

THE PIRCHEI SHOSHANIM ROADMAP TO PRAYER PROJECT

# The Roadmap to Prayer

## Lesson 5

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# The Roadmap to Prayer

Lesson

# 5

## Blessed is G-d forever Baruch Hashem Le'olam

ברוך השם לעולם אמן ואמן ...

בְּרַךְ הַשֵּׁם לְעוֹלָם. אָמֵן וְאָמֵן:  
בְּרַךְ הַשֵּׁם מִצִּיּוֹן שֶׁכֵּן יְרוּשָׁלַיִם. הַלְלוּהָ:  
בְּרַךְ הַשֵּׁם אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל. עֲשֵׂה נִפְלְאוֹת לְבָדוֹ:  
וּבְרַךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם. וַיִּמְלֵא כְבוֹדוֹ אֶת כָּל הָאָרֶץ. אָמֵן וְאָמֵן:

*Blessed is G-d forever and ever Amen and Amen. Blessed is G-d from Zion Who dwells in Jerusalem Hallelukah. Blessed is Hashem Elokim of Israel Who alone does wonders. Blessed is His glorious Name forever and may all the earth be filled with His glory Amen and Amen.*

### מקורות Background

The first verse is from *Psalms* 89:53, the second from 135:21, and the third and fourth are from 72:18-19.

The first verse is recited, according to the Abudraham, as a conclusion for the series of the *Hallelukahs* comprising the *Pesukei De'zimra*. In *Psalms*, King David uses it as a finale to conclude chapter 89, the end of Book Three of *Psalms*. Book Two ends with the following verses of Blessed *is Hashem G-d - Baruch Hashem Elokim*, and the verse Blessed *is His glorious Name - U'varuch sheim kevodo*.

This selection of verses is said at this point because originally it was the conclusion of *Pesukei De'zimra*, before other portions were added (as cited by *Rashi* in *Shabbos*).

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<sup>1</sup> Daf 118b D"h *Pesukei De'zimra*, just two *Hallelukahs* (*Tehillim* 148 & 150)

## Blessed is Hashem...

### Baruch Hashem...

The word Baruch – Blessed is repeated 4 times in this section . The first *Baruch* – *Blessed is G-d forever* exile. That is what “*forever*” represents even when we’re not at home in *Zion*. The second *Baruch* - *Blessed is G-d from Zion* refers to us at home in *Zion*. Next, in the phrase *Baruch Hashem* - *Blessed is Hashem Elokim of Israel*, the Name - *Hashem* - refers to G-d’s attribute of mercy, while the final *Baruch* - *Blessed is His glorious Name forever* uses the Name - *Elokim* - which is G-d’s attribute of strict justice.

In all these circumstances we find ourselves committed to praising G-d. Then we conclude with the verse - *Blessed is His glorious Name forever*, which alludes to a time when we will bless and praise G-d incessantly, when *all the earth will be filled with His glory, Amen and Amen ...*

## Amen and Amen

*Amen* is an affirmation. It is an affirmation of G-d as the source of all blessing in that His blessings are continuous and everlasting. The second *Amen* is a fervent *Tefilla* (*prayer*) that these blessings continue so that all mankind recognize Him as the source of all blessing and in turn bless Him forever.

This section also concludes with these same two words (*and may all the earth be filled with His glory*) *Amen and Amen*. This affirms our commitment to bring about the time that G-d’s glory will fill the earth. We also entreat *Hashem* to hasten the redemption.

Alternatively, *Amen* affirms our complete belief that G-d will reveal Himself one day to all mankind. *Amen* is also our *Tefilla* (*prayer*) that G-d indeed reveals Himself in the near future.

## Blessed is Hashem G-d of Israel Who alone does wonders

### Baruch Hashem Elokei Yisrael osseh nifla'os le'vado

ברוך השם אלקי ישראל עושה נפלאות  
לבדו...



does wonders for us of which He alone is aware . The Gemora<sup>2</sup> relates a parable. Two merchants were readying themselves to travel on business. One of the merchants unexpectedly got a thorn stuck in his foot and missed the boat ride. At the time, the merchant was terribly upset. A little while later he heard that the boat in which he was meant to travel, sank at sea. Now instead of being upset, he was full of praise for G-d for causing him to miss the boat. Even the recipient of G-d's favors and miracles is not aware that indeed, G-d has performed a miracle for him. Thus, often, G-d alone does wonders, i.e. He alone knows the purpose of everything that transpires in our world<sup>3</sup>.

