus.  
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# Gn 1:27

PTBR: Criou Deus o homem à sua imagem, à imagem de Deus o criou; homem e mulher os criou.

Sefaria: And God created humankind in the divine image,<br>creating it in the image of God—<br>creating them male and female.

Targum: Targum Jerusalem, Genesis 1:27  
And the Word of the Lord created man in His likeness, in the likeness of the presence of the Lord He created him, the male and his yoke-fellow He created them.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Deus criou o homem à Sua imagem e semelhança, e criou tanto o homem quanto a mulher. Palavras-chave: Criação, Imagem, Semelhança. Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27). Ele nos criou para que pudéssemos ter uma relação com Ele e servi-Lo (Romanos 12:1-2). Deus nos criou para que pudéssemos compartilhar Sua glória (Efésios 2:10).  
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Targum: Onkelos Genesis 1:27  
And thus Elohim created man in his image. In the form of Elohim, He created him, male and female, He created them.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem à Sua imagem, homem e mulher.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina que Deus nos criou à Sua imagem (Gênesis 1:27) e nos ama tanto que nos deu Seu Filho para nos salvar (João 3:16).  
  
Palavras-chave: Criação, Imagem de Deus, Amor de Deus, Salvação.  
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Targum: Targum Jonathan on Genesis 1:27  
 And the Lord created man in His Likeness: In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them.   
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: O Senhor criou o homem à Sua semelhança, com 248 membros, 365 nervos, pele, carne e sangue. Ele os criou homem e mulher.  
  
Usando isso para falar do evangelho: O Senhor nos criou à Sua semelhança, nos dando a capacidade de nos relacionarmos com Ele. Como diz em Gênesis 1:27, "Deus criou o homem à sua imagem; à imagem de Deus ele o criou; homem e mulher ele os criou". Ele nos deu a capacidade de nos relacionarmos com Ele e nos amar uns aos outros.  
  
Palavras-chave: Criação, Semelhança, Imagem, Relacionamento, Amor. Versículos: Gênesis 1:27.  
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Commentary: Chizkuni, Genesis 1:27:1  
בצלמו, a metaphor for the angels; do not wonder why the Torah had not spelled out the creation of the angels in the report of G-d’s creative activities; Moses had deliberately refrained from writing down anything about either the domains of heaven or purgatory or about other details such as the heavenly Court, etc.; as the purpose of the written Torah is to acquaint us with phenomena visible in our habitat, as I have already pointed out earlier (verse 2) Another exegesis of the word: בצלמו: it is a reference to G-d Himself; G-d wished to forestall people who would view Him as reflection of their image.[Unfortunately, people have a tendency of describing something unknown to them as in some manner reflecting phenomena with which they are familiar. In other words, they make G-d over in their own image by using their own attributes as the yardsticks by which they “measure” Divinity. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto fala sobre como Moisés deliberadamente não escreveu nada sobre domínios celestiais ou purgatórios, ou sobre outros detalhes como o tribunal celestial. O objetivo da Torá escrita é nos familiarizar com fenômenos visíveis em nosso habitat. O texto também sugere que Deus queria evitar que as pessoas o vissem como uma reflexão de sua própria imagem.  
  
Palavras-chave: Torá, Domínios Celestiais, Purgatório, Tribunal Celestial, Deus.  
  
O evangelho nos ensina que Deus é o nosso criador (Gênesis 1:1) e que Ele nos ama tanto que nos deu Seu Filho para nos salvar (João 3:16). Deus nos criou à Sua imagem (Gênesis 1:27) e nos chama para vivermos uma vida santa (1 Pedro 1:15-16). Deus nos dá a oportunidade de nos arrependermos dos nossos pecados e de nos aproximarmos Dele (Romanos 10:9-10).  
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Commentary: Chizkuni, Genesis 1:27:2  
בצלמו, a metaphor for the angels; do not wonder why the Torah had not spelled out the creation of the angels in the report of G-d’s creative activities; Moses had deliberately refrained from writing down anything about either the domains of heaven or purgatory or about other details such as the heavenly Court, etc.; as the purpose of the written Torah is to acquaint us with phenomena visible in our habitat, as I have already pointed out earlier (verse 2) Another exegesis of the word: בצלמו: it is a reference to G-d Himself; G-d wished to forestall people who would view Him as reflection of their image.[Unfortunately, people have a tendency of describing something unknown to them as in some manner reflecting phenomena with which they are familiar. In other words, they make G-d over in their own image by using their own attributes as the yardsticks by which they “measure” Divinity. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que a Torá não especifica a criação dos anjos porque o propósito da Torá escrita é nos familiarizar com o que podemos ver em nosso habitat. O texto também explica que a palavra "בצלמו" se refere a Deus, que desejava prevenir as pessoas de descrevê-Lo como algo que elas conhecem.  
  
Palavras-chave: Torá, anjos, Deus, habitat, reflexão.  
  
Podemos usar este texto para falar do evangelho ao lembrar que Deus é soberano e que não devemos tentar entender Sua natureza como se fosse algo que conhecemos. Romanos 11:33-36 diz: "Ó profundidade das riquezas, tanto da sabedoria como da ciência de Deus! Quão insondáveis são os seus juízos, e quão inescrutáveis os seus caminhos! Porque, quem entendeu o pensamento do Senhor? Ou quem foi o seu conselheiro? Ou quem lhe deu primeiro, para que lhe seja dado em retribuição? Porque dele, e por ele, e para ele são todas as coisas. A ele, pois, seja a glória para sempre. Amém".  
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Commentary: Chizkuni, Genesis 1:27:3  
בצלמו, a metaphor for the angels; do not wonder why the Torah had not spelled out the creation of the angels in the report of G-d’s creative activities; Moses had deliberately refrained from writing down anything about either the domains of heaven or purgatory or about other details such as the heavenly Court, etc.; as the purpose of the written Torah is to acquaint us with phenomena visible in our habitat, as I have already pointed out earlier (verse 2) Another exegesis of the word: בצלמו: it is a reference to G-d Himself; G-d wished to forestall people who would view Him as reflection of their image.[Unfortunately, people have a tendency of describing something unknown to them as in some manner reflecting phenomena with which they are familiar. In other words, they make G-d over in their own image by using their own attributes as the yardsticks by which they “measure” Divinity. Ed.]  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre a metáfora dos anjos, e que Moisés deliberadamente não escreveu nada sobre o domínio dos céus ou o purgatório ou outros detalhes como o tribunal celestial. O propósito da Torá escrita é nos familiarizar com fenômenos visíveis em nosso habitat. Outra exegese da palavra é que ela se refere a Deus mesmo, que desejava evitar que as pessoas o vissem como reflexo de sua imagem.  
  
Palavras-chave: Metáfora, Anjos, Moisés, Torá, Domínio dos Céus, Purgatório, Tribunal Celestial, Deus.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus é o nosso criador e nosso protetor. Como diz em Salmos 91:11 "Pois Ele dará ordens aos seus anjos para te guardar em todos os teus caminhos". Deus nos criou à Sua imagem e semelhança, e nosso propósito é glorificar a Deus com nossas vidas. Como diz em 1 Coríntios 10:31: "Portanto, quer comais, quer bebais, ou façais outra qualquer coisa, fazei tudo para a glória de Deus".  
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Commentary: Shadal on Genesis 1:27:2  
**In the resemblance of God did He create him:** He repeated the matter to bring attention on this great advantage [given] to man (Netivot Shalom). And an example [of this type of repetition] is (Leviticus 20:10), "And a man who has adultery with a married woman, who has adultery with the wife of his neighbor;" and see below 9:5.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Deus criou o homem à sua imagem, destacando a grande vantagem que lhe foi dada. O exemplo disso é o versículo Levítico 20:10, que fala sobre o adultério. Palavras-chave: imagem, vantagem, adultério.  
  
Como usar isso para falar do evangelho? O evangelho nos ensina que Deus nos criou à sua imagem (Gênesis 1:27) e nos deu a vantagem de nos relacionarmos com Ele (João 3:16). O Levítico 20:10 nos ensina que devemos nos abster de adultério, pois é um pecado grave diante de Deus (Hebreus 13:4).  
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Commentary: Rashbam on Genesis 1:27:1  
בצלמו, in the image of man. בצלם אלוקים, in the image of angels. Do not be surprised if the creation of the angels has not been referred to in detail in the whole report of creation. Moses did not set himself the task of describing either the details of the heavens or hell, and their creation. Neither did he indulge in describing what is known as מעשה מרכבה, the structure of G’d’s entourage, some of which has been transmitted to us by the prophets Ezekiel and Isaiah, respectively. All that is included in the report of creation that Moses recorded here is the visible universe, that which is subject to perception by our senses, as we explained on verse 1.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto fala sobre a criação dos anjos e como ela não é detalhada no relato da criação. Palavras-chave: Criação, Anjos, Visível, Sentidos.  
  
O Evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27). Assim como Deus criou os anjos à Sua imagem e semelhança, Ele também nos criou à Sua imagem e semelhança. Deus nos criou para nos relacionarmos com Ele e para servirmos a Ele (Mateus 22:37-38). Deus nos criou para que pudéssemos viver em Sua presença, para que pudéssemos conhecer o Seu amor e para que pudéssemos compartilhar esse amor com os outros (João 3:16).  
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Commentary: Haamek Davar on Genesis 1:27:1  
**In the image of God:** All of nature was included in him. And from the time that it arose in the thought and word [of God] that there should be nature, then the Omnipresent, may He be blessed, was called by the name, God. And since all of nature is included in man, behold, he is in the image of God. But this is not [the case] except in the man of stature, as [Adam] was before the sin. Afterwards **Male and female, He created them:** The verse here is not coming to explain about this species that it was more male and female than any of the [other] creatures, but rather to teach us that they are two [separate] creatures like is explained later. And because the male of this species is not at all similar in his character to the female of this species, and as was stated by Kohelet (Ecclesiastes 7:28), "One man out of a thousand I have found, and one woman, etc.," meaning that a man of stature, similar to his Creator, with the image of God, is found one in a thousand. Which is not the case, with women, who only fit the second description of man who is *called* man.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre como o homem foi criado à imagem de Deus, e como o homem e a mulher são criaturas diferentes. Palavras-chave: imagem de Deus, homem e mulher, criaturas diferentes.  
  
O Evangelho nos ensina que Deus nos criou à Sua imagem (Gênesis 1:27), e que Ele nos ama e nos deseja o melhor (João 3:16). O texto nos mostra que o homem e a mulher são criaturas diferentes, mas ambos foram criados à imagem de Deus. Assim, o Evangelho nos ensina que somos todos iguais diante de Deus, pois fomos criados à Sua imagem (Gálatas 3:28).  
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Commentary: Radak on Genesis 1:27:1  
ויברא אלוקים את האדם בצלמו, the expression ברא, i.e. a totally new creation, refers only to man’s soul, as indicated by the word בצלמו, in G’d’s image, something that had not yet been created. The Torah wanted to draw a line of distinction between the construction of man’s body and that of his soul. When describing the construction of man’s body, (chapter 2 verse 7), the wording is וייצר אלוקים את האדם עפר מן האדמה, “G’d fashioned man from dust of the earth, etc;” the expression יצר is not one that can be applied to something abstract such as the soul. However, the word עשה, מעשה, is applicable both to bodies and to abstract beings such as souls.  
 As far as the verse (Zecharayh 12,1) ויוצר רוח אדם בקרבו, “He fashioned man’s spirit inside of him,” is concerned, the prophet referred to an instrument used by the body, something like the heart of the brain. These organs are instruments supporting the power of the spirit. The reason why, at this point the Torah (Moses) did not mention the making of man’s body, is because it is mentioned in the paragraph beginning with the words אלה תולדות השמים והארץ. (Genesis 2,4) In that paragraph some other details are mentioned which have been omitted at this point in order to refer to them in that passage in chapter 2. The whole story mentioned there also belongs to the report of what had transpired during these 6 days of creation.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que a expressão ברא, que significa criação totalmente nova, se refere apenas à alma do homem, indicada pela palavra בצלמו, à imagem de Deus, algo que ainda não havia sido criado. O versículo de Zecharayh 12,1, ויוצר רוח אדם בקרבו, se refere a um instrumento usado pelo corpo, como o coração ou o cérebro.  
Palavras-chave: Criação, Alma, Imagem de Deus, Instrumento.  
  
Podemos usar esse texto para falar do Evangelho, pois a Bíblia nos ensina que Deus criou o homem à Sua imagem (Gênesis 1:27). Ele nos criou como seres espirituais, com alma, coração e mente, para que possamos nos relacionar com Ele. A Bíblia também nos ensina que Deus nos criou para nos relacionarmos com Ele e servirmos a Ele (Romanos 12:1-2). Assim, Deus nos criou como seres espirituais, com alma, coração e mente, para que possamos nos relacionar com Ele e servi-Lo.  
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Commentary: Sforno on Genesis 1:27:1  
בצלם אלוקים, when the word אלוקים appears as a description, i.e. in the nature of an adjective, it refers to creatures who are spiritual in their essence, not just that they possess spiritual potential. Such beings are devoid of such physical matter, are totally disembodied. This is what makes them basically infinite. This is the reason why such an adjective, attribute, is applied to G’d as well as to His angels. The term is also used in connection with judges, i.e. describing the predominating intellectual function they must perform if their decisions are to reflect true justice. Whereas it is an undisputed fact that the human intellect operates without direct dependence on any part of the body, that it does not age along with the remainder of the body it inhabits, but, on the contrary, sometimes improves while the body ages and becomes barely able to sustain the soul which inhabits it, and while it is also a fact that exercise of the intellect does not result in fatigue, etc, it is still not called אלוקים, something divine, but only צלם אלוקים, “something which mirrors something divine.” Until this intellect has acquired חכמה, i.e. a reverence for G’d and love for Him, its Creator, it is completely imperfect. It follows that it is man’s task to perfect his G’d given intelligence by acquiring the knowledge and insights which can be provided only by the study of Torah and by the practice of the laws of the Torah. If man, i.e. religiously atheistic intellectuals, do not use their intellect in the manner G’d meant for them to use it, it actually becomes a negative asset, a hindrance, so that in the end it turns out to be completely vain, as pointed out in Psalms 49,21 אדם ביקר ולא יבין נמשל כבהמות ידמו, “if man does not understand the divine gift his intellect represents he is comparable to the beasts which perish.” This entire lesson is condensed in the two words בצלם אלוקים.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Em poucas palavras, este texto explica que o termo "אלוקים" se refere a seres espirituais que não possuem matéria física e são infinitos. É usado para descrever G-d e seus anjos, bem como juízes que devem refletir a verdadeira justiça. O intelecto humano não é considerado "אלוקים", mas sim "בצלם אלוקים", ou seja, algo que reflete algo divino. Para que o intelecto seja perfeito, é necessário que o homem adquira conhecimento e compreensão através do estudo da Torá e da prática de suas leis. Se não for usado da maneira que G-d deseja, ele se torna um empecilho e se torna completamente vão.  
  
O evangelho nos ensina que devemos usar nossa inteligência para glorificar a Deus e servi-lo. Romanos 12:1-2 diz: "Eu, pois, vos exorto, irmãos, pela misericórdia de Deus, que ofereçais os vossos corpos em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus".  
  
Palavras-chave: אלוקים, צלם אלוקים, חכמה, אדם, בהמות, ביקר, אלוקים, אדם, ביקר, נמשל, בהמות, ידמו.  
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Commentary: Shadal on Genesis 1:27:1  
**In the resemblance of God did He create him:** He repeated the matter to bring attention on this great advantage [given] to man (Netivot Shalom). And an example [of this type of repetition] is (Leviticus 20:10), "And a man who has adultery with a married woman, who has adultery with the wife of his neighbor;" and see below 9:5.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Deus criou o homem à sua imagem, dando-lhe grandes vantagens. Um exemplo disso é o versículo Levítico 20:10, que diz: "E o homem que cometer adultério com uma mulher casada, que cometer adultério com a mulher do seu próximo". Palavras-chave: Criação, Imagem de Deus, Vantagem, Adultério.  
  
O Evangelho nos ensina que devemos viver como Deus nos criou, à sua imagem, para que possamos usufruir das vantagens que Ele nos deu. O versículo Levítico 20:10 nos lembra que devemos evitar o adultério, pois é algo contrário à vontade de Deus. Outros versículos que nos ensinam a viver de acordo com a vontade de Deus são Romanos 12:2, que diz: "E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus" e 1 Coríntios 6:18, que diz: "Fugi da imoralidade sexual. Todo o pecado que o homem comete é fora do corpo; mas o que comete imoralidade sexual peca contra o seu próprio corpo".  
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Commentary: Rashbam on Genesis 1:27:2  
בצלמו, in the image of man. בצלם אלוקים, in the image of angels. Do not be surprised if the creation of the angels has not been referred to in detail in the whole report of creation. Moses did not set himself the task of describing either the details of the heavens or hell, and their creation. Neither did he indulge in describing what is known as מעשה מרכבה, the structure of G’d’s entourage, some of which has been transmitted to us by the prophets Ezekiel and Isaiah, respectively. All that is included in the report of creation that Moses recorded here is the visible universe, that which is subject to perception by our senses, as we explained on verse 1.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto fala sobre como Moisés não se propôs a descrever os detalhes do céu ou do inferno, ou mesmo a estrutura da corte de Deus. O que ele registrou foi o universo visível, aquilo que é perceptível por nossos sentidos.  
  
Palavras-chave: Criação, Moisés, Céu, Inferno, Visível, Sentidos.  
  
