

Primeval Light and Sabbath Light:
Jewish Hellenistic Writers and Palestinian Traditions

LECTURE, Orion Symposium 2011

One of the most puzzling and perplexing problems of post-biblical Jewish literature is the relationship between Hellenistic Jewish literature written in Greek and rabbinic literature, a product of Palestinian Jewish literature. The latter is known to us from books of the Apocrypha and Pseudepigrapha originally composed in Hebrew as well as from the writings preserved at Qumran. The problem of the relationship between the writings of Hellenistic and Palestinian Judaism is crucial not only for students of authors like Philo as well as for a general understanding of ancient Jewish culture; it is also of vital interest for students of ancient Jewish interpretation, whose expertise is in midrashic literature, like me. Needless to say, the compilations of rabbinic literature in which the midrashim occur were composed hundreds of years after the works of Hellenistic Judaism that came down to us, and yet, because the midrashim consist of many ancient traditions, the problem of interdependence between Jewish Hellenistic writers such as Philo and rabbinic literature cannot be dismissed offhand. Although both Philo and the rabbis (as well as the writers of Apocrypha, Pseudepigrapha and the writings found at Qumran) were engaged in interpreting the Bible, they have different modes of thought, manners of expression and cultural connotations. While Philo's Greek education is easily recognizable, he probably knew very little Hebrew, whereas the Greek of most of the rabbis was not good enough to read Philo (or other Greek authors). There were probably no *direct* relationship between the Jewish Hellenistic authors and rabbinic literature. And yet, there are evident links between Jewish traditions preserved in Hebrew and Aramaic in rabbinic tradition and those included in the literature written in Greek. This is evident concerning books like the *Testament of Abraham*, *Joseph and Aseneth* and the *Testament of Job*; but this should be dealt with elsewhere. The material in these works, however, is of "aggadic" nature, unlike the philosophical treatises of Philo and his predecessor Aristobulus. The abstract conceptions of these Jewish Hellenistic authors and their allegorical interpretation of biblical passages, which owe so much to Greek philosophy, is quite remote from the concrete and playful world of the midrashim. Yet links between these Jewish philosophers and the rabbis are worthy of

scrutiny, as we shall see. Of course, affinities with the Hellenistic world and with midrash do not necessarily exclude each other.

No *single* solution to the problem may account for all of the affinities between Philo's oeuvre and the rabbis; some of them could be the results of exegetical problems in the biblical passages; sometimes it seems likely that rabbinic aggadah drew on a Hellenistic source; at other instances, however, it seems likely that Philo as well as other Jewish Hellenistic writers made use of ancient exegetical traditions, common to Palestinian and Alexandrian Judaism. The following analysis of some passages in Jewish Hellenistic writings and in rabbinic literature may illustrate the various aspects of the comparative study of traditions and the possibilities of encounter.

I

According to a well-known aggadic saying Adam's stature was from east to west and from north to south. (#1) As has been noted by Orlov, this tradition is apparently dependent on the Greek anagram of the name Adam as indicating east, west, north and south (ἀνατολή, δύσις, ἄρκτος, μεσημβρία), a Greek tradition documented in 2 *Enoch* 30:13 as well as in *Sibylline Oracles* 3.24-27 (#2). The Jewish Hellenistic sources, however, apparently do not refer to Adam's stature; by stating that in Adam's name the four corners of the earth are combined, the tradition underlines his universality. The same idea is expressed in rabbinic literature in the assertion that Adam's body was created from all the parts of earth.

A rival tradition, namely that Adam was created not of all the earth, but rather of the most particular place on earth, namely from the place of the Temple exists in rabbinic literature, in the name of an amora: "Adam was created from the place of his atonement" (#3). It seems that this tradition is reflected in Philo, who says (#4):

It is not likely that God took clay from any part of the earth which he happened to come across... but rather... out of pure matter the purest... which was especially suited for the construction. For it was built as a home or holy temple for the rational soul, which it was to carry around the most God-like of images (*On the Creation of the World*, §137)

Wherefrom did God take Adam's clay? It was not randomly "from any part of the earth," as Philo puts it; but in the following words he (unlike the midrash) does not refer to the "part of earth" from which Adam's body was taken, but rather to the "purest matter" out of which Adam's corpse was fashioned, and finally the text refers to the human body as a temple of the soul, thus including the Temple motif of the midrash in a spiritualized manner. Interestingly, Philo's emphasis on "purity" has the closest parallel in a late midrash, *Pirqei de-Rabbi Eli'ezer*. (chapters 11, 12; #5): וגבל שבראו במקום טהור ובמקום בית המקדש ולש עפרו של אדם הראשון במקום טהור \\tr. (ch. 11); "that He created him (=Adam) in a holy place, namely in the place of the Temple" (ch. 12). It seems to me that Philo's passage is best understood when seen in the light of rabbinic material.

