

[Mashiach](mashiach.html) – The Second Adam

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In this paper I would like to [study](study.html) Adam HaRishon,[[1]](#footnote-1) Adam AKA the House of Israel, and the last Adam. The last Adam was understood by Chazal[[2]](#footnote-2) to be [Mashiach](mashiach.html).[[3]](#footnote-3) Thus an understanding of Adam leads us to an understanding of [Mashiach](mashiach.html). Further, since the righteous are a part of Adam and a part of [Mashiach](mashiach.html), we can deduce that Adam = Israel = [Mashiach](mashiach.html). Ok, so we are getting a bit ahead of ourselves, but this will give you a feeling for the impact of the [study](study.html) of Adam, to our lives. Let’s start with a look at the [creation](bara.html) of Adam:

***Bereshit (Genesis) 1:27*** *So G-d created man in his [own] image, in the image of G-d created he him;* [*male*](male%2Bfemale.html) *and* [*female*](male%2Bfemale.html) *created he them.*

*Bereshit (Genesis) 5:2* [*male*](male%2Bfemale.html) *and* [*female*](male%2Bfemale.html) *He created him, and blessed them, and called their* [*name*](name.html) *Adam, in the day when they were created.*

The [Gemara](orallaw.html) elaborates on the strange wording of the above Torah pasuk.

***Megillah 9a***[*Male*](male%2Bfemale.html) *and* [*female*](male%2Bfemale.html) *he created him[[4]](#footnote-4) [but they did not write ‘created them’],[[5]](#footnote-5)*

The wording of this verse is a bit strange. It seems that G-d created Adam with BOTH [male](male%2Bfemale.html) and [female](male%2Bfemale.html) attributes. The [Midrash](orallaw.html) explains this anomaly:

[***Midrash***](orallaw.html) ***Rabbah - Genesis VIII:1*** *AND G-D SAID: LET US MAKE MAN, etc. (I, 26). R. Johanan commenced [his discourse]: Thou hast formed me behind and before, etc.[[6]](#footnote-6) Said R. Johanan: If a man is worthy enough, he enjoys both* [*worlds*](worlds.html)*, for it says, ‘Thou hast formed me for a later [*[*world*](worlds.html)*] and an earlier [*[*world*](worlds.html)*].’ But if not, he will have to render a full account [of his misdeeds], as it is said, And laid Thy* [*hand*](fourteen.html) *upon me (ib.). R. Jeremiah b. Leazar said: When the Holy* [*One*](one.html)*, blessed be He, created Adam, He created him an hermaphrodite [bi-sexual], for it is said,* [*Male*](male%2Bfemale.html) *and* [*female*](male%2Bfemale.html) *created He* them and called their [name](name.html) Adam*.[[7]](#footnote-7) R. Samuel b. Nahman said: When the Lord created Adam He created him double-faced, then He split him and made him of* [*two*](two.html) *backs,* [*one*](one.html) *back on this side and* [*one*](one.html) *back on the other side.*

Adam HaRishon, the [first](one.html) Adam was composed of [male](male%2Bfemale.html) and [female](male%2Bfemale.html) parts. In Adam, also, were all of the [seeds](flower.html) for the [physical](physical.html) part of the human race[[8]](#footnote-8). According to the [sod](sod.html), mystical, tradition of the Sages, prior to the fall, Adam was a far greater person than he was afterwards. Prior to the fall, Adam was more of a [spiritual](physical.html) being than a [physical](physical.html) [one](one.html). Also included within him, were all of the souls of mankind. This does not only mean that all souls would come forth from him, but rather that each and every cell of his [body](body.html) was an individual, conscious soul. Adam was thus the collective soul of all mankind. It is of no wonder then that the [Hebrew](hebrew.html) word for mankind and the [name](name.html) of the father of mankind is [one](one.html) and the same: Adam.

As a result of the [sin](sin.html) of the tree of [knowledge](thetree.html), Adam’s soul was divided into 600,000 souls. Adam’s “light” was unique, whole and unified, suddenly at the moment of the [sin](sin.html), dispersed and fragmented into many [lights](lights.html).

Adam HaRishon spanned from the Earth until the [Heaven](heaven.html). He spanned from [one](one.html) end of the [world](worlds.html) until the other end. He spanned from [one](one.html) end of [heaven](heaven.html) until the other:

***Chagigah 12a*** *But now that this is inferred from [the expression] ‘From* [*one*](one.html) *end of* [*heaven*](heaven.html) *unto the other’, wherefore do I need [the expression], ‘Since the day that God created man upon the earth’? — To intimate that which R. Eleazar* [*taught*](teacher.html)*. For R. Eleazar said: The* [*first*](one.html) *man [extended] from the earth to the firmament, as it is said: Since the day that God created man upon the earth; but as soon as he sinned, the Holy* [*One*](one.html)*, blessed be He, placed His* [*hand*](fourteen.html) *upon him and diminished him, for it is said: Thou hast fashioned me after and before, and laid Thine* [*hand*](fourteen.html) *upon me.*

*Rab Judah said that Rab said: The* [*first*](one.html) *man [extended] from* [*one*](one.html) *end of the* [*world*](worlds.html) *to the other, for it is said: ‘Since the day that God created man upon the earth, and from* [*one*](one.html) *end of* [*heaven*](heaven.html) *to the other’; as soon as he sinned, the Holy* [*One*](one.html)*, blessed be He, placed His* [*hand*](fourteen.html) *upon him and diminished him, for it is said: ‘And laid Thine* [*hand*](fourteen.html) *upon me’. If so, the verses contradict* [*one*](one.html) *another! — They both [have] the same dimensions.*

It is well [known](daat.html) that all souls are part of [one](one.html) larger soul, that of Adam HaRishon. Since all souls in their source are [one](one.html); an essence, even after it has been subdivided, remains and contains the essence[[9]](#footnote-9). It therefore follows that each soul contains within it all other souls[[10]](#footnote-10). The love of [one](one.html)'s fellow is therefore the love of oneself.