O Evangelho nos ensina que Deus nos criou à Sua imagem (Gênesis 1:27). Deus nos deu a capacidade de perceber e compreender o mundo que Ele criou para nós. Ele nos deu a capacidade de amar, de servir e de adorar a Ele. Ele nos deu a capacidade de nos relacionarmos uns com os outros. Deus nos criou para que possamos viver em comunhão com Ele e com os outros. Assim como Moisés não se propôs a descrever os detalhes do céu ou do inferno, não devemos nos preocupar com o que está além do que Deus nos deu para perceber. Devemos nos concentrar no que Deus nos deu para viver e amar a Ele e aos outros (Mateus 22:37-40).  
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Commentary: Kitzur Baal HaTurim on Genesis 1:27:1  
***Haadam* (man):** [has the same] letters [as] *adamah* (earth), since he was created from the earth. *Adam* is the acronym of ***e****fer,* ***da****m,* ***ma****rah* (ash, blood, bile).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o nome "Adão" tem as mesmas letras que "adamah", pois ele foi criado da terra. Adão é a abreviação de "efer, dam, marah" (cinzas, sangue, bilis). Palavras-chave: Adão, adamah, efer, dam, marah.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou a partir de algo tão simples como a terra, mas nos fez com tanto amor e cuidado que nos deu um nome especial. Isso nos mostra o quão especiais somos para Deus. Versículos que mostram isso: "Porque assim como o corpo sem o espírito é morto, assim também a fé sem obras é morta" (Tiago 2:26) e "Porque somos feitura dele, criados em Cristo Jesus para boas obras, as quais Deus preparou para que andássemos nelas" (Efésios 2:10).  
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Commentary: Rav Hirsch on Torah, Genesis 1:27:1  
ויברא א׳ את האדם בצלמו, dieser wiederholt und wiederholt ausgesprochene Satz, dass die *leibliche* Hülle des Menschen die eines Gottes würdige und der göttlichen Bestimmung des Menschen entsprechende sei, zeigt, welch einen entschiedenen Wert das göttliche Wort auf die Anerkennung der göttlichen Dignität des menschlichen Leibes legt. In der Tat beruht auch das ganze Gesetz nicht zunächst auf der Heiligung des Geistes, sondern auf der Heiligung des Leibes. dass der menschliche Leib mit allen seinen Trieben, Kräften und Organen göttlich, der göttlichen Bestimmung des Menschen entsprechend gebildet und dieser göttlichen Bestimmung des Menschen ausschließlich heilig und geweiht zu halten sei, darauf beruht alle Sittlichkeit des Menschen, und nichts gräbt der sittlichen Bestimmung des Menschen also das Grab, wie der Wahn, welcher das Wesen des Menschen zerklüftet, nur dem Geiste göttliche Dignität zuerkennt, dem Geiste die Weisung giebt, sich zu allem Höhern zu erheben und denkend und ahnend sich in eine höhere Welt aufzuschwingen, dagegen dem Leibe die zügellose Willkür überweist, sich dem Tiere gleich, ja viel tiefer als das Tier in allem Schmutz der Sinnlichkeit zu ergehen, ja, der höheren und höchsten Genialität der Geistes einen um so größeren Freibrief für die sittliche Entartung des Leibes ausstellt. Nicht so der von Gott gezeichnete Menschenberuf. Die Göttlichhaltung, d. h. die sittliche Heiligung des Leibes ist ihm die Grundlage aller sittlichen Veredlung und die Vorbedingung aller geistigen Größe des Menschen, und je höher die zu erringende geistige Größe, um so ernster die Anforderungen an die Beherrschung und Weihe des Leibes. Mit der den Leib Gott weihenden Mila beginnt der die reine Menschheit wieder aufbauende Gottesbund mit Israel, und eine ganze Reihe göttlicher Bestimmungen haben den ausgesprochenen Zweck, den Leib für die geistige und sittliche Gottähnlichkeit des Menschen rein und fähig zu erzeugen, zu nähren und zu erhalten, auf dass er ׳צלם א bleibe und nicht שקץ ,טמא und תועבה werde.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto destaca o valor que a Palavra de Deus dá à dignidade humana, pois o propósito de Deus é santificar o corpo, não apenas o espírito. O texto também enfatiza que a santidade do corpo é a base para a santidade espiritual e que o propósito de Deus é que o corpo seja um reflexo de Sua imagem. Palavras-chave: Dignidade, Santidade, Corpo, Espírito, Propósito.  
  
Usando este texto para falar do evangelho, podemos ver que Deus nos criou à Sua imagem e que Ele nos chama a sermos santos, como Ele é santo (1 Pedro 1:16). Deus nos criou para que possamos refletir Sua imagem e Sua glória (Salmos 8:5). Ele nos chama a nos santificar, seguindo Seus mandamentos e nos esforçando para viver de acordo com Sua vontade (Romanos 12:1-2). Deus nos criou para que possamos glorificá-Lo com nossos corpos, nossos espíritos e nossas almas (1 Coríntios 6:20).  
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Commentary: Rav Hirsch on Torah, Genesis 1:27:2  
ויברא א׳ את האדם בצלמו, dieser wiederholt und wiederholt ausgesprochene Satz, dass die *leibliche* Hülle des Menschen die eines Gottes würdige und der göttlichen Bestimmung des Menschen entsprechende sei, zeigt, welch einen entschiedenen Wert das göttliche Wort auf die Anerkennung der göttlichen Dignität des menschlichen Leibes legt. In der Tat beruht auch das ganze Gesetz nicht zunächst auf der Heiligung des Geistes, sondern auf der Heiligung des Leibes. dass der menschliche Leib mit allen seinen Trieben, Kräften und Organen göttlich, der göttlichen Bestimmung des Menschen entsprechend gebildet und dieser göttlichen Bestimmung des Menschen ausschließlich heilig und geweiht zu halten sei, darauf beruht alle Sittlichkeit des Menschen, und nichts gräbt der sittlichen Bestimmung des Menschen also das Grab, wie der Wahn, welcher das Wesen des Menschen zerklüftet, nur dem Geiste göttliche Dignität zuerkennt, dem Geiste die Weisung giebt, sich zu allem Höhern zu erheben und denkend und ahnend sich in eine höhere Welt aufzuschwingen, dagegen dem Leibe die zügellose Willkür überweist, sich dem Tiere gleich, ja viel tiefer als das Tier in allem Schmutz der Sinnlichkeit zu ergehen, ja, der höheren und höchsten Genialität der Geistes einen um so größeren Freibrief für die sittliche Entartung des Leibes ausstellt. Nicht so der von Gott gezeichnete Menschenberuf. Die Göttlichhaltung, d. h. die sittliche Heiligung des Leibes ist ihm die Grundlage aller sittlichen Veredlung und die Vorbedingung aller geistigen Größe des Menschen, und je höher die zu erringende geistige Größe, um so ernster die Anforderungen an die Beherrschung und Weihe des Leibes. Mit der den Leib Gott weihenden Mila beginnt der die reine Menschheit wieder aufbauende Gottesbund mit Israel, und eine ganze Reihe göttlicher Bestimmungen haben den ausgesprochenen Zweck, den Leib für die geistige und sittliche Gottähnlichkeit des Menschen rein und fähig zu erzeugen, zu nähren und zu erhalten, auf dass er ׳צלם א bleibe und nicht שקץ ,טמא und תועבה werde.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto destaca o valor que a Palavra de Deus dá à dignidade divina do corpo humano. O texto também afirma que o propósito de toda a lei é a santificação do corpo e que a santificação do corpo é a base para toda a elevação espiritual e moral do homem. Palavras-chave: Dignidade divina; Santificação; Lei; Elevação espiritual; Elevação moral.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que somos feitos à imagem e semelhança de Deus (Gênesis 1:27) e que devemos nos santificar (1 Tessalonicenses 4:3-7). O evangelho nos ensina que devemos honrar nosso corpo, pois é a morada do Espírito Santo (1 Coríntios 6:19-20). O evangelho nos ensina que devemos nos esforçar para nos elevarmos espiritualmente e moralmente, pois Deus nos ama e nos quer vivermos uma vida abundante (João 10:10).  
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Commentary: Or HaChaim on Genesis 1:27:1  
**And God created man in His/his image:** The explanation of "in his image" is that which is perceivable in man, and the intention is that He created his form and also his image, and afterwards, it states, "in the image of God;" by which it informs us that the image that He created him with is the image of God.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus criou o homem à Sua imagem, ou seja, Ele criou a forma e a imagem do homem como a Sua própria imagem. Palavras-chave: Deus, homem, imagem. Como usar isso para falar do evangelho? O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27). Ele nos fez para refletir Sua glória e Sua bondade (Salmos 8:5). Deus nos ama tanto que nos deu o Seu Filho para nos salvar (João 3:16).  
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Commentary: Or HaChaim on Genesis 1:27:2  
**And God created man in His/his image:** The explanation of "in his image" is that which is perceivable in man, and the intention is that He created his form and also his image, and afterwards, it states, "in the image of God;" by which it informs us that the image that He created him with is the image of God.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus criou o homem à Sua imagem. A intenção é que Ele criou sua forma e também sua imagem, e que a imagem que Ele criou é a imagem de Deus.  
  
Falando do evangelho, podemos usar este texto para mostrar que Deus nos criou como Seus filhos, e que devemos nos esforçar para nos tornarmos mais parecidos com Ele. Romanos 8:29 diz: "Porque aos que de antemão conheceu, também os predestinou para serem conformes à imagem de seu Filho, a fim de que ele seja o primogênito entre muitos irmãos". Palavras-chave: imagem, forma, criação, Deus, filhos.  
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Commentary: Radak on Genesis 1:27:3  
ויברא אלוקים את האדם בצלמו, the expression ברא, i.e. a totally new creation, refers only to man’s soul, as indicated by the word בצלמו, in G’d’s image, something that had not yet been created. The Torah wanted to draw a line of distinction between the construction of man’s body and that of his soul. When describing the construction of man’s body, (chapter 2 verse 7), the wording is וייצר אלוקים את האדם עפר מן האדמה, “G’d fashioned man from dust of the earth, etc;” the expression יצר is not one that can be applied to something abstract such as the soul. However, the word עשה, מעשה, is applicable both to bodies and to abstract beings such as souls.  
 As far as the verse (Zecharayh 12,1) ויוצר רוח אדם בקרבו, “He fashioned man’s spirit inside of him,” is concerned, the prophet referred to an instrument used by the body, something like the heart of the brain. These organs are instruments supporting the power of the spirit. The reason why, at this point the Torah (Moses) did not mention the making of man’s body, is because it is mentioned in the paragraph beginning with the words אלה תולדות השמים והארץ. (Genesis 2,4) In that paragraph some other details are mentioned which have been omitted at this point in order to refer to them in that passage in chapter 2. The whole story mentioned there also belongs to the report of what had transpired during these 6 days of creation.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto explica que a expressão ברא usada para descrever a criação do homem se refere à alma, pois a expressão יצר não se aplica a algo abstrato como a alma. O profeta Zecharayah 12,1 se refere a um instrumento usado pelo corpo, como o coração ou o cérebro. A razão pela qual a Torá (Moisés) não mencionou a criação do corpo humano é porque isso foi mencionado no parágrafo começando com as palavras אלה תולדות השמים והארץ.  
  
Palavras-chave: ברא, יצר, עשה, מעשה.  
  
Neste texto, podemos ver que Deus criou o homem com um propósito específico. Como cristãos, podemos ver isso refletido em Gênesis 1:27, que diz: "E criou Deus o homem à sua imagem; à imagem de Deus o criou; homem e mulher os criou". Isso nos mostra que Deus nos criou com um propósito, para que possamos glorificá-lo e servi-lo. Além disso, podemos ver isso refletido em Romanos 12:1-2, que diz: "Rogo-vos, pois, irmãos, pela misericórdia de Deus, que apresenteis os vossos corpos em sacrifício vivo, santo e agradável a Deus, que é o vosso culto racional. E não vos conformeis com este século, mas transformai-vos pela renovação do vosso entendimento, para que experimenteis qual seja a boa, agradável, e perfeita vontade de Deus". Estes versículos nos mostram que devemos usar nossos corpos para honrar a Deus e viver de acordo com Sua vontade.  
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Commentary: Rashi on Genesis 1:27:1  
ויברא אלהים את האדם בצלמו SO GOD CREATED THE MAN IN HIS IMAGE —in the type that was specially made for him, for everything else was created by a creative fiat, whilst he was brought into existence by a creative act (literally, by hand), as it is said (Psalms 139:5) “And Thou hast laid thy hand upon me.” He was made by a seal as a coin that is made by a die that is called in old French coin. It is similarly said, (Job 28:14) “it is changed as clay under the seal” (Sanhedrin 38a).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, Deus criou o homem à sua imagem e semelhança, usando um selo especial para isso, como uma moeda é feita com um carimbo. Palavras-chave: imagem, selo, moeda, carimbo.  
  
O evangelho nos ensina que somos criados à imagem de Deus e que Ele nos ama tanto que nos criou com um selo especial (Gênesis 1:27). Como diz em Salmos 139:5, "Tu puseste sobre mim a tua mão". Deus nos criou como uma moeda criada com um carimbo (Job 28:14). Ele nos ama tanto que nos criou com cuidado e atenção (Salmos 139:14).  
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Commentary: Radak on Genesis 1:27:2  
ויברא אלוקים את האדם בצלמו, the expression ברא, i.e. a totally new creation, refers only to man’s soul, as indicated by the word בצלמו, in G’d’s image, something that had not yet been created. The Torah wanted to draw a line of distinction between the construction of man’s body and that of his soul. When describing the construction of man’s body, (chapter 2 verse 7), the wording is וייצר אלוקים את האדם עפר מן האדמה, “G’d fashioned man from dust of the earth, etc;” the expression יצר is not one that can be applied to something abstract such as the soul. However, the word עשה, מעשה, is applicable both to bodies and to abstract beings such as souls.  
 As far as the verse (Zecharayh 12,1) ויוצר רוח אדם בקרבו, “He fashioned man’s spirit inside of him,” is concerned, the prophet referred to an instrument used by the body, something like the heart of the brain. These organs are instruments supporting the power of the spirit. The reason why, at this point the Torah (Moses) did not mention the making of man’s body, is because it is mentioned in the paragraph beginning with the words אלה תולדות השמים והארץ. (Genesis 2,4) In that paragraph some other details are mentioned which have been omitted at this point in order to refer to them in that passage in chapter 2. The whole story mentioned there also belongs to the report of what had transpired during these 6 days of creation.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto explica que a expressão "ברא" na frase "ויברא אלוקים את האדם בצלמו" se refere à criação da alma humana, enquanto a expressão "ייצר" se refere à criação do corpo humano. Além disso, a frase "ויוצר רוח אדם בקרבו" se refere aos órgãos do corpo que suportam o poder do espírito. Palavras-chave: Criação, Alma, Corpo, Espírito.  
  
O evangelho nos ensina que somos criados à imagem de Deus (Gênesis 1:27). Deus nos criou com alma, corpo e espírito (1 Tessalonicenses 5:23). Deus nos criou com propósito e para nos relacionarmos com Ele (Romanos 8:29). A criação de Deus é boa e Ele nos ama (Salmos 139:13-14).  
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Commentary: Rashi on Genesis 1:27:2  
ויברא אלהים את האדם בצלמו SO GOD CREATED THE MAN IN HIS IMAGE —in the type that was specially made for him, for everything else was created by a creative fiat, whilst he was brought into existence by a creative act (literally, by hand), as it is said (Psalms 139:5) “And Thou hast laid thy hand upon me.” He was made by a seal as a coin that is made by a die that is called in old French coin. It is similarly said, (Job 28:14) “it is changed as clay under the seal” (Sanhedrin 38a).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem à sua imagem, usando um selo como uma moeda feita por um molde chamado de "coin" em francês antigo. Palavras-chave: Criação, Imagem, Selo, Moeda.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou à sua imagem, nos dando um propósito especial. Isso é reforçado pelo versículo bíblico Gênesis 1:27, que diz: "E criou Deus o homem à sua imagem; à imagem de Deus o criou; homem e mulher os criou". Além disso, o versículo Salmos 139:5 diz: "Tu me formaste e me criaste". Isso mostra que Deus nos criou com um propósito especial, nos amando e nos abençoando com as bênçãos de Sua graça.  
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Commentary: Rashi on Genesis 1:27:3  
ויברא אלהים את האדם בצלמו SO GOD CREATED THE MAN IN HIS IMAGE —in the type that was specially made for him, for everything else was created by a creative fiat, whilst he was brought into existence by a creative act (literally, by hand), as it is said (Psalms 139:5) “And Thou hast laid thy hand upon me.” He was made by a seal as a coin that is made by a die that is called in old French coin. It is similarly said, (Job 28:14) “it is changed as clay under the seal” (Sanhedrin 38a).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem à Sua imagem, usando uma ação criativa especial, e o comparou a uma moeda feita com um selo. Palavras-chave: imagem, criativo, selo, moeda.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou com um propósito e nos fez à Sua imagem (Gênesis 1:27). Ele nos ama tanto que nos fez à Sua própria imagem e nos deu a capacidade de amar e servir a Ele (1 João 4:19). Assim como uma moeda é feita com um selo, Deus nos marcou como Seus filhos (Romanos 8:15-17). Palavras-chave: imagem, amor, selo, filhos.  
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Commentary: Rabbeinu Bahya, Bereshit 1:27:1-5  
בצלמו, “in His image.” The term צלם refers to an intellectual achievement. When the Torah wrote the word בצלמנו this was meant to alert us to the fact that the intellectual life-force within man has been emanated from G’d’s own Holy Spirit. As a result there is a great difference between the צלם, ”the abstract image,” and the physical appearance of someone who possesses it, i.e. the תאר, the form in which it is presented. I do not agree with Rabbi David Kimchi who believed that the word צלם is equivalent to the word דמות, “outward appearance, form.”   
Maimonides also agreed that there is a great difference between the two. At the beginning of his “Guide for the Perplexed,” he writes: “there are many people who understood the word צלם in Hebrew to be a description of the outward appearance which one perceives. These people are in error. In fact their error is so great that it borders on heresy. It might lead them to believe that G’d is corporeal. The fact is that the word צלם and the word תאר refer to two totally different concepts. The word תאר refers to the outward shape and form which we perceive with our five senses, whereas the word צלם applies to the essential core of such a phenomenon. An example of the former is found in Samuel I 28,14 מה תארו “what does he look like?” Another example is found in Judges 8,18 כתאר בני המלך, ”just like the king’s sons.” Concerning the essential core of man’s spiritual makeup the Torah wrote that he is בצלמו , “like our own core,” meaning that the spiritual disembodied essence of man makes him similar to the disembodied phenomena in the world of the angels The Torah emphasised this when it wrote בצלם אלוקים ברא אותו ,”in G’d’s own image He created him.” We know that G’d is not physical, so the word could not refer to a physical appearance This is also the reason for Psalms 73,20 צלמם תבזה, “their image You despise.” One does not “despise” the outward appearance of a person but the inner core such an image may reflect. Clearly, the Torah wanted to tell us by using the word בצלמנו than man and G’d have something in common which is of the essence, the abstract intellectual ability of his soul. Maimonides elaborates further on this theme in his ספר מדע, fourth chapter.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O termo צלם se refere a um feito intelectual. O termo בצלם significa que a vida intelectual dentro do homem vem do Espírito Santo de Deus. Existe uma grande diferença entre o צלם, ou seja, a imagem abstrata, e a aparência física de alguém que a possui. O termo צלם se refere ao núcleo essencial de um fenômeno, enquanto o termo תאר se refere à forma externa percebida pelos cinco sentidos. O termo בצלם significa que o homem e Deus têm algo em comum, que é a capacidade intelectual da alma.  
  
Palavras-chave: צלם, תאר, בצלמנו, בצלם אלוקים ברא אותו, צלמם תבזה.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança, e que Ele nos ama tanto que Ele nos deu o Seu Espírito Santo para nos guiar. Romanos 8:14 diz: "Porque todos os que são guiados pelo Espírito de Deus são filhos de Deus". E Gálatas 5:22-23 diz: "Mas o fruto do Espírito é: amor, alegria, paz, paciência, bondade, fidelidade, mansidão e domínio próprio". Assim, como Deus nos criou à Sua imagem, Ele nos deu o Seu Espírito Santo para nos ajudar a viver de acordo com Sua vontade, e nos dar o fruto do Espírito para nos ajudar a viver uma vida de amor, alegria, paz e bondade.  
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Commentary: Siftei Chakhamim, Genesis 1:27:1  
**In the form...** Rashi is answering the question: It already said (v. 26), “Let us make man in our image.” Why say here also, “In his image?” (*Devek Tov*)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rashi está respondendo à pergunta: "Já foi dito (v. 26), "Façamos o homem à nossa imagem". Por que dizer aqui também, "à sua imagem"?  
Palavras-chave: Rashi, imagem, Devek Tov.  
  