II

According to the account in Genesis chapter 1, the light was created on the first day by the utterance of God "let there be light" (Gen 1:3). Light was created according to this account, as all of God's creations, by God's saying. In other passages of the Hebrew Bible, however, God is associated with light (Isa 60:19-20, in an eschatological context; possibly Ps 104:2: עטת אור כשלמה). Association of understanding with light is well documented in a large variety of sources, in biblical passages, Qumranic scrolls and rabbinic literature.

In some passages, God's splendor is the source of the light. The *Apocalypse of Abraham* (17:18-19; #6) and Yose ben Yose (#7) consider God's *face* as the origin of light. A strikingly similar passage is found in a fragment from Qumran in which the perfect light, *or ortom*, is described (#8). God distinguished between the light and the darkness, we read in Gen 1:4, but the text from Qumran stresses that this distinguishing is only for human beings whereas the celestial light is superior to such distinctions. No less interesting, the term *ortom* is used elsewhere in Qumran for light of knowledge and deliverance. Other passages refer to "Wisdom" of Proverbs 8 (identified with the Torah) as preexistent light. Thus we read in another poem by Yose ben Yose (#9): "While the earth was still desert and wasteland, You amused Yourself with the light of the Law." As noted by Yehoshua Granat, a passage in a recension of the Tanhuma similarly reads (#10): "When He was creating the world,

the Torah was (if one may say so) enlightening for Him, the world being desolate and void, as it is said ‘For the commandment is lamp and the Torah is light’” (Prov 6:23). According to a passage in the Palestinian *targumim* (#11), when “the world was unformed and void (תהי ובהי), and darkness was spread over the surface of the deep, the *memra* of the Lord was light and illumination.” The creation of light in Genesis is probably related to the divine light of the Spirit of God of Gen 1:2. This conception is well documented in Jewish and Christian Hellenistic literature. Philo says that the “invisible and intelligible light has come into being as image of the divine Logos... invisible and intelligible light has come into being as image of the divine Logos.” (*On the Creation of the World*, #31) (##12, 13). Theophilus of Antioch (2nd century CE) connects the Spirit of Gen 1:2 with light (#14): “God’s command, His Logos... illuminated the region under the heaven.” In the well known *prologue to the Gospel of John* (#15) whose phraseology refers to Gen 1:2, the Logos is described as the primeval light. Christian writers who read the Prologue together with Genesis 1, connected the “light” of Gen 1:3 with the Logos, as shown by Orbe.

The Hellenistic Jewish writer Aristobulus, who flourished according to most scholars almost two centuries prior to Philo, seems to reflect a similar tradition concerning the light of wisdom (#16):

God, who made and furnished the whole universe, also gave us a day of rest – because of toilsome life everyone has – the seventh day, but which, according to the truth of things (φυσικῶς), might also be called the first, that is, the genesis of light through which all things are seen together. And the same thing could be applied metaphorically to *wisdom* as well, *for all light (issues) from it*. And some of the Peripatetic school have said that it occupies the position of a lamp; for, by following it continually, they will remain undisturbed their entire life. Solomon, one of our ancestors, said... that it was there before heaven and earth. And this is actually in harmony with what is said above.

The light of the preexistent Wisdom is the true source of all light; Proverbs chapter 8 is alluded to here as it is Yose ben Yose’s poem. In the context of transmission of traditions from the Second Temple period literature through early Christianity, it

should perhaps be spelled out here that whatever we know of Aristobulus' thinking and writings is thanks to quotations in Eusebius and Clement of Alexandria.

Thus far we have seen that the notion that the primeval light is either the light of God himself or of a divine entity (the Logos, the Torah) is shared by a variety of sources of different genres, both Jewish and Christian, Hellenistic and Palestinian. This notion inevitably leads to a different reading of Gen 1:3: the light created on the first day reflects the divine, primeval light that existed before Creation.

