**Questions for Understanding and Reflection**

1. From all the readings for this Shabbat which verse or verses impressed your heart and fired your imagination?

I was impressed by Rashi’s comments to 17:6 - **6 and I will make you into nations** [This refers to] Israel and Edom, for he already had Ishmael, and He would therefore not be informing him about him.

It was interesting to note that Ishmael was excluded but Esau was included.

1. What questions were asked of Rashi regarding Gen. 17:1?

**I am the Almighty God** – What is the meaning of the Hebrew word: שַׁדַי?

**walk before Me** – How is this to be rendered?

**and be perfect** – How does one become perfect?

1. What questions were asked of Rashi regarding Gen. 17:2?

**And I will place My covenant** – Where was this covenant to reside?

1. What questions were asked of Rashi regarding Gen. 17:10?

**between Me and you** – Who is included in this statement?

**and between your seed** – Who is included in this statement?

**be circumcised** – What is the meaning of the Hebrew word: הִמוֹל?

Hakham Haggai: Seed is not necessarily physical seed, but rather ‘seed’ are all those who walk before HaShem as Avraham walked. This would include converts and would exclude physical seed that does not walk before HaShem as Avraham walked.

1. What questions were asked of Rashi regarding Gen. 17:14?

**And an uncircumcised male** – What is being taught by this pasuk?

**who will not circumcise** – At what age does this become enforced?

**that soul will be cut off** – How is this to be understood?

1. What questions were asked of Rashi regarding Gen. 17:17?

**And Abraham fell on his face and rejoiced** – What is the meaning of the Hebrew word: וַיִצְחָק?

**Will [a child] be born to on, etc.** – How are these questions to be understood?

**and will Sarah, who is ninety years old** – Shall she be worthy of giving birth?

1. What questions were asked of Rashi regarding Gen. 17:19?

**Indeed** – How is this word to be understood?

**and you shall name him Isaac** – What is the meaning of the Hebrew word: יִצְחָק?

**My covenant** – Who is included in this covenant?

1. What questions were asked of Rashi regarding Gen. 17:23?

**on that very day** – Which day was this?

**and he circumcised** – What is the meaning of the Hebrew word: וַיָמָל ?

1. Why is it that G-d always states. “My covenant” irrespective of what covenant it is? Is it the case that there is but one covenant but with many aspects to it or is it the fact that there various covenants?

There seems to be many covenants with a single purpose: Draw us near to HaShem and to please HaShem, yet we know that it is THE covenant suggesting only one.

Each time God makes this statement, he is adding an addendum to his original covenant. We must see the covenant belonging to God. Each aspect is another area that God chooses to reveal of his multifaceted covenant.

The various covenants are all made with Mashiach, whether with Adam as Mashiach (anointed one) or Avraham as Mashiach. Thus we understand it is one covenat with codicils.

1. What does the Ramban want to allude to when he says in the Remes **“AND G-D WENT UP FROM ABRAHAM.** This is an expression of respect towards G-d,[[1]](#footnote-1) and we learn from it that the righteous/generous are the ‎Chariot of the Holy One, blessed be He”?

We manifest HaShem and His love in the world through the obedience to His commandments. This elevates HaShem in the eyes of the world.

Hakham Shaul said: We are seated in heavenly places (Eph 2:6). Thus Avraham’s seat is with HaShem in the heavenly places. Thus Avraham was the throne. He was the merkava.

1. How does the Ramban define in the Remes the expression in Genesis 17:26 – **“In the selfsame day”?** And how is this thought expressed in the Peshat by Hakham Tsefet?

Scripture thus tells of Abraham's ‎distinction with respect to the fear of G-d, as well as that of all the men of his house, i.e., that they were all zealous, fulfilling their religious duty ‎as promptly as possible.

Hakham Tsefet expresses it with the word “immediately” and “early in the morning”.

1. ‎Why must even the minor mitzvoth (commandments) that the wicked perform receive their “reward” (blessing) in this world**?**

Because they do not exist in the Olam HaBa and they deserve to be paid.

1. Why were people searching for Yeshua in our pericope of Mark for this week?

they were looking for him to determine *THE* time for the shema and the true halakhic practice concerning the recital of the morning Shema.

1. Why are people saved by their faithful obedience and not just by faith as Christianity teaches? Please explain your answer.

**James 2:17** says: Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

From this we understand that the obedience to the commands of HaShem demonstrate our faithfulness, and that without this obedience there is no faith.

1. What is the Peshat meaning of Hakham Shaul’s words in the Remes: “And there is refuge in nothing else, for there is no other authority under the heavens given among men where ‎we find refuge"?

The authority of Yeshua, as invested in his disciples, provides for the healing of men as a manifestation of that authority.

Yeshua is the Oral Torah – there is no other foundation upon which men can stand.

1. At the beginning of last Nisan, we read in the Peshat of Mark “The chiefest part of the Mesorah (Jewish Oral Law) is Yeshua the Messiah.” Therefore, what are the major implications for anyone who claims to adhere to His Majesty Yeshua King of Israel?

Without an adherance to the oral law, and our hakhamim, we can have no part in cleaving to Yeshua.

Yochanan (John) 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and ***greater works*** than these shall he do; because I go unto my Father.

1. Taking into consideration all the readings for this Shabbat what is the prophetic statement for this week?

Hasten to obey HaShem and to enter into His covenant by faithful obedience to HaShem and His Torah.

1. Since the Shechinah was standing beside Abraham. why then is it written, And He went up, suggesting that G-d had been above him? It is out of respect to G-d ‎that this is so written. (Gur Aryeh). [↑](#footnote-ref-1)