Our sages, in the [Talmud](orallaw.html), say:

***Sanhedrin 38a*** *Our Rabbis* [*taught*](teacher.html)*: [The* [*creation*](bara.html) *of the* [*first*](one.html) *man alone] was to show forth the greatness of the Supreme King of kings, the Holy* [*One*](one.html)*, blessed be He. For if a man mints many coins from* [*one*](one.html) *mold, they are all alike, but the Holy* [*One*](one.html)*, blessed be He, fashioned all men in the mold of the* [*first*](one.html) *man, and not* [*one*](one.html) *resembles the other, for it is written, It is changed as clay under the seal and they stand as a* [*garment*](garment.html)*. And why are men's faces not like* [*one*](one.html) *another? — Lest a man see a beautiful* [*dwelling*](dwelling.html) *or a beautiful woman and say, ‘She is mine for it is written, But from the* [*wicked*](wicked.html) *their light is withholden and the high arm is broken.*

This implies that although we all seem very different in appearance, thoughts, emotions, and action, we all ultimately come from the same source and are really just different manifestations of [one](one.html) whole.

Until we understand *what* Adam HaRishon was, it will be impossible to understand many aspects of [salvation](salvation.html) and the nature of [Mashiach](mashiach.html).

This Tanach[[11]](#footnote-11) elaborates on this idea:

***Yehezchel (Ezekiel) 34:30****And they shall* [*know*](daat.html) *that I the* [*HaShem*](hashem.html)*[[12]](#footnote-12) their God am with them, and that they, the house of Israel, are My people, saith the Lord* [*HaShem*](hashem.html)*.* ***31****And ye My sheep, the sheep of My pasture, are Adam, and I am your God, saith the Lord* [*HaShem*](hashem.html)*.'*

In the above pasuk we can see that the house of Israel is also called Adam. This establishes a firm [connection](connection.html) between Adam HaRishon, the house of Israel, and [Mashiach](mashiach.html) – the last Adam. This suggests that there is a [connection](connection.html) between these [three](three.html) entities.

Now let’s explore an enigmatic phrase found in the Nazarean Codicil:[[13]](#footnote-13)

***I Corinthians 15:42-52*** *So also [is] the* [*resurrection*](techiyat.html) *of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural* [*body*](body.html)*; it is raised a* [*spiritual*](physical.html)[*body*](body.html)*. There is a natural* [*body*](body.html)*, and there is a* [*spiritual*](physical.html)[*body*](body.html)*. And so it is written, The* [*first*](one.html) *man Adam was made a living soul; the last Adam [was made] a quickening spirit. Howbeit that [was] not* [*first*](one.html) *which is* [*spiritual*](physical.html)*, but that which is natural; and afterward that which is* [*spiritual*](physical.html)*. The* [*first*](one.html) *man [is] of the earth, earthy: the second man [is] the Lord from* [*heaven*](heaven.html)*. As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and* [*blood*](body.html) *cannot* [*inherit*](inherit.html) *the kingdom of G-d; neither doth corruption* [*inherit*](inherit.html) *incorruption. Behold, I shew you a mystery; We shall not all* [*sleep*](mashal.html)*, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

In this passage, Hakham[[14]](#footnote-14) Shaul is [speaking](mashal.html) of the [time](time.html) when [Mashiach](mashiach.html), the last Adam, will complete the [tikkun](tikkun.html), the rectification, of the [sin](sin.html) of Adam HaRishon (the [first](one.html) Adam). It is important to note that [Mashiach](mashiach.html) is called the *last Adam*:

***1 Corinthians 15:45*** *And so it is written, The* [*first*](one.html) *man Adam was made a living soul; the last Adam was made a quickening spirit.*

Another important aspect, that [needs](needs.html) to be grasped, is that **Adam HaRishon** is called *The Son of G-d*:

***Luqas (***[***Luke***](luke.html)***) 3:38*** *Which was [the son] of Enos, which was [the son] of Seth, which was [the son] of Adam, which was [the son] of G-d.*

[Mashiach](mashiach.html) is also called “The Son of G-d”:

***Matityahu (Matthew) 16:16*** *And Simon Peter answered and said, Thou art the* [*Mashiach*](mashiach.html)*, the Son of the living G-d.*

In this next verse, it is important to notice that [Mashiach](mashiach.html) is the [tikkun](tikkun.html), the rectification of Adam HaRishon:

***1 Corinthians 15:19-23*** *If in this life only we have hope in* [*Mashiach*](mashiach.html)*, we are of all men most miserable. But now is* [*Mashiach*](mashiach.html) *risen from the dead, [and] become the firstfruits of them that slept. For since by man [came] death, by man [came] also the* [*resurrection*](techiyat.html) *of the dead. For as* ***in Adam*** *all die, even so* ***in*** [***Mashiach***](mashiach.html) *shall all be made alive. But every man in his own order:* [*Mashiach*](mashiach.html) *the firstfruits; afterward they that are* [*Mashiach*](mashiach.html)*'s at his* [*coming*](coming.html)*.*

The concept that we should be punished for the [sin](sin.html) of Adam HaRishon can now be understood. Because we were *in Adam* when he sinned, so we all participated in that [sin](sin.html). In the same way, when [Mashiach](mashiach.html) triumphed over [sin](sin.html), we are *in Him* and therefore we are able to stand before [HaShem](hashem.html) without [sin](sin.html) because we are *in* [*Mashiach*](mashiach.html), **in Adam**! Please see my [study](study.html) titled: [Merit](merit.html).

At this point, we can see that Adam HaRishon and [Mashiach](mashiach.html) have an intimate [connection](connection.html) with each other. They are both called “Adam”, they are both called *Son of G-d*, and Adam HaRishon and [Mashiach](mashiach.html) are likened to *the* [*first*](one.html) *and the last*, or *the beginning and the end*.[[15]](#footnote-15)

Having this bit of background enables us to begin exploring the nature of [Mashiach](mashiach.html) as it relates to the nature of Adam HaRishon. The nature of Adam HaRishon [teaches](teacher.html) us that in his [body](body.html) were contained ALL of the souls of every person who would ever be born. When he sinned, we became fragmented souls in fragmented [bodies](body.html). [Mashiach](mashiach.html)’s task is to collect the fragmented souls, which have corrected their part of Adam HaRishon’s [sin](sin.html), and put them back together in the last Adam, [Mashiach](mashiach.html). The Nazarean Codicil, speaks of this [tikkun](tikkun.html) and of the nature of the last Adam:

