

# Maamarei Mordechai

הסבר לפי ממש פשוט

Parshas Lech Lecha 5784

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Hashem adjures Avram to complete his journey to the Land.

**וַיֹּאמֶר ה' אֶל-אַבְרָם לְדֹ-לֶךְ מֵאַרְצְךָ וּמְכוּלְדֹתֶךָ וּמִבֵּית אֲבִיךָ אֶל-הָאָרֶץ אֲשֶׁר אֶרְאֶךָ:**

“And Hashem said to Avram, ‘Go for you, from your land, from your birthplace, and the house of your father, to the Land that I will show you.’” (Bereishis 12:1).

Why does the pasuk say all of the descriptions, from your land, your birthplace, and your father’s house? There are no further descriptions of directions after his pasuk so how did Avram know which land? And how is Avram going for himself (lech lecha)?

Avram first appears in the Torah as Terach’s oldest. (Bereishis 11:26). He was Terach’s legacy. (Ibid 11:27). At one-point Terach left Ararat and went south seeking this land. He took Avram, Lot, and Sarei with him from Ur Kasdim and they made it as far as Charan. (Ibid 11:31). They were specifically seeking Eretz Canaan, this land. Why?

Noach cursed Canaan for the incident that Canaan did after the flood. (Ibid 9:26). He gave Canaan as a slave to Shem and Yafes. (Ibid 9:27). Accordingly, the lands of Canaan belonged to Shem. Avram was Shem’s heir. (Ibid 11:27). Terach sought these lands. However, he never made it there. They settled in Charan. (Ibid 11:31). Now, Hashem was telling Avram to leave his father and complete the journey.

Avram’s destination and where Hashem wanted to bequeath land to Avram was Canaan because of its legal status. The lands of Shem, for the most part, were the other side of the Euphrates, no the north and east of Mesopotamia. Terach had those lands and he established further lands in Aram. However, he was on a mission to come and take Canaan’s lands, too. This is because these are the lands that had no familial disputes. If Terach or Avram took the lands of Canaan there could be no territorial disputes. Canaan was the first to settle the lands and by right they belonged to the descendants of Shem. When Avram took it and settled there he would have undisturbed rights in perpetuity.

**וַיִּקַּח אַבְרָם אֶת-שָׂרֵי אִשְׁתּוֹ וְאֶת-לוֹט בֶּן-אָחִיו וְאֶת-כָּל-רְכוּשׁוֹ אֲשֶׁר רָכָשׁוּ וְאֶת-הַנֶּפֶשׁ אֲשֶׁר-עָשׂוּ בְּחָרָן וַיָּצֵאוּ וַיֵּלְכוּ אַבְרָם וְשָׂרֵי אִשְׁתּוֹ וְלוֹט וְכָל-רְכוּשׁוֹ וַיָּבֹאוּ אֶרֶץ כְּנָעַן:** “And Avram took his wife, Sarei, and Lot his nephew, and his wealth that he amassed, and the people that he worked in Charan, and they all went to go to the Land of Canaan, and they came to the Land of Canaan.” (Ibid 12:5). This pasuk says that Avram did not merely travel with his wife, nephews, and all he had, but he acquired them. “Vayikach” and he took, means he gave them compensation. His wife, his nephew, and his household servants and workers, all would get lands as compensation. They all came and they all arrived and thus, they all merited their payment in lots of land.

Lot’s destiny diverged from Avram’s. The previous pasuk says, “And Avram went as Hashem spoke to him, and he went with Lot.” (Ibid 12:4). That pervious pasuk does not say Sarei went or if his household staff went. Lot went with Avram and they went

freely on their own. They were the ones that had rights to the Land of Canaan in their own right. Avram was the firstborn and Lot was also an heir. (Ibid 11:27). It was Sarei and the household staff that had to be bequeathed lands from Avram. They made the trip and earned that land. He also “took” Lot, per the next pasuk, giving him extra lands.

Ultimately, there was not enough land for the two of them. (Ibid 13:6). They quarreled. (Ibid 11:7). וַיִּשְׂאֵא לֹוט אֶת-עֵינָיו וַיִּרְאֵ אֶת-כָּל-כַּכְרֵי הַיַּרְדֵּן. “And Lot raised his eyes and he saw the entire Jordan plains.” (Ibid 13:10). It was not just Sodom and Gemora where he settled. It was *both* sides of the Yardein plains. His lands, Amon and Moav, were on the other side of the Yardein. He acquired these extra lands for his travels with Avram. These lands were not part of the description of the lands of Canaan. (see ibid 10:19). Later, Bnei Yisroel were prohibited from taking those lands. They were rightfully earned and belonged to Lot.

This is why Avram got involved in the world war, the battled between the four and five kings. (Ibid 14:10). This is because they invaded Avram’s lands. (Ibid 14:11). And so Avram tells them, upon victory, “Neither a threat nor a sandal strap will I take, lest you should say, ‘I have made Avram wealthy.’” (Ibid 14:23). It was not they who could make Avram wealthy. He was wealthy by right. These were his lands that he defended and there could be no other claims to the lands. No other persons or nations should be able to say that they gave property or land to Avram, and thus had a right to it back. The symbolism of the strap and thread is that a thread is worth little on its own, but worth much when it’s required to tie on a sandal. This is the same with any booty he would accept. It would be worth little now but they will say it turned into ownership of the precious land. They would stake a claim on it. Avram’s lands were his by his own claim – his primogeniture. Just as Terach wanted no claims from his family about the land, Avram wanted the land free and clear, too. No one else has claims.

בַּיּוֹם הַהוּא כָּרַת ה' אֶת-אַבְרָם בְּרִית לְאִמָּר לְזַרְעוֹ נָתַתִּי אֶת-הָאֶרֶץ הַזֹּאת מִנְּהַר מִצְרַיִם עַד-הַנְּהַר הַגָּדֹל נְהַר-פְּרָת  
 “On that day Hashem cut a covenant with Avram saying, ‘To your children I give these Lands, from the Nile of Egypt to the Great River – the Euphrates River.’” (Ibid 15:18). It was Hashem who bequeathed all of the primogeniture to Avram. Lot would not take these lands; he would take his own on the other side of the Yardein to the southeast. Eretz Yisroel was supposed to extend from Mitzrayim in the south all the way to the Nahar Pras (“the River” or Euphrates) in the north. All that land is holy Eretz Yisroel.

Explaining our pasuk: “Go for you.” Avram was to go for his birthright.

“From your land.” Avram had lands in Ur Kasdim and Aram. However, that was “shared” land. Hashem told him to leave “your” disputed lands.

“And your birthplace.” That land has family neighbors. Leave it to go to a land that will be exclusively yours.

“And your father’s household.” Terach’s journey ended in Charan. Avram was to leave that household, establish his own nation, and complete the journey.

“To the Land that I will show you.” Hashem showed him the entire boundaries of the land. (Ibid 12:6,9). Hashem showed him all of it and gave it all to him. (Ibid 15:18).

May Hashem give us peace and sovereignty over Eretz Yisroel speedily.