*Iyun Tefilla (prayer)* explains that the word "alone" alludes to G-d at the time of Creation when He was alone, and there was no other creation. All the wonders and miracles He performed at that time were definitely "alone". Now too, G-d fills the world with wonders that He alone performs. Both the usual and the unusual, it's all from Him<sup>4</sup>.

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<sup>2</sup> *Niddah* 31

<sup>3</sup> *Siddur Hatehila veHatiferes*. See also Rav Hirsch on Psalm 72:18.

<sup>4</sup> Rav Miller, *Praise My Soul* page 213

## And David Blessed... <sup>5</sup>

### *Va'yevarech Dovid...*

#### Background מקורות

This section was added at some period after the Talmud. *Rashi* mentions only that *Ashrei* and the rest of the *Hallelukahs* are part of *Pesukei De'zimra*. He makes no mention of *Va'yevarech David* being part of it...

The *Abudraham* writes that the reason this was added together with *Az Yashir*, the Song at the Red Sea (*Shiras Hayam*). These verses contain the source for the 15 expressions of in the concluding blessing of *Yishtabach*. They are in part:

#### § To You G-d is Greatness (Gedulah)

1. A reference to Creation
2. and to the Splitting of the Reed Sea

#### § And Strength (Ve'hagevurah)

2. A reference to the Exodus
3. and to the killing of the first-born

#### § And Splendor (Ve'hatiferes)

4. A reference to Yehoshua making the Sun and the Moon stand still
5. and to Matan Torah (The Presenting of the Torah to the Jews at Mt. Sinai)

#### § And Eternity (Ve'hanetzach)

6. A reference to the fall of the Roman Empire
7. and to the rebuilding of Jerusalem

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<sup>5</sup> *I Chronicles* 29:10 - 13

§ And Beauty (Ve'hahode)

8. A reference to the Battle at Nachal Arnon during the Exodus

9. and to the Beis Hamikdash

§ All that is contained in Heaven and Earth (Ki chol bashomayim u'va'aretz)

10. A reference to Heaven doing battle against the Army of Sisera

§ To You G-d is Kingship (Lecha Hashem hamamlacha)

11. A reference to G-d's battle against Amalek

§ And You are exceeding Raised over everything (Ve'hamisnasei)

12. A reference to the battle against Gog and Magog

These verses all allude to G-d's mighty power over all things and all other powers. Ultimately, the only power is G-d, nothing else. All these references are taught in the Gemora *Berachos* 58 based on specific words linking them to these events.

### King David's Humility

In these verses, the powerful and mighty King David claims no credit for any of his personal accomplishments. Likewise, any prosperity or success of the individual or of the nation is attributed solely to G-d and His kindness. Everything that David did for the Jewish nation is humbly attributed to G-d's doing and Divine Providence. The king's majesty and honor are merely like wearing an expensive garment graciously given to him by a distinguished friend. Thus, David the mighty king, rules with great power and authority but takes no personal credit. This he declares publicly and with sincerity by conveying G-d's greatness and exaltedness in a way all can appreciate and share. The sole purpose of "greatness" for a human king is to enforce the Torah and to teach G-d's greatness. Besides this, a king must be G-d's humble servant d like any other individual.

### רמז Hint

In Hebrew the first letters of these four words <sup>6</sup> וַיִּבְרַךְ דָּוִד אֶת ד'ִּי spells – *Vadaiy* - ודאי, have the same numerical value as the Name *Ehkeh* (21) אהי. The first letters of the

<sup>6</sup> In truth the first letter of this word is the letter *yud* י, the first letter in the Tetragrammaton

words *Atta Hu Hashem Ha'Elokim* האלוקים ה'א'תה ה'ז'א ד' also have the same numerical value as the Name *Ehkeh* (21) אהי'. Thus, it is customary to stand while saying the passage of *Va'yevarech David* until this point.

David recited a blessing in this verse:

Blessed are You the G-d of Yisrael our father

Baruch atta Hashem Elokei Yisrael avinu

ברוך אתה ד' אלוקי ישראל אבינו

Here, King David and the people had just finished preparations for building the holy temple - the *Beis Hamikdash*. Now *Yisrael* our forefather (who is also called *Yaakov*), is singled out *because he* was the first to refer to the holy place in which the Temple would be built, as *Beis Elokim* - The House of G-d.