III

Aristobulus identified this primeval light with the spiritual light of Sabbath, the seventh day which is "the genesis of light through which all things are seen together," and which is both the seventh and the first day. Scholars have noted that Aristobulus follows in the footsteps of Pythagorean writers, and that Aristobulus' teaching concerning the Sabbath's light is significantly close to Philo, who also adapted Pythagorean material in his discussions of the seventh day. It has been noted that according to Pythagorean concepts, "seven" is related to "one," it signifies "mind (nous), sanctity and light" (Philolaus). Similarly, as has been noted, when Philo discusses the Sabbath, he calls the number seven "the light of the six, for seven reveals as completed what six has produced" (*The Special Laws*, 2.59) and says that "in accordance with truth of things (φυσικώτατα)... the one is the same as the seven" (*The Unchangeableness of God*, 11; *On the Posterity and Exile of Cain*, 64). We are here in the realm of Jewish Hellenistic number speculations based on Pythagorean concept.

Philo portrays the Sabbath as the day of spiritual light in his treatise *Allegories of the Laws* (1.16-18; #17):

“And God blessed (εὐλόγησεν) the seventh day and hallowed it” (Gen 2:3). God both blesses and forthwith makes holy the dispositions set in motion in harmony with the *seventh and truly divine light*... But the reason why the man that guides himself in accordance with the seventh and perfect light (ἑβδομον

καὶ τέλειον φῶς) is both of good understanding (εὐλογιστός) and holy, is that the formation of things mortal ceases with this day's advent. For, indeed, the matter stands thus: when that most brilliant and truly divine light of virtue has dawned, the creation of that whose nature is of the contrary kind comes to stop.

Curiously, a similar tradition, albeit significantly different in its content, occurs in rabbinic literature. The tannaitic midrash *Mekhilta de-Rabbi Ishama'el* records two different transmissions of Rabbi Shim'on's interpretation of a verse very similar to Gen 2:3 (#18):

“Wherefore the Lord blessed the Sabbath day and hallowed it” (Ex 20:11) –

[A] *Rabbi Shim'on ben Yohai* says: He blessed it with manna and hallowed it with the luminaries (במאורות).

[B] *Rabbi Shim'on ben Yehuda* of of Kefar Akko says *in the name of Rabbi Shim'on*: He blessed it with the manna and hallowed it with the shining light of man's face.

The two transmissions of Rabbi Shim'on's statement in *MekhRI* (sections A and B) reflect one basic tradition, namely that Sabbath is hallowed with "light." Other variants of this tradition are mentioned in amoraic compilations, and the statements mentioned above are interpreted. A lengthy passage of *Genesis Rabbah* interprets Gen 2:3 (“And God blessed the seventh day and hallowed it”), and the same passage (with some variations) occurs in the ancient *Midrash on the Ten Commandments* included in *Pesiqta Rabbati*. The passage is lengthy and rather complex. I will therefore summarize it here (#19):

(1) *Rabbi Li'ezer* interprets this verse: "He (=God) blessed it in a matter of a lamp, and this happened (says *Rabbi Li'ezer*) in my case: I once lit a lamp for the Sabbath night, and when I came at the termination of the Sabbath I found it still burning and not at all diminished." (2) The statement of *Rabbi Shim'on ben Yehuda* in *MekhRI* section B is interpreted in *Genesis Rabbah* that one's countenance (אור פניו של אדם) in the Sabbath is different than in the working days; in the *Midrash on the Ten Commandments* it is interpreted as referring to the supernatural splendor of Adam and Eve (באור פניו של אדם ואשתו) which was

not taken from them after they had sinned until the exit of the Sabbath. This interpretation is necessary also for understanding the argument of *Genesis Rabbah* 1λ, and its omission makes the text unintelligible. (3) The other statement attributed to Rabbi Shim'on in *MekhRI* section A is elaborated as referring to the delay in decreasing the light of the luminaries (based tacitly on Isa 30:26) after Adam's sin until Sabbath's exit. (4) An Amora, Rabbi Levi in the name of Rabbi (Shim'on) bar Nezira (third century CE) says that the light that served for thirty-six hours was the light of the first day.