***1 Corinthians 15:19-23*** *If in this life only we have hope in* [*Mashiach*](mashiach.html)*, we are of all men most miserable. 20 But now is* [*Mashiach*](mashiach.html) *risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the* [*resurrection*](techiyat.html) *of the dead. 22 For as in Adam all die, even so in* [*Mashiach*](mashiach.html) *shall all be made alive.*23 *But every man in his own order:* [*Mashiach*](mashiach.html) *the firstfruits; afterward they that are* [*Mashiach*](mashiach.html) *at his* [*coming*](coming.html)*.*

In this next verse, we see that *in* [*Mashiach*](mashiach.html) all the souls and all of the [bodies](body.html) will come together to form the last Adam, the [body](body.html) of [Mashiach](mashiach.html):

***Romans 12:4-5*** *For as we have many members in* [*one*](one.html)[*body*](body.html)*, and all members have not the same office: So we, [being] many, are* [*one*](one.html)[*body*](body.html) *in* [*Mashiach*](mashiach.html)*, and every* [*one*](one.html) *members* [*one*](one.html) *of another.*

Hakham Shaul expands on this concept of *the* [*body*](body.html) *of* [*Mashiach*](mashiach.html), in this next section:

***1 Corinthians 12:18-27*** *But now hath G-d set the members every* [*one*](one.html) *of them in the* [*body*](body.html)*, as it hath pleased him. And if they were all* [*one*](one.html) *member, where [were] the* [*body*](body.html)*? But now [are they] many members, yet but* [*one*](one.html)[*body*](body.html)*. And the eye cannot say unto the* [*hand*](fourteen.html)*, I have no need of thee: nor again the* [*head*](body.html) *to the* [*feet*](heel.html)*, I have no need of you. Nay, much more those members of the* [*body*](body.html)*, which seem to be more feeble, are necessary: And those [members] of the* [*body*](body.html)*, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness. For our comely [parts] have no need: but G-d hath tempered the* [*body*](body.html) *together, having given more abundant honour to that [part] which lacked: That there should be no schism in the* [*body*](body.html)*; but [that] the members should have the same care* [*one*](one.html) *for another. And whether* [*one*](one.html) *member suffer, all the members suffer with it; or* [*one*](one.html) *member be honoured, all the members rejoice with it. Now ye are the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*, and members in particular.*

***I Corinthians 6:15-18***[*Know*](daat.html) *ye not that your* [*bodies*](body.html) *are the members of* [*Mashiach*](mashiach.html)*? shall I then take the members of* [*Mashiach*](mashiach.html)*, and make [them] the members of an harlot? G-d forbid. What?* [*know*](daat.html) *ye not that he which is joined to an harlot is* [*one*](one.html)[*body*](body.html)*? for* [*two*](two.html)*, saith he, shall be* [*one*](one.html) *flesh. But he that is joined unto the Lord is* [*one*](one.html) *spirit. Flee fornication. Every* [*sin*](sin.html) *that a man doeth is without the* [*body*](body.html)*; but he that committeth fornication sinneth against his own* [*body*](body.html)*.*

As an aside, many folks do not understand that the [act of marriage](mashal.html) causes a woman’s [sins](sin.html) to be transferred to the man. The woman, now, has received [atonement](atonemen.html) and is sinless. The man, now, [needs](needs.html) to atone for the woman’s [sins](sin.html). In the same way, a man’s children’s [sins](sin.html) are also atoned by the father until the child reaches bar [mitzva](cmds613.html). This is seen in the [physical](physical.html) [world](worlds.html) when the father is responsible for repairing the window broken by his son’s baseball.

In the [Olam HaBa](futures.html), the woman will receive her husband’s reward. She has no independent reward because she and her husband will be a single entity for the judgment – just as Adam and Eve were created as a single entity in the beginning.

This helps us to understand why the wife spends the entire [marriage](mashal.html) trying to ‘fix up’ her husband, while the wise husbands never try to fix up their wives. The wife knows, intrinsically, that she must whip her husband into shape for her own benefit.

Notice that Hakham Shaul shows a bit of this transference of [sins](sin.html) and righteousness in the following pasuk:

***I Corinthians 7:10-14*** *And unto the married I* [*command*](cmds613.html)*, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest* [*speak*](mashal.html) *I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to* [*dwell*](dwelling.html) *with him, let him not put her away. 13 And the woman which hath an husband that believeth not, and if he be pleased to* [*dwell*](dwelling.html) *with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.*

Notice, in the above pasuk,[[16]](#footnote-16) that the spouse is sanctified by the believing spouse and that the children are not considered bastards – because of the believing spouse! There is obviously a deep [connection](connection.html) that extends even into the [Olam Haba](futures.html).[[17]](#footnote-17)

In these next passages we see that in the end we will see what we saw in the beginning: [One](one.html) man/woman combination, with the [Mashiach](mashiach.html) as the [head](body.html), [walking](walking.html) with [HaShem](hashem.html).

***I Corinthians 10:16-17*** *The cup of blessing which we bless, is it not the communion of the* [*blood*](body.html) *of* [*Mashiach*](mashiach.html)*? The bread which we break, is it not the communion of the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*? For we [being] many are* [*one*](one.html) *bread, [and]* [*one*](one.html)[*body*](body.html)*: for we are all partakers of that* [*one*](one.html) *bread.*

