

Chumash Notes RAH Chumash Test 2

YHS Review.com

Why reverse the second? Why not make it parallel?

1. [*Kli Yakar*] Hashem judges good thought as if it was action but does not judge thought that way when you think of doing a sin. Hashem blesses those who bless Avraham at the moment they think it, but don't punish those who curse until after it is already done.

Why do we need Pasuk 4 if we have Pasuk 5?

[*Or Hachaim*]

1. Shows how much Avraham loved Hashem
2. It says that Hashem went immediately
3. It says "Ka'asher Diber Eilav Hashem" → Diber (harsh) vs. Amirah (nice/appeasing).

Avraham follows the command of Hashem simply because Hashem commanded him to, not because he had what to gain personally.

Why does Lot go with Avraham?

1. [*Or Ha'Chaim*] Lot went not because of what Hashem said but because he didn't want to be left behind – wanted to stay with his buddy Avraham.
 - a. [*Work of Rav Hirsch on Lech Lecha*] Avraham attempted to divorce himself from his past but couldn't fully because Lot tagged along.
2. [*Chizkuni*] Lot was a "member of the family" ever since his father Haran died. (Felt responsible to Avraham.)
3. [*Radak*] Lot was a believer - he was also a mini *kiruv* guru himself. (He is also part of the Jewish future cause he helped Avraham spread Monotheism.)

Who are the people in "v'et ha'nefesh asher asu b'charan"?

1. [*Rashi*]
 - a. They converted people (the souls) and the converted people went with Avraham. Sara converted the women and Avraham converted the men.
 - b. They were servants who they brought.

According to answer (a) above, why does it say "he made"?

[*Siftei Chachamim*] A converted person is like a child who is just born so it's like Avraham just made them.

Why do I need to know the specifics of Avraham's travel?

1. [*Ramban*] We need to know this because of "ma'ase avot siman l'banim" – "The actions of the forefather are signs for the children". → They are blueprints for us. People think that the journeys of the forefathers are insignificant but the journeys tell us something about the future. (The Avot are like architects – they never see the finish product)
 - a. Why is Schem important?
 - i. It was the first place where Joshua captured

What's the significance of Schem and Elon Moré?

1. [Rashi]

- a. Shchem - Avraham davened for Ya'akov's son who will wage war with the city of Schem.
- b. Elon Moré – Showed him Har Grizim and Har Eval where Bnei Yisrael recommitted to the Torah.

(Why is Shchem important?)

(a. It was the first place that Joshua captured.)

i. [Raman's further "elucidation"]

1. Avraham's First Stop was Schem → Yehoshua's first stop was Schem
2. Avraham's Second Stop was Ai → That was the first conquest by Yeshoshua. (Yericho doesn't count because he got it as a gift/miraculously)

These 2 answers by Rashi represent two interpretations of "ma'ase avot siman l'banim" – "The actions of the forefather are signs for the children"

1. Footsteps of Avot are literally like answer "B."
2. Places where Avot go to are symbolic like answer "A." (Blueprint)

Another formulation of the "blueprint" idea

[Ruach Chaim] Avraham is called "Avraham Avinu" because his actions paved the way for us and that which he struggled to attain is passed on in our spiritual DNA and becomes second nature to his descendants. Ex: Lech Lecha: His willingness to pick up and move to Israel makes it easier for us to make Aliya

Why is Schem also referred to as Elon More?

[Sifte Chachamim] It is an allusion to Har Grizin/Eval

Elon = Elah (vow) -- Moreh = Torah → where they vowed to accept the Torah

Why repeat Schem and Elon More?

Because they each refer to two different significances of the place and w/o both you wouldn't get both references to "Ma'ase Avot"

Why does Hashem appear to Avraham now?

1. [S'forno] Didn't stop traveling until this prophecy now.
 - a. The prophecy confirmed that he had reached Israel
 - b. Had to receive his next instruction
2. [Kli Yakar] This shows us that you can't have *nevua* outside of Israel. Until now Avraham only hear the voice of Hashem but now he has the first prophetic vision therefore he built a Mizbeach "to Hashem who appeared to him now."

Why bring Avraham to this “gift” of a land only to drive him away with famine?