Observing these utterances we may conclude that the basic all of them are elaborations and variations of an interpretation of the verse "And God (or: the Lord) blessed the seventh (or: the Sabbath) day and hallowed it" (either in Genesis or Exodus), which is interpreted: "He hallowed it with light." I contend that this is the core of the various rabbinic traditions. What is the nature of this light: is it a light of a lamp, the light of the luminaries, the supernatural splendor of Adam, the shining light in one's face or just a more peaceful and relaxed countenance, or perhaps the supernatural light created on the first day? The last alternative asserts that the light of the Sabbath is indeed the light of the first day.

According to the *Palestinian Talmud* (y. *Berakhot* 8:5 12b; #20) and the *Midrash of the Ten Commandments*: the light of the first Sabbath is the light that had been created on the first day "by means of it," it is stated, "Adam saw (everything) throughout the world." According to Aritobulus the light of the seventh day, which is also the first, is a light "through which all things are seen together." The content of the phrase is, of course, entirely different. Whereas Aristobulus and Philo deal with spiritual light of virtue or of knowledge, the utterances in rabbinic literature refer to concrete light, as seems to be the case in all the interpretations to this verse known to us. Philo and Aristobulus demonstrate the path not taken in rabbinic literature, although the latter is full of light imagery.

Indeed, the light created on the first day, according to rabbinic traditions, enables human beings to see everything in the world, similar to God's absolute observation of everything in the world, but the light of the first day is not connected in rabbinic sources to profound *knowledge and understanding* as such; it is not noetic, nor is it considered a metaphor; the texts surveyed above (pp. ***) are therefore all the more striking.

To conclude: Analysis of rabbinic traditions enables us to reconstruct a short interpretation which is in the core of these traditions: “‘God blessed and hallowed the Sabbath’ (Gen 2:3, Exod 20:11) – with light.” This interpretation is found also in Philo, where the light is the divine light of the Sabbath. The “light of the Sabbath” plays a central role in Aristobulus' exposition of the Sabbath. Seen in this perspective, Philo and Aristobulus are important for tracing traits of biblical interpretation from the Second Temple period to Late Antiquity. In the writings of the two Hellenistic authors it is overlaid with Pythagorean speculations concerning the number seven, and Sabbath's light is interpreted in an allegorical-spiritual fashion. Rabbinic traditions tend to interpret this light in concrete fashions. It seems that a common interpretative tradition took different shapes in various sources, and that it was adapted to the various cultural contexts of its occurrence. The fact is that the versions of this tradition transmitted by the rabbis were what Philo would consider "mythical tales." Hengel asserts: “It is remarkable how... Jewish-Palestinian and Pythagorean-Platonic and Stoic concepts are intermingled in Aristobulus;” this assertion gains much more power. What could be the meaning of “the light of the Sabbath” in the *supposed core* of rabbinic tradition? This is of course, a matter of guess. It is not inconceivable, however, that its original meaning might be more abstract (or spiritual) than the various forms of this tradition that came down to us in rabbinic literature.

It might be briefly noted, however, that "the shining light of one's face" should not necessarily be simply one's peaceful countenance, as it is interpreted in *Genesis Rabbah*; it could also mean enlightenment of one's mind; this usage is well documented in the Qumran scrolls: אודכה אדוני כי>א האירותה פני לבריתכה... אדורשכה וכשחר נכון לאור[תו]ם (1QH^a 12:6-7; #22) "I give You thanks, Lord, for You lightened my face for your covenant and [...] I have looked for you, and like a (light of) dawn becoming or[to]m You shone to me." God enlightens the face of the elect, probably by revealing His light (mentioned in the last words of the citation). According to the Enochic *Book of Parables*, "the light of the Lord of Spirit is seen on the face of the holy and righteous elect" (*1 Enoch* 38:4; #21), clearly alluding to Exod 34:29. In *Sifre Num* the words "may God shine His face to you (יארה' פניו אליך; Num 6:25)" as meaning "may God give you shining face (יתן לך מאור פנים)." (that is, He gives human beings the light of His face). in *Avot de-Rabbi Nathan*, Rabbi El'azar ben Arakh is portrayed as a new Moses (#23): "his face shone like the sun, and its rays shone like Moses' rays, and none knew whether it

was day or night." The wording of David's portrayal in the *Psalms Scroll* (#24) is quite close, but "light" here is only a figurative language for wisdom and enlightenment. It is therefore not impossible to interpret "the shining light of man's face" in a more spiritual manner. It should be emphasized, however, that the more mundane interpretation of *Genesis Rabbah* is as possible.