***I Corinthians 12:12-27*** *For as the* [*body*](body.html) *is* [*one*](one.html)*, and hath many members, and all the members of that* [*one*](one.html)[*body*](body.html)*, being many, are* [*one*](one.html)[*body*](body.html)*: so also [is]* [*Mashiach*](mashiach.html)*. For by* [*one*](one.html) *Spirit are we all baptized into* [*one*](one.html)[*body*](body.html)*, whether [we be]* [*Jews*](gen-jew.html) *or* [*Gentiles*](gen-jew.html)*, whether [we be] bond or free; and have been all made to drink into* [*one*](one.html) *Spirit. For the* [*body*](body.html) *is not* [*one*](one.html) *member, but many. If the* [*foot*](heel.html) *shall say, Because I am not the* [*hand*](fourteen.html)*, I am not of the* [*body*](body.html)*; is it therefore not of the* [*body*](body.html)*? And if the ear shall say, Because I am not the eye, I am not of the* [*body*](body.html)*; is it therefore not of the* [*body*](body.html)*? If the whole* [*body*](body.html) *[were] an eye, where [were] the hearing? If the whole [were] hearing, where [were] the smelling? But now hath G-d set the members every* [*one*](one.html) *of them in the* [*body*](body.html)*, as it hath pleased him. And if they were all* [*one*](one.html) *member, where [were] the* [*body*](body.html)*? But now [are they] many members, yet but* [*one*](one.html)[*body*](body.html)*. And the eye cannot say unto the* [*hand*](fourteen.html)*, I have no need of thee: nor again the* [*head*](body.html) *to the* [*feet*](heel.html)*, I have no need of you. Nay, much more those members of the* [*body*](body.html)*, which seem to be more feeble, are necessary: And those [members] of the* [*body*](body.html)*, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely [parts] have more abundant comeliness. For our comely [parts] have no need: but G-d hath tempered the* [*body*](body.html) *together, having given more abundant honour to that [part] which lacked: That there should be no schism in the* [*body*](body.html)*; but [that] the members should have the same care* [*one*](one.html) *for another. And whether* [*one*](one.html) *member suffer, all the members suffer with it; or* [*one*](one.html) *member be honoured, all the members rejoice with it. Now ye are the* [*body*](body.html) *of* [*Mashiach*](mashiach.html)*, and members in particular.*

[***Ephesians***](ephesians.html) ***5:25-33*** *Husbands, love your wives, even as* [*Mashiach*](mashiach.html) *also loved the* [*church*](church.html)*, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious* [*church*](church.html)*, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own* [*bodies*](body.html)*. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the* [*church*](church.html)*: For we are members of his* [*body*](body.html)*, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they* [*two*](two.html) *shall be* [*one*](one.html) *flesh. This is a great mystery: but I* [*speak*](mashal.html) *concerning* [*Mashiach*](mashiach.html) *and the* [*church*](church.html)*. Nevertheless let every* [*one*](one.html) *of you in particular so love his wife even as himself; and the wife [see] that she reverence [her] husband.*

The concept of the [*body*](body.html) of [Mashiach](mashiach.html), the last Adam, seems to bear a very strong resemblance to the [*body*](body.html) of Adam HaRishon, as the Sages [teach](teacher.html). The Nazarean Codicil uses another, similar, metaphor to describe our relationship *in* [*Mashiach*](mashiach.html):

***Romans 11:13-26*** *For I* [*speak*](mashal.html) *to you* [*Gentiles*](gen-jew.html)*, inasmuch as I am the apostle of the* [*Gentiles*](gen-jew.html)*, I magnify mine office: If by any means I may provoke to emulation [them which are] my flesh, and might* [*save*](salvation.html) *some of them. For if the casting away of them [be] the reconciling of the* [*world*](worlds.html)*, what [shall] the receiving [of them be], but life from the dead? For if the firstfruit [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but* [*fear*](fear.html)*: For if G-d spared not the natural branches, [take heed] lest he also spare not thee. Behold therefore the goodness and severity of G-d: on them which fell, severity; but toward thee, goodness, if thou continue in [his] goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for G-d is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural [branches], be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the* [*Gentiles*](gen-jew.html) *be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away unG-dliness from* [*Jacob*](israelja.html)*:*

***Yochanan (John) 15:1-8*** *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every [branch] that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are* [*clean*](purity.html) *through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men* [*gather*](gather.html) *them, and cast [them] into the* [*fire*](fire.html)*, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

The [Midrash](orallaw.html) Rabbah tells us that all of our individual souls originated in [one](one.html) soul, that of Adam HaRishon (the [first](one.html) man):

[***Midrash***](orallaw.html) ***Rabbah -*** [***Exodus***](exodus.html) ***XL:3*** *What is the meaning of And it is foreknown what man is (ib.)? While Adam was still a lifeless mass, God showed him all the righteous people that would descend from him; some there were that hung on Adam's* [*hair*](hair.html) *and others on his* [*head*](body.html)*; some on his* [*forehead*](body.html)*, on his* [*eyes*](body.html)*,* [*nose*](body.html)*,* [*mouth*](body.html)*, ear; some on his ear-laps. The proof is that when Job sought to dispute with God, saying: ’Oh that I* [*knew*](daat.html) *where I might find Him, that I might come even to His seat. I would order my cause before Him’ (XXIII, 3 f), God answered him: ‘You wish to dispute with Me. Where (eyfoh) wast thou when I laid the foundations of the earth?’ (ib. XXXVIII, 4). What is the meaning of ’eyfoh’? Said R. Simeon b. Lakish: God said to him: ‘Job, tell Me where was thy ’’eyfah’’ (essential source) suspended? On his* [*head*](body.html) *or* [*forehead*](body.html)*? Or on which limb of Adam? Only if thou knowest on which limb thy source was canst thou argue with Me.’*

The great mystic and halakhist, Hakham Shimon Bar Yohai, also voiced this concept:

***Mechilta de-Rabbi Shimon bar Yohai, to*** [***Exodus***](exodus.html) ***19:6*** *And you shall be to Me a kingdom of* [*priests*](priests.html) *and a holy* [*nation*](nations.html) *(*[*Exodus*](exodus.html) *19:6)--this* [*teaches*](teacher.html) *that they are like a single* [*body*](body.html)*, a single soul. And thus it says: And who is like Your people Israel, a* [*nation*](nations.html)[*one*](one.html) *in the earth (II Samuel 7:23; I Chronicles 17:21). If* [*one*](one.html) *of them* [*sins*](sin.html)*, they are all punished, as it is said: Did not Achan the son of Zerach commit a trespass concerning the devoted thing, and wrath fell upon all the congregation of Israel? And that man perished not alone in his iniquity[[18]](#footnote-18). If* [*one*](one.html) *of them is smitten, they all feel pain.[[19]](#footnote-19)*

[***Midrash***](orallaw.html) ***Rabbah, Leviticus 4:6*** *Rabbi Shimon bar Yohai* [*taught*](teacher.html)*: It is to be compared to people who were in a boat, and* [*one*](one.html) *of them took a drill and began to drill a hole beneath himself. His companions said to him: Why are you doing this? He replied: What concern is it of yours? Am I not drilling under myself? They replied: But you will flood the boat for us all.*

Thus, we see that there are [two](two.html) sides of unity: An individual cannot harm himself without harming the whole of Israel; an individual cannot be content with self-perfection, ignoring the fate of the [community](community.html).

