



*Parasha Tol'dot*

November 18, 2023

*Torah:* Genesis 25:19-28:9

*Haftarah:* Malachi 1:1-2:7

*Ketuvim Shlichim:* Mark 5:25-34

*Talmidim Shel Yeshua 15*

*Shabbat shalom mishpacha!* Our *parasha* today is *Tol'dot* which is usually defined as “generations,” meaning a “history of descendants.” The Tree of Life Version uses the word “genealogies” which is a little better explanation: *19 Now these are the genealogies of Isaac, Abraham’s son. Abraham fathered Isaac, etc.* (Genesis 25:19 TLV). Or, we could say “this is the family history.” The Hebrew is

וְאֵלֶּה תּוֹלְדוֹת יִצְחָק, *ve’eleh tol’dot Yitzchak*, the family history of Isaac. While the word genealogies better describes the basic meaning of *tol’dot*, the term generations shows us the need to connect the generations by passing along information and preparing the upcoming generation for taking the leadership. In an earlier session of our current subject, we examined the genealogy of Yeshua in Matthew chapter 1, an excellent example of *tol’dot*, the generational record keeping by the Jews.

We continue today with our subject *Talmidim Shel Yeshua*, Disciples of Yeshua, Session 15. We begin with the *Ketuvim Shlichim* reading from our *Torah* service, Mark 5:25-34. The background is that Yeshua had just come back from the other side of Lake *Kinneret*, the Sea of Galilee. As he entered Capernaum, Jairus, a synagogue leader, implored Him to come and pray for his little daughter who was near death. But, at the time, He was in the middle of a huge crowd of people who had completely surrounded Him. In that crowd was a woman who had suffered with a constant blood flow for twelve years and even though she had sought the help of a number of doctors, it kept getting worse. But, she had hope because she believed if she touched even Yeshua’s clothing that she would be healed. That’s faith. Gathering her courage, she touched Him and immediately, the flow of blood stopped. Yeshua recognized that power had gone out from Him and asked, “Who touched my clothes?” Not that He didn’t know who, but seemed to be seeking a response from the person who had touched Him. The woman fell at His feet and told Him the whole story. His response was, “Daughter, your faith has made you well. Go in *shalom* and be healed from your disease.”

This woman had a disorder which caused her to have an abnormal menstrual cycle and her blood flow never stopped for twelve years. Instead of a week of flow each month, the normal situation, she continued to bleed, week after week becoming year after year. In addition to her medical problem, the blood was also causing her a spiritual problem. Because of the blood, she was in a constant state of ritual uncleanness, *niddah* in Hebrew. *Torah* says: 25 “Now if a woman has a discharge of her blood for many days not during her *niddah* or if she has a discharge beyond the time of her *niddah* all the days of the discharge of her uncleanness shall be as in the days of her *niddah* . She is unclean.” (Leviticus 15:25 TLV). In the New International Version, the word translated in the TLV as *niddah* is rendered as “her period.” But, *niddah* better expresses her condition because it lets us know that *Torah* is

involved. *Niddah*, נִדָּה, means impurity. Being in this condition would cause this woman to be an outcast, unable to touch anything used by others and unable to participate in either synagogue or Temple worship. She was so desperate to be healed of this condition that she chose to enter a crowd and try and touch Yeshua's robe and very likely also making many of the other people unclean in the process. What was it that she touched? She touched Yeshua's *himation* (him-at'-ee-on). That's what the Greek text says, his outer robe. *himation*. She touched it, believing that if she did, she would be healed.