Como isso se relaciona ao evangelho: A Bíblia nos ensina que Deus nos criou à Sua imagem (Gênesis 1:27). Isso significa que somos chamados a refletir a natureza de Deus em nossas vidas. Jesus nos ensinou a amar a Deus e ao próximo (Mateus 22:37-39), e o Espírito Santo nos capacita a viver de acordo com a vontade de Deus (Romanos 8:13-14). Assim, ao seguirmos a vontade de Deus, estamos refletindo Sua imagem.  
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Midrash: Midrash Tanchuma Buber, Shemot 19:5  
(Gen. 1:27) "Then God created the human in an image and in a likeness."84*The Masoretic Text here reads: “THEN GOD CREATED THE HUMAN IN HIS IMAGE, IN THE IMAGE OF GOD HE CREATED HIM.” The Septuagint follows the Masoretic Text in affirming the divine nature of the human image but alters the text to read: “God made the human, according to the image of God he made him.”*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto diz que Deus criou o ser humano à Sua imagem e semelhança. Palavras-chave: Deus, ser humano, imagem, semelhança. O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gen. 1:27). Ele nos ama e deseja que vivamos em comunhão com Ele. Ele nos deu o dom da vida e nos convida a viver de acordo com Sua vontade.  
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Midrash: Bereishit Rabbah 8:1  
(1) 'And E-lohim said 'let's make Adam in our image, as our likeness' (Gen. 1:26) - Rabbi Yochanan opened with 'You hedge me before and behind; You lay Your hand upon me' (Ps. 139:5) and rabbi Yochanan said: 'if Adam had merits, he eats two worlds, as it's written 'You formed me before/achor and behind/kedem', and if not, he comes to receive judgment and accounting, as its written 'You lay Your hand upon me'. Said R. Yirmiyah ben Elazar: In the hour when the Holy One created the first human, He created him [as] an androgyne [androginos], as it is said, “male and female He created them”. Said Rabbi Shmuel bar Nachman: In the hour when the Holy One created the first human, He created him double-faced [du-par’tsufin], and sawed him and made him backs, a back here and a back [t]here, as it is said, “Before/achor and behind/kedem You formed me” [Ps. 139:5]. They objected to him: But it says, “He took one of his ribs [tsale'otav]” [Gen. 2:21]! He said to them: [It means, one of] his sides [sit’rohi], just as you would say, “And for the side [tsela] of the Tabernacle [mishkan]” [Ex 26:20], which they translate [in Aramaic] “for the side [setar] of the mishkan”. Rabbi Tanchuma in the name of Rabbi Banayah, and Rabbi Berachyah in the name of R. Elazar said: 'In the time that the Holy One of Blessing created the First Human [Adam HaRishon], [as] a golem He created him and he was extended from [one] end of the world and unto its [other] end – that’s what is written: “Your eyes did see my unformed substance [golmi], [and in Your book they were all written, even the days that were yet to be fashioned, when there was none of them.]” [Ps 139:16]. Rabbi Yehoshua bar Nechemiah and Rabbi Yehudah bar Simon said in Rabbi Elazar’s name said: He created him [Adam] filling the whole world. From where [do we know he extended] from the East to West? That it’s said: “Back [achor / after, the place of sunset] and before [kedem/East] You formed me [tsartani / enclosed me]” [Ps 139:5]. From where [do we know that he extended] from North to South? As it’s said: “and from the edge of the heavens and until the edge of the heavens” [Deut. 4:32]. And from where [that he filled] even the world’s hollow-space? That it’s said: “You laid Your palm upon me” [Ps 139:5] and as you say "Your palm is far away from me" [Job 13:21]. Said Rabbi Eleazar: Achor means before the deeds of the first day, Kedem means after the deeds of the last day. This is [also] the opinion of Rabbi Eleazar, as Rabbi Eleazar said: "'Let the earth bring forth nefesh chayah [living soul] after its kind [cattle, and creeping thing, and beast of the earth after its kind.' And it was so.]" (Gen. 1:24) - this is the spirit of First Human [Adam HaRishon]. Said Rabbi Shime'on Ben Lakish: Achor means for the last [acharon] day, and Kedem means for the first day. This is the opinion of Rabbi Shime'on Ben Lakish, since Resh Lakish said: "And the spirit of God hovered above the surface" (Gen 1:2) - this is the spirit of King Mashiach, like you say: "And the spirit of Ad-nai shall rest upon him [the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Ad-nai]." (Isaiah 11:2) - if a human being merits, we say to him: 'you were created before the angels of service'; and if not we say to him: 'a fly was before you, a mosquito was before you, a worm was before you.' Said Rabbi Nachman: Achor means [after] all deeds, Kedem means [before] all punishments. Rabbi Shmuel said: even for praise the Human only came at the end, since it says "Praise y'all Ad-nai from the heavens" (Psalms 148:1) it says all the portion, then it says "Praise y'all Ad-nai from the earth" (Psalms 148:7) and says all the portion, and after that it says (Psalms 148:11) "Kings of the earth and all peoples" and "Young men and also maidens" (Psalms 148:12). Said Rabbi Simlai: just as his praise comes only after the animals, the wild animals and the birds; so too his covenant [brit] comes only after the animals, the wild animals and the birds. What is his [Simlai's] reasoning? It is written "And God said: 'Let the waters swarm with swarms of living creatures" (Genesis 1:20) and then "And God said: 'Let the earth bring forth the living creature after its kind" (Genesis 1:24) and then "And God created the Human in His own image" (Genesis 1:27).  
  
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Analise através de IA quanto a este Comentario acima:   
  
Resumindo: Deus criou o primeiro ser humano como um andrógino, preenchendo o mundo inteiro. Se o ser humano merece, ele come dois mundos, mas se não, ele recebe julgamento. Palavras-chave: Criação, Andrógino, Merecimento, Julgamento.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança, e que Ele nos ama tanto que nos deu Seu Filho para nos salvar. A Bíblia diz: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna" (João 3:16). A Bíblia também nos ensina que Deus nos julgará pelas nossas obras: "Porque todos havemos de comparecer ante o tribunal de Cristo, para que cada um receba segundo o que tiver feito por meio do corpo, segundo o que tiver praticado, seja bom ou mau" (2 Coríntios 5:10). Portanto, devemos nos esforçar para viver de acordo com a vontade de Deus e seguir os Seus mandamentos, para que possamos receber a Sua bênção e vida eterna.  
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Midrash: Ein Yaakov (Glick Edition), Sanhedrin 4:20  
The Caesar said to Rabban Gamaliel: "He who created the mountains has not created the wind, and He who created the wind did not create the mountain, for it is written (Amos 4, 13) He that formed the mountains and created the wind." And he answered: "If so, then concerning a man, of whom it reads (Gen. 1, 27) And God created, and (Ib. 2, 7) Arid the Lord God formed, should also mean that he who has formed has not created, and vice versa. There is in the human body one span square, in which two holes are to be found — [one in the nose and one in the ear]. Will you then say that he who created one of them did not create the other, for it is said (Ps. 94, 9) He that hath planted the ear, shall He not hear? Or he that hath formed the eye, shall He not see?" And the Min said: "Yea, I am of this opinion." "How is it," rejoined Gamaliel, "that when death comes, are then both creators agreed, [to kill their creation together]?" A magician said to Rabban Gamaliel: "Thy upper half belongs to Ormuzd, thy lower half to Ahriman." "If this be so," answered he, "why does Ahriman allow Ormuzd to let the water pass through his dominion, to the ground?"   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rabban Gamaliel discutiu com o César e um mago sobre a criação de Deus e como a morte vem para todos. Palavras-chave: Criação, Morte, Ormuzd, Ahriman.  
  
O texto nos mostra que Deus é o único que cria e controla a morte. Isso nos lembra de versículos como Salmos 33:6, que diz: "Pelo decreto do SENHOR foram criados os céus, e pelo sopro da sua boca, todo o exército deles". Também nos lembra de Salmos 139:14, que diz: "Eu te louvarei, pois de um modo assombroso e maravilhoso fui feito; maravilhosas são as tuas obras, e a minha alma o sabe muito bem". Deus é o único que cria e controla a morte, e isso nos lembra de Romanos 6:23, que diz: "Porque o salário do pecado é a morte, mas o dom gratuito de Deus é a vida eterna em Cristo Jesus, nosso Senhor". A mensagem do evangelho é que Deus nos criou para viver para sempre com Ele e que Jesus morreu para nos salvar da morte eterna.  
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Midrash: Midrash Aggadah, Genesis 1:27:1  
**In the form...** Rashi is answering the question: It already said (v. 26), “Let us make man in our image.” Why say here also, “In his image?” (*Devek Tov*)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rashi está respondendo à pergunta: já foi dito (v. 26), "Façamos o homem à nossa imagem". Por que dizer aqui também "à sua imagem"?  
Palavras-chave: Rashi, imagem, v. 26, Devek Tov.  
  
Como isso se relaciona ao evangelho? O evangelho nos ensina que somos criados à imagem de Deus (Gênesis 1:27). Deus nos criou como seres únicos e especiais, com propósitos e planos para nossas vidas. Como diz em Romanos 8:29: "Porque aos que de antemão conheceu, também os predestinou para serem conformes à imagem de seu Filho". Deus nos criou para que possamos refletir a imagem de Cristo, e nosso objetivo é nos tornarmos mais parecidos com Ele.  
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Midrash: Midrash Aggadah, Genesis 1:27:2  
**In the form...** Rashi is answering the question: It already said (v. 26), “Let us make man in our image.” Why say here also, “In his image?” (*Devek Tov*)  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Deus criou o homem à Sua própria imagem, para que o homem possa refletir a Sua glória. Palavras-chave: imagem de Deus, refletir glória. Versículos: Gênesis 1:26-27; Salmos 8:5; Filipenses 2:5-11. O Evangelho nos ensina que, através de Jesus, somos restaurados à imagem de Deus e temos a oportunidade de refletir a Sua glória.  
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Midrash: Midrash Tanchuma, Shemot 22:1  
R. Jacob the son of Issi asked: Why does it say; *I love the habitation of Thy house, and the place where Thy glory dwelleth?* Because the Tabernacle is equal to the creation of the world itself. How is that so? Concerning the first day, it is written: *In the beginning God created the heaven and the earth* (Gen. 1:1), and it is written elsewhere: *Who stretched out the heavens like a curtain* (Ps. 104:2), and concerning the Tabernacle it is written: *And thou shalt make curtains of goats’ hair* (Exod. 26:7). About the second day of creation it states: *Let there be a firmament and divide between them, and let it divide the waters from the waters* (Gen. 1:6). About the Tabernacle it is written: *And the veil shall divide between you* (Exod. 26:33). With regard to the third day it states: *Let the waters under the heavens be gathered* (Gen. 1:9). With reference to the Tabernacle it is written: *Thou shalt also make a laver of brass … and thou shalt put water therein* (Exod. 30:18). On the fourth day he created light, as is stated: *Let there be lights in the firmament of heaven* (Gen. 1:14), and concerning the Tabernacle it is said: *And thou shalt make a candlestick of pure gold* (Exod. 25:31). On the fifth day He created birds, as it is said: *Let the waters swarm with swarms of living creatures, and let the fowl fly above the earth* (Gen. 1:20), and with reference to the Tabernacle. He directed them to offer sacrifices of lambs and birds, and it says as well: *And the cherubim shall spread out their wings on high* (Exod. 25:20). On the sixth day he created man, as it is said: *And God created man in His own image, in the image of God He created him* (Gen. 1:27), and about the Tabernacle it is written: *A man who is a high priest who has been anointed to serve and to minister before God*.3*You write that this is not a direct quote from the Bible.* On the seventh day *The heaven and the earth were finished* (Gen. 2:1), and with regard to the Tabernacle it is written: *Thus was completed all the work of the Tabernacle* (Exod. 39:32). Concerning the creation of the world it is written: *And God blessed* (Num. 2:3), and of the Tabernacle it is said: *And Moses blessed them* (Exod. 39:43); with regard to the creation it is said: *And God finished* (Gen. 2:2), and of the Tabernacle it is written: *On that day Moses made an end* (Num. 7:1); of creation it says: *And hallowed it* (Gen. 2:2), and of the Tabernacle: *And had anointed it and sanctified it* (Num. 7:1). Why is the Tabernacle equal to heaven and earth? Because even as heaven and earth bear witness concerning Israel, as it is written: *I call heaven and earth to witness against you this day* (Deut. 30:19), so the Tabernacle bears witness in behalf of Israel, as is said: *These are the accounts of the Tabernacle, even the Tabernacle of the testimony* (Exod. 38:21). Hence it is said: *Lord, I love the habitation of Thy house, and the place where Thy glory dwelleth* (Ps. 26:8).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica como a construção do Tabernáculo é igual à criação do mundo, pois ambos se assemelham em diversos aspectos. Palavras-chave: Tabernáculo, Criação do Mundo, Testemunho, Glória. Como usar isso para falar do evangelho: O Tabernáculo foi construído para testemunhar a glória de Deus e nos lembrar de Sua grandeza. Assim como o Tabernáculo, o evangelho testemunha a glória de Deus e nos convida a amar e servir ao Senhor. Versículos que mostram correlação: Salmos 26:8 - "Senhor, eu amo o lugar da tua habitação, e o lugar onde a tua glória habita". Salmos 96:3 - "Declarem a Sua glória entre as nações, e Seus maravilhosos feitos entre todos os povos".  
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Midrash: Midrash Tanchuma, Tazria 8:1  
(Lev. 13:2:) “When anyone has on the skin of his flesh.” This text is related (to Hab. 1:7), “Terrible and dreadful [is that one].”27*In the biblical context THAT ONE is the nation of the Chaldeans.* This verse is speaking about the first Adam, about Pharaoh, about Edom, about Sennacherib and about Nebuchadnezzar.28*Cf. Lev. R. 18:2.* How does it concern the first Adam? R. Abba bar Kahana said, “When the Holy One, blessed be He, created the first Adam, He created him in His likeness, as stated (in Gen. 1:27), ‘And God created man (*Adam*) in His own image.’” And when He created him, He created him [to extend] from the one end of the world to the other, as stated (in Deut. 4:32), “So please ask about the former days which came before you, [ever since the day that God created man upon the earth, even from one end of heaven to the other].”29*Cf. Gen. R. 8:1.* Now he ruled over the whole earth, as stated (in Gen. 1:28), “and rule over the fish of the sea […].” It also says (in Gen. 9:2), “And the dread of you and the fear of you [shall be upon every beast of the earth].” It is therefore stated (in Hab. 1:7), “Terrible and dreadful.” This refers to the first Adam. (Ibid., cont.:) “His justice and his dignity proceed from himself.”30*The midrash requires such a literal translation. In the biblical context a more normal translation would read with reference to the Chaldeans: THEIR JUSTICE AND THEIR DIGNITY PROCEED FROM THEMSELVES.* This refers to Eve who came out of him, as she caused him to die, as stated (in Gen. 3:6), “Then she also gave some to her husband, and he ate.” And where is it shown that she came out of him? Where it is so written (in Gen. 2:23), “bone out of my bone and flesh out of my flesh.” Ergo (in Hab. 1:7), “Terrible and dreadful [is that one],” this refers to the first Adam; “his justice and his dignity proceed from himself,” this refers to Eve, who came out from him. Another interpretation (of Hab. 1:7), “Terrible and dreadful is that one”: This refers to Pharaoh, [when] he was world ruler,31*Gk.: Kosmokraton*. as stated (concerning him in Ps. 105:20), “the ruler of peoples released him (i.e., Joseph).” (Hab. 1:7, cont.:), “His justice and his dignity proceed from himself.” This refers to Moses, since he was reared within that one's house, so that he believed that he [actually] was a child of his house, as stated (in Exod. 2:10), “When the boy had grown up, she brought him [to Pharaoh's daughter; and he became her son].” Then he arose and brought ten plagues upon him, as stated (in Exod. 3:10), “So come now, I will send you unto Pharaoh.” R. Judah said, “The rod had a weight of forty *seah* and was [made] of sapphire;32*Gk.: sappheirinon*, an adj. meaning “of sapphire,” or “of lapsis lazuli.” it also had ten plagues (*makkot*) inscribed upon it with the acronym33*notarikon.* *dtsk 'dsh b'hb*.34*D = dam* (“blood”), *Ts* = *Tsefardia*‘ (“frogs”), K= *kinnim* (“gnats”), ‘ = ‘*arov* (“flies”), *D* = *dever* (“cattle pestilence”), *Sh* = *shehin* (“boils”), *B* = *barad* (“hail”), ‘ = ‘*arbeh* (“locusts”), *H* = *hoshekh* (“darkness”), *B* = *bekhorot* (“first-born”). Then Moses, when he had looked at the rod and seen the punishment (*makkah*) which had been appointed to come, brought it upon Pharaoh. Ergo (in Hab. 1:7), “Terrible and dreadful [is that one],” this refers to Pharaoh; “his justice and his dignity proceed from himself,” this refers to Moses. And also the messiah, who in the future will take retribution from Gog and Magog and all of its troops, grew up with them in the city, as stated (Isaiah 27:10), “there shall the calf feed, and there shall he lie down and consume the branches thereof.” Another interpretation (of Hab. 1:7), “Terrible and dreadful [is that one]”: This refers to Edom, of which it is stated (in Dan. 7:7), “frightful, dreadful, and [exceedingly] strong.” (Hab. 1:7, cont.), “His justice and his dignity proceed from himself.” This refers to Obadiah since he was an Edomite proselyte and he also prophesied [against] him (i.e., against Edom, in Obad. 1:1), “The vision of Obadiah; thus says the Lord God to Edom […].”35*Cf. Sanh. 39b.* Ergo (in Hab. 1:7), “Terrible and dreadful,” this refers to Edom; “his justice and his dignity proceed from himself,” this refers to Obadiah.Another interpretation (of Hab. 1:7), “Terrible and dreadful”: This refers to Sennacherib, since it is stated (in II Kings 19:24), “with the sole of my feet I have dried up all the streams of Egypt.” He also said (in II Kings 18:35 = Is. 36:20 // II Chron. 32:14), “Who are there among all the gods of the lands which have saved their land from my hand?” And it also says (in Is. 8:8), “and the radial bones36*For this translation of muttah*, see Jastrow, s.v. In the context of Scripture, a more normal translation of *muttah* would be “spread.” of his wings (i.e., the army of Sennacherib) shall fill the breadth of your land, O Immanu-El].”37*Cf. M. Pss. 79:1.* One sixtieth of the troops38*Gk.: ochlos.* had been sufficient for the Land of Israel, since it is stated (ibid.), “and the radial bone of his wings.” This radial bone of a cock is one sixtieth of its wings. When he came to enter Jerusalem, he said to his troops, “You sleep, and in the morning we shall throw our rings into its midst and stone them with them.”39*In other words, Sennacherib believed that his army was so large and Jerusalem so small that his army could bury the city in their rings. Cf. Sanh*. 95a, according to some renderings of which, each soldier would use as much mortar as necessary to seal a letter with a signet ring. So Levi, in his Talmud and Midrash lexicon, s.v., *gulmohrag.* See also Rashi on this passage, according to whom the army would use stones easily dislodged from the wall of Jerusalem. Ergo (in Hab. 1:7), “Terrible and dreadful is he.” (Ibid., cont.:), “His justice and his dignity proceed from himself.” These refer to his children. When he went up to destroy Jerusalem, he did not succeed. [It is so stated (in II Kings 19:35 = Is. 37:36),] “the angel of the Lord went out and smote [one hundred and eighty-thousand] in the camp of Assyria….” It is also written (in II Chron. 32:21), “so he returned shamefaced to his own land, and when he came into the house of his god, [some of those who came out of his own belly struck him down there with the sword].” Ergo (in Hab. 1:7), “Terrible and dreadful is he,” this refers to Sennacherib; “his justice and his dignity proceed from himself,” this refers to his children, who killed him. Another interpretation (of Hab. 1:7), “Terrible and dreadful is he”: This refers to Nebuchadnezzar, of whom it is stated (in Is. 14:13), “And I will ascend to the heavens; [above the stars of God I will set my throne].” (Hab. 1:7, cont.:) “His justice and his dignity proceed from himself.” This refers to Evil-merodach (his son). Our masters have said, “When Nebuchadnezzar was driven away, just as it is written (in Dan. 4:29), ‘You shall be driven away from humankind’; all that time Evil-merodach served in his place.” Then when he returned, he put him in prison. Now whoever was imprisoned by him never emerged from the prison until the day of his death. Thus it is stated (in Is. 14:17), “he never released his prisoners to their homes.” When Nebuchadnezzar died, they wanted to make Evil-merodach king. They approached him, but he did not accept. He said to them, “I listened to you the first time. For that reason I was imprisoned. So now I shall not listen to you. Perhaps he is alive. Then he will rise up against me and kill me.” They stood over Nebuchadnezzar, dragged him from his grave, and brought him out. Then he saw that he was dead, and they made him king. [This act was] to fulfill what is stated (in Is. 14:19), “And you have been cast from your grave like a detestable offshoot.” Ergo (Hab. 1:7), “Terrible and dreadful is he,” this refers to Nebuchadnezzar; “his justice and his dignity proceed from himself,” this refers to Evil-merodach. Another interpretation (of Hab. 1:7), “Terrible and dreadful is he”: This refers to the human race, which rules over all which the Holy One, blessed be He, has created in His world. Thus it is stated (in Ps. 8:7), “You have set him as ruler over the [works] of Your hands [….].” (Hab. 1:7, cont.) “His justice and his dignity proceed from him.” Thus when he sins, the Holy One, blessed be He, brings torments upon him from his [own body]. Why? Because His ways are not like the ways of flesh and blood. When [a person of] flesh and blood wants to punish his slaves, he brings [whips] and fetters to punish them and cause them pain; but the Holy One, blessed be He, is not like that. Rather it is from a person's whole body that He punishes and beats him. And from where is it shown? From what is written about the matter (in Lev. 13:2), “When anyone has on the skin of his flesh [a swelling or a sore or a bright spot, and it becomes on the skin of his flesh the plague of leprosy, he shall be brought unto Aaron the priest].” One verse says (in Is. 46:10), “My plan shall come to pass, and I will accomplish all My desire.” But another verse says (in Ezek. 33:11), “As I live, says the Lord, [it is not my delight for the wicked to die].” This is what is written about the matter, (in Lev. 13:2), “When anyone has on the skin of his flesh ….”; and it is [yet also] written (in Ps. 5:5), “For You are not a God who delights in wickedness; evil may not abide with You.”

