

## Chumash Notes      RAH Chumash Test 5

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What are the difference between G'rar (Avimelech) and Mitzraim (פרעה)?

1. No discussion ahead of time in Grar
2. No mention of שרה's beauty in Grar
3. Pharaoh- afflicted, Avimelech- dream
4. Pharaoh- ignores שרה, Avimelech- she didn't tell him
5. Pharaoh- kicks them out, Avimelech- "stay wherever you like"
6. Both gave אברהם money and animals

What is these reason behind these differences?

1. [רמז] All the Egyptians were interested in was in licentious behavior, but the king here, Avimelech, was different in that both he and his people were good and upright people. This is why there was a discussion of שרה's beauty (and a plan on אברהם's part) by the Egyptian story, but not by this story.
2. [א'ק] The reason is that Egypt was ugly. That is why פרעה kicked them out. In Grar, the people were as beautiful as שרה and therefore need not be afraid.

Is Avimelech really innocent?

1. [רמז] He is innocent. When we compare him to פרעה, he's good. He had good intentions
2. [רש"י] Good intentions- yes, innocent- no. Avimelech was not "נקי כפיים".
  - a. שפתי חכמים - Had you known she was married, then you would not have stopped, you only stopped because I (ה') told you to.
3. [Rav Hirsch] The means don't justify the ends.

What are other times when the word פקוד is used? What does it mean there?

1. ה' remembered שרה had a purpose.
2. ה' will remember Bnei Yisrael and take them out of Egypt.
3. Things happen for a purpose.

Why is pasuk gimmel so repetitive?

רש"י

- a. (a) Connection between this parsha and the story of אבימלך (if you daven for someone, and you yourself require what you are davening for, you are answered first).
- b. (b) מחלוקת if Yitzchak was born after 7 or 9 months, but both agree that it was to show that he was אברהם's child, and not אבימלך's.

Random info: מדרש - Yitzchak looked exactly like אברהם (so none would doubt who his father was).

Why does אברהם throw a party for Yitzchak when he was weaned?

1. Abitbol- It's a *Seudas Hoda'ah* for the miracle of the birthing process, which was now over.
2. החם סופר - Began teaching Yitzchak תורה now.
3. R' Simon (YU)- The pasuk really says "ביום ה"ג מל" which means "on the eight days (5+3) he had a party for the Brit Milah (מל=Brit)" Really, this party was for his bris, it was the 8<sup>th</sup> day after he was born.

What is "מצחק" mean, and why is it so bad?

1. רש"י - Refers to idolatry, sexual impropriety, and murder.
2. רמב"ן - Yishmael was mocking Yitzchak, therefore, the תורה says "the son of הגר, the maidservant" because if a servant mocks his master, he must die. Instead, שרה told אברהם to just send him away.
3. שרה has influence both from his mother (nature) and his father/שרה (nurture). שרה hoped that the way they raised/educated would overrule his natural inclinations to be like his mother. Unfortunately, she was wrong, and her plan backfired. ישמאל used what he learned of אברהם's philosophy to deride and mock (*M'tzachek*).

What will ישמאל not inherit?

1. פשט - Money, land.
2. כלי יקר - The "מעשים" of אברהם. שרה sees that ישמאל will not have the good deeds of אברהם, so שרה kicks him out so that Yitzchak will not learn from him.
3. רב הירש - He is unfit to carry on the mantle of leadership after אברהם (phil.)

<u>רש"י</u>	<u>רמב"ם</u>
1. Hid underground for 13 years to avoid Nimrod.	1. Had to leave home & family (לך לך)
2. Nimrod threw אברהם into the כבשן אש.	2. Had a famine after being promised a great nation and land.
3. Had to leave home & family (לך לך)	3. פרעה was kidnapped by שרה
4. Had a famine after being promised a great nation and land.	4. War with 4 kings (לוט was captured)
5. שרה was kidnapped by פרעה	5. Infertility with שרה/Marrying הגר.
6. War with 4 kings (לוט was captured)	6. Brit Milah at old age
7. ה' told him that his children will be slaves for 4 regimes.	7. שרה was kidnapped by Avimelech.
8. Brit Milah at old age	8. Sending away הגר
9. Sending away הגר and Ishmael	9. Sending away Ishamel
10. Avkeidat Yitzchak	10. Akeidat Yitzchak

Why are there differences between רש"י and רמב"ם?

רמב"ם only counts tests which were written explicitly in the Chumash. רש"י, on the other hand, is willing to count those that appear only in Midrashim.

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