

THE TRIBE WEEKLY

PARASHAT LECH LECHA

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NO INTRODUCTION NECESSARY



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When Noah (Noah) first appears in the Torah, we are immediately told who he is: "*Noach ish tzaddik, tamim hayah bedorotav*"; "Noah was a righteous man, complete in his generation."

Avraham (Abraham) receives no such introduction. *Parashat Lech Lecha* begins simply: "*Vayomer Hashem el Avram*"; "God said to Avram." We are not told that he is righteous, courageous or worthy. God tells

him to leave his country, his birthplace and his father's home, and Avraham goes.

Why does the Torah introduce these two figures so differently?

Perhaps Noah's story begins with a description because his greatness is mainly measured by what he manages to preserve. In a corrupt generation, Noah remains righteous. He does not allow the society around him to destroy his values.

Avraham's task, however, is different. He is not called merely to remain good. He is called to move, to build and eventually to influence the world. Therefore, the Torah does not introduce Avraham with a list of qualities.

His introduction is his response to a challenge.

This is an important distinction. A person can be described as kind, brave or committed, but such words remain untested until something is demanded of them. Avraham becomes known to us not through a biography, but through a decision.

We often spend time thinking about the type of person we are. The Torah may be asking a more serious question: what do we do when our values require something difficult?

Noach is introduced by who he was. Avraham is introduced by what he was willing to do.

Shabbat shalom.

Parasha Scramble!

Unjumble the letters to reveal words connected to the *parasha*.

1. MARVAHA
2. IRASA
3. NANCAA
4. MINEFA
5. TYGEP
6. SARTS
7. VONCETAN
8. HCEL AHCEL