As a result of Adam’s single, primordial soul's untimely choice to investigate [HaShem](hashem.html)'s capacity to differentiate, delineate, and create particularity, it became shattered and fragmented, its pieces strewn throughout the history of the [world](worlds.html). Our own souls, these *strewn pieces*, come from different *places* within this original soul; the [Midrash](orallaw.html) likens these *places* to [body](body.html) parts and [organs](body.html). For instance, my soul could have come from the [*eyes*](body.html) of Adam HaRishon, and yours could've come from his [*ears*](body.html); thusly, says the [Midrash](orallaw.html), my main avodah ([spiritual](physical.html) task) in life might pertain to watching and seeing, while yours might pertain to listening and hearing.

Every human being is obligated to fix a portion of the transgression of Adam HaRishon. Each person must strive to fix the elements of the transgression that he was a part of. For all of our souls were contained in the soul of Adam HaRishon, therefore the responsibility for [Tikkun](tikkun.html) (correction) falls on all of us. If a person does not act with responsibility and correctly carry out all that is required of him, (materially and [spiritually](physical.html), conceptually and emotionally, perceptively and experientially) he does not only miss his [Tikkun](tikkun.html), but also delays all the [worlds](worlds.html) from arriving at their fulfillment. Delaying the final [Tikkun](tikkun.html) delays the Creator from revealing Himself and ruling over all the repaired and refined vessels, as is befitting for the King of Kings.

## The Timing of Adam HaRishon’s [Sin](sin.html)

[Sin](sin.html) and [atonement](atonemen.html) seem to be a recurring theme of [Rosh Chodesh](chodesh.html). In our Musaf [prayers](prayer.html) (the additional service after the morning [prayers](prayer.html)), for on [Rosh Chodesh](chodesh.html), we mention, "A [time](time.html) of [atonement](atonemen.html) for all their succession." On a simple level, *succession* refers to the subsequent days of the month; [Rosh Chodesh](chodesh.html) gives us [atonement](atonemen.html) for all of the days of that month. R. Tzadok explains the Tefilla ([prayer](prayer.html)) on a deeper level. The word *succession* means descendants. We are asking for [atonement](atonemen.html) for all of the descendants of Adam HaRishon, because we were all affected by his [sin](sin.html). We [know](daat.html) that [Rosh HaShana](teruah.html), is a day of [atonement](kippur.html) for the [sin](sin.html) of Adam, for it is the day which Adam sinned and was forgiven. Just as [Rosh HaShana](teruah.html) is the [first](one.html) day of the solar [cycle](cycles.html), so too [Rosh Chodesh](chodesh.html) is the [first](one.html) day of the lunar [cycle](cycles.html).[[20]](#footnote-20)

[Rosh HaShana](teruah.html) is the day that Adam HaRishon was created. Once there were free-will subjects in the [world](worlds.html), the Kingdom of [HaShem](hashem.html) was initiated. Every year, on [Rosh HaShana](teruah.html), that kingdom is renewed. Man's task in life is to accept upon himself this Malchut shamayim (Kingdom of [Heaven](heaven.html)), the acceptance that we must (for our own benefit) follow the rules, and to accept that everything that occurs in this [world](worlds.html) has been directed by [HaShem](hashem.html).

In line with the nature of the seasons, [Tishri](feasts.html) is therefore recognized as a period of [time](time.html) appropriate for teshuva (repentance), introspection and re-evaluation. A [time](time.html) when nature is negated and people have [time](time.html) to reflect on their [sins](sin.html) and move towards their eradication. Teshuva however is an ideal. We attempt to retract from [sin](sin.html) as completely as possible to strive towards being completely "[sin](sin.html)-free" by the end of Yom HaKippurim (hopefully). i.e. the state of Adam HaRishon before the [sin](sin.html).

The Machzor, the [festival](festival.html) [prayer](prayer.html) book, for [Rosh HaShana](teruah.html) is divided into [three](three.html) major sections: Malkiyot (Kingship), Zichronot (Remembrance), and Shofarot ([Shofar](shofar.html)). It is on this day that we proclaim [HaShem](hashem.html) King. It is on this day that the dead are remembered for [resurrection](techiyat.html), and this is accomplished by the [shofar](shofar.html)!

**Israel = Adam**

***Yehezchel (Ezekiel) 34:31*** *'You are my sheep, the sheep of my flock, you are Adam, and I am your G-d,' declares the Lord G-d.*

***Yevamot 61a*** *You Israel are collectively called Adam ...*

## CONCLUSION

Being *in* [*Mashiach*](mashiach.html) is not some lofty [spiritual](physical.html) phrase, but rather is an accurate description of Adam HaRishon, before the [sin](sin.html), and it is an accurate description of the last Adam, [Mashiach](mashiach.html), when the [sin](sin.html) is corrected. When our collective souls are re-assembled into [one](one.html) vessel, then, and only then, will we be *in* [*Mashiach*](mashiach.html). Let us strive diligently to bring this about.

**Was Adam Ha-Rishon (The** [**First**](one.html) **Adam)**

**a** [**Jew**](gen-jew.html) **or a** [**Gentile**](gen-jew.html)**?**

By Hakham Dr. [Yosef](joseph.html) ben Haggai

The Holy [Zohar](orallaw.html) [26a] states with regards to the [creation](bara.html) of Adam:

*“AND THE L-RD G-D FORMED MAN. “Man” here refers to Israel, whom G-d shaped at that* [*time*](time.html) *both for this* [*world*](worlds.html) *and for the* [*future*](future.html)[*world*](worlds.html)*. Further the word “Vayizer” (and He formed) implies that G-d brought them under the aegis of His own* [*Name*](name.html) *by shaping the* [*two*](two.html)[*eyes*](body.html) *like the* [*letter*](letters.html) *“Yod -* י*” and the* [*nose*](body.html) *between like the* [*letter*](letters.html) *“Vav* - ו*” … Forthwith at that* [*time*](time.html) *He planted Israel in the Holy* [*Garden of Eden*](eden.html)*, as it is said: “and the L-rd G-d planted” (Genesis 2:8).The* [*two*](two.html) *names here refer to the Father and the Mother; the “Garden” is the Shekinah on earth, and “Eden” is the supernal Mother; “the man” is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus G-d at that* [*time*](time.html) *planted Israel as a holy shoot, as it is written, “the branch of my planting, the work of my* [*hands*](fourteen.html)*, in which I glory”.[[21]](#footnote-21)*