But, why would she think that she would be healed by touching Yeshua's robe? Maybe, it was because she knew *Torah*. She knew the verses which we just read and knew that *Torah* prevented her, a *niddah*, from interacting in the community. But apparently, she also knew the words of the Prophets, words which gave her hope. *Mala'chi HaNavi*, the Prophet Malachi, prophesied of a great day in the future: 19 *“For behold, the day is coming—it will burn like a furnace—when all the proud and every evildoer will become stubble. The day that is coming will set them ablaze”—says Adonai-Tzva’ot—“leaving them neither root nor branch.”* (Malachi 3:19 TLV). That coming day is ADONAI's future day of judgment on evildoers. But, there was more than judgment coming. Malachi continued: 20 *“But for you who revere My Name, the sun of righteousness will rise, with healing in its wings. Then you will go forth and skip about like calves from the stall.”* (Malachi 3:20 TLV). In Christian Bibles, these verses are 4:1-2. This woman knew that the Day of ADONAI had not arrived, but yet she saw these words in Yeshua, the promise of healing. Folks sometimes want to change the word in this verse to s-o-n, Son of Righteousness to emphasize that Malachi was talking about Yeshua. But, the word is correctly written: s-u-n. Who or what is “the s-u-n, sun of righteousness?” The Hebrew is שֶׁמֶשׁ צְדָקָה, *shemesh tzedakah?* *Shemesh Tzedakah*, the Sun of Righteousness, is Yeshua, the One who is to come on the white horse: 11 *“Then I saw heaven opened, and behold, a white horse! The One riding on it is called Faithful and True, and He judges and makes war in righteousness.”* (Revelation 19:11 TLV). Righteousness is the key linking this verse to Malachi 3:20 and *shemesh tzedakah*, “sun of righteousness.” Yeshua is further identified in Jeremiah: 6 *“In His days Judah will be saved, and Israel will dwell in safety; and this is His Name by which He will be called: Adonai our righteousness.”* (Jeremiah 23:6 TLV). “Sun,” s, u, n, like the rising of the sun, is used to refer to Yeshua's rising on that coming day.

But, that day had not yet come when the woman took her leap of faith. She obviously saw Yeshua as the fulfilment of that prophecy and being desperate, she took a chance. But, there is more to the Malachi prophecy which led her to do what she did. Here's the verse again: 20 *“But for you who revere My Name, the sun of righteousness will rise, with healing in its wings.”* (Malachi 3:20a TLV). Yeshua, the sun of righteousness, rose for her healing ahead of the great and terrible day of ADONAI. He rose with “healing in His wings”: *ū·mar·pē bik·nā·pē·hā*, וּמַרְפֵּא בְּכַנְפָּיָהּ. *Bik·nā·pē*, “in wings,” comes from the word כַּנָּף, *kanaph*, meaning wings or extremity. What is a *kanaph*? It is the corner of a garment. It's not “sun's rays” as the NIV says. “Wings” refers to the wings of His robe, the extremities, the corners, of His garment. But, what was attached to the *kanaph*, the corner of Yeshua's garment, is what was important to the woman. We believe she touched His *tzitzit*, the fringes on His robe. And, her flow of blood stopped immediately and she knew that she was healed. Yeshua felt power go out from Him and asked who touched His clothes. The frightened woman fell down before Him and said that it was she. He replied: 34 ..., *“Daughter, your faith has made you well. Go in shalom and be healed from your disease.”* (Mark 5:34b TLV). As Malachi prophesied, there was healing in Yeshua's wings.

The woman was healed, but although it is not stated, she would have followed *Torah* requirements for cleansing. Before her healing, she was a *zavah*, a woman with an irregular flow of blood as opposed to blood from regular menstruation or from childbirth. Leviticus 15:25 describes her condition. After being healed and her blood flow had ceased, she would have had to have seven days of no blood flow and then on the eighth day make the necessary offering before a *kohen*. How she would do it is found in Leviticus 15:28-31. And then, she would be declared clean. All of this is in the story, but is written between the lines.

