In the opening lines of *Bereshit*, Genesis, God begins creating the world by saying, “*Y’he Or*,” There shall be light.

The famous commentator, Rashi, notes that the light created on the first day was not the light with which we are familiar, which originates from the sun. The sun was created on the fourth day so obviously the light that shone from the very beginning of creation was not sunlight. Rashi continues, explaining that God concealed the light created on the first day for use in the future, *L’Atid Lavo.( the future to come…)* The expression, “*Y’he Or,*” “There shall be light,” is in the *atid,* the future tense, signifying the light that WILL BE but is not now. God hid the light that was created on the first day and then continued on to create the things that would be needed for the present time. Rashi continues by saying that when the Messiah comes, we pray and hope that all the darkness will be light, again in the future, and that the light that God created on the first day will be available again for the Messiah’s use.

Perhaps as we look to the *Atid*, the future, we too must remember to pay attention to the present and to truly see it as a gift. If we are able to view every step as good, even the ones that do not seem so good, we, like God can prepare for what is yet to be revealed in the *Atid*.

1. Why was it so important for God to create light on the first day of creation? If there were no people created until the sixth day and there were no animals that were created until the fifth day and plants and vegetation were not created till the third day, then why did the light have to be created so early in the process?
2. After every stage of Creation, the Torah says, “And God saw that it was good.”

Why does the Torah say this after each stage?

1. This sentence is said in the present tense. Why? Why not say, “And God saw that it would be good”? What is there about the present tense that relates to this part of Creation? Why not use the future tense here?

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