Again, concerning the “[Tree of Life](eternal.html)” in the [Garden of Eden](eden.html) the Holy [Zohar](orallaw.html) [26a] states:

*“AND THE* [*TREE OF LIFE*](eternal.html)*.” This means that at that* [*time*](time.html) *the* [*Tree of Life*](eternal.html) *will be planted in the Garden, so that “he shall take also of the* [*Tree of Life*](eternal.html) *and* [*eat*](eating.html) *and live for ever” (Gen. 3:22). The Shekinah will no longer be in the power of the “evil influence,” i.e. the mixed multitude who are “the tree of the* [*knowledge*](knowledge.html) *of good and evil,” and shall no longer receive into itself anyone unclean, to fulfill what it is written, “the L-rd alone shall lead him and there shall be no strange god with him” (Deut. 32:12). For this reason proselytes will no longer be admitted in the days of the* [*Messiah*](mashiach.html)*. The Shekinah will be like a vine on which there cannot be grafted any shoot from another species, and Israel shall be, "every tree pleasant to see," and the former beauty shall be restored to them, of which we are told: “He cast from* [*heaven*](heaven.html) *to earth the beauty of Israel” (Lamentations 2:1). “The tree of* [*knowledge*](thetree.html) *of good and evil” shall be thrust from them and shall not cleave to them nor mingle with them, for of Israel it is said: “and the tree of the* [*knowledge*](knowledge.html) *of good and evil ye shall not* [*eat*](eating.html)*.” This tree is the “mixed multitude,” and G-d pointed out to them that through mixing with them they suffered* [*two*](two.html) *losses, of the* [*first*](one.html) *and second* [*Temple*](temple.html)*, as it is said: “and on that day that thou eatest of it thou shalt surely die.” They caused the Tzaddik (righteous) to be left parched and desolate by the loss of the* [*first*](one.html)[*Temple*](temple.html)*, which is the Shekinah in* [*heaven*](heaven.html)*, and by the loss of the Second* [*Temple*](temple.html)*, which is the Shekinah on earth.”*

Compare this, with Sefer Revelation 22:14-15

*“(v.14) Blessed are they that do his* [*commandments*](cmds613.html)*, that they may have right to the* [*tree of life*](eternal.html)*, and may enter in through the gates into the* [*city*](city.html)*. (v. 15) For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”*

Again, the Holy [Zohar](orallaw.html) (27b) states:

*“AND THE L-RD G-D COMMANDED THE MAN, SAYING.” It is agreed that the term “*[*command*](cmds613.html)*” in the Scripture always has reference to the prohibition of* [*idolatry*](idolatry.html)*. This* [*sin*](sin.html) *has its root in the* [*liver*](body.html)*, which is the seat of anger, and it has been laid down that “to fall into a passion is like worshipping idols.” The expression “the man” designates bloodshed, on the analogy of the verse” by man shall his* [*blood*](body.html) *be shed” (Genesis 9:6). This* [*sin*](sin.html) *has its root in the gall, the sword of the* [*angel*](angels.html) *of death, after the verse: “her latter end is bitter like gall, piercing like a* [*two*](two.html) *edged sword” (Proverbs 5:4). The expression “saying” refers to incest, which has its roots in the* [*spleen*](body.html)*, as it is written, “Such is the way of the adulterous woman, she* [*eats*](eating.html) *and wipes her* [*mouth*](body.html)*” (Proverbs 20:20). Although the* [*spleen*](body.html) *has no* [*mouth*](body.html) *or suckers, yet it absorbs the black turbid* [*blood*](body.html) *of the* [*liver*](body.html)*; so the adulterous woman wipes her* [*mouth*](body.html) *and leaves no trace. The murderer is incited by the bile and sucks from the* [*blood*](body.html) *of the* [*heart*](body.html)*. All who see bile, recoil from it, but un-chastity is covered in darkness, in the black* [*blood*](body.html) *of the* [*spleen*](body.html)*. Whoever* [*sins*](sin.html) *by murder,* [*idolatry*](idolatry.html)*, and incest bans his soul through the* [*liver*](body.html)*, the gall and the* [*spleen*](body.html)*, and is punished in Gehinom in these* [*three*](three.html) *members, through* [*three*](three.html) *chief* [*demons*](demons.html)*, Mashith (destroyer), Af (anger), and Hemah (wrath) … Before Israel went into captivity, and while the Shekinah was still with them, G-d commanded Israel: “thou shalt not uncover thy mother’s nakedness” (Leviticus 18:7), and this captivity is the uncovering of the nakedness of the Shekinah, as it is written, "On account of your* [*sins*](sin.html) *your mother has been put away" (Yeshayahu 50:1), i.e. for the* [*sin*](sin.html) *of un-chastity Israel has been sent into captivity and the Shekinah also, and this is the uncovering of the Shekinah. This un-chastity is Lilith, the mother of the “mixed multitude.” … In a word, when the “mixed multitude” are mingled with Israel, the* [*letters*](letters.html) *of the* [*Name*](name.html) *YHVH cannot be joined and linked together; but as soon as they are removed from the* [*world*](worlds.html)*, then it is said of the* [*letters*](letters.html) *of G-d’s* [*Name*](name.html) *that “On that day the L-rd shall be* [*one*](one.html) *and His* [*Name*](name.html)[*One*](one.html)*” (Zechariah 14:9). This is why Adam, who is Israel, is closely linked with the Torah, of which it is said, “it is a* [*tree of life*](eternal.html) *to those who take hold on it;”(Proverbs 3:18) this tree is Matron, the Sefirah Malchut (Kingship), through their* [*connection*](connection.html) *with which Israel are called “sons of kings.”*

It is therefore quite clear, that Adam HaRishon and his wife Chava (Eve) were [Jewish](gen-jew.html) up to the point of their [sin](sin.html) in [eating](eating.html) of the fruit of the forbidden tree of [knowledge](thetree.html) of good and evil, at which point they were thrown into the Diaspora and lost among other things their Jewishness, and the right to enjoy [Gan Eden](eden.html) the same which is [Yerushalayim](city.html) ([Jerusalem](city.html)), as well as [eternal life](eternal.html) which comes from partaking of the [tree of life](eternal.html). It is no wonder then, that those who fully adhere to [His Majesty](yeshua.html) King [Yeshua](yeshua.html)[[22]](#footnote-22) the [Messiah](mashiach.html) and observe His Torah are given the right to [convert](aliens.html) to Judaism, and in so doing rectify the great [sin](sin.html) of Adam. For [Mashiach](mashiach.html) as the King of Israel embodies in himself all of Israel, so that he who adheres to [Mashiach](mashiach.html), of necessity it follows, also must fully adhere to Israel and Judaism.