The further question is, why did touching Yeshua's *tzitzit* cause her to be healed? Because there is healing in His wings, yes, but there is another answer which is found in the *Torah* about *tzitzit*. 37 *Adonai spoke to Moses saying, 38 "Speak to Bnei-Yisrael. Say to them that they are to make for themselves tzitzit on the corners of their garments throughout their generations, and they are to put a blue cord on each tzitzit. 39 It will be your own tzitzit—so whenever you look at them, you will remember all the mitzvot of Adonai and do them and not go spying out after your own hearts and your own eyes, prostituting yourselves. 40 This way you will remember and obey all My mitzvot and you will be holy to your God."* (Numbers 15:37-40 TLV). When we wear *tzitzit* and look at them, we are reminded of ADONAI's *mitzvot*, His commandments, that we might do them. The result of our doing them is righteousness, being holy to ADONAI. It's not the ultimate righteousness of salvation through faith in Yeshua, but nevertheless, righteousness, in that we are doing what ADONAI considers right. Doing what ADONAI requires brings *tzedakah*, righteousness. This is something which every person who wears a *tallit* or *tzitzit* of any kind should remember. The purpose of wearing them is to remind the wearer of all of ADONAI's *mitzvot* that we should do them. What the specific *mitzvot* themselves are is another lesson. Yeshua and His *tzitzit* are the embodiment of ADONAI's righteousness. Healing is a part of the righteousness which Yeshua purchased for us with His own body. Even though Yeshua had not yet gone to the stake, the fact that He had already paid the price for this woman's healing was a reality, something established for her from before creation. 24 *He Himself bore our sins in His body on the tree, so that we, removed from sins, might live for righteousness. "By His wounds you were healed."* (1Peter 2:24 TLV).

As a PBS television host frequently says, "But wait, there is more," applies to our discussion of keeping *mitzvot*, commandments. In His Sermon on the Mount, Yeshua verified that *Torah* had not passed away. In Matthew 5:17-18, He said that it would not pass away before heaven and earth pass away. We understand what He meant. We are to obey His commands, the *mitzvot* of *Torah*. The next verse makes His meaning even more clear: 19 *"Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches them, this one shall be called great in the kingdom of heaven."* (Matthew 5:19 TLV). The good news is that one who disobeys is still in the Kingdom. But, we understand Yeshua's message. We are to obey and the very next verse emphasizes it even more: 20 *"For I tell you that unless your righteousness exceeds that of the Pharisees and Torah scholars, you shall never enter the kingdom of heaven!"* (Matthew 5:20 TLV). Yeshua knew the hearts of that particular group of Scribes and Pharisees. They were in it for themselves and were hypocrites, saying but not doing. Obedience, even before Yeshua died on the cross and cut the New Covenant, was an important part of being in covenant with ADONAI and for us today, it has not changed. In many of His parables, Yeshua talked about being obedient, the obedient servant. That group of Pharisees was self-righteous, the anti-thesis of being obedient, the example of what not to do. Yes, *Torah* obedience is for us today, those *mitzvot* which are currently enabled to be followed. Does your righteousness exceed that of the Scribes and Pharisees?

Another way that we see the Jewishness of Yeshua is through His emphasis on the *Shema*. He described it as the “first commandment of all,” saying: 29 ....., “*The first is, ‘Shema Yisrael, Adonai Eloheinu, Adonai echad. Hear, O Israel, the Lord our God, the Lord is One. 30 And you shall love Adonai your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’*” (Mark 12:29-30 TLV). To the Jewish people, this statement is called the *Shema*, meaning “Hear,” and it has been a part of Jewish belief since long before Yeshua’s days on earth. It is taken from Deuteronomy chapter 6, verses 4-5. Yeshua also spoke about it in Luke 10:25-28 and in Matthew 22:37, calling it the “greatest commandment.” Yeshua’s calling attention to the *Shema* calls us to make it important in our lives today, but also demonstrates that He was in tune with the Judaism of His day.

