

Charlie

Moshe Chaim Ben Eliyah V'Surah Pesah

Parashat Lekh-Lekha

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<https://www.sefaria.org/Genesis.12.3?lang=bi>

Summary

In *Parashat Lech Lecha* God tells *Avram* and *Sarai* (who will later be renamed *Avraham* and *Sarah* to reflect their new connections with God), to leave their home and to travel to a new land. God promises that in this new land *Avram* will become a big nation. *Avram's* family will be blessed and they will be a blessing to others. *Avram* travels with *Sarai* and his nephew *Lot* from *Haran* to *Canaan*. There is not enough food in *Canaan*, which leads *Avram*, *Sarai*, and their household to move to *Egypt*. They eventually return to *Canaan*, much wealthier than when they left. *Lot* settles in *S'dom*.

God later appears **again** to *Avram* and promises *Avram* that he will have many children, grandchildren, and great grandchildren. God then instructs *Avram* in what he needs to do to confirm his own commitment--or covenant--to stay connected with God. *Sarai* tells *Avram* that he and the servant *Hagar* should have a child together since she and *Avram* have not been able to. *Hagar* then becomes mother of *Avraham's* son, *Yishmael*.

After this God gives *Avram* and *Sarai* the names *Avraham* and *Sarah*--reflecting the new promise--or covenant--that *Avraham* and *Sarah* make to stay connected with God.

Questions

1) In the very first *pasuk* of this week's *parashah*, God immediately tells Avram to leave his land, his birthplace, and his father's house to go to a land that God will show him. How do you think Avram felt when he heard this? Talk to a friend.

<<pick 2>>

I think Avram was scared because it would be hard to trust anybody who told you to do this, even if you are close to the person. Also--it may have felt difficult to trust God because God's first words to Avram were very demanding and the journey might even be dangerous.

2) When God tells Avram to leave and go to the place that God will show him, the Hebrew words for the command that God gives are לך-לך--"Go to yourself or for yourself." Rashi notices that God could have just said לך--"Go," but instead chooses to also include the word לך--meaning "to yourself" or "for yourself." Why do you think that God told Avram לך-לך, "Go for yourself," instead of just saying "go"? <<pick 3>>

Rashi says that this means God is telling Avram, "Go for your own benefit, for your own good." Rashi explains that the good that will happen to Avram will be that he will have children and his family will be come a great nation and also that he will become well-known for being a good person.

I like that Rashi notices that God could have told Avram to leave his home fewer words. This means that he is paying very close attention to the words in the Torah.

3) The last verse I chanted said that all the families of the world will be blessed through Avraam. What do you think it might mean that the families of the world will be blessed through Avram? << Pick 3>>

I feel blessed when I finish something challenging that I know I need to do, like finishing my homework or cleaning up the living room. So, being blessed *through* Avram might mean that we learn what we are supposed to do from him and then do it. When we study Avram's life we can see the ways in which he set a good example for us. In the story of S'dom and Amorraah, God tells Avram that God is going to destroy the two cities because there are people behaving badly there. Avram argues with God--asking God to not destroy the cities if there are good people there. One way we can be blessed through Avram is by standing up to ask for second chances for others who might make mistakes or behave badly.