

## **And he invoked Hashem by Name. (12:8)**

Much credit is given to Avraham *Avinu* – and rightfully so. Using his intellectual skills, he was able to determine that there is a G-d Who created and continues to guide the world. He went about sharing his newly-discovered observation with whomever he met. This, of course, ruffled the feathers of those who were entrenched in paganism, especially someone like Nimrod, the king who claimed divinity for himself. Avraham was to be removed. One cannot have a dissenter who disputes and proves that the life he is living is a sham.

The Patriarch was to be thrown into a fiery cauldron for his seditious claims. Avraham was so sure of his discovery that he was willing to risk his life for his convictions. He emerged unscathed, promptly returning to preaching to the masses. Was he the only one who taught about G-d? Shem, and his grandson, Eivar, had a *yeshivah* which taught the ethical and moral life values of serving the Almighty. We do not have a record of their success, while Avraham reached out to thousands. The mere fact that Nimrod wanted him removed from the scene is a barometer of his success.

The **Raavad** distinguishes between Shem and Eivar, who taught those who attended their *yeshivah*, while Avraham journeyed throughout the land, approaching people, chasing after them, wearing them down, all for one purpose: to teach them about Hashem. Outreach means just that: reaching out. We cannot wait for them to come to us. We must reach out to them.