So great was their [sin](sin.html) that the Holy [Zohar](orallaw.html) [35b] writes:

*“AND THE L-RD G-D COMMANDED. According to our teachers, the word “commanded” here contains a prohibition of* [*idolatry*](idolatry.html)*; “the L-rd,” of blasphemy; “G-d,” of the perversion of justice; “the man,” of murder; “saying,” of adultery and incest; “from all the trees of the garden,” of robbery; “thou mayest freely* [*eat*](eating.html)*,” of* [*eating*](eating.html) *flesh from a living animal; and so we agree. OFF ALL THE TREES OF THE GARDEN THOU SHALT SURELY* [*EAT*](eating.html)*. This means that he was permitted to* [*eat*](eating.html) *them all together, for, as we see* [*Abraham*](avraham.html)[*ate*](eating.html)*,* [*Isaac*](isaac.html) *and* [*Jacob*](israelja.html)[*ate*](eating.html)*, and all the prophets* [*ate*](eating.html) *and remained alive. This tree, however, was a tree of death, in so far that he who* [*ate*](eating.html) *it by itself was bound to die, since he took poison. Hence it says, IN THAT DAY THAT THOU EATEST THEREOF THOU SHALT SHURELY DIE, because thereby he would be separating the shoots. R. Judah asked R. Simeon: ’What is the meaning of the dictum of the teachers, that Adam drew his foreskin?’ He said: ‘It means that he removed the holy* [*covenant*](covenant.html) *(*[*Brit Mila*](circumcz.html)*) from its place; he abandoned the holy* [*covenant*](covenant.html) *and clung to the orlah and allowed himself to be seduced by the serpent.’”*

Please note, that these are the [Seven](seven.html) Heads of [Law](law.html) which were repeated to Noah. When Adam transgressed the [command](cmds613.html) of G-d, he and his wife sinned against each of these [Seven](seven.html) Heads of [Law](law.html). Not content with this, he removed from himself any [signs](signs.html) of [circumcision](circumcz.html) from his membrum, i.e. he repudiated the [covenant](covenant.html) and Judaism altogether, and thus becoming a [Gentile](gen-jew.html). It is then the task of the last Adam to undo the work of the serpent and restore mankind back their original relationship to G-d as [Jews](gen-jew.html). But in this [teaching](teacher.html) of the Holy [Zohar](orallaw.html) is contained a great mystery indeed and that is that observance of the [Seven](seven.html) [Laws](law.html) of Noah must in the end in its natural course lead to the observance of all of the 613 mitzvoth ([commandments](cmds613.html)). This is made perfectly clear in the [Gemara](orallaw.html) of II Luqas (Acts) 15:19-21 -

*“(v.19) Wherefore my sentence is (establishing courts of justice), that we trouble not them, which from among the* [*Gentiles*](gen-jew.html) *are turned to G-d (against blasphemy): (v. 20) But that we write unto them, that they abstain from pollutions of idols (*[*idolatry*](idolatry.html)*), and from fornication (sexual immorality), and from things strangled (*[*eating*](eating.html) *of the limb of a living animal), and from* [*blood*](body.html) *(murder and* [*laws*](law.html) *of family* [*purity*](purity.html)*). (v. 21) For the rest you have Moses since old* [*time*](time.html) *in every* [*city*](city.html) *them that proclaim him, being read in the synagogues every* [*Sabbath*](sabbath.html) *day (against robbery).”*

Therefore, it is clear that the [Seven](seven.html) Heads of [Law](law.html) of Noah are an introduction and summary of Judaism and not ends in themselves, but in fact leading to the wholeness of the 613 [commandments](cmds613.html) which are as a whole the [Tree of Life](eternal.html). Note that Hakham Luqas states quite clearly that “for the rest”, implying thereby a progression from the [Seven](seven.html) Heads of [Law](law.html) of Noah to the whole of Torah, Written and Oral. It is also envisaged that setting up any structure of worship which does not conform to the strict [laws](law.html) governing the functioning of a [Synagogue](synagog.html) and its worship services is absolutely and categorically forbidden to any [Noachide](noachide.html) and obviously to any [Jew](gen-jew.html). There is only [one](one.html) form of Divine Service and of Divine Government and that is embodied by [Jewish](gen-jew.html) Orthodox Synagogues of whatever custom.

What is the [sin](sin.html) of those who come to Judaism through the gate of mercy extended to them through [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html) and then go on to deny him before a [Jewish](gen-jew.html) Orthodox Bet Din[[23]](#footnote-23) for the sake of being acknowledged as [Jews](gen-jew.html)?

Let us start by saying that the [Halacha](walking.html) as established by the Batei Din in Israel and confirmed by both Chief Rabbis of Israel does not see it as against [Jewish](gen-jew.html) [halacha](walking.html) to believe that the Master of Nazareth is the [Mashiach](mashiach.html) nor that through him and his teachings a [Gentile](gen-jew.html) is not directed to come to Judaism. Anyone saying this is not so is simply not telling the truth! What [Jewish](gen-jew.html) Batei Din are against is such pagan doctrines as the 3nity and making a Hakham (Rabbi) a god, and making him say such lies as the Torah is abolished. In other words, [Jewish](gen-jew.html) Orthodox Batei Din are not against the Master of Nazareth nor his teachings or the teachings of his [Jewish](gen-jew.html) Talmidim, all they do not approve nor condone are what later on in history the [Gentiles](gen-jew.html) [teach](teacher.html) in His [name](name.html) by twisting his words and adding things which he nor his [Jewish](gen-jew.html) Talmidim never [taught](teacher.html).