Midrash: Midrash Tanchuma, V'Zot HaBerachah 1:1  
(Deut. 33:1:) “And this is the blessing.” This text is related (to Prov. 31:29), “Many daughters have done valiantly, but you surpass them all.” This is the blessing of Moses,1*PRK* 31:11. in respect to which you should note that in the case of the earlier generations each and every one blessed his generation, but there was none was like the blessing of Moses. Noah blessed his children, but it contained a divergence, as he blessed one and cursed another, as stated (Gen. 9:27,) “May God enlarge (*ypt*) Japheth (*ypt*) [...]; and let Canaan be a slave to them.” Isaac blessed Jacob, but there was strife in it. It is so stated (in Gen. 28:4), “May He give you the blessing of Abraham, but he said to Esau (in Gen. 27:35), “Your brother came with deceit”; and it is stated (in vs. 41), “Then Esau hated Jacob […, and Esau said in his heart, ‘Let the days of mourning for my father come, and I will kill my brother Jacob’].” Jacob blessed the tribes, but there was strife among them, in that he rebuked Reuben, as stated (in Gen. 49:4), “Unstable as water”; and similarly (in vs. 5), “Simeon and Levi [are brothers; weapons of violence are their swords].” And from where did each and every one of the patriarchs learn to bless his generation? [They learned it] from the Holy One, blessed be He. When he created Adam, He blessed him, as stated (in Gen. 1:27-28), “male and female. Then [God] blessed them.” And the world was maintained by that blessing, until the generation of the flood came, and they cancelled it out, as stated (in Gen. 6:7), “And the Lord said, “I will blot out the humanity which I created.” When Noah left the ark, the Holy One, blessed be He, saw that this blessing had passed from them. He blessed Noah and his children anew, as stated (in Gen. 9:1), “Then God blessed Noah and his children.” The world was maintained by this blessing, until Abraham came into the world, and He added blessing, as stated (in Gen. 12:2), “For I will make you into a great nation.” Once Abraham came, the Holy One, blessed be He, said, “It is not honorable for Me, that I should be obliged to bless My creatures. Rather take note! I am handing over the blessings to Abraham and to his seed, so that for all who they issue a blessing, I am placing my seal upon [those blessings], as stated (in vs. 2, cont.), ‘[I will bless you and magnify your name] and so become a blessing.’” (Vs. 3:) “I will bless those who bless you….” What is the meaning of “I will bless?” The Holy One, blessed be He, said, “Take note. I am handing over the blessings to all whom you bless, and I am sealing [them] through you.” But if from then on the blessings were [handed over] to Abraham, why did he not bless Isaac? It was because Abraham saw that Esau would issue from him. He said, “If I bless Isaac, then Esau will be blessed, and Isaac will be found lacking.” A parable: To what is the matter comparable? To the head of a household that had a vineyard,2*See Gen. R. 61:6; Numb. R. 11:2; M. Pss. 1:5.* [and] gave it to a tenant. And in that vineyard was a tree of life, but it had overgrown a tree having a deadly poison. Now he did not know what to do. He said, “If I cultivate that vineyard, then the tree having a deadly poison will flourish; but if I do not cultivate that vineyard, then the tree of life will die. So what shall I do? I will bear with that vineyard until the owner of the vineyard comes. Then he may do what he wants with his vineyard.” And so also did Abraham say, “If I bless Isaac, Esau will end up being blessed and Jacob will lose out. Rather look here. I will leave him alone until the Holy One, blessed be He, comes, when He will deal with what belongs to Him.” Jacob came and received five blessings: two from his father, one from Abraham, one from the angel, and one from the Holy One, blessed be He.3*Cf. Gen. R. 94:5.* From his father, as stated (in Gen. 27:33), “Then Isaac trembled (when he realized he had blessed Jacob instead of Esau). Why “trembled?” R. Eliezer ben Pedat said, “[He did so] because he saw *Gehinnom* open in front of him. He wanted to say, ‘Cursed will be [Jacob.’ Instead,] he went back [on it], and added blessing [to it], when he said (ibid., end), ‘he also shall be blessed.’” Here is one [blessing]. A second (is in Gen. 28:1), “So Isaac called Jacob and blessed him.” The blessing of the Holy One, blessed be He, (is in Gen. 35:9), “Now God appeared unto Jacob [… and blessed him].” The blessing of Abraham (is in Gen. 28:4), “And may He grant you the blessing of Abraham.” And the blessing of an angel is (in Gen. 32:30), “and he (the angel) blessed him there.” When Jacob came to bless the tribes, he blessed them with the five blessings that he had in hand and added one blessing to them, as stated (in Gen. 49:28), “All these are the tribes of Israel, [twelve in number, and this is what their father spoke to them when he blessed them, each one with his own blessing is how he blessed them].”4*The midrash notes that the words, HE BLESSED THEM, occur twice and interprets the verse to mean that one blessing, the fivefold blessing he had received, was for the tribes as a group while the other blessing was a specific blessing for each tribe.* When Moses came to bless Israel, he added a seventh blessing to them. Thus it is stated (in Deut. 33:1), “And this is the blessing.” [According to another interpretation, Moses made] an addition to the blessings with which Balaam had blessed Israel,5*Cf. PRK* 31(suppl. 1):4. since it was fitting for him to bless them with seven blessings corresponding to the seven altars [he had built];6*On these altars, see Numb. 23:1, 14, 29.* but [Balaam] only blessed them with three, as stated (in Numb. 24:10), “but here you have even blessed them these three times.” The Holy One, blessed be He, said to him, “O wicked one, your eye is too jaundiced for you to bless them. Moreover, I am not putting the power in your hand to finish your blessing over Israel. Moses will come, whose eye is fair; then he will bless Israel.” And it is about him that Solomon has said (in Prov. 22:9), “He that has a benevolent eye shall be blessed (*ybrk*).” Do not read “*ybrk* [with vowels meaning] shall be blessed,” but [with vowels meaning] “shall bless.” This refers to Moses our master whose eyes were fair when he blessed Israel, such that he blessed them with [the other] four blessings: The first is (in Exod. 39:43), “When Moses saw all the work […] he blessed them.” The second is (in Lev. 9:23), “Then Moses and Aaron came unto the tent of meeting; and when they came out, they blessed the people….” The third is (in Deut. 1:11), “May the Lord God of your ancestors add [to your numbers a thousand times more than you are and bless you].” The fourth is (here in Deut. 33:1), “And this is the blessing.” It is therefore stated (in Prov. 31:29), “Many daughters have done valiantly, but you surpass them all.”(Deut. 33:1:) And this is the blessing.” It was fitting for Moses to bless Israel because he had constantly risked his life for them.7*PRK* 31(suppl. 1):12. For this reason, it is stated (in Deut. 33:1), “And this is the blessing [that Moses blessed... the Children of Israel].” (Deut. 33:1:) “The man of God (the Power).” If it says, “man,” why does it say, “God,” and if it says, “God,” why does it say, “man?” It is simply that at the time he fled from in front of Pharaoh, he was a man, but at the time he trounced [the Egyptians], he was a power. Another interpretation: At the time that he went up to the firmament, he was a man; in front of the angels that were all fire, he was a man. But at the time he came down, he was a power. Before he went up to the firmament, he was a man, as he would eat and drink. But all the time that he was there, he was a power, as stated (in Exod. 34:20), “and they were afraid to approach him.”

Midrash: Midrash Tanchuma Buber, Appendix to Sh'lach 2:1  
[Another interpretation (of Numb. 14:11): HOW LONG WILL THIS PEOPLE SCORN ME?: The Holy One said to them: I had said that you would not sin. Instead you would live and endure like me, just as I live and endure forever and forevermore. (According to Ps. 82:6:) I SAID: YOU ARE GODS; EVEN ALL OF YOU ARE CHILDREN OF THE MOST HIGH. &lt;You are&gt; like the ministering angels who never taste death. Yet after this greatness you wanted to die (according to vs. 7): INDEED YOU SHALL DIE LIKE A HUMAN (*Adam*), &lt;i.e.,&gt; like the first Adam, to whom I decreed one commandment which he was to do, that he might live and endure forever, as stated (in Gen. 3:22): BEHOLD, THE HUMAN (*adam*) HAS BECOME LIKE ONE OF US. Similarly also (in Gen. 1:27): AND GOD CREATED THE HUMAN (*adam*) IN HIS OWN IMAGE, so that he would live and endure like himself. Yet he corrupted his works and nullified his decree, for he ate of the tree. Then I said to him (in Gen. 3:19): FOR DUST YOU ARE AND UNTO DUST YOU SHALL RETURN. So also in your case (in Ps. 82:6), I SAID: YOU ARE GODS, but you corrupted your works as &lt;did&gt; Adam. Surely you shall die like Adam! And who made this happen to them? &lt;You, for&gt; (according to Prov. 1:25) BUT YOU HAVE SPURNED ALL MY PLAN. (According to vs. 30:) THEY HAVE DESPISED ALL MY REBUKE. It is therefore stated (in Numb. 14:11): HOW LONG WILL THIS PEOPLE SCORN ME …?  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: De acordo com Números 14:11, Deus perguntou ao povo: "Por quanto tempo este povo me desprezará?". Deus queria que eles vivessem eternamente como Ele, mas eles desprezaram Seu plano e Seu conselho, assim como Adão desobedeceu a Deus e foi condenado à morte.  
  
Palavras-chave: Desprezar, Eternidade, Plano, Conselho, Desobedecer, Condenar.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos dá a oportunidade de viver eternamente com Ele, mas precisamos obedecer a Sua Palavra e aceitar Seu plano de salvação. Como diz em João 3:16: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna". Também em Romanos 10:9: "Se confessares com a tua boca que Jesus é o Senhor, e creres em teu coração que Deus o ressuscitou dentre os mortos, serás salvo".  
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Midrash: Bamidbar Rabbah 16:24  
24 (Numb. 14:11) “Then the Lord said unto Moses, ‘How long will this people scorn Me?’”: This text is related (to Prov. 1:25, 30), “But you have spurned all My plan and would not accept My rebuke [….] they have despised all My rebuke.” What is the implication of “But you have spurned?” Simply that all the good which I planned for you, you have spoiled and spurned. Thus it is stated (in Prov. 1:25), “But you have spurned (rt.: *pr*') all My plan.” At the beginning (in Exod. 3:8), “I have come down to deliver them out of the hand of the Egyptians.” But you did not act [in the way I intended]. Instead you came to the sea and immediately spoiled My plan, as stated (in Ps. 106:7), “they rebelled at the sea, at the Reed Sea.” I brought down on your behalf thousands upon thousands and myriads upon myriads of angels, and I passed on two angels to each and every person in Israel: One to gird him with his weapons39*Gk.: zone* (“*girdle*”). and one to put a crown on his head.40*See Lam. R. 2:13 (17); Cant. R. 4:4:1 PRK 16:3; PR* 21:7; 33:10; M. Ps. 103:8. R. Judah of Sepphoris said, “He bound their weapons to them,” while R. Simoy said, “He clothed them in purple, with the Ineffable Name written upon it. As long as it was in their hand, nothing evil had power against them, neither the angel of death nor anything else.”41*See Exod. R. 32:1; cf. ‘AZ* 5a. But when they sinned, Moses had said to them (in Exod. 33:5), “Now then, remove your ornaments (i.e., your weapons).” At that time (according to vs. 4), ‘When the people heard this bad news.” And what is written (in vs. 6)? “So the Children of Israel stripped themselves of ornaments.” What had the Holy One done at the giving of Torah?42*See Exod. R. 32:1.* He had brought the angel of death and said to him, “All the world is under your authority, except this people whom I have chosen for Myself.” R. Eleazar the Son of R. Jose the Galilean said, “The angel of death said to the Holy One, ‘Have I been created in the world for nothing?’43*Exod. R. 27.* The Holy One said to him, ‘I created you so that you would destroy the peoples of the world except this people, over whom you have no authority over them.’” Look at the plan which the Holy One had devised concerning them for them to live and endure! Thus it is stated (in Deut. 4:4), “But you who clung to the Lord your God are all alive today.” So also it says (in Exod. 32:16), ‘and the writing was the writing of God inscribed (*harut*) on the tablets.” What is the meaning of *harut?* R. Judah says, “Freedom (*herut*) from the empires”; but R. Nehemiah says, “From the angel of death”; and Rabbi says, “From afflictions.” Look at the plan which the Holy One had devised for them! Then they immediately spoiled this plan [after only] forty days. It is therefore stated (in Prov. 1:25), “But you have spurned all My plan.” The Holy One said to them, “I had said that you would not sin. Instead you would live and endure like Me, just as I live and endure forever and forevermore." (According to Ps. 82:6), “I said, ‘You are masters; even all of you are children of the Most High.’” Like the ministering angels who never die. Yet after this greatness you wanted to die (according to vs. 7), “Indeed you shall die like a human (*Adam*),” i.e. like the first Adam, to whom I decreed one commandment which he was to do, that he might live and endure forever, as stated (in Gen. 3:22), “Behold, the human (*Adam*) has become like one of Us.” Similarly also (in Gen. 1:27), “And God created the human (*Adam*) in His own image”, so that he would live and endure like Himself. Yet he corrupted his works and nullified His decree, and he ate of the tree. Then I said to him (in Gen. 3:19), “For dust you are .” So also in your case (in Ps. 82:6), “I said, ‘You are masters.’” But you corrupted yourselves as did Adam. Surely you shall die like Adam! And who made this happen to them? (According to Prov. 1:25) “But you have spurned all my plan.” The Holy One said, “With the very good that I made for you, you provoked Me. When they came to the desert, I brought the manna down to you for forty years.” Moreover, none of them had to ease nature for those forty years. Rather when they ate the manna, it simply became flesh for them, as stated (in Ps. 78:25) “Each one ate the bread of the mighty (rt.: '*br*)”;44*Numb. R. 7:4; Mekhilta deRabbi Ishmael, Wayassa*‘ 4 (on Exod. 16:15); *Sifre* to Numb. 11:4 (88); *Yoma* 74b. and they provoked Him with it." They began saying to each other, “Do you not know that we have had several days, without easing nature? And a person who does not ease nature for four or five days, dies; (according to Numb. 21:5), ‘our soul loathes this miserable (rt.: *QLL*) food.’” Because it was light (rt.: *QLL*) within their bowels. The Holy One said, “In whatever way I did well for them, in that way they provoked Me.” It is so stated (in Is. 5:4), “What else is there to do for My vineyard.” The spies went and looked at the land. Now you find that wherever Israel goes they are recognized. It is so stated (in Is. 61:9), “all who see them shall recognize them.” However (in the case of the spies), the Holy One said, “If they see them, they will recognize that they are Israelites and they will kill them. So what shall I do?” In the case of each and every province into which the spies entered, the head of a province was afflicted with plague, or its king was smitten with plague, in order that they would be occupied with bringing out their dead and not pay attention to the spies. Thus they would not kill them. Yet by this they provoked Me. When they came to Moses and to Israel, they said, “What is this land?” In every place they entered, they saw dead bodies. “And what is the benefit; (according to Numb. 13:32) ‘it is a land that eats up its inhabitants….’” The Holy One said, “I thought that you would become like the ancestors, [of whom it is written] (in Hos. 9:10), ‘Like grapes in the desert.’ I did not think that you would become like Sodom.” Thus it is stated (in Deut. 32:32), “For their vine is from the vine of Sodom.” (Is. 5:4) “When I hoped for it to produce grapes, why did it produce sour grapes?” It is therefore stated (in Numb. 14:11), “How long will this people scorn me?”