Another way that Yeshua followed Jewish tradition was by making a *b’racha*, a blessing. He “made a *b’racha*” before feeding both the 5,000 and the 4,000. Knowing what to look for, we can even see it in the King James Version: 19 *And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.* (Matthew 14:19 KJV). He blessed and brake. The TLV makes it even clearer: 19 *Ordering the crowd to recline on the grass, He took the five loaves and the two fish; and looking up to heaven, He offered the bracha. After breaking the loaves, He gave them to the disciples, and the disciples gave them to the crowds.* (Matthew 14:19 TLV). A *b’racha* is a statement of blessing for ADONAI and its purpose is to acknowledge ADONAI as the source of the blessing. It usually begins, *Barukh atah ADONAI...*, Blessed are You, ADONAI. Feeding the 5,000, Yeshua would have said: “*Barukh atah ADONAI, Eloheinu Melekh haolam, hamotzi lechem min ha’aretz.*” “Blessed are You, ADONAI our G-d, King of the universe who brings forth bread from the earth.” There is no *Torah* command which requires a *b’racha* before eating, but Yeshua, following Jewish tradition, gave the *b’racha*, and we follow His example. There is a command which tells us to give thanks for food after we have eaten. Moses was describing the Land of Promise which Israel would soon inherit and said: 10 “*So you will eat and be full, and you will bless Adonai your God for the good land He has given you.*” (Deuteronomy 8:10 TLV). In the feeding of the 5,000 and the 4,000, by making a *b’racha*, Yeshua was following tradition and we follow His example today. We also make a *b’racha* before partaking of wine as a part of Jewish tradition, a tradition which Yeshua followed during His last Passover *seder*. 17 *And when He had taken a cup and offered the bracha, He said, ‘Take this and share it among yourselves.’* (Luke 22:17 TLV). Just as for the bread, there was no *Torah* command to offer a *b’racha* before drinking wine. It was also a Jewish tradition, one which Yeshua thought important and followed.

John chapter 9, verses 1-34, is about Yeshua’s healing of a man blind since birth. In response to His disciple’s question, 2 ... “*Rabbi, who sinned, this man or his parents, that he should be born blind?*” (John 9:2b TLV), Yeshua responded that the man’s blindness was not due to anyone’s sin, but 9... “*so that the works of God might be brought to light in him.*” (John 9:3b TLV). Yeshua continued: 4 “*We must do the work of the One who sent Me, so long as it is day! Night is coming when no one can work. 5 While I am in the world, I am the light of the world.*” 6 *Having said these things, He spat on the ground, made mud with the saliva, and spread the mud on the blind man’s eyes. 7 He told him, ‘Go, wash in the Pool of Siloam’ (which is translated Sent). So he went away, washed, and came back seeing.*” (John 9:4-7 TLV). Why would Yeshua spit on dirt and make mud which He put on the blind man’s eyes? Was it just to show that He could heal the man’s blindness any way that He wished? No, I believe that He did it to show that He could take a Jewish fable and make it come true. The Oral *Torah* which was supposedly passed down from Moses was still oral in Yeshua’s day and was

not written down until 200 CE, long after Yeshua's time on earth. But, He knew about this particular thing. Eventually, the things of the Oral Torah were commented on by the later rabbis and many years later became part of the *Talmuds* (Jerusalem and Babylonian). When Yeshua healed the blind man with His own saliva, there were those who would have taken notice, those who knew the ancient belief. Even today, those who study *Talmud* can take notice of Yeshua healing with His saliva. It is a sign in the *Talmuds* as a witness to Yeshua and His truth even today.

But, before we explain this particular healing, there is another case of Yeshua healing a blind man with saliva in the Gospels. His reasoning behind using saliva is the same as for His healing with mud made with saliva. *22 They come to Bethsaida. Some people bring a blind man to Yeshua and beg Him to touch the man. 23 Taking the blind man by the hand, Yeshua brought him outside the village. After spitting on the man's eyes and laying His hands on him, Yeshua asked the man, "Do you see anything?" 24 The man looked up and said, "I see men! They look like trees walking about." 25 Then Yeshua put His hands on the man's eyes again. The man looked intently, his sight was restored, and he began to see everything clearly.* (Mark 8:22-25 TLV). What do these two accounts have to do with a Jewish fable? The *Mishnah*, the Oral Torah which Yeshua was thinking about, written down, records this: "For eye trouble spittle was commonly used, but we are told 'there is a tradition that the spittle of the first-born son of a father has healing powers, but not of the first-born son of a mother.'" (*Bava Batra 126b* as reported in *Everyman's Talmud* by Abraham Cohen). We can only conclude that Yeshua knew of this tradition and used it, not only to heal both men, but also to say to His doubters without words, that I Am the first-born Son of the Father.