**Primeval Light and Sabbath Light:
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HANDOUT**

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Menahem Kister

I

1. Genesis Rabbah 8:1 par.

He created him filling the whole earth. And how do we know [that he stretched] from east to west? because it is written צרתני וקדם אחר (Ps 139:5). From north to west? Because it says, “[Since the day that God created man upon the earth], and from the one end of heaven unto the other (ולמקצה השמים ועד קצה השמים)” (Deut 4:32).

2. Sibyline Oracles 3.24-28

Indeed it is God himself who fashioned Adam, of four letters,
the first-formed man, fulfilling by his name
east and west and south and north.

He himself fixed the shape of the form of men
and made wild beasts and serpents and birds.

3. Genesis Rabbah 14:8

“Of the ground (אדמה)” – He was created from the place of his atonement (ממקום כפרתו), as you read, “an altar of earth (אדמה) you will make unto me” (Exod 20:21). The Holy One blessed be He said: Behold, I will create him from the place of his atonement, and may he endure!

4. Philo, The Creation of the World 137

It is not likely that God took clay from any part of the earth which he happened to come across... but rather... out of pure matter the purest... which was especially suited for the construction. For it was built as a home or holy temple for the rational soul, which it was to carry around the most God-like of images

137. δεύτερον δέ, οὐκ ἐκ τοῦ τυχόντος μέρους τῆς γῆς ἔοικεν ὁ θεὸς χοῦν λαβὼν τὸν ἀνθρωποειδῆ τοῦτον ἀνδριάντα πλάττειν ἐθελῆσαι μετὰ τῆς ἀνωτάτω σπουδῆς, ἀλλὰ διακρίνας ἐξ ἀπάσης τὸ βέλτιστον, ἐκ καθαρᾶς ὕλης τὸ καθαρώτατον καὶ διηθημένον ἄκρως, ὃ πρὸς τὴν κατασκευὴν μάλιστα ἤρμοζεν· οἶκος γάρ τις ἢ νεὼς ἱερὸς ἐτεκταίνετο ψυχῆς λογικῆς, ἣν ἔμελλεν ἀγαλματοφορῆσειν ἀγαλμάτων τὸ θεοειδέστατον.

5. Pirqe de-Rabbi Eliezer:

פרק יא: וגבל ולש עפרו של אדם הראשון במקום טהור

פרק יב: שבראו במקום טהור ובמקום בית המקדש

II

6. Apocalypse of Abraham 17:18-19 (OTP)

(18) You make the light shine before (?) the morning light (?) upon your creation to spend the day on the earth. (19) And in Your heavenly dwelling place (there is) an inexhaustible light of an invincible dawning from the light of Your face.

7. Yose ben Yose, *Azkir Gevurot*

בוהו ואפלה / כסו פני חלד // ותבהק אור / מאור פני מלך

Bohu and darkness covered the face of the earth, (then) it shone with light from the face of the King.

8. 4Q392 4-7

הוא ברא חשך [והא]ור לו 5 ובמעונתו אור אורתם וכל אפלה לפנו נחה ואין עמו להבדיל בין האור 6 לחשך כי לבני [אד]ם הבדילם לא[ור] יומם ובשמש לילה ירח וכוכבים 7 ועמו אור לאין חקר

He created darkness, and the light is His, and *in His dwelling there is the light of ortom* [=perfect light] and all darkness is nullified in His presence, And with Him *there is no distinguishing between light and darkness*, for it was for *human beings* that He distinguished them: the sun for the *light of the day*, and the moon and stars for night. *And with Him there is limitless light...*

9. Yose ben Yose, *Atta Konanta*

אדמה בעודה / ציה וצלמות // באור דת שעשעתה / ורגלך שחקה

While the earth was still desert and wasteland, You amused Yourself with the light of the Law, and it played at your feet.

10. Tabhuma MS., ed. Urbach

וכשהיה בורא את העולם כביכול היתה התורה מאירה לפניו שהיה העולם תוהו ובוהו, שנ' כי נר מצוה ותורה אור

When He was creating the world, the Torah was (if one may say so) giving light for Him, the world being desolate and void, as it is said "For the commandment is lamp and the Torah is light" (Prov 6:23)

11. Palestinian Targums to Exod 12:42

ארבעה לילון הינון דכתיבין בספר דוכרניא. לילא קדמא כד אתגלי <מימריה ד> יי על עלמא למברי יתה והוה עלמא תהי ובהי וחשוכה פריס על אפי תהומא ומימריה דיי הוה נהור ומנהר...