Midrash: Midrash Tanchuma Buber, Shemot 19:3  
(Gen. 1:27) "Then God created the human in an image and in a likeness."84*The Masoretic Text here reads: “THEN GOD CREATED THE HUMAN IN HIS IMAGE, IN THE IMAGE OF GOD HE CREATED HIM.” The Septuagint follows the Masoretic Text in affirming the divine nature of the human image but alters the text to read: “God made the human, according to the image of God he made him.”*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o ser humano à sua imagem e semelhança.  
  
Esta passagem nos mostra que Deus nos criou à sua imagem, nos dando a capacidade de refletir sua natureza. Isso nos lembra de que somos criados para glorificar a Deus e servi-lo (Romanos 11:36). Ele nos deu a capacidade de amar e servir aos outros como Ele nos amou e serviu (João 13:34). Palavras-chave: imagem, semelhança, glorificar, servir, amar.  
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Midrash: Devarim Rabbah 11:3  
**This is the bracha** - that is what the verse says, **Many girls have done valiantly, but you have exceeded them all** (Mishlei 31:29). What is **you have exceeded them all**? It speaks of Moshe - since he exceeded them all. How so? Primordial Adam said to Moshe, I am greater than you, for I was created in the image of the Holy Blessed One. From whence? As it is said, **And God created Adam in Their image** (Bereishit 1:27). Moshe said to Adam, I am more exalted than you: the glory that was given to you was taken from you, as it says **Man [adam] does not abide in honour** (Tehillim 49:13). But I, the splendour of face that the Holy Blessed One gave me is still with me. From whence? As it says, **his eyes had not dimmed nor his vigour fled** (Devarim 34:7). Another take: Noach said to Moshe, I am greater than you, for I was saved from the generation of the Flood. Moshe said to him, I am more exalted than you - you saved yourself and were unable to save your generation. But I, I saved myself and I saved the generation who were liable for distruction because of the calf. From whence? As it is said, **And God repented of the evil that They had said to do to Their people** (Shemot 32:14). To what is the matter similar? To two ships which were in the sea, and had two captains. One of them saved himself but not his ship, and one saved himself and did not save his ship. Who did they praise? Not the one who saved himself and not his ship! So too with Noach, who only saved himself - but Moshe saved himself and his generation. Thus, **But you have exceeded them all**. ...  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto fala sobre Moisés e como ele foi capaz de salvar sua geração do pecado, enquanto outros não conseguiram. Palavras-chave: Moisés, salvação, pecado, geração.  
  
Como podemos usar isso para falar do evangelho? O evangelho nos ensina que Jesus veio para nos salvar do pecado. Assim como Moisés salvou sua geração do pecado, Jesus veio para nos salvar do nosso pecado. Versículos para mostrar correlação: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna" (João 3:16). "Porque Deus enviou o seu Filho ao mundo, não para que condenasse o mundo, mas para que o mundo fosse salvo por ele" (João 3:17).  
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Midrash: Midrash Tanchuma Buber, Tazria 10:1  
(Lev. 13:2:) WHEN ANYONE HAS ON THE SKIN OF HIS FLESH…. This text is related (to Hab. 1:7): TERRIBLE AND DREADFUL IS THAT ONE.37*In the biblical context THAT ONE is the nation of the Chaldeans.* This verse is speaking about the first Adam, about Pharaoh, about Edom, [about Sennacherib, about Nebuchadnezzar,] and about the children of Adam &lt; in general &gt;.38*Tanh*., Lev. 4:8; cf. Lev. R. 18:2. How does it concern the first Adam? When the Holy One created {the world with} the first Adam, R. Abba bar Kahana said: He created him in his likeness, as stated (in Gen. 1:27): AND GOD CREATED THE HUMAN (*adam*) IN HIS OWN IMAGE…. He created him &lt; to extend &gt; from the one end of world to the other, as stated (in Deut. 4:32): SO PLEASE ASK ABOUT THE FORMER DAYS WHICH CAME BEFORE YOU, EVER SINCE THE DAY THAT GOD CREATED ADAM UPON THE EARTH, EVEN FROM ONE END OF HEAVEN TO THE OTHER.39*Cf. Gen. R. 8:1.* Now he ruled over the whole earth, as stated (in Gen. 1:28): &lt; FILL THE EARTH AND SUBDUE IT; &gt; AND RULE OVER THE FISH OF THE SEA … It also says (in Gen. 9:2): MOREOVER, THE DREAD OF YOU AND THE FEAR OF YOU SHALL BE UPON EVERY BEAST OF THE EARTH. It is therefore stated (in Hab. 1:7): TERRIBLE AND DREADFUL. This refers to the first Adam.40*The present translation ignores Buber punctuation. Following his punctuation, the translation would read: “It is therefore stated (in Hab. 1:7): TERRIBLE (Ibid., cont.:) AND DREADFUL. This refers to the first Adam….“* (Ibid., cont.:) HIS JUSTICE AND HIS DIGNITY PROCEED FROM HIMSELF.41*The midrash requires such a literal translation. In the biblical context a more normal translation would read with reference to the Chaldeans: THEIR JUSTICE AND THEIR DIGNITY PROCEED FROM THEMSELVES.* This refers to Eve, since she came out of him and caused him to die, [as stated] (in Gen. 3:6): THEN SHE ALSO GAVE SOME TO HER HUSBAND, AND HE ATE. [And where is it shown that she came out of him? Where it is so written (in Gen. 2:23): BONE OUT OF MY BONE AND FLESH OUT OF MY FLESH, &lt; THIS ONE SHALL BE CALLED WOMAN, BECAUSE SHE WAS TAKEN OUT OF MAN &gt;.] Ergo (in Hab. 1:7): TERRIBLE AND DREADFUL IS THAT ONE. [Another interpretation of] TERRIBLE AND DREADFUL IS THAT ONE. This refers to Pharaoh, when he was world ruler,42*Gk.: Kosmokraton*. as stated (concerning him in Ps. 105:20): THE RULER OF PEOPLES RELEASED HIM (i.e., Joseph). (Hab. 1:7, cont.): HIS JUSTICE AND HIS DIGNITY PROCEED FROM HIMSELF. This refers to Moses, since he was reared within that one's house, so that he believed that he &lt; actually &gt; was a child of his house, as stated (in Exod. 2:10): WHEN THE BOY HAD GROWN UP, SHE BROUGHT HIM TO PHARAOH'S DAUGHTER; AND HE BECAME HER SON. Then he arose and brought ten plagues upon him, as stated (in Exod. 3:10): [SO COME NOW, I WILL SEND YOU UNTO PHARAOH.] (Exod. 4:17): AND YOU SHALL TAKE IN YOUR HAND THIS ROD, &lt; WITH WHICH YOU SHALL PERFORM THE SIGNS. R. Judah said: The rod had a weight of forty seahs and was &lt; made &gt; of sapphire43*Gk.: sappheirinon*, an adj. meaning “of sapphire,” or “of lapsis lazuli.” It also had ten plagues (*makkot*) inscribed upon it with the acronym44*notarikon.* *DTsK 'DSh B'HB*.45*D = dam* (“blood”), *Ts* = *Tsefardia*‘ (“frogs”), K= *kinnim* (“gnats”), ‘ = ‘*arov* (“flies”), *D* = *dever* (“cattle pestilence”), *Sh* = *shehin* (“boils”), *B* = *barad* (“hail”), ‘ = ‘*arbeh* (“locusts”), *H* = *hoshekh* (“darkness”), *B* = *bekhorot* (“first-born”). Then Moses, when he had looked at the rod and seen the punishment (*makkah*) which had been appointed to come, brought it upon Pharaoh. Ergo (in Hab. 1:7): TERRIBLE AND DREADFUL &lt; IS THAT ONE &gt;.  
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Analise através de IA quanto a este Comentario acima:   
  
Palavras-chave: Primeiro Adão, Faraó, Edom, Sennacherib, Nabucodonosor, crianças de Adão, criação do mundo, imagem de Deus, reger a terra, temor de Deus, justiça e dignidade, Eva, morte, Moisés, castigo, Faraó.  
  
Este texto fala sobre o Primeiro Adão, Faraó, Edom, Sennacherib, Nabucodonosor e as crianças de Adão. Ele explica como Deus criou o Primeiro Adão, como ele governou a terra e como Eva veio dele. Também fala sobre Moisés e o castigo que ele trouxe para Faraó.  
  
Podemos usar isso para falar do evangelho, lembrando que Deus nos criou à sua imagem (Gênesis 1:27) e nos deu o dom da salvação (Romanos 6:23). Também podemos lembrar que Deus nos ama tanto que enviou seu Filho para nos salvar (João 3:16). Assim, devemos ter temor a Deus e obedecer a sua palavra (Salmos 111:10).  
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Midrash: Devarim Rabbah 2:13  
**When he arrived at the cave of Adam the first** man, who is buried in the same area, **a Divine Voice emerged and said: You gazed upon the likeness of My image,** i.e., Abraham, who is similar to the image of Adam the first man. **Do not gaze upon My image itself,** i.e., Adam the first man, about whom the verse states that he was formed in the image of God (see Genesis 1:27). Rabbi Bena’a said: **But I need to mark the cave.** The voice said to him: **As** the measurements of the **dimensions of the outer** cave where Abraham is buried, **so** are the measurements of the **dimensions of the inner** cave, where Adam is buried. The Gemara notes: **And according to the one who says** that the Cave of Machpelah consists of **two chambers, this** one **above that** one, not two adjacent chambers, the voice said: **As** the measurements of the **dimensions of the upper** cave where Abraham is buried, **so** are the measurements of the **dimensions of the lower** cave. Therefore, there is no need to measure it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Quando Abraão chegou à caverna de Adão, o primeiro homem enterrado na mesma área, uma voz divina emergiu e disse que ele não deveria olhar para a imagem de Deus, mas sim para a imagem de Abraão, que é similar à imagem de Adão. Rabbi Bena'a disse que precisava marcar a caverna, e a voz disse que as medidas da caverna superior onde Abraão estava enterrado eram iguais às medidas da caverna inferior onde Adão estava enterrado.  
  
Palavras-chave: Abraão, Adão, imagem de Deus, caverna, medidas.  
  
O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27). Assim como Abraão foi chamado para ser o pai de muitas nações, nós também somos chamados para sermos luz para o mundo (Mateus 5:14). Deus nos dá a oportunidade de nos tornarmos Seus filhos, e de nos tornarmos Sua imagem e semelhança (João 1:12). Nós somos chamados para sermos fiéis a Ele, e para medirmos nossas vidas de acordo com os padrões Dele (Salmos 119:105).  
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Midrash: Midrash Tanchuma, Pekudei 2:3  
R. Jacob the son of Issi asked: Why does it say; *I love the habitation of Thy house, and the place where Thy glory dwelleth?* Because the Tabernacle is equal to the creation of the world itself. How is that so? Concerning the first day, it is written: *In the beginning God created the heaven and the earth* (Gen. 1:1), and it is written elsewhere: *Who stretched out the heavens like a curtain* (Ps. 104:2), and concerning the Tabernacle it is written: *And thou shalt make curtains of goats’ hair* (Exod. 26:7). About the second day of creation it states: *Let there be a firmament and divide between them, and let it divide the waters from the waters* (Gen. 1:6). About the Tabernacle it is written: *And the veil shall divide between you* (Exod. 26:33). With regard to the third day it states: *Let the waters under the heavens be gathered* (Gen. 1:9). With reference to the Tabernacle it is written: *Thou shalt also make a laver of brass … and thou shalt put water therein* (Exod. 30:18). On the fourth day he created light, as is stated: *Let there be lights in the firmament of heaven* (Gen. 1:14), and concerning the Tabernacle it is said: *And thou shalt make a candlestick of pure gold* (Exod. 25:31). On the fifth day He created birds, as it is said: *Let the waters swarm with swarms of living creatures, and let the fowl fly above the earth* (Gen. 1:20), and with reference to the Tabernacle. He directed them to offer sacrifices of lambs and birds, and it says as well: *And the cherubim shall spread out their wings on high* (Exod. 25:20). On the sixth day he created man, as it is said: *And God created man in His own image, in the image of God He created him* (Gen. 1:27), and about the Tabernacle it is written: *A man who is a high priest who has been anointed to serve and to minister before God*.3*You write that this is not a direct quote from the Bible.* On the seventh day *The heaven and the earth were finished* (Gen. 2:1), and with regard to the Tabernacle it is written: *Thus was completed all the work of the Tabernacle* (Exod. 39:32). Concerning the creation of the world it is written: *And God blessed* (Num. 2:3), and of the Tabernacle it is said: *And Moses blessed them* (Exod. 39:43); with regard to the creation it is said: *And God finished* (Gen. 2:2), and of the Tabernacle it is written: *On that day Moses made an end* (Num. 7:1); of creation it says: *And hallowed it* (Gen. 2:2), and of the Tabernacle: *And had anointed it and sanctified it* (Num. 7:1). Why is the Tabernacle equal to heaven and earth? Because even as heaven and earth bear witness concerning Israel, as it is written: *I call heaven and earth to witness against you this day* (Deut. 30:19), so the Tabernacle bears witness in behalf of Israel, as is said: *These are the accounts of the Tabernacle, even the Tabernacle of the testimony* (Exod. 38:21). Hence it is said: *Lord, I love the habitation of Thy house, and the place where Thy glory dwelleth* (Ps. 26:8).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O texto explica que a Tabernacle é igual à criação do mundo, pois os elementos da criação são refletidos na Tabernacle. Palavras-chave: Tabernacle, criação, testemunho, casa de Deus. Como usar isso para falar do evangelho: O evangelho é o testemunho de Deus para o mundo, assim como a Tabernacle é o testemunho de Deus para o povo de Israel. Romanos 10:17 diz: "Assim, a fé vem pela ouvir a mensagem, e a mensagem vem pela palavra de Cristo". A Palavra de Deus é o testemunho de Deus para o mundo, e é através dela que recebemos a fé. Salmos 119:105 diz: "A tua palavra é lâmpada para os meus pés e luz para o meu caminho".  
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Talmud: Avodah Zarah 43b:3  
**Rav Yehuda, son of Rav Yehoshua, said: I heard in a lecture of Rabbi Yehoshua** that there is a different reason why one may not fashion a figure of a human face; the verse states: **“You shall not make with Me [*iti*]”** (Exodus 20:20). This can be read as: **You shall not make Me [*oti*].** Since the human being was created in the image of God (see Genesis 1:27), it is prohibited to fashion an image of a human being. **But** fashioning figures of **other attendants** of God is **permitted.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: É proibido criar imagens de seres humanos, pois eles foram criados à imagem de Deus. No entanto, é permitido criar imagens de outros seguidores de Deus.  
  
Palavras-chave: imagem, proibido, permitido, Deus, seres humanos.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Deus nos criou à sua imagem (Gênesis 1:27). Ele nos ama e nos chama para segui-lo. Por isso, devemos nos esforçar para viver de acordo com Sua vontade e nos esforçar para nos tornarmos seguidores de Deus (Mateus 16:24). Isso significa que devemos nos esforçar para viver de acordo com os princípios de Deus e não criar imagens de nós mesmos.  
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Talmud: Bava Batra 58a:5  
**When he arrived at the cave of Adam the first** man, who is buried in the same area, **a Divine Voice emerged and said: You gazed upon the likeness of My image,** i.e., Abraham, who is similar to the image of Adam the first man. **Do not gaze upon My image itself,** i.e., Adam the first man, about whom the verse states that he was formed in the image of God (see Genesis 1:27). Rabbi Bena’a said: **But I need to mark the cave.** The voice said to him: **As** the measurements of the **dimensions of the outer** cave where Abraham is buried, **so** are the measurements of the **dimensions of the inner** cave, where Adam is buried. The Gemara notes: **And according to the one who says** that the Cave of Machpelah consists of **two chambers, this** one **above that** one, not two adjacent chambers, the voice said: **As** the measurements of the **dimensions of the upper** cave where Abraham is buried, **so** are the measurements of the **dimensions of the lower** cave. Therefore, there is no need to measure it.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Quando Abraão chegou à caverna de Adão, o primeiro homem, enterrado na mesma área, uma voz divina emergiu e disse: "Não olhe para a imagem de Deus, ou seja, Adão, que foi formado à imagem de Deus (Gênesis 1:27). Rabbi Bena'a disse: "Mas eu preciso marcar a caverna". A voz disse a ele: "Assim como as medidas da caverna externa onde Abraão está enterrado, também são as medidas da caverna interna onde Adão está enterrado".  
  
Palavras-chave: Abraão, Adão, imagem de Deus, caverna, medidas.  
  
Podemos usar este texto para falar do evangelho, pois ele mostra a importância de não olharmos para a imagem de Deus, como diz em Gênesis 1:27. Isso nos lembra que devemos buscar a Deus em oração e nos submeter a Ele. Como diz em Romanos 10:13: "Porque todo aquele que invocar o nome do Senhor será salvo". E em Filipenses 4:6-7: "Não se inquietem com nada; antes, em tudo, apresentem as suas petições a Deus, pela oração e súplicas, com ação de graças. E a paz de Deus, que excede todo o entendimento, guardará os vossos corações e os vossos pensamentos em Cristo Jesus".  
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Talmud: Jerusalem Talmud Yevamot 6:6:1  
HALAKHAH: “A man should not rest from being fruitful and multiply,” etc. The House of Shammai say two males, since “Gershom and Eliezer”113*1Chr.* 23:15. The argument is in Babli 61b, Tosephta 8:4, Tanḥuma Buber *Bereshit* 26. Nobody has to be more strict than Moses. are mentioned for Moses. The House of Hillel say a male and a female the way the world was created, as it is said “male and female He created them110*Gen*. 1:27..” Rebbi Abun said, one has to understand “even a male and a female”. If it were not so, it should have been a Mishnah114*In Tractate Idiut.* It must be that the House of Hillel accept either two males or male and female. about the leniencies of the House of Shammai and the stringencies of the House of Hillel. Sons of sons are counted as sons115*Tosephta 8:4, Babli 62b.*, sons of daughters are not counted as sons116*In the Babli, 62b, this is the opinion of Abbai; it is rejected by the authoritative Rava (Rav Abba bar Rav Yosef bar Ḥama).*. The son’s son and the daughter’s daughter count; the son’s daughter and the daughter’s son do not count. A she-ram, a castrate, and those who cannot have children are not counted.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, Halakhah é uma lei judaica que diz que um homem não deve descansar de ser frutífero e multiplicar-se. A Casa de Shammai diz que isso significa dois homens, enquanto a Casa de Hillel diz que significa um homem e uma mulher, como Deus criou o mundo. Os filhos dos filhos contam, mas os filhos das filhas não contam.  
  
Palavras-chave: Halakhah, Casa de Shammai, Casa de Hillel, frutífero, multiplicar.  
  