Why did Yeshua have to touch the man's eyes twice? In 1970, the early days of the Charismatic Movement, Australian evangelist Keith Miller wrote a book entitled "A Second Touch." In it, he proposed that G-d's healing could be progressive and could require a second or a third touch. As we pray for healing, we may see small changes which should inspire us to seek a second touch. For His own reasons, ADONAI does not always completely heal the first time and tells us to continue seeking and knocking. (Matthew 7:7).

Here is another example of Yeshua using words from the past. *Hillel HaZaken*, Hillel the Elder, was one of the greatest Pharisaic rabbis who lived. Said to have been born in Babylon about 110 BCE and died in Jerusalem in 10 CE, he was recognized as the highest authority among the Pharisees. He was also the father of *Gamli'el*, the teacher of *Sha'ul*. Famous for his wise sayings, *Hillel* was once approached by a Gentile who said "Make me a convert on the condition that you teach me the whole *Torah* while I stand on one foot." This man had previously asked this same question of *Rabbi Shammai*, *Rabbi Hillel's* contemporary, a man known to be short-tempered, and who had repulsed this man with the builder's cubit which he had in his hand. Rather than respond in that way, *Rabbi Hillel* patiently said: "That which is hateful to you, do not do to your fellow. That is the whole *Torah*; the rest is commentary; go and learn it." Near the end of His Sermon on the Mount, Yeshua said: *12 "So in all things, do to others what you would want them to do to you—for this is the Torah and the Prophets."* (Matthew 7:12 TLV). (Also found in Luke 6:31). This is very similar to what *Hillel* said, except that Yeshua reversed it, making it a positive statement; do; rather than don't do. And, He also essentially said what *Hillel* said: "Go and learn the *Torah* and the Prophets." And, He made that statement again after He quoted the first and greatest commandment from Deuteronomy 6:4-5: *37 ..... "You shall love Adonai your God with all your heart, and with all your soul, and with all your mind." 38 This is the first and greatest commandment. 39 "And the second is like it, 'You shall love your neighbor as yourself.' 40 The*

*entire Torah and the Prophets hang on these two commandments.*” (Matthew 22:37b-40 TLV). These statements of Yeshua in Matthew 7 and Matthew 22 are a direct application of Hillel’s words, words known by the Pharisees listening. Yeshua was a Jew speaking in the Jewish terms of His day and the Pharisees and *Torah* teachers would have taken notice.

As a Messianic Jewish congregation in the United States today, one of our purposes is to highlight the Jewishness of Yeshua and His *Besorah*, His Good News. The Bible is Jewish from Genesis to Revelation and the *Ketuvim Shlichim*, the writings of Yeshua’s emissaries, is thoroughly Jewish if you know what to look for. Last *Shabbat*, our message suggested that it is very likely that *Besorah Mattityahu*, the Gospel of Matthew, was originally written in Hebrew. We find several examples of this in Matthew chapter 1. We spoke about them some weeks ago in *Talmidim Shel Yeshua* 3.