1. *[Rashi]* To test Avraham – would he react with a lack of trust in Hashem who had just uprooted him to come here only to make him leave?
2. *[Ramban]* Avraham’s actions are mirrored by those of Bnei Yisrael when they come down to Egypt

Avraham’s Journey	Bnei Yisrael’s Journey
1. Went because of famine	2. Went because of famine
3. Temporarily went to Egypt to survive	2. Planned to be there temporarily
3. Mistreated by Egyptians	3. Oppressed by Egyptians
4. They took his wife for immoral purposes.	4. Egyptians allowed women to live to use for immoral purposes.
5. Avenged w/ plague	6. Avenged w/ plagues
7. Hashem took him out w/wealth (Zahav, Mikneh, Kesef)	8. Hashem took him out w/ wealth (Zahav, Mikneh, Kesef, Tzon, Bakar)
9. Pharoh sent him out	10. Pharoh sent them out

[cont. of Ramban] Hashem wanted Avraham to go to Egypt to pave the way for future generations.

Why is Avraham suddenly aware of Sara’s beauty? Didn’t he notice her beauty before?

1. *[Iben Ezra]* There were many women who had comparable beauty to Sara in Canaan. But now, Avraham sees that the Egyptians aren’t as beautiful as the Canaanites so everyone would want to take her from him.
2. *[Rashi]*
 - a. He didn’t really look at her until now [he knew she was beautiful but didn’t fixate on that] but b/c of what happened, he noticed her physical beauty
 - i. What was this “thing” that happened?
 1. *[Sifte Chachamin]*
 - a. They were crossing a river and Sara lifted her skirt a little
 - b. He saw her reflection and liked her.
 - b. Most people when they travel become disheveled but she retained her beauty.
 - c. I have always known that you’re beautiful but now has come a time when I have to worry about your beauty since we are traveling among ugly people who have never seen such a beautiful woman before

3. [Ramban]

- a. [Disproof to other] “Na” doesn’t mean something new that just happened, rather “Na” means the constant or current situation. Avraham said “I have always known that you’re beautiful”
- b. [His reasoning] Sara pretending to be his sister was a constant plan between them two whenever they traveled. The Torah mentions it here because he was reminding her because there was a new development.
 - i. What was the new development?
 1. Egypt was more immoral –or- it’s more unknown. Therefore, they were more afraid.
 2. Kings had a tradition to take any woman they wanted and Avraham is nervous here because they’re going to the “royal city”

How can Avraham put Sara in such a corrupt situation?

1. [Ramban] Avraham accidentally made a grave sin. He should have had faith that Hashem would help him and not put Sarah in a corrupt situation because of his fear of being killed.
 - a. [Rav Hirsch extending the Ramban]
 - No man is perfect / don’t deify Avot
 - Learn what’s right and wrong from Hashem, not Avot
 - The Torah presents an accurate, honest view of the Avot b/c we can learn from all their experiences.
2. [Rav Hirsch] It’s the lesser of two evils...Sarah will be taken away either way
 - If she is presented as his wife: they will kill Avraham and rape her
 - If she is presented as his sister: they will negotiate a legal transaction (buying Avraham more time)

What benefit is Avraham getting?

1. [Rashi] The Mitzrim will give him Matanot.
 - i. Why would Avraham corrupt Sarah for money?
[Siftei Chachamim]
 - a. Bare minimum of food, drink, lodging
 - b. Convince Sarah that it was a good plan with the allure of money, but not really intending to take the money
 - c. Needed to make clear that they were brother and sister - she subtly slipped into conversation by referring to Avraham as her poor brother
2. [Kli Yakar] He only took the money out of fear that they will kill him. In the end he returned the money - he gave it to Bnei Keturah (Hagar) who was Bat Pharoh. [Problem = It says Lema’an Yitav li]
3. [Ramban] The goal of going to Mitzraim was to survive the famine and this money allowed them to do just that.

What actually happened? Why is Sarah not mentioned?

1. [Chizkuni] It only mentions Avraham because he was the head of the household.
2. [Rashi] Sarah was in a box trying to smuggle her across the border.

i. Why isn't Rashi bothered by the same problem in Pasuk Yud?

[Siftei Chachamim]

- a. Agrees with the Chizkuni in other places, but here Sarah is too important and she can't be ignored.
- b. Because it mentions her in the second half of the Pasuk.

If the plan was to present her as his sister, then why did he put her in a box?

Avraham is covering all his bases - Plan A: Box/ Plan B: Sister. He doesn't want to have to lie about their relationship, but if they open the box, he will say she is his sister.

©2008 YHS Review.com

These notes are not to be used to replace conventional studying. Some material may have been left out. Please double check. Thank you to Zack Raab for typing part of the notes up.