

Parashat Lekh-Lekha

Genesis 12:1-17:27

NOVEMBER 6, 2019



SUMMARY

G!d tells *Avram* and *Sarai* (who will later be renamed *Avraham* and *Sarah* to reflect their new connections with G!d), to leave their home and to travel to a new land. G!d 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 *K'naan*. There is not enough food in *K'naan*, which leads *Avram*, *Sarai*, and their household to move to Egypt. They eventually return to *K'naan*, much wealthier than when they left. *Lot* settles in *S'dom*.

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

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

From Our Commentators:

Rashi

והיה ברכה. הברכות נתונות בידך; עד עכשו היו בדי, ברכתי לאדם ונח, ומעכשו אתה תברך את אשר תחפץ

BE A BLESSING—
Blessings are entrusted to you; up to this point they were in My (G!d's) power. I blessed Adam and Noah, but from now on you shall bless whoever you wish

FOR DISCUSSION:

1) In the first verse we read that G!d tells *Avram*:

לך-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר אראך:

Go, yourself, from your land, and from your birthplace, and from your father's house to the land I will show you.

Isn't this a little repetitive? Couldn't G!d have just told *Avram* to leave? Why tell him to leave his land, his birthplace, AND his father's house?

2) In the second verse we read that G!d tells *Avram*:

ואעשך לגוי גדול ואברכך ואגדלה שמך והיה ברכה

I will make you a large nation, and I will bless you, and I will make your name large, and BE A BLESSING. What could it mean to be a blessing?

3) The third verse reads:

ואברכה מברכיך ומקללך אאר ונברכו בך כל משפחת האדמה:

I will bless those who bless you; the one who curses you I will curse. And all the families of the earth will bless themselves by you.

What might it mean that all families are blessed through *Avram*? If all families are all blessed, then what might it mean that G!d curses particular people who curse *Avram*?