*Yaakov* was also the first to make a vow-type promise. Similarly the king and the nation vowed to build the Holy Temple the *Beis Hamikdash*.

## The Format of a Bracha

The Gerrer Rebbe, author of the classic work *Sefas Emmes* (שפת אמת) questions why this blessing doesn't conform to the rule that a blessing must contain the Name of G-d and also mention G-d's sovereign rule as a king. Yet here it only begins with *Baruch atta Hashem Elokei Yisrael Avinu me'olam ve'ad olam*. It lacks the words *Elokeinu melech ha'olam, our G-d king of the universe*.

He answers that indeed the next verse states "*lecha Hashem hamamlacha ...*" to *You G-d is Kingship ...* Although the mention of kingship is not immediately after *Baruch atta Hashem*, this is also acceptable. We see this from *Tosefos* to *Berachos* daf 40b where the blessing of *Magen Avos* (recited Friday night after the *Amidah*) only says *Hokeil hakadosh* as a mention of G-d's kingship and it doesn't immediately follow the opening *Baruch atta Hashem* either.

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<sup>7</sup> It is the Name *Hashem* used when *Hashem* sent *Moshe Rabbeinu* to redeem the Jews from Egypt

To You belongs greatness, mightiness,  
splendor...

Lecha Hashem ha'gedulah ve'hagevurah  
ve'hatiferes...

לך השם הגדולה והגבורה והתפארת

Greatness implies "dignity" or "honor". If G-d is great, then all honors are His alone. Though people honor a king, it is solely because we honor G-d who commanded us to fear and honor a mortal king. Thus it is written:

And (king) Solomon sat on the throne of G-d - *Va'yeshiv Shlomo al kisai Hashem*<sup>8</sup>

King Solomon (*Shlomo*) was seated on the throne of G-d. This refers to G-d's *honor*. *Shlomo* was G-d's true servant and was only acting as His agent in performing regal duties for the Jewish nation.

David lists many of his attributes Examples are:

His "Mightiness" when he smote the bear and the lion (I Samuel 17:34) and when he smote Goliath (I Samuel 17:49)

And his "Splendor" as king of Israel he enjoyed the accoutrements of office such as the crown and scepter, horsemen chariots and servants. David achieved "Victory" over all his enemies and gained power over the people who all obeyed him.

David's "Majesty" manifested in his personal appearance - height, handsomeness, & deportment, as well as in his wisdom and strength of spirit.

David recognized his attributes and he equally recognized that they all belonged to G-d, without whose generosity in bestowing them upon him, David would have had no value.

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<sup>8</sup> I Chronicles 29:23

An additional dimension to this recognition is that it is not only the lofty position of king over Israel which is a G-d given gift, but, all positions are ordained by G-d. The following verse teaches us this lesson:

To You G-d is the kingdom and that is elevated over all as a head  
*Lecha Hashem hamamlacha, ve'hamisnasei le'chol le'rosh*

As the Gemora in *Berachos* 58a states:

Even the foreman who supervises the digging of irrigation ditches is appointed from Heaven

Thus this *Tefilla (prayer)* recognizes G-d as the only power. Every personal possession and gain is a gift from G-d.

Similarly, the following verse states:

And wealth and honor come from You, and you rule everything  
*Ve'ha'osher ve'hakavode mile'fanecha ve'Atta moshel bakol*

We believe our material wealth is not a direct result of the toil of our hands and the sweat of our brows. Rather it is *Hashem's* blessing which He bestows upon us when He so desires. This is the reason for the custom of giving a few coins to *Tzedakah* (charity) when saying this. We affirm that wealth is a gift from G-d, and we are ready to part with it to follow G-d's commands.

*There was once a parlor meeting for a specific cause. It was held at a certain wealthy individual's home. That individual gave a very impassionate speech which touched all who were present and everyone responded generously. Even the host pledged a generous sum to this truly worthy cause. However, despite all this, the host did not honor his pledge as it was too difficult for him to part with his money!*

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<sup>9</sup> From the commentary of R' *Shimshon Pinkus* zt"l on the Siddur

*It is therefore highly recommended to act immediately when one feels inspired as the inspiration and emotions fade away with time making it more difficult to fulfill one's commitments.*

And wealth and honor come from You,  
and you rule everything

*Ve'ha'osher ve'hakavode mile'fanecha ve'Atta  
moshel bakol*

והעושר והכבוא מלפניך ואתה מושל בכל

*Dovid Hamelech* said this when he presented his son, *Shlomo* as his successor to the throne. He was to lead *Klal Yisrael* (the nation of Israel) to the final redemption and the building of the Holy Temple, the *Beis Hamikdash*. His young son - who was only 12 years old, possessed unparalleled wisdom and immense power. *Dovid Hamelech* hoped that *Shlomo* would bring the Jewish Nation and along with it the rest of the nations of the world to such spiritual levels that these would lead to the ultimate redemption and to King *Shlomo* (Solomon) becoming the *Mashiach*. This hope was expressed by attributing all of *Shlomo's* abilities solely to *Hashem*.