...The first night was when the <memra of> the Lord revealed itself upon the world, in order to create it. And the world was desolate and void (תהי ובהי) and darkness was spread over the surface of the deep. and the memra of the Lord was light and illumination...

12. Philo, *The Creation of the World* 31

That invisible and intelligible light (ἀόρατον καὶ νοητὸν φῶς) has come into being as image of the divine Logos which communicated its genesis. It is a star that transcends the heavenly realm, source of the visible star, and you would not be off the mark to call it “all-brightness” (παναύγειαν). From it the sun and the moon and other planets and fixed stars draw the illumination that is fitting for them in accordance with the capacity they each have.

13. Philo, *On Dreams* 1:75

God is light (ὁ θεὸς φῶς ἐστὶ), for there is a verse in one of the psalms, “the Lord is my illumination (φωτισμός) and my Saviour” (Ps 27:1). And He is not only light, but the archetype of every other light, nay, prior to and high above every archetype, holding the position of a model <of a model>. For the model was the Logos which contained His fullness – light, (in fact) (τὸ μὲν γὰρ παράδειγμα ὁ πληρέστατος ἦν αὐτοῦ λόγος, φῶς); for, as he (the Lawgiver) tells us, “God said, ‘Let light come into being’ (Gen 1:3), whereas He Himself resembles none of the things which have come into being.

14. Theophilus of Antioch, *Ad Autolyicum* 2.13

The unique Spirit, being the τύπος of light,* was situated between the water and the heaven... Therefore the command of God, His Logos, shining like a lamp in a closed room, illuminated the region under the heaven, making light separately from the world.

* The text reads: Ἐν μὲν τὸ πνεῦμα, φωτὸς τύπον ἔπέχον...

Grant : Ἐν μὲν τὸ πνεῦμα φωτὸς τόπον ἔπέχον, “the unique spirit occupied the place of light.”

Marcovitch : Ἐν μὲν <οὖν> τὸ πνεῦμα, φωτὸς τύπον ἔπέχον,

15. John 1:1-5

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men (τὸ φῶς τῶν ἀνθρώπων). The light shines in the darkness, and the darkness has not overcome (κατέλαβεν) it.

16. Aristobulus, fragment 5 (according to Eusebius, *P.E.*):

God, who made and furnished the whole universe, also gave us a day of rest – because of toilsome life everyone has – the seventh day, but which, according to the truth of

things (φυσικῶς), might also be called the first, that is, the genesis of light through which all things are seen together. And the same thing could be applied metaphorically to *wisdom* as well, *for all light (issues) from it*. And some of the Peripatetic school have said that it occupies the position of a lamp; for, by following it continually, they will remain undisturbed their entire life. Solomon, one of our ancestors, said... that it was there before heaven and earth. And this is actually in harmony with what is said above.

III

17. Philo, *Allegorical Interpretations* 1:17-18

“And God blessed (εὐλόγησεν) the seventh day and hallowed it” (Gen 2:3). God both blesses and forthwith makes holy the dispositions set in motion in harmony with the *seventh and truly divine light*... But the reason why the man that guides himself in accordance with the seventh and perfect light (ἑβδομον καὶ τέλειον φῶς) is both of good understanding (εὐλογιστός) and holy, is that the formation of things mortal ceases with this day’s advent. For, indeed, the matter stands thus: when that most brilliant and truly divine light of virtue has dawned, the creation of that whose nature is of the contrary kind comes to stop.

18. Mekhilta de-Rabbi Ishma’el, *Ba-Hodesh*, 7

על כן ברך ה' את יום השבת ויקדשהו...
 רבי שמעון בן יוחאי אומר ברכו במן וקדשו במאורות;
 רבי שמעון בן יהודה איש כפר עכו אומר משום רבי שמעון, ברכו במן וקדשו במאור פניו של אדם –
 על כן ברך ה' את יום השבת ויקדשהו.

“Wherefore the Lord blessed the Sabbath and hallowed it” (Ex 20:11) –

[A] *Rabbi Shim'on ben Yohai* says: He blessed it with manna and hallowed it with the luminaries (במאורות).