There is an important Hebraism found soon after Yeshua’s genealogy is given in Matthew 1. Sometime during the betrothal period of Yosef and *Miryam*, she became pregnant. Yosef believed that she had been unfaithful and was going to quietly divorce her. *20 But while he considered these things, behold, an angel of Adonai appeared to him in a dream, saying, “Joseph son of David, do not be afraid to take Miriam as your wife, for the Child conceived in her is from the Ruach ha-Kodesh. 21 She will give birth to a son; and you shall call His name Yeshua, for He will save His people from their sins.”* (Matthew 1:20-21 TLV). In his dream, the angel addressed Joseph as son of David, verifying that he, Joseph, was in David’s royal line. This would have been one of the reasons that ADONAI chose him to be the legal father of Yeshua along with him being a righteous man. The angel told Joseph that he was to name the child Yeshua. In Jewish tradition, the father names the child. The Greek text says: “Name him *Iésous* (ee-ay-sooce’). Strong’s Online Concordance tells us that *Iésous* is the Greek form of Joshua. The Bible version I’m using is a Hebraic oriented translation, the Tree Of Life Version, and it puts back in some of the Jewishness of the content. This allows us to understand as we read, that even though written in English, this is a Jewish document. This particular passage plus the other Hebraic ways of teaching such as Yeshua’s genealogy and the numerous Hebrew idioms scattered throughout Matthew very strongly suggest that it was originally written in Hebrew. The final statement in verse 21, “and you shall call His name Yeshua, for He will save His people from their sins,” is extremely important and we will look at it in Hebrew. There are several Hebrew versions available today of what many call the *B’rit Chadasha*, the New Covenant Scriptures. They are used in Israel today. For our purposes, I am using the Transliterated Hebrew New Testament program from Hebrew Heart Media. Here is Matthew 1:21 three ways, in Hebrew, in transliterated Hebrew and also in English. *21. וְהִיא יִלְדֶת בֶּן וְקָרָאתָ אֶת־שְׁמוֹ יֵשׁוּעַ כִּי הוּא יוֹשִׁיעַ אֶת־עַמּוֹ מִחַטָּאתֵיהֶם: Ve’hi yoledet” ben v’karata et sh’mo Yeshua ki hu yoshia et-amo me’chatoteihem. 21 She will give birth to a son; and you shall call His name Yeshua, for He will save His people from their sins.* (Matthew 1:21 TLV). Within this verse we find a Hebraic method of writing and teaching. One word is linked to a similar word in order to make a point, essentially, a Hebraic pun. I have underlined the related words. In the King James Version this verse reads: *21 And she shall bring forth a son, and thou shalt call his name JESUS: for (Gr. gar; for, because) he shall save his people from their sins.* (Matthew 1:21 KJV). There is no logical connection between these two underlined words, Jesus and save. It was translated from Greek to English without regard for its Hebrew meaning. The "for" in both the TLV and the KJV indicates that the second phrase is linked to and related to the first phrase. Written this way in the KJV and other bibles, "Jesus" and "save" don't have any logical word connection. Jesus does save, but the name Jesus does not have the semantic relationship with save such as Yeshua does with *yoshia*. The problem is that this phrase was originally written in Hebrew and when read in

Hebrew, it's quite different. Yeshua in Hebrew means salvation, but more specifically, it means "YHVH is salvation." That's because Yeshua is a shortened form of *Yehoshua*, Joshua, and both mean ADONAI is salvation. By putting Jesus and save back into Hebrew, we read: "Name him *Yeshua* "for" He will *yoshia* his people." From the Hebrew, we see the connection. *Yeshua* = salvation and *yoshia* = save. *Yeshua* and *yoshia* are related words, salvation and save. The Tree of Life Version causes verse 21 to say what Matthew intended: *21 She will give birth to a son; and you shall call His name Yeshua, for He will save His people from their sins* (Matthew 1:21 TLV), meaning, "ADONAI who is salvation will save His people from their sins."

Focusing on the Jewishness of Yeshua is just one of our purposes in these last days. It is a part of bringing us back to the ancient paths that we spoke about last *Shabbat*. (Jeremiah 6:16). Another purpose is to bring forth ADONAI's message for the traditional Jews of the world. In conjunction with that, our major prayer is for the fulfillment of *Sha'ul's* prophecy. *25 For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in; 26 and in this way all Israel will be saved, as it is written, "The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. 27 And this is My covenant with them, when I take away their sins."* (Romans 11:25-27 TLV). We look forward to that day. Because of the war, the people of Israel are turning back to ADONAI. That's the first step. Then, when their hearts are tender, they will respond to their *Mashiach*. May Yeshua's Kingdom come quickly, bringing *Geulah*, the final redemption. May He who causes peace to reign in the high heavens, let peace descend on us and all Israel. *Shabbat shalom!*