O evangelho nos ensina que devemos ser frutíferos e multiplicar nossa fé, como diz em Mateus 28:19-20: "Portanto, ide, fazei discípulos de todas as nações, batizando-os em nome do Pai, e do Filho, e do Espírito Santo; ensinando-os a guardar todas as coisas que eu vos tenho mandado; e eis que eu estou convosco todos os dias, até à consumação dos séculos. Amém." Esta passagem nos mostra que devemos compartilhar o evangelho com todas as pessoas, ensinando-as a obedecer a Deus.  
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Talmud: Jerusalem Talmud Yevamot 6:6:2  
HALAKHAH: “A man should not rest from being fruitful and multiply,” etc. The House of Shammai say two males, since “Gershom and Eliezer”113*1Chr.* 23:15. The argument is in Babli 61b, Tosephta 8:4, Tanḥuma Buber *Bereshit* 26. Nobody has to be more strict than Moses. are mentioned for Moses. The House of Hillel say a male and a female the way the world was created, as it is said “male and female He created them110*Gen*. 1:27..” Rebbi Abun said, one has to understand “even a male and a female”. If it were not so, it should have been a Mishnah114*In Tractate Idiut.* It must be that the House of Hillel accept either two males or male and female. about the leniencies of the House of Shammai and the stringencies of the House of Hillel. Sons of sons are counted as sons115*Tosephta 8:4, Babli 62b.*, sons of daughters are not counted as sons116*In the Babli, 62b, this is the opinion of Abbai; it is rejected by the authoritative Rava (Rav Abba bar Rav Yosef bar Ḥama).*. The son’s son and the daughter’s daughter count; the son’s daughter and the daughter’s son do not count. A she-ram, a castrate, and those who cannot have children are not counted.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Halakhah diz que um homem não deve descansar de ser frutífero e multiplicar. A Casa de Shammai diz que isso significa dois homens, enquanto a Casa de Hillel diz que significa um homem e uma mulher, como foi criado o mundo. Filhos de filhos contam como filhos, mas filhos de filhas não contam. Carneiros, castrados e aqueles que não podem ter filhos não contam.  
  
Palavras-chave: Halakhah, frutífero, multiplicar, Casa de Shammai, Casa de Hillel, homem, mulher, filhos, carneiros, castrados.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a sermos frutíferos e multiplicarmos, tanto espiritualmente quanto fisicamente. Isso é mostrado em versículos como Mateus 28:19-20, que diz: "Portanto, ide, fazei discípulos de todas as nações, batizando-os em nome do Pai, e do Filho, e do Espírito Santo; ensinando-os a guardar todas as coisas que eu vos tenho ordenado". Também podemos ver isso em Gênesis 1:28, que diz: "E Deus os abençoou, e Deus lhes disse: Frutificai e multiplicai-vos, e enchei a terra".  
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Talmud: Eruvin 18a:23  
The Gemara answers: It can be explained **in accordance with** the opinion of **Rabbi Abbahu, as Rabbi Abbahu raised a contradiction** between the verses: On the one hand **it is written: “Male and female, He created them,”** in the plural, **and** on the other hand **it is written:** “So God created man in His own image, **for in the image of God He created him”** (Genesis 1:27), in the singular. **At first, the thought entered** God’s mind **to create two, and ultimately, only one was** actually **created.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: A Gemara explica que de acordo com a opinião de Rabbi Abbahu, há uma contradição entre os versículos: "Ele criou homem e mulher" (no plural) e "Deus criou o homem à sua imagem" (no singular). Primeiro, Deus pensou em criar dois, mas apenas um foi criado.  
  
Palavras-chave: Criação, Rabbi Abbahu, Deus, Homem, Mulher.  
  
Podemos usar este texto para falar do evangelho, pois a criação de Deus é um tema importante na Bíblia. Por exemplo, Gênesis 1:27 diz: "E criou Deus o homem à sua imagem; à imagem de Deus o criou; homem e mulher os criou". Aqui, vemos que Deus criou homem e mulher, e isso mostra a grandeza e o amor de Deus por nós. Além disso, 1 Coríntios 11:7 diz: "Porque o homem não veio da mulher, mas a mulher veio do homem". Isso nos lembra que Deus nos criou com propósito e nos deu um plano para nossas vidas.  
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Talmud: Jerusalem Talmud Megillah 1:9:15  
Thirteen things they changed for King Ptolemy. They wrote for him, “God created the beginning376*Gen*. 1:1; change not found in LXX..” “I shall make man in stature and form377*Gen*. 1:26; change not found in LXX..” “Male and his openings He created them378*Gen*. 1:27; change not found in LXX..” “He finished on the Sixth and rested on the Seventh379*Gen*. 2:2; change found in LXX.” “Now I shall descend380*Gen*. 11:7; change found in LXX..” “Sarah laughed in her surroundings, saying.381*Gen*. 18:12; LXX: “in herself”.” “For in their rage they slew a bull and in their will uprooted a trough382*Gen*. 49:6; change not found in LXX..” “Moses took his wife and his sons and let them ride on people-carriers383*Ex*. 4:20. LXX: “beast of burden”..” “The dwelling of the Children of Israel, which they dwelled in Egypt and other lands, was 430 years.384*Ex*. 12:40. LXX: “In the land of Egypt and the land of Canaan.”” *And the hare*385*Lev*. 11:6 (in LXX 11:5). LXX: “rough-foot”, a designation of the hare., “and the young of foot.” King Ptolemy’s mother was called “hare386*The dynasty of the Ptolemies was called the Lagides, after an ancestor Lagos “hare”.*”. “Not one precious thing I took from them387*Num*. 16:15; change found in LXX.” “Which the Eternal, your God, distributed them to give light to all peoples under all the heavens.388*Deut*. 4:19; change not found in LXX.” “Which I did not command peoples to worship them.389*Deut*. 17:3; change not found in LXX.  
The comparisons with the LXX text was done on the basis of Rahlfs’s edition; the history of the text between the time of the Jewish translation in Alexandria and its adaptation by Christian editors in the Roman Empire is unknown. The same list is in the Babli 9a.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Escreveram para o rei Ptolemy treze mudanças que foram feitas para o texto bíblico.  
Palavras-chave: Ptolemy, mudanças, texto bíblico.  
  
Usando isso para falar do evangelho, podemos ver que Deus tem um plano para nós, e que Ele nos dá a oportunidade de nos arrependermos e nos aproximarmos Dele. Versículos que mostram isso incluem: Romanos 3:23, Romanos 6:23, Romanos 10:9-10 e João 3:16. Esses versículos nos mostram que Deus nos ama e nos dá a chance de nos reconciliarmos com Ele.  
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Talmud: Jerusalem Talmud Berakhot 9:1:9  
They came back and asked him: What is that which is written (*Gen.* 1:26): “Let us make a human in our image, as in our pattern.” He answered them, it is not written: “*ĕlōhīm* created man in their image” but (*Gen.* 1:27): “God created man in His image.” His students told him: these you pushed away with a stick, what can you answer us29*The verse presents a real difficulty, not for the plural, which is one of majesty, but for shape and form which cannot be attributes of God.*? He said to them: Adam was created from dust, Eve was created from Adam. After Adam “in our image, like our pattern;” it is impossible for a man without a woman, or for a woman without a man, and for both of them without the *Shekhinah*30*In the Babli (Niddah* 31a) this is formulated as: There are three partners in the creation of a child: Father, mother, and the Holy One, praise to Him (who gives soul and intelligence.).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Os alunos perguntaram ao mestre sobre o que estava escrito em Gênesis 1:26, que dizia "Façamos o homem à nossa imagem, conforme a nossa semelhança". Ele respondeu que não estava escrito "Elohim criou o homem à sua imagem", mas sim "Deus criou o homem à sua imagem". Ele então explicou que Adão foi criado do pó e Eva foi criada de Adão, e que ambos precisam da Shekhinah para serem criados.  
  
Palavras-chave: Elohim, Deus, Adão, Eva, Shekhinah.  
  
Versículos: Gênesis 1:26-27, Salmos 139:14.  
  
Como usar isso para falar do evangelho: O versículo de Gênesis 1:26 nos mostra que Deus nos criou à Sua imagem, e que somos Seus filhos amados. Isso é reforçado pelo Salmos 139:14, que diz: "Eu te louvo, pois eu sou maravilhosamente feito; maravilhosas são as tuas obras, e a minha alma o sabe muito bem". Assim, Deus nos criou como Seus filhos amados, e nos ama tanto que nos criou à Sua imagem.  
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Talmud: Sanhedrin 39a:7  
**The emperor said to Rabban Gamliel: He Who created mountains did not create wind,** rather two separate gods created them, **as it is stated: “For, lo, He forms mountains and creates wind”** (Amos 4:13); one is described with the verb “forms,” and the other with the verb “creates.” Rabban Gamliel said to him: **If that is so,** then **with regard to Adam, as it is written** concerning him: **“And** God **created”** (Genesis 1:27), and also: **“And** the Lord God **formed”** (Genesis 2:7), **so too** should one say that **He who created this did not create that?**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O imperador disse a Rabban Gamliel que dois deuses separados criaram montanhas e vento, pois está escrito: "Porque, eis que Ele forma montanhas e cria o vento" (Amós 4:13). Rabban Gamliel respondeu que, se isso é verdade, então Deus também criou Adão e o formou, pois está escrito: "E Deus criou" (Gênesis 1:27) e "E o Senhor Deus formou" (Gênesis 2:7).  
  
Palavras-chave: Criar, Formar, Deus, Montanhas, Vento, Adão.  
  
Usando isso para falar do evangelho, podemos ver que Deus é o único que cria e forma, e que Ele é o único que criou Adão. Isso nos lembra que Deus é o único que nos cria e nos forma, e que Ele é o único que nos salva. Versículos como Salmos 139:13-14 ("Pois tu formaste o meu interior; tu me teceste no ventre de minha mãe. Eu te louvarei, pois de modo assombroso e maravilhoso eu sou feito; maravilhosas são as tuas obras, e a minha alma o sabe muito bem") e Romanos 5:8 ("Mas Deus prova o seu próprio amor para conosco, em que, quando ainda éramos pecadores, Cristo morreu por nós") nos mostram que Deus nos cria e nos forma, e que Ele nos ama e nos salva.  
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Talmud: Ketubot 8a:9  
The Gemara rejects that suggestion: **No, everyone agrees** that **it was** only **one act of creation.** However, one **Sage holds:** It is **according to** the initial **thought** that **we proceed. And** one **Sage holds:** It is **according to** the **action** that **we proceed.** God’s initial thought was to create man and woman as separate entities. Ultimately, they were created as one entity. That explanation is **like the following. Rav Yehuda raises a contradiction.** In one verse **it is written: “And God created man in His own image”** (Genesis 1:27), indicating one act of creation, **and** in another verse **it is written: “Male and female He created them”** (Genesis 5:2), indicating two acts. **How** can **this** apparent contradiction be resolved? **Initially, the thought entered** God’s mind **to create two, but ultimately only one was** actually **created.**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Gemara rejeita a sugestão de que Deus criou homem e mulher como entidades separadas. Em vez disso, um sábio afirma que é de acordo com o pensamento inicial que procedemos, e outro sábio afirma que é de acordo com a ação que procedemos. A explicação é que, inicialmente, a intenção de Deus era criar dois, mas, no final, apenas um foi criado.  
  
Para falar do evangelho, podemos usar este texto para mostrar que Deus tem um propósito em tudo o que faz. A Bíblia diz em Romanos 8:28: "Sabemos que todas as coisas cooperam para o bem daqueles que amam a Deus, daqueles que são chamados segundo o seu propósito". Deus tem um plano para nós, e Ele sabe o que é melhor para nós. Palavras-chave: criação, pensamento, ação, propósito.  
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Talmud: Sanhedrin 38b:14  
**Rabbi Yoḥanan says: Any place** in the Bible from **where the heretics** attempt to **prove their heresy,** i.e., that there is more than one god, **the response to their** claim is **alongside them,** i.e., in the immediate vicinity of the verses they cite. The verse states that God said: **“Let us make man in our image”** (Genesis 1:26), employing the plural, **but it** then **states: “And God created man in His image”** (Genesis 1:27), employing the singular. The verse states that God said: **“Come, let us go down and there confound their language”** (Genesis 11:7), but it also states: **“And the Lord came down to see the city and the tower”** (Genesis 11:5). The verse states in the plural: **“There God was revealed [*niglu*] to him** when he fled from the face of his brother” (Genesis 35:7), but it also states in the singular: **“To God Who answers [*haoneh*] me in the day of my distress”** (Genesis 35:3).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, o texto explica que, quando os hereges tentam provar sua heresia de que existem mais de um deus, a resposta para isso é encontrada nos versículos imediatamente ao lado, que mostram que Deus usou o plural e o singular em vários versículos. Palavras-chave: Deus, plural, singular, heresia, versículos.  
  
O evangelho nos ensina que Deus é único e que devemos servi-Lo com todo o nosso coração. Deuteronômio 6:4-5 diz: "Ouve, ó Israel: O Senhor nosso Deus, o Senhor é um. Amarás, pois, ao Senhor teu Deus de todo o teu coração, e de toda a tua alma, e com todas as tuas forças". Romanos 3:30 também nos ensina que "Deus é único, e que por meio de Jesus Cristo todos os que nele crêem são justificados". Portanto, o texto nos ensina que Deus é único e que devemos servi-Lo com todo o nosso coração. Palavras-chave: Deus, único, servir, coração, justificados.  
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Talmud: Niddah 22b:17  
**And furthermore,** the *halakha* of a woman who discharges an item similar to a sea monster, with regard to which **creation** is stated, can be **derived** by a different verbal analogy **from** the *halakha* of human offspring, since here it also states **creation, as it is written: “And God created man in His own image”** (Genesis 1:27).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A halakha de uma mulher que descarrega um item semelhante a um monstro marinho, para o qual a criação é declarada, pode ser derivada por uma analogia verbal diferente da halakha de descendentes humanos, pois aqui também é declarada a criação, como está escrito: "E Deus criou o homem à sua imagem" (Gênesis 1:27).  
  
Palavras-chave: Criação, Derivada, Halakha, Analogia Verbal.  
  
Podemos usar este texto para falar do evangelho ao lembrar que Deus nos criou à Sua imagem e semelhança (Gênesis 1:27). Isso significa que somos preciosos aos Seus olhos e que Ele nos ama incondicionalmente. Deus nos criou para ter uma relação com Ele (Mateus 22:37-38). Ele nos deu a chance de aceitar Seu amor e viver uma vida abundante (João 10:10). Por meio de Jesus, Deus nos oferece a chance de sermos perdoados e restaurados (Romanos 10:9-10).  
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Talmud: Megillah 9a:13  
Instead of: “And on the seventh day God concluded His work” (Genesis 2:2), which could have been understood as though some of His work was completed on Shabbat itself, they wrote: **And on the sixth day He concluded** His work, **and He rested on the seventh day.** They also wrote: **Male and female He created him, and they did not write** as it is written in the Torah: “Male and female **He created them”** (Genesis 5:2), to avoid the impression that there is a contradiction between this verse and the verse: “And God created man” (Genesis 1:27), which indicates that God created one person.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Deus criou o homem e a mulher, e descansou no sétimo dia. Para evitar a impressão de que havia uma contradição entre o versículo que diz que Deus criou o homem e o versículo que diz que Deus criou o homem e a mulher, eles escreveram que Deus concluiu sua obra no sexto dia e descansou no sétimo.  
  
O evangelho nos ensina que Deus nos criou à Sua imagem e semelhança, e nos deu o dom de descansar. Como diz em Gênesis 2:2, "E no sétimo dia Deus terminou o seu trabalho que fizera; e descansou no sétimo dia de todo o seu trabalho que tinha feito". Isso nos mostra que Deus nos deu o dom de descansar, e nos ensina a valorizar esse dom. Além disso, Gênesis 1:27 nos diz que "Deus criou o homem à sua imagem; à imagem de Deus o criou; homem e mulher os criou". Isso nos mostra que Deus nos criou como homem e mulher, e que somos iguais em Sua presença.  
  
Palavras-chave: Criação, Deus, Homem, Mulher, Descanso.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Mishpatim, Torah Ohr 23  
משפטי ה' אמת צדקו יחדיו. "G–ds statutes are truth and fair in all respects."  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto está dizendo que os estatutos de Deus são verdadeiros e justos. Palavras-chave: Estatutos, Verdade, Justiça.  
  
Este texto pode ser usado para falar do evangelho, pois a Palavra de Deus é verdadeira e justa. A Bíblia nos ensina que devemos viver de acordo com os princípios de Deus, pois eles são verdadeiros e justos. Alguns versículos que mostram isso são: Salmos 119:142 - "A tua justiça é uma justiça eterna, e a tua lei é a verdade". Mateus 5:17 - "Não penseis que vim destruir a lei ou os profetas; não vim destruir, mas cumprir". Romanos 3:31 - "Anulando assim a lei pelas suas obras? De maneira nenhuma; antes, confirmo-a".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Ki Teitzei, Torah Ohr 1  
I have written on a number of occasions that man is the purpose of Creation, that he was created in the image and likeness of G–d, and that just as Adam originally had two faces to indicate the equality of man and woman, so also man's body and soul respectively used to be perfect and both were sanctified to their G–d. Woman subsequently was separated from Adam in order to become his helpmate (partner), to enable them to unite truly and to become "one flesh" (Genesis 2,24). Adam (Man) by this separation assumed his perfect form, and had become complete. In the Midrash of Rabbi Nechuniah ben Hakanah we find the statement that G–d's holiness is made up of seven different aspects, everyone of which is represented in man. It is written of Man that "He created him in the image of G–d; He created them male and female" (Genesis 1,27). These are the seven aspects in which Man reflects sacred aspects of G–d; the right upper leg, the left upper leg, the right hand, the left hand, the torso (the male member) and the head. If you will add these up you will only arrive at a total of six. The seventh is the wife of man; the Torah describes her as an integral part of man when it writes: "they became one flesh." Thus far the Midrash of Rabbi Nechuniah ben Hakanah i.e. ספר הבהיר.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto afirma que o homem foi criado à imagem e semelhança de Deus, e que o homem e a mulher eram iguais. A mulher foi separada do homem para se tornar sua companheira e unir-se a ele como "uma só carne" (Gênesis 2:24). Assim, o homem assumiu sua forma perfeita e se tornou completo. O Midrash de Rabbi Nechuniah ben Hakanah afirma que a santidade de Deus é composta por sete aspectos, cada um dos quais é representado no homem. A Bíblia diz que Deus criou o homem à sua imagem e à sua semelhança (Gênesis 1:27). Esses são os sete aspectos em que o homem reflete os aspectos sagrados de Deus.  
  
Palavras-chave: imagem de Deus, homem e mulher, santidade, Gênesis 1:27, Gênesis 2:24.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos criou à sua imagem e semelhança, e nos deu a tarefa de nos unirmos como "uma só carne" (Gênesis 2:24). Isso nos lembra que Deus nos criou para sermos unidos com Ele e para vivermos em comunhão com Ele. Isso também nos lembra que devemos viver em comunhão uns com os outros, pois somos todos criados à imagem de Deus (Gênesis 1:27). Como diz Romanos 12:10: "Amar ao próximo como a si mesmo".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Vayakhel, Pekudei, Torah Ohr 36  
The Sabbath in our world is a reminder of a world which is totally Sabbath-oriented, a world in which the souls rest and receive their eternal reward. This is the region in which the Heavenly Sanctuary houses the glory of G–d, a region "opposite" the site of the Sanctuary on earth. Because every single Jew has a share in the World to Come, Moses assembled the entire Jewish people when he made this pronouncement.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: O sábado no nosso mundo é um lembrete de um mundo totalmente orientado ao sábado, um mundo em que as almas descansam e recebem sua recompensa eterna. Esta é a região em que o Santuário Celestial abriga a glória de Deus, uma região "oposta" ao local do Santuário na Terra. Porque cada judeu tem uma parte no Mundo que Virá, Moisés reuniu todo o povo judeu quando fez esta proclamação.  
  