#### Laws

- § It is a common custom for people to stand while reciting *Va'yevarech David* until the section beginning - *Atta hu Hashem*.
- § The custom of the Gra was to remain seated until the *Kaddish* before *Borchu*.
- § The *Arizal* customarily gave *Tzedakah* (charity) when reciting the verse "*And You rule everything – Ve'atta moshel bakol*".

When reciting the words "*U'motzosoh es levavo ne'eman lefanecha*" one should immediately say the following words *Ve'charose immo habris*, though they are usually printed in the Siddur as a separate paragraph.

According to Nusach Sefard the following verse from the Book of Nechemia is recited before *Atta Hu Hashem levadecha* (You alone are a G-d)

And they blessed Your glorious Name  
which is exalted above all blessing and  
praise. And You G-d are autonomous

Viye'vorchu Sheim kevodecha u'meromam al  
kol bracha u'se'hillah. Atta Hu Hashem  
Ievadecha

ויברכו שם כבודך ומרמם על כל ברכה ותהלה (נוסח ספרד)

אתה הוא השם לבדך

At this point, the Prayers move forward to a period about 500 years later where we find *Nechemia* coming from Persia to *Yerushalayim* to coordinate the rebuilding and rededication of the *Beis Hamikdash* and the holy city of *Yerushalayim*. The situation here was very bleak. On the spiritual level where there was mass intermarriage & threats and attacks by antagonistic Jews who vehemently opposed the rebuilding of the *Beis Hamikdash*. *Nechemia* faced a huge challenge in his new leadership position. He had to help the Jews rid themselves of their non-Jewish wives and children, & to sincerely repent of their evil ways, and dedicate themselves to physically rebuild the ruins of the walls of *Yerushalayim* and of the *Beis Hamikdash*. All this in face of the vehement opposition by antagonistic Jews and their non-Jewish friends. As one peruses the verses in the book of *Nechemia* one shares the difficult economic, physical and spiritual plight of the Jews in those times.

It is in Chapter nine that our Prayer begins with the verse<sup>10</sup> ויברכו שם כבודך ומרמם על כל ברכה ותהלה (according to *Nusach Sefard*)<sup>11</sup> אתה הוא השם לבדך (And they blessed Your glorious Name which is exalted above all blessing and praise. And You G-d are autonomous)

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<sup>10</sup> *Nechemia* 9: 5

<sup>11</sup> *Nechemia* 9: 6

## Viye'vorchu Sheim Kevodecha

In these verses we recite from sefer *Nechemia*<sup>12</sup> the *pesukim* talk about the unbelievable creation of billions of galaxies with "super galaxies" and their billions of suns. Our sun is a mere medium-sized sun on the rim of the "Milky Way" with a little planet called "Earth" revolving around our sun. At this point the focus turns to a young three-year-old child who emerges from a society of pagans as a true believer in G-d. G-d recognizing his choice and determination to disseminate the truth about the Creator, selects him from the myriads of Earth's inhabitants to be granted special Divine assistance in teaching humanity this truth.

Thus, the theme of these verses is that G-d created the entire magnificent universe with billions and billions of creations which are nothing less than stunning and unbelievable. He then, so to speak, puts this all aside and focuses on the development of a young G-d – fearing lad, *Avram*, in becoming the teacher of a now "modern world" in re-educating them about G-d. To this end, when *Avram* shows his willingness to sacrifice his life for his ideals and let himself be thrown into a fiery furnace by the great ruler of that time Nimrod, G-d intervenes on his behalf and saves him miraculously from this fire of *Ur Kasdim*. At this point there is a noticeable change in *Avram's* Heavenly calling. No longer is he *Avram*, a rare jewel amongst his own people, but *AvraHam*, which in Hebrew means that he will become a father, a leader of multitudes teaching them the truth about G-d.