Those who are cavalier with the truth, deny or fail to acknowledge the fact that they came to the [knowledge](knowledge.html) of the Torah and Judaism through [His Majesty](yeshua.html) King [Yeshua](yeshua.html) the [Messiah](mashiach.html) before a Bet Din, do commit a great and unpardonable [sin](sin.html), since they were not sincere before the Bet Din, and the Heavenly Bet Din will see that in the end their conversion be annulled and their children revert back to [idolatry](idolatry.html). For their entrance into the [covenant](covenant.html) was through the [sin](sin.html) of simony and deceit and for which Sefer Revelation 22:15 states: “For without (outside the Heavenly [Yerushalayim](city.html)) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” Therefore, anyone denying [Yeshua](yeshua.html) the [Messiah](mashiach.html) as their gate of mercy by which they are lead to Torah and [Jewish](gen-jew.html) Orthodoxy is guilty of death and will be punished most severely in Gehinom, for it is on account of these that the light of the Torah is drawn away from mankind, and instead of drawing many close to the Torah, their deeds of betrayal alienate many from the Torah and the true [Mashiach](mashiach.html), and are children of another father which obviously is not [Avraham](avraham.html). Of these it is said:

***Malachi 2:10*** *“Have we not* [*one*](one.html) *Father? Did not* [*one*](one.html) *G-d created us all? Why, then, is* [*one*](one.html) *person betrayed by another, in order to defile the* [*covenant*](covenant.html) *of our forefathers?”*

A proselyte to Judaism is [known](daat.html) in [Hebrew](hebrew.html) as a “[Ger](aliens.html) Tzadiq”, a Proselyte of Righteousness / Justice, and how can he / she be a proselyte of Justice whilst denying for convenience sake the gate of heavenly mercy opened to him / her by which in due course lead him/her to Torah and [Jewish](gen-jew.html) Orthodoxy? Such an act of gross betrayal obviously can’t be considered neither “Justice” nor “Righteousness” but deeds in consonance with the ethos of the “mixed multitude.”

\* \* \*

King David, the [Talmud](orallaw.html) tells us, was given some of Adam's lifespan. Thus, like Adam, his soul is a composite of every soul that will ever be placed in a [body](body.html).

\* \* \*

The [Talmud](orallaw.html)[[24]](#footnote-24) explains the idea that [Yaaqov](jacob.html) is also Adam with the aid of an image: the beauty of [Jacob](israelja.html) was reminiscent of the beauty of Adam.

[Yaakov](israelja.html) was chosen as the individual human being who best embodies the essence of [HaShem](hashem.html)'s purpose in creating the [world](worlds.html). He is a second edition of Adam. The reason why Adam's portrait does not appear on the heavenly throne is that Adam shattered the "image of [HaShem](hashem.html) " in which he was created. [Yaakov](israelja.html), the man who fully restored this "image of [HaShem](hashem.html)" to its full splendor, was chosen as the representative human instead.

Thus, [Yaakov](israelja.html) symbolizes Adam reassembled and renewed. He is the triumph over the [sin](sin.html) of Adam, the restorer of man "in the image of [HaShem](hashem.html)." The evidence of the completeness of the repair is provided by the fact that he did not die. The tarnish on the splendor of the image of [HaShem](hashem.html) is most apparent in the edict of mortality issued against Adam following his [sin](sin.html). The fact that [Yaakov](israelja.html) was the [first](one.html) human who managed to beat death is the best indicator that he succeeded in restoring fully his "image of [HaShem](hashem.html)."

Rabbi Yochanan [taught](teacher.html): " [Yaakov](israelja.html) our forefather never died." He asked him, "Was it for nothing then, that he was eulogized, or embalmed, or buried?" He replied, "I'm not saying this on my own, I'm deriving it from a verse in the Torah:

***Jeremiah 30; Taanit 5b*** '*You, my servant* [*Yaakov*](israelja.html)*, have nothing to* [*fear*](fear.html)*,' says* [*HaShem*](hashem.html)*, 'do not be terrified Israel, because I help you from afar, and your offspring will return from the earth.'* "

**\* \* \***

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1. HaRishon is the Hebrew transliteration for ‘the first’. [↑](#footnote-ref-1)
2. Our Sages [↑](#footnote-ref-2)
3. Mashiach is the Hebrew transliteration of the word normally translated as ‘Messiah’. [↑](#footnote-ref-3)
4. Bereshit (Genesis) 5:2 [↑](#footnote-ref-4)
5. Which might be taken to mean that they were separate from the first. [↑](#footnote-ref-5)
6. Tehillim (Psalms) 139:5 [↑](#footnote-ref-6)
7. Bereshit (Genesis) 5:2 [↑](#footnote-ref-7)
8. c.f. Bereshit 46:26 [↑](#footnote-ref-8)
9. Likutei Sichos, vol. 2, p. 435 [↑](#footnote-ref-9)
10. Derech Mitzvosecha, p. 28b [↑](#footnote-ref-10)
11. The so-called Old Testament. [↑](#footnote-ref-11)
12. HaShem is how pious Jews refer to the yod-hay-vav-hay name of The Eternal One. [↑](#footnote-ref-12)
13. New Testament [↑](#footnote-ref-13)
14. Hakham = Rabbi [↑](#footnote-ref-14)
15. Sefer Yetzirah 1:7, Yeshayahu (Isaiah) 46:10. [↑](#footnote-ref-15)
16. Pasuk = portion [↑](#footnote-ref-16)
17. Lit. “the Coming World”. [↑](#footnote-ref-17)
18. Joshua 22:20 [↑](#footnote-ref-18)
19. edn. Epstein/Melamed p. 139 [↑](#footnote-ref-19)
20. Pri Tzaddik Bereshit, Rosh Chodesh Kislev [↑](#footnote-ref-20)
21. Yeshayahu (Isaiah) 60:21 [↑](#footnote-ref-21)
22. Yeshua is Jesus’ Hebrew name. [↑](#footnote-ref-22)
23. A bet din is a Jewish court that resolves legal disputes between Jews. [↑](#footnote-ref-23)
24. Baba Metzia 84a [↑](#footnote-ref-24)