Palavras-chave: Sábado, Mundo, Recompensa Eterna, Santuário Celestial, Glória de Deus, Moisés, Povo Judeu.  
  
O evangelho nos ensina que Deus nos deu o dom do descanso, e que nós devemos buscar o descanso em Deus. Como diz em Mateus 11:28: "Venham a mim, todos os que estão cansados e sobrecarregados, e eu lhes darei descanso". Deus nos promete descanso eterno quando nos arrependermos dos nossos pecados e nos entregarmos a Ele. Como diz em Apocalipse 14:13: "E ouvi uma voz do céu, que dizia: Escreve: Bem-aventurados os mortos que desde agora morrem no Senhor. Sim, diz o Espírito, para que descansem das suas fadigas; porque as suas obras os seguem".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Vayakhel, Pekudei, Torah Ohr 9  
The Sabbath in our world is a reminder of a world which is totally Sabbath-oriented, a world in which the souls rest and receive their eternal reward. This is the region in which the Heavenly Sanctuary houses the glory of G–d, a region "opposite" the site of the Sanctuary on earth. Because every single Jew has a share in the World to Come, Moses assembled the entire Jewish people when he made this pronouncement.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, o texto fala sobre o sábado como um lembrete de um mundo totalmente orientado para o sábado, um mundo em que as almas descansam e recebem sua recompensa eterna. Esta é a região na qual o Santuário Celestial abriga a glória de Deus, uma região "oposta" ao local do Santuário na terra. Porque cada judeu tem uma parte no Mundo Futuro, Moisés reuniu todo o povo judeu quando fez esta proclamação.  
  
Palavras-chave: Sábado, Mundo Futuro, Santuário Celestial, Glória de Deus, Moisés.  
  
Como usar isso para falar do evangelho: O sábado é um lembrete de que Deus nos oferece a salvação eterna em Seu reino celestial. Assim como Moisés reuniu o povo judeu para ouvir a proclamação, Deus nos convida a aceitar Seu amor e aceitar a salvação que Ele nos oferece. Romanos 10:9 diz: "Se você confessar com a sua boca que Jesus é Senhor e crer em seu coração que Deus o ressuscitou dentre os mortos, será salvo". E João 3:16 diz: "Porque Deus amou o mundo de tal maneira que deu o seu Filho unigênito, para que todo aquele que nele crê não pereça, mas tenha a vida eterna".  
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Musar: Tomer Devorah 1:1  
 **Chapter 1 - That it is fitting for a person to resemble his Creator:** It is fitting for a person to resemble his Creator and then he will be [configured] in the secret of the Highest Form, [both] in image and likeness. As if he is alike in his body but not in his actions, he betrays the Form; and they will say about him, "A lovely form, but ugly deeds." As behold, the essence of the Highest Image and Likeness is His actions. And what will it benefit him to have the structure of his limbs like the Highest Form, but not resemble his Creator in his actions? Therefore it is fitting that he should [make his actions] resemble the actions of the Crown (*Keter*), which are the thirteen highest traits of mercy. And they are hinted to in the secret of the verses (Michah 7:18-20), "Who is a power like You; He will again have mercy on us; You shall give truth." If so, it is fitting that these thirteen traits [also] be found in man. And now we will explain these thirteen actions that are fitting to be with him.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: É adequado para uma pessoa se assemelhar ao seu Criador, pois assim ele estará configurado na forma mais alta, tanto na imagem quanto na semelhança. Se uma pessoa tiver a estrutura de seus membros como a forma mais alta, mas não se assemelhar ao seu Criador em suas ações, elas serão inúteis. Por isso, é adequado que ele faça suas ações se assemelharem às ações da Coroa, que são os treze mais altos traços de misericórdia.  
Palavras-chave: Criador, imagem, semelhança, ações, Coroa, treze traços.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos nos esforçar para seguir o exemplo de Cristo, que é o nosso Criador. O versículo de Romanos 8:29 diz: "Porque os que ele pré-conheceu, também os predestinou para serem conformes à imagem de seu Filho, para que ele seja o primogênito entre muitos irmãos". Assim, devemos nos esforçar para viver de acordo com os treze traços de misericórdia, como Cristo fez.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Terumah, Torah Ohr 14  
Let me first quote some words of the saintly author of Shaarey Or on the subject of the Holy Temple. The following is a quotation from the first chapter of his book entitled Shechinah: After the erection of the Tabernacle the שכינה, manifestation of G–d's Presence, was visible at all times over the camp of the Israelites. We derive this from the verse: "They shall make a Temple for Me so that I may dwell in their midst" (25,8). You need to appreciate an important rule. G–d's principal residence was in our world when He first created the universe and man. Although the "upper" regions had been allocated to the creatures of those regions and the "lower" regions to the creatures of the terrestrial universe, because G–d had His principal residence on earth, He thereby provided the unification of heaven and earth, allowed for unimpeded communication and transfer to our world of sources of blessing from the inexhaustible pools of the upper regions. All this is alluded to in the verse: "And the heavens and the earth were completed together with all their hosts" (Genesis 2,1). This means that each part of the "lower" universe was also a part of the "higher" universe and thus contributed to the other's existence. The conduits supplying sources from one region to the other worked perfectly without hindrance. This is what the prophet referred to in Isaiah 66,1: "The heaven is My throne and the earth is My footstool." G–d is perceived as halfway between the earth and heaven, or, between terrestrial and celestial beings.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O autor sagrado do Shaarey Or fala sobre o Santo Templo e como a presença de Deus foi visível entre o acampamento dos israelitas. Deus teve sua principal residência na Terra quando criou o universo e o homem, permitindo a comunicação e transferência de bênçãos para o nosso mundo. Isso é o que o profeta se referiu em Isaías 66:1: "O céu é o meu trono e a terra é o meu estrado".  
  
Palavras-chave: Shaarey Or, Santo Templo, Deus, Israelitas, universo, comunicação, bênçãos, Isaías 66:1.  
  
Usando isso para falar do evangelho, podemos ver que Deus está sempre presente em nossas vidas. Como diz em Mateus 28:20: "E eis que estou convosco todos os dias, até o fim do mundo". Deus nos ama e nos abençoa, e é importante lembrar que Ele está sempre conosco. Como diz em Salmos 139:7-10: "Onde poderei ir para escapar da tua presença? Se eu subir ao céu, tu estás lá; se eu me deitar no Sheol, eis que tu estás ali. Se eu tomar as asas da alva e habitar nos confins do mar, ainda ali a tua mão me guiará e a tua destra me segurará".  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Matot, Masei, Devarim, Torah Ohr 6  
Parashat Matot  
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Analise através de IA quanto a este Comentario acima:   
  
  
Parashat Matot é uma seção da Torá judaica que contém leis e instruções para as tribos de Israel.  
  
Resumo: Parashat Matot é uma seção da Torá judaica que contém leis e instruções para as tribos de Israel.  
  
Palavras-chave: Parashat Matot, Torá judaica, leis, instruções, tribos de Israel.  
  
Como usar isso para falar do evangelho: Parashat Matot nos ensina que devemos obedecer às leis e instruções de Deus. Assim como as tribos de Israel foram guiadas por Deus, também devemos seguir os ensinamentos de Jesus Cristo. Mateus 5:17-19 diz: "Não pensem que vim abolir a lei ou os profetas; não vim para abolir, mas para cumprir. Pois em verdade vos digo que, enquanto existirem o céu e a terra, de maneira nenhuma será abolido da lei um só i ou um só til, até que tudo se cumpra". Portanto, devemos obedecer às leis e instruções de Deus para vivermos uma vida cristã abençoada.  
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# Pv 11:18

PTBR: O ímpio recebe salários enganosos, mas quem semeia a retidão colhe segura recompensa.

Sefaria: The wicked man earns illusory wages,<br>But he who sows righteousness has a true reward.

Commentary: Rashi on Proverbs 11:18:3  
**A wicked man earns illusory wages** The wage of a wicked man lies to him. He thinks that his prosperity will remain, but all is lost.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, um homem mau ganha salários ilusórios, pois sua prosperidade é passageira e logo se vai. Palavras-chave: mau, salários, ilusórios, prosperidade, passageira.  
  
Podemos usar este texto para falar do evangelho usando versículos como Provérbios 10:16: "O salário do justo é a vida, mas o ganho do perverso é o pecado". Isso nos mostra que a prosperidade do homem mau é passageira, enquanto a do justo é duradoura.  
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Commentary: Rashi on Proverbs 11:18:1  
**A wicked man earns illusory wages** The wage of a wicked man lies to him. He thinks that his prosperity will remain, but all is lost.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Um homem mau ganha salários ilusórios, pois sua prosperidade é passageira.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que não devemos buscar as riquezas deste mundo, pois elas são passageiras. Devemos buscar a riqueza eterna que vem de Deus. Mateus 6:19-21 diz: "Não ajunteis tesouros na terra, onde a traça e a ferrugem tudo consomem, e onde os ladrões minam e roubam; mas ajuntai tesouros no céu, onde nem a traça nem a ferrugem consomem, e onde os ladrões não minam nem roubam. Porque onde estiver o teu tesouro, aí estará também o teu coração".  
  
Palavras-chave: mau, salários ilusórios, prosperidade passageira, evangelho, riqueza eterna, Mateus 6:19-21.  
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Commentary: Rashi on Proverbs 11:18:2  
**A wicked man earns illusory wages** The wage of a wicked man lies to him. He thinks that his prosperity will remain, but all is lost.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, um homem mau ganha salários ilusórios, pois sua prosperidade é passageira. Palavras-chave: mau, salário, ilusório, prosperidade, passageiro.  
  
Como usar isso para falar do evangelho: O salário do pecado é a morte (Romanos 6:23), então, aqueles que escolhem o caminho do pecado estão seguindo um caminho ilusório. A Bíblia diz que não há salvação em nenhum outro nome, senão o nome de Jesus (Atos 4:12). Por isso, devemos nos arrepender dos nossos pecados e aceitar a salvação que Jesus oferece.  
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Midrash: Midrash Tanchuma, Lech Lecha 12:1  
**After these things the word of the Lord came unto Abram (Gen. 15:1).** Scripture states elsewhere in allusion to this verse: *The wicked earneth false wages, but he that soweth righteousness hath a sure reward* (Prov. 11:18). *The wicked earneth false wages* refers to the evil Nimrod, who erected idols and led mankind astray. Idolatry is coupled with falsehood, as it is said: *His molten image is falsehood, and there is no breath in them* (Jer. 10:14). *But he that soweth righteousness hath a sure reward* alludes to Abraham, who sowed righteousness by feeding passers-by and travelers, as it is said: *And Abraham planted a tamarisk tree in Beer-sheba, and called thereupon the name of the Lord, the everlasting God* (Gen. 21:33).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O versículo bíblico "Depois destas coisas, a palavra do Senhor veio a Abraão" (Gênesis 15:1) nos lembra que aqueles que semeiam a justiça receberão uma recompensa certa, enquanto que os ímpios recebem salários falsos. Isso se refere ao maligno Nimrod, que erigiu ídolos e desviou os homens. A idolatria é associada à falsidade, pois diz-se que seus ídolos não têm vida. Por outro lado, Abraão semeou a justiça ao alimentar os viajantes.  
  
Palavras-chave: Justiça, recompensa, ímpio, ídolos, falsidade.  
  
Falando do evangelho, podemos usar este texto para nos lembrar que Deus recompensa aqueles que o servem com fidelidade. Como diz em Romanos 2:6-7: "Ele retribuirá a cada um de acordo com as suas obras: aos que, pela perseverança na prática do bem, buscam a glória, a honra e a imortalidade, a vida eterna". Portanto, devemos semear a justiça e servir a Deus com fidelidade para que possamos receber a recompensa certa.  
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Midrash: Midrash Tanchuma Buber, Lech Lecha 15:1  
(Gen. 15:1:) AFTER THESE THINGS. This text is related (to Prov. 11:18): A WICKED ONE DOES THE WORK OF FALSEHOOD.69*Tanh*., Gen. 3:12; Gen. R. 44:2. This refers to Nimrod the Wicked, who used to make images and lead astray the children of Adam; for idolatry resembles falsehood, as stated (in Jer. 10:14): FOR HIS MOLTEN IMAGE IS FALSEHOOD AND THERE IS NO BREATH IN THEM. (Prov. 11:18, cont.:) THE ONE WHO SOWS RIGHTEOUSNESS HAS A TRUE REWARD. This refers to our father Abraham, who did sow righteousness when he would serve food to those who passed back and forth,70*Gen. R. 43:7; M.Ps. 110:1.* as stated (in Gen. 21:33): THEN HE PLANTED AN INN71*Although Eshel* is usually translated “tamarisk,” the word is interpreted here by *notrikon*, i.e., a method of interpretation which understands each letter of a word as an initial letter for a whole word. In this case the three Hebrew letters in *Eshel* are understood as the initial letters for “eating,” “drinking,” and “spending the night,” i.e., what one does at an inn. IN BEERSHEBA. The Holy One said to him: By your life you have a true reward, as stated (in Gen. 15:1, end): FEAR NOT, ABRAM!… [YOUR REWARD SHALL BE VERY GREAT].  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto se refere a Nimrod, o Maligno, que usava imagens para enganar os filhos de Adão, e a Abraão, que servia alimentos aos que passavam, e que Deus disse que ele teria uma grande recompensa. Palavras-chave: Abraão, Nimrod, Maligno, Imagens, Recompensa.  
  
Usando este texto para falar do evangelho, podemos ver que Deus recompensa aqueles que fazem o bem. Isso é mostrado na Bíblia, como em Provérbios 11:18: "O ímpio faz a obra da falsidade; mas o que semeia justiça terá recompensa segura". Isso também é mostrado na história de Abraão, que foi recompensado por servir alimentos aos que passavam, como diz Gênesis 15:1: "Não temas, Abraão, eu sou o teu escudo, e a tua grande recompensa".  
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# Os 10:12

PTBR: Semeiem a retidão para si, colham o fruto da lealdade, e façam sulcos no seu solo não arado; pois é hora de buscar o Senhor, até que ele venha e faça chover justiça sobre vocês.

Sefaria: “Sow righteousness for yourselves;<br>Reap <sup class="footnote-marker">l</sup><i class="footnote">Lit. “according to.”</i>the fruits of<sup class="endFootnote">-l</sup> goodness;<br>Break for yourselves betimes fresh ground<br>Of seeking the L<small>ORD</small>,<br>So that you may obtain <sup class="footnote-marker">m</sup><i class="footnote">Meaning of Heb. uncertain; Septuagint reads “the fruits.”</i>a teacher<sup class="endFootnote">-m</sup> of righteousness.”

Commentary: Rashi on Hosea 10:12:1  
**Sow righteousness for yourselves** But you have plowed wickedness etc.; therefore, a tumult shall rise in your people.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Semeie justiça para si mesmo, mas você arará maldade, então haverá tumulto entre seu povo.  
  
Como usar isso para falar do evangelho: A Bíblia nos ensina que devemos semear o bem e não o mal (Gálatas 6:7-8). Se semeamos justiça, receberemos a recompensa de Deus (Provérbios 11:18). Se semeamos maldade, haverá tumulto entre nós e nosso povo.  
  
Palavras-chave: Semear, Justiça, Maldade, Tumulto.  
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Commentary: Rashi on Hosea 10:12:4  
**you have eaten fruit of lies** You have received the retribution for your deeds.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resposta: Você recebeu o que merece por seus atos. Palavras-chave: recompensa, ações. Como usar isso para falar do evangelho: A Bíblia nos ensina que Deus recompensa aqueles que o seguem (Mateus 6:33) e que aqueles que praticam o mal recebem a retribuição de seus atos (Provérbios 11:31).  
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Commentary: Rashi on Hosea 10:12:2  
**Sow righteousness for yourselves** But you have plowed wickedness etc.; therefore, a tumult shall rise in your people.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto está dizendo que, se você semear a bondade, você colherá bênçãos, mas se você semear o mal, você colherá consequências ruins. Palavras-chave: semear, bondade, mal, consequências.  
  
Como eu poderia usar isso para falar do evangelho? Podemos usar este texto para mostrar que, se vivermos de acordo com os ensinamentos de Jesus, seremos abençoados. Como diz em Gálatas 6:7-8: "Não se enganem: Deus não se deixa escarnecer. Pois o que o homem semeia, isso também ceifará. Quem semeia para a sua carne, da carne ceifará a corrupção; mas quem semeia para o Espírito, do Espírito ceifará a vida eterna".  
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Commentary: JPS 1985 Footnotes, Hosea 10:12  
Cf. 2 Sam. 18.14, where the word is rendered “thick growth.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Texto: A palavra hebraica usada aqui para "selva" é "yeshimon", que também é usada para descrever um crescimento espesso.  
  
Resumo: A palavra hebraica "yeshimon" é usada para descrever uma selva ou um crescimento espesso.  
  
Palavras-chave: Selva, Crescimento Espesso, Yeshimon.  
  
Como usar isso para falar do evangelho: O evangelho é como uma selva, cheia de crescimento espesso, que nos protege e nos guia. Assim como Deus nos protege e nos guia através do evangelho, Ele também nos protegeu e guiou através do deserto, como diz em 2 Samuel 18:14: "E o Senhor estava com ele; onde quer que ia, ele prosperava". Deus nos dá a direção e o conhecimento de que precisamos para prosperar, assim como Ele fez com Israel no deserto.  
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Commentary: JPS 1985 Footnotes, Hosea 10:13  
Cf. 2 Sam. 18.14, where the word is rendered “thick growth.”  
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Analise através de IA quanto a este Comentario acima:   
  
  
Este texto fala sobre a palavra "crescimento espesso" que é usada para descrever a natureza. Palavras-chave: crescimento espesso, natureza.  
  
Podemos usar isso para falar do evangelho ao lembrar que Deus é o Criador de toda a natureza (Gênesis 1:1) e que Ele nos criou para crescermos espiritualmente (2 Pedro 3:18). Deus deseja que nos aproximemos Dele e que cresçamos em nossa fé (Mateus 6:33).  
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Commentary: Rashi on Hosea 10:12:3  
**Sow righteousness for yourselves** But you have plowed wickedness etc.; therefore, a tumult shall rise in your people.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Semear a justiça trará paz para o seu povo, mas se semearem maldade, haverá tumulto.  
  
O evangelho nos ensina que devemos semear a justiça e a bondade para que possamos receber a paz. Mateus 5:9 diz: "Bem-aventurados os pacificadores, pois eles serão chamados filhos de Deus". Romanos 12:18 também nos ensina: "Se possível, quanto depender de vocês, vivam em paz com todos".  
  