### רמז Hint

אלא תולדות השמים והארץ "בהבראם" = "אברהם"

The Hebrew word in this verse, *B'hi'baram* means *when they were created*. It contains the same letters as the newly acquired name of *AvraHam*. Rav Samson R. Hirsch sees in this *Medrash* that *AvraHam's* role in life was to teach everyone that the world did not always exist, but rather, it was created by G-d.

*AvraHam* continued to be "tested" and thereby "perfected" in carrying out this role. His role not only affected mankind during his lifetime but as a leader his influence extended into the future of all mankind. Finally, when he was already

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<sup>12</sup> 9: 5, 6 - 11

almost 100 years-old (99) *Hashem* “perfected” him with a *Bris Milah* and at that point added the letter *Hey* to his name signifying *AvraHam*'s new role.

*AvraHam*'s circumcision is called a *Bris* - a covenant. Part of this covenant was *Hashem*'s promise to give the Land of Israel to *AvraHam*'s descendants.

## Bris Milah and the Promised Land

As mentioned, the covenant of *AvraHam*, through his circumcision, was also a promise to give the Land of Israel to his children. Rav Schwab explains the connection between the two. We know that the occupants of the Land of Israel at that time were the *Kena'anim*. The Torah tells us in *Parshas Achrei Mos*<sup>13</sup> that the *Kena'anim* were a very depraved people. The accepted moral code practiced by the nations of the world was wantonly disregarded by these people such that the Land of Israel “vomited” them out. It was now up to the *Bnei Yisrael* to enter the land and rededicate and sanctify it through their adherence to the Torah which strictly forbids all forms of immorality and demands a level of dignity and sanctity befitting a nation of *Hashem*. A similar charge is given to us with the *mitzvah* of *Bris Milah*. A circumcision is performed on the part of the body which represents a human being's most hedonistic urges and impulses. Instead of this, we are commanded to perform the *mitzvah* of *Bris Milah* and thereby sanctify that part of the body. This *mitzvah* addresses our innate self-indulgent nature and challenges us to bridle it so it is used solely in service of our Creator.

This explains the part of *Va'yevarech Dovid* which refers to *AvraHam*'s mission in teaching the world about G-d.

אתה הוא השם האלקים אשר בחרת באברם ושמת שמו אברהם  
ומצאת את לבבו אמן לפניך – וכרות עמו הברית

Although this is all one verse in *Nechemia*, it is usually printed in *Siddurim* as the start of a new paragraph. It should really be read together as one verse. It was split because of the custom (*minhag*) that when there is a *Bris Milah* in *shul* either the *Mohel* or the Rabbi reads a series of *pesukim* from this point, out loud with the congregation responding by reading several *pesukim* out loud as well. Since the *pasuk* of עמו הברית refers to the *Bris Milah* of *AvraHam*, it is recited

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<sup>13</sup> 18:3

when there is a *Bris Milah* to commemorate the merit of *AvraHam Avinu*, the first person to perform this *mitzvah*.

## And You G-d are autonomous Atta Hu Hashem levadecha

### Background מקורות

From "*Ata Hu Hashem levadecha .....*" is from *Nechemia* 9:6<sup>14</sup> – 11

It was the custom in some places to end *Pesukei De'zimra* at this point and recite *Yishtabach* after the verse ending with the words "*Le'sheim tif'artecha*". Later these verses were added. These verses end with the selection of *Avraham* (Abraham) and the subsequent exile in Egypt and the Exodus with the splitting of the *Yam Suf* (The Reed Sea). We then proceed with the *Shiras Hayam* (The Song of the Sea) sung when the Jewish people miraculously crossed the Reed Sea with the Egyptians in pursuit.

The Rambam<sup>15</sup> mentions that some had the custom of reciting the *Shiras Hayam* daily after the blessing of *Yishtabach*, while others recited the *Shiras Ha'azinu* (A song in the Torah Portion of *Ha'azinu*). Yet others recited both those songs.

Our present-day Prayer books (*Siddurim*) incorporate all these verses into the *Pesukei De'zimra* before the closing blessing of *Yishtabach*. The verses from the Torah portion of *Ha'azinu* are not recited at all.

