

Parsha Points to Ponder

by Rabbi Dov Lipman

Chayei Sara

- ① Why does Avraham, when praying for Eliezer to find a suitable bride for Yitzchak (24:7), refer to G-D as G-D OF HEAVEN (ELOKEI HASHA-MAYIM) and not G-D OF EARTH as well?
- ② Why does Eliezer tell Lavan that first he asked who Rivka was before giving her jewelry (24:47), when in actuality he gave her jewelry before inquiring about her identity (see 24:22-23)?
- ③ Why does the Torah need to identify Yitzchak as HIS SON (B'NO) when relating that G-D blessed Yitzchak following Avraham's death (25:11)? Don't we already know that Yitzchak is Avraham's son?

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The suggested answers are elsewhere
Ponder the questions first, then see further

Parsha Points to Ponder Suggested answers

- ① Da'at Zekainim MiBaalei HaTosfot answer that Avraham felt he could not refer to G-D as G-D OF EARTH at a time when he had not yet spread the concept of monotheism throughout the world. So at that time, He remained G-D OF HEAVEN.
- ② The Ohr HaChayim explains that Eliezer was afraid that Lavan would claim that the gifts were his since they weren't given specifically to Rivka as a suitable bride for Yitzchak, and therefore they were his as the head of the family. Therefore, Eliezer changed the story and made it clear that he knew who Rivka was, and the jewelry was given specifically to her.
- ③ The Kli Yakar teaches that HIS SON reveals the content of G-D's blessing to Yitzchak which the Torah doesn't otherwise spell out: the blessing was that Yitzchak would be the inheriting son, and not any of Avraham's other children.