Palavras-chave: Semear, Justiça, Maldade, Tumulto, Paz, Evangelho.  
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Midrash: Ein Yaakov (Glick Edition), Sukkah 4:7  
R. Elazar said: "Great is charity, even more so than sacrifices; as it is said (Prov. 21, 3) To exercise righteousness and justice is more acceptable to the Lord than sacrifice." R. Elazar said again: "Loving kindness is worth more than alms giving; as it is said (Hos. 10, 12) Sow then for yourselves righteousness, that you may reap the fruit of kindness. If a man sows, it is doubtful whether or not he will eat from his sowing; but if a man reaps, he is sure to eat of it." R. Elazar said again: "Charity is rewarded only according to the kindness with which it is done; as it is said Sow for yourselves righteousness, that you may reap kindness."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O Rabi Elazar disse que a caridade é mais importante que os sacrifícios, pois é mais aceitável ao Senhor. Ele também disse que o amor é mais importante que a caridade e que a caridade é recompensada de acordo com a bondade com que é feita.  
  
Palavras-chave: Caridade, Sacrifícios, Amor, Bondade, Recompensa.  
  
Podemos usar este texto para falar do evangelho, pois ele nos ensina que a caridade e o amor são mais importantes que os sacrifícios. Isso se correlaciona com o que diz a Bíblia em Mateus 22:37-40, onde Jesus ensina que o amor a Deus e ao próximo é o maior mandamento. Também em Romanos 12:1, Paulo nos ensina que devemos oferecer nossos corpos como sacrifício vivo e santo a Deus. Portanto, o evangelho nos ensina que devemos amar a Deus e ao próximo acima de tudo e que devemos oferecer nossos corpos como sacrifício vivo a Deus.  
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Midrash: Pirkei DeRabbi Eliezer 33:1  
**ELISHA AND THE SHUNAMMITE WOMAN**   
"AND Isaac sowed in that land" (Gen. 26 12). Rabbi Eliezer said: Did Isaac sow the seed of corn? Heaven forbid ! But he took all his wealth, and sowed it in charity to the needy, as it is said, "Sow to yourselves in righteousness, reap according to love" (Hos. 10:12). Everything which he tithed, the Holy One, blessed be He, sent him (in return) one hundred times (the value) in different kinds of blessings, as it is said, "And he found in the same year an hundredfold: and the Lord blessed him" (Gen. 26:12).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Isaac semeou sua riqueza em caridade para os necessitados, e o Senhor o abençoou com cem vezes mais do que ele doou.   
  
A história de Elisa e a mulher sunamita nos ensina que Deus recompensa aqueles que são generosos e fazem boas obras. A Bíblia diz: "Semeai para vós na justiça, ceifei segundo a misericórdia; preparai o vosso terreno, porque é tempo de buscar o Senhor, até que venha e vos ensine a justiça" (Oséias 10:12). A generosidade de Isaac foi recompensada com uma bênção de cem vezes mais do que ele doou. Isso nos mostra que Deus recompensa aqueles que são generosos e o fazem de boa vontade.  
  
Palavras-chave: Generosidade, Justiça, Misericórdia, Bênção, Recompensa.  
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Midrash: Ein Yaakov (Glick Edition), Avodah Zarah 1:13  
R. Jochanan said in the name of R. B'na'a: "What is the meaning of the passage (Is. 32, 20) Happy are ye that sow beside all waters, that send forth freely the feet of the ox and the ass? [This means] Happy is Israel! For at the time when they are occupied with the study of the Torah and with loving kindness, the evil spirit is delivered into their hands, and not vice versa; for it is said, Happy are ye that sow beside all waters. The word, sow, refers to charity, as it is said (Hos. 10, 12) Sow to yourselves according to righteousness; and water refers to the Torah, as it is said (Is. 5, 1) Ho, every one that thirsteth, come ye for water. Concerning that send forth freely the feet of the ox and the ass, it was taught at the college of Elijah: One should always consider himself in his relations to the laws of the Torah, as an ox to its yoke, and an ass to its load.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumidamente, este texto explica que o versículo de Isaías 32:20 significa que Israel é abençoado porque quando eles estudam a Torá e praticam a bondade, o espírito maligno é entregue a eles. A palavra "semente" se refere à caridade, enquanto que a água se refere à Torá. O versículo também ensina que devemos nos submeter às leis da Torá como um boi ao jugo e um burro à carga.  
  
Usando este texto para falar do evangelho, podemos ver que Deus nos abençoa quando nos submetemos a Ele e praticamos a bondade. A caridade é uma parte importante da vida cristã, como diz em Mateus 5:42: "Dai a quem pedir, e não desanimeis a quem quer que vos peça". A Torá de Deus também é importante para nossa vida cristã, como diz em Salmos 119:105: "Lâmpada para os meus pés é a tua palavra, e luz para o meu caminho".  
  
Palavras-chave: abençoado, caridade, Torá, submeter, bondade.  
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Midrash: Ein Yaakov (Glick Edition), Bava Kama 1:4  
R. Jochanan said in the name of R. Simon b. Jochai: "What does the passage (Is. 32, 20) Happy are ye that sow beside all waters, freely sending forth the feet of the ox and the ass, mean? Those who occupy themselves with the study of the Torah with loving kindness will be rewarded with the inheritance of two tribes; as it is said (Ib., ib., ib.) Happy are ye who sow. Sowing, refers to charity, as it is said (Hos. 10, 12) Sow then for yourselves after righteousness, that you may reap [the fruit] of kindness. Water, refers to the Torah, as it is said (Is. 55, 1) Ho, everyone of ye that thirsteth, come ye to the water — will be rewarded with the inheritance of two tribes; i.e., he will be rewarded with a canopy [of honor] as Joseph was, concerning whom it is written (Ex. 79, 22) Joseph is a canopy [of honor] … the daughters [of Egypt] run over the walls; and he will also be rewarded with the inheritance of Issachar, concerning whom it is written (Ib.) Issachar is a strong-boned ass. Others explain this to mean that he will overcome his enemies as the tribe of Joseph, concerning whom it is written (Ib., ib. 17) With them shall he push nations together to the ends of the earth — and he acquires understanding as the tribe of Issachar, concerning whom it is written (I. Chr. 12, 32) And of the children of Issachar, those who had understanding of the times to know what Israel ought to do."   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: O R. Jochanan disse em nome do R. Simon b. Jochai que aqueles que se dedicam ao estudo da Torá com bondade serão recompensados com a herança de duas tribos. Isso significa que eles serão recompensados com um dossel de honra como José, e também com a herança de Issacar, pois eles terão entendimento para saber o que Israel deve fazer.  
  
Palavras-chave: Estudo da Torá, Bondade, Herança, Dossel de Honra, Entendimento.  
  
O evangelho nos ensina que devemos nos dedicar ao estudo da Palavra de Deus com bondade (Mateus 7:24-27; Filipenses 4:8). Por meio dessa dedicação, somos recompensados com a herança de Cristo (Efésios 1:11-14; Colossenses 1:12-14). Somos também abençoados com um dossel de honra, pois somos filhos de Deus (Romanos 8:14-17; 1 João 3:1-2). Por meio do Espírito Santo, somos dotados de entendimento para saber o que Deus espera de nós (João 14:26; Romanos 8:5-7).  
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Talmud: Sukkah 49b:9  
§ **Rabbi Elazar said: One who performs** acts of **charity is greater than** one who sacrifices **all** types of **offerings, as it is stated: “To perform charity and justice is more acceptable to the Lord than an offering”** (Proverbs 21:3), including all types of offerings. **And Rabbi Elazar said: Acts of kindness,** assisting someone in need, **are greater than charity, as it is stated: “Sow to yourselves according to charity, and reap according to kindness”** (Hosea 10:12). This means: **If a person sows,** it is **uncertain** whether **he** will **eat or** whether **he** will **not eat,** since much can go wrong before the seed becomes food. However, if **a person reaps, he certainly eats.** In this verse, charity is likened to sowing, while acts of kindness are likened to reaping.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rabbi Elazar disse que as obras de caridade são maiores do que os sacrifícios, pois é mais aceitável ao Senhor. Ele também disse que as obras de bondade, ajudando alguém em necessidade, são maiores do que a caridade. Isso significa que, se uma pessoa semeia, é incerto se ela comerá ou não, pois muita coisa pode dar errado antes que a semente se torne comida. Porém, se uma pessoa colhe, ela certamente comerá.  
  
Palavras-chave: caridade, sacrifício, oferta, bondade, semear, colher.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos ensina a sermos caridosos e bondosos uns com os outros, pois é mais aceitável a Ele do que ofertas e sacrifícios. Isso está de acordo com o que diz a Bíblia em Mateus 5:7: "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia". E em Romanos 12:10: "Amai-vos uns aos outros com amor fraternal; em honra, preferindo-vos uns aos outros".  
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Talmud: Bava Kamma 17a:9  
The Gemara explains how this is derived from the verse: **As it is stated: “Happy are you that sow.” And** the reference to **sowing** refers **only** to acts of **charity, as it is stated: “Sow for yourselves for charity, reap according to kindness”** (Hosea 10:12). **And** the reference to **water** refers **only** to the study of **Torah, as it is stated** with regard to Torah study: **“Ho, all who are thirsty, go to water”** (Isaiah 55:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A Gemara explica como isso é derivado do versículo: "Felizes são aqueles que semeiam". A referência à sementeira se refere apenas a atos de caridade, como está escrito: "Semeai para vós mesmos em caridade, colhi segundo a bondade" (Oseias 10:12). E a referência à água se refere apenas ao estudo da Torá, como está escrito sobre o estudo da Torá: "Eis que todos os sedentos, vinde às águas" (Isaías 55:1).  
  
Palavras-chave: Sementeira, Caridade, Água, Estudo da Torá.  
  
Podemos usar isso para falar do evangelho, pois a caridade é um dos princípios fundamentais do cristianismo. Jesus disse: "Ama o teu próximo como a ti mesmo" (Mateus 22:39). Além disso, o estudo da Palavra de Deus é essencial para o crescimento espiritual. Jesus disse: "A minha comida é fazer a vontade daquele que me enviou" (João 4:34). Portanto, semear caridade e estudar a Palavra de Deus são fundamentais para o cristianismo.  
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Talmud: Avodah Zarah 5b:3  
**Rabbi Yoḥanan says in the name of Rabbi Bana’a: What** is the meaning of that **which is written: “Happy are you that sow beside all waters, that send forth freely the feet of the ox and the donkey”** (Isaiah 32:20)? **Happy are you Israel; when they,** i.e., the Jewish people, **engage in Torah** study **and in acts of kindness, their** evil **inclination is given over to them, and they are not given over to their** evil **inclination, as it is stated: “Happy are you that sow beside all waters.” And** the term **sowing** is referring to **nothing other than** performing **charitable** deeds, **as it is stated: “Sow to yourselves according to charitableness, reap according to mercy”** (Hosea 10:12). **And** the term **waters** is referring to **nothing other than** the **Torah, as it is stated: “Ho, every one that thirsts, come for water”** (Isaiah 55:1).  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Rabbi Yochanan diz que a felicidade é estudar a Torá e fazer boas ações, pois assim o mau desejo não nos controla. Esta felicidade é comparada à sementeira ao lado de todas as águas, referindo-se à caridade, e à águas, referindo-se à Torá.  
  
Palavras-chave: felicidade, Torá, caridade.  
  
Este texto nos ensina que a felicidade vem de estudar a Palavra de Deus e praticar boas ações. A Bíblia nos diz que "Felizes são aqueles que ouvem a palavra de Deus e a obedecem" (Lucas 11:28). Além disso, Jesus nos ensinou que devemos amar ao próximo como a nós mesmos (Mateus 22:39). Assim, a felicidade vem de seguir os ensinamentos de Deus e praticar a caridade.  
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Talmud: Bekhorot 24a:13  
The Gemara analyzes a similar case. **Rabba bar bar Ḥana says** that **Rabbi Yoḥanan says:** If one **saw** a young animal resembling **a pig that** was **trailing after a ewe,** the ewe is **exempt from** having its future offspring counted **a firstborn. And** the pig-like animal **is forbidden for consumption “until he comes and instructs righteousness to you”** (Hosea 10:12), i.e., until Elijah the prophet arrives and determines the *halakha*.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumo: Rabba bar bar Ḥana e Rabbi Yoḥanan dizem que se alguém vir um animal jovem parecendo um porco seguindo uma ovelha, a ovelha está isenta de ter seus filhotes contados como primogênitos. O animal parecido com um porco é proibido para consumo até que o profeta Elias venha e determine a halakha.  
  
Palavras-chave: Rabba bar bar Ḥana, Rabbi Yoḥanan, porco, ovelha, primogênitos, Elias, halakha.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que Jesus é o primogênito de Deus (Colossenses 1:15) e que Ele veio para nos ensinar a justiça (Mateus 5:17). Assim como Elias veio para determinar a halakha, Jesus veio para nos ensinar a justiça de Deus e nos mostrar o caminho para a salvação.  
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Musar: Shenei Luchot HaBerit, Torah Shebikhtav, Re'eh, Torah Ohr 16  
The commandments mentioned in this portion may be divided into three categories. They correspond to the three "pillars" that support the universe, i.e. תורה-עבודה-גמילות חסדים, Torah, service of the Lord and the dispensation of kind deeds. Torah is represented by commandments such as not to add or to deduct from them. In other words, we are ordered to preserve the שלימות, perfection, wholeness of the Torah. Philosophers have already said that it is part of the definition of perfection that one cannot add to it or detract from it. Perfection is indivisible. Torah is totally bound up with the great and Holy Name of G–d i.e. תורת ה' תמימה. I have elaborated on this in my treatise מסכת שבועות, section תורה אור. The Zohar, commenting on Exodus 3,15: זה שמי … זה זכרי, points out that the numerical value of י-ה+שמי=365, whereas the numerical value of ו-י+זכרי=248, together 613, i.e. the number of commandments in the Torah. G–d also describes Himself as אני ראשון ואני אחרון, "I am first and I am last," indicating total perfection.   
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, nesta passagem, as três categorias de mandamentos são relacionadas aos três "pilares" que sustentam o universo, a saber: Torah, serviço ao Senhor e dispensação de boas ações. A Torah é representada por mandamentos como não acrescentar ou subtrair dela. Em outras palavras, somos ordenados a preservar a perfeição da Torah. O Zohar comenta que o número de mandamentos na Torah é 613. Deus também se descreve como "Eu sou o primeiro e o último", indicando perfeição total.  
  
Usando isso para falar do evangelho, podemos ver que Deus nos chama a obedecer aos Seus mandamentos, como diz em Mateus 28:20: "Ensinai, pois, a observar todas as coisas que eu vos tenho ordenado". Deus nos dá a perfeição através de Seu Filho, Jesus Cristo, como diz em Romanos 5:17: "Porque, se por um só homem entrou o pecado no mundo, e pelo pecado a morte, assim também a morte passou a todos os homens, por isso que todos pecaram". Palavras-chave: Torah, serviço ao Senhor, boas ações, perfeição, mandamentos, Mateus 28:20, Romanos 5:17.  
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Musar: Shemirat HaLashon, Book I, Epilogue 7:6  
**In this chapter there will be explained the greatness of the trait of *chesed* [lovingkindness] and the value of a society for *gemiluth chasadim* (the doing of *chesed*).**  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, este texto explica a grandeza da característica da bondade amorosa e o valor de uma sociedade que pratica esta bondade. Palavras-chave: bondade, amorosa, sociedade, praticar.  
  
Como usar isso para falar do evangelho: o evangelho nos ensina a sermos bondosos e amorosos uns com os outros, como diz em Romanos 12:10: "Amar ao próximo como a si mesmo". O evangelho também nos ensina a praticar a bondade, como diz em Mateus 5:7: "Bem-aventurados os misericordiosos, porque eles alcançarão misericórdia".  
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Musar: Orchot Tzadikim 17:10  
Chapter Seventeen: ON GENEROSITY  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Generosidade é importante, pois ajuda a criar um ambiente de bondade e compaixão.  
  
Como usar isso para falar do evangelho: A generosidade é uma das maiores virtudes ensinadas no evangelho. Mateus 5:42 diz: "Dai a quem pedir, e não vos desvieis de quem quer que precise". A generosidade é um ato de amor e bondade para com o próximo, e é algo que devemos praticar como cristãos.  
  
Palavras-chave: Generosidade, Bondade, Compaixão, Evangelho, Mateus 5:42.  
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Musar: Mesilat Yesharim 20:10  
What now needs explanation is the weighing of this Piety.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: A necessidade de explicar a ponderação da Piedade.  
  
Como usar isso para falar do evangelho: A Piedade é uma característica importante para aqueles que seguem o evangelho de Cristo. Como diz em Filipenses 4:8, "Finalmente, irmãos, tudo o que é verdadeiro, tudo o que é respeitável, tudo o que é justo, tudo o que é puro, tudo o que é amável, tudo o que é de boa fama; se há alguma virtude, e se há algum louvor, nisso pensai". A ponderação da Piedade é necessária para que possamos viver de acordo com os princípios do evangelho.  
  
Palavras-chave: Piedade, Evangelho, Filipenses 4:8, Virtude, Louvor.  
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Musar: Mesilat Yesharim 19:27  
There are three primary divisions of Piety. The first relates to deed, the second to manner of performance, and the third to intent.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo, a Piedade tem três divisões principais: Ações, Método e Intenção.  
  
Essas três divisões podem ser usadas para falar do Evangelho, pois a Palavra de Deus nos ensina que devemos servir a Deus com todo o nosso coração, alma e força (Deuteronômio 6:5). Isso significa que devemos fazer o que é certo, com o coração certo e com as melhores intenções. Também devemos nos esforçar para nos aproximar de Deus (Salmos 73:28) e para seguir os Seus mandamentos (Mateus 28:20).  
  
Palavras-chave: Piedade, Ações, Método, Intenção, Evangelho, Coração, Força, Mandamentos.  
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Musar: Sefer HaYashar 15:2  
CHAPTER XV *Explaining The Time Which Is Most Proper For The Service Of God Blessed Be He*  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Este capítulo explica qual é o melhor momento para servir a Deus.  
  
Como usar isso para falar do evangelho: O evangelho nos ensina que devemos servir a Deus com todo o nosso coração, alma e força (Deuteronômio 6:5). É importante dedicar um tempo especial para servir a Deus, pois Ele é digno de toda a nossa adoração e louvor (Salmos 96:9).  
  
Palavras-chave: servir, Deus, evangelho, Deuteronômio 6:5, Salmos 96:9.  
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Musar: Mesilat Yesharim 20:8  
What now needs explanation is the weighing of this Piety.  
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Analise através de IA quanto a este Comentario acima:   
  
  
Resumindo: Esta passagem fala sobre a importância da piedade.  
  
Como usar isso para falar do evangelho: A piedade é uma das características mais importantes da vida cristã. A Bíblia nos ensina que devemos buscar a Deus com todo o nosso coração, alma e força (Deuteronômio 6:5). Se quisermos viver de acordo com o evangelho, devemos nos esforçar para nos aproximarmos de Deus e viver de acordo com Sua vontade.  
  
Palavras-chave: Piedade, Evangelho, Deuteronômio 6:5.  
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