[B] *Rabbi Shim'on ben Yehudah* of of Kefar Akko says in the name of *Rabbi Shim'on*: He blessed it with the manna and hallowed it with the shining light of man’s face.

19. Genesis Rabbah 11:2

ויברך אלהים וגו'
 ...
 (א) ר' ליעזר אומר בירכו בנר ובי היה המעשה, פעם אחת הדלקתי את הנר בלילי שבת ובאתי במוצאי שבת ומצאתיו דולק ולא חסר כלום.
 (ב) ברכו באור פניו שלאדם, לא דומה אור פניו שלאדם כל ימות השבת כשבת.
 (ג) ברכו במאורות, ר' שמעון בר יהודה אף על פי שנתקלקלו המאורות מערב שבת לא לקו עד מוצאי שבת,

(ג) אתייה כרבנין ולא אתייה כר' אסי דאמר אדם הראשון לא לן בכבודו, מה טעם אדם ביקר בל ילין (תהלים מט יג), רבנין אמ' לן בכבודו מוצאי שבת נטל זיוו ממנו וטרדו מגן עדן הה"ד משנה פניו ותשלחהו (איוב יד כ), כיון ששקעה חמה בלילי שבת ביקש הקב"ה לגנוז את האורה וחלק כבוד לשבת הה"ד ויברך אלהים אם יום השביעי וגו' במה בירכו באורה], כיון ששקעה חמה בלילי שבת המתינה האורה משמשת התחילו הכל מקלסין ה"ה תחת כל השמים ישריהו (איוב לז ג) מפני מה ואורו על כנפות הארץ (שם שם /איוב ל"ד/)

(ד) ר' לוי בשם בר נזירה ל"ו שעות שימשה אותה האורה י"ב שלערב שבת וי"ב שללילי שבת וי"ב שלשבת, כיון ששקעה החמה במוצאי שבת התחיל החשך ממשמש ובא

(1) Rabbi Li'ezer: "He (=God) blessed it in a matter of a lamp, and this happened in my case: I once lit a lamp for the Sabbath night, and when I came at the termination of the Sabbath I found it still burning and not at all diminished."

(2) One's countenance (אור פניו של אדם) in the Sabbath is different than in the working days (*MekhRI*, [B]);

(2a; cf. 1ג) [[the supernatural splendor of Adam and Eve (אור פניו של אדם ואשתו) was not taken from them after they had sinned until the exit of the Sabbath.]]

(3) The delay in decreasing the light of the luminaries (based tacitly on Isa \\\) after Adam's sin until Sabbath's exit (*MekhRI* [A]).

(4) The light created on the first day served for thirty-six hours was the light of the first day.

20. Palestinian Talmud *Berakhot* 8:5 (12b)

רבי לוי בשם רבי נזירה שלשים ושש שעות שימשה (האורה בשבת ראשונה) [אותה האורה שנבראת ביום הראשון] שתיים עשרה בערב שבת ושתיים עשרה בלילי שבת ושתי' עשרה בשב' והיה אדם הראשון מביט בו מסוף העולם ועד סופו...

21. 1 Enoch 38:4

And they will not be able to behold the face of the holy, for the light of the Lord of Spirits is seen on the face of the holy and righteous and elect

22. 1QH^a 12:6-7

אודכה אדוני כי <א> האירותה פני לבריתכה... אדורשכה וכשחר נכון לאור[תו]ם הופעתה לי
I give You thanks, Lord, for You lightened my face for your covenant and [...] I have looked for you, and like a (light of) dawn becoming *or[to]m* You shone to me.

23. Avot de-Rabbi Nathan Version B ch. 13

והיה ר' אליעזר יושב ודורש דברים יותר ממה שנאמר למשה בסיני ופניו מאירות כאור החמה וקרנותיו יוצאות כקרנותיו של משה ואין אדם יודע אם יום הוא ואם לילה.

Rabbi Eli'ezer was sitting and delivering a sermon of things that were not revealed to Moses in Sinai, and his face shining like the light of the sun, and its rays like the rays of Moses, and no one knew whether it was day or night.

24. 11QPs^a XXVII:2-4

ויהי דויד בן ישי חכם ואור כאור השמש וסופר ונבון ותמים בכול דרכיו לפני אל ואנשים ויתן לו
רוח נבונה ואורה ויכתוב תהלים...