The *Zohar* asks why we insert *Vayosha* and *Az Yashir* at the end of *Pesukei De'zimra* instead of at the beginning since they are Torah verses while the rest are from *Kesuvim* (Torah Scriptures). The *Zohar* answers that since this is the most exalted praise, it's best to have it closer to the main part of *Tefilla* (prayer) - the *Brochos* of *Yotzeir Ohr* and *Ahavah Rabba* (*Ahavas Olam*<sup>16</sup>).

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<sup>14</sup> In the middle of *pasuk* 5 according to *Nusach Sefard*

<sup>15</sup> Hilchos Tefilla 7:13

<sup>16</sup> *Nusach Sefard*

### Keeping the Structure of Torah Verses

There is a *Halachic* (Jewish Law) difficulty with *Nusach Sefard*, since it starts from the middle of verse 5 - from *Vije'vorchu sheim kevodecha u'meromam al kol bracha u'shilla.*, We find a few exceptions to the rule mentioned by the Gemora that one must not divide a verse from the Torah or *Tanach*. One such example is the verse we recite when the *chazzan* returns the Torah Scroll (*Sefer Torah*) to the ark. The *chazzan* begins the verse *Ye'hallelu es sheim ...* and the congregation responds by saying the second half *Hodo al eretz ...* There too the question is raised that one is not supposed to split the original Torah verse.

The answer to both these questions and to other similar situations is that when there is a break in the verse itself, even though the verse continues, we are allowed to recite that part separately since it is separated in the verse itself. The way we recognize that a verse can be separated is by the cantillation mark on that part of the verse. An *esnachta trop* is a break, which is why the above-mentioned verses are allowed to be recited in part, and not in whole<sup>17</sup>.

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<sup>17</sup> Chasam Sofer Orach Chaim *Simon* 10

## Questions:

1. Where did *Pesukei De'zimra* originally end?
2. What is the significance of reciting *Baruch* so many times in *Baruch Hashem le'olam Amen ve'Amen...*?
3. "Who alone does wonders?" To what does the word "alone" refer?
4. What is the reason that *Va'yevarech David* and *Az Yashir* are said before ending *Pesukei De'zimra* with *Yishtabach*?
5. What lesson did *Dovid Hamelech* convey to his son *Shlomo*?
6. What part of *Pesukei De'zimra* should one recite while standing and up to which point in that segment? Explain why.
7. Explain why *Hashem* choose *Avram* and subsequently named him *AvraHam*?
8. What does the *Mitzvah* of *Bris Milah* (Circumcision) have to do with living in the Land of Israel?
9. At which point in davening (prayer) do we have the custom of giving *Tzedakah* (charity)? Why?
10. Although one is not supposed to abbreviate a *pasuk*, we sometimes do it anyway. Why is it permissible?

## Answers:

1. *Pesukei De'zimra* originally ended with the *Hallelukahs*.
2. It means to bless *Hashem* at all times, & in all situations and circumstances.
3. It refers to *Hashem* Who on most occasions is the only one who understands the benefit of certain events. Or it refers to a time during Creation when *Hashem* was alone.
4. The Abudraham writes that from these verses we can derive the 15 attributes we recite in *Yishtabach*.
5. He was teaching him humility; to attribute all his talents and qualities solely to *Him*.
6. From *Va'yevarech Dovid* until the first letters of these four words וְיִבְרַךְ דָּוִד אֵת ד' spell - *Vadaye* - ודאי, & it has the same numerical value as the Name *Ehkeh*<sup>18</sup> (21) אהי. Also the first letters of the words *Ata Hu Hashem Ha'Elokim* אֵתְהּ אהי (21) אהי. Thus, it is customary to stand while saying the passage of *Va'yevarech Dovid* until that point.
7. *Hashem* was intent on *Avram* discovering and teaching everyone about *His* existence and the fact that He created everything. Then *Hashem* tested *Avram's* steadfast faith by asking him to perform a *Bris Milah*. When he passed that challenge he became a leader not just for his generation but for all future generations as well.
8. The *Kena'anim* were expelled from the land because of depraved behavior. Sanctifying one's self with *Bris Milah* demonstrates that modest behavior gives one the merit of living in the land.
9. During *Va'yevarech David* when we reach the verse *Ve'ha'osher ve'hakavode mile'fanecha ve'Atta moshel bakol*. We do this to show that we truly believe our material wealth comes from *Hashem's* blessing and not from our own stratagems.
10. We only do it where there is a break in the *pasuk* anyway.

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<sup>18</sup> It is the Name *Hashem* used when *He* sent *Moshe Rabbeinu* to redeem the Jews from of Egypt