

The reason for this verse is that it relates to us the honor that Isaac accorded his mother, **בִּי מַעַת שָׂמְתָה שָׂרָה לֹא נָטוּ אֶתֶּלָּהּ**, **בִּי אָמְרוּ לֹא תָבֹא אִשָּׁה** – **for it shows that during all the time since Sarah died they did not pitch her tent,**<sup>107</sup> **for they said, “Let no other woman come into the tent of the esteemed mistress.”** – **However, when Rebecca**

arrived, he brought her to that tent, out of honor for her, and there he took her for a wife. יָרָמוּ שְׁהִיָּה – And this is the meaning of *he loved her and he was consoled*: מֵאֵת מֵתָהּ – It alludes to the fact that he was very distressed over the loss of his mother and “a comforter had been far from him,”<sup>108</sup> until he found comfort with his wife, in his love for her.<sup>109</sup> בִּי מִזֶּה טַעַם שֶׁנֶּחֱמַד בְּאִשְׁתּוֹ אֶחָבָה הָאִישׁ בְּאִשְׁתּוֹ – For otherwise what reason would there be for [Scripture] to mention a man’s love for his wife?

[Ramban notes that Onkelos interprets the words *into the tent Sarah his mother* differently:]  
אָמַר וְיִצְחָק בָּרַשׁ וּבִיאתָּ יִצְחָק הַתַּעֲלָה וְהָיָה הָיָה קְשָׁרָה אָמֹר  
mean, *Isaac brought her to the tent, and behold she was like Sarah his mother.*<sup>110</sup> וְלִבֵּן הַזֶּה  
- הַתַּעֲלָה, בִּי מִפְּנֵי צְדָקָתָהּ וּבִשְׂרָתָהּ מִפְּנֵי אֲהָבָה וְנִתְּנָה בָּהּ  
for his wife,<sup>111</sup> for it was because of her righteousness and her fitting deeds that he loved her  
and found comfort in her.

[Ramban shows that the Midrash has a similar interpretation:]  
 וְכֵן הֻזְכְּרוּ בְּבִרְאשִׁית רַבָּה; עַד שֶׁלֹּא מֵתָה שָׂרָה הָיְתָה בִּרְכָה מְצוּיָה בַּעֲפֶה – And so they mentioned in *Be-reishis Rabbah* (60:16): “Before Sarah had died blessing was always to be found in the dough.”<sup>112</sup>

① קט"א  
כ"פ: 20

מבוא באר לחי רואי שְׁהֵלָה לְהִבְיָא הָגֵר לְאַבְרָהָם אָבִיו שִׁשְׁאָנָה (בראשית רבה):

Rash:

[Scripture] is saying that Isaac came now from having gone to Beer-lahai-roi, meaning that he returned from Beer-lahai-roi, to where he had gone. For if it had said simply, "he came from Beer-lahai-roi", it would have appeared that he lived there. Therefore [Scripture] was obliged to specify that he returned to his city from his having gone to Beer-lahai-roi for a short time. For, as Scripture notes here, he lived in the south country, an area distinct from Beer-lahai-roi, and he was now returning to his city.

Ramban

② כ"פ: 20

לשוה לשון תפלה (בראשית רבה), כמו ישפך שיחו (תהילים ק"ב):

Rash:

Now, Isaac went from that well<sup>85</sup> to another city that was on the way to his city of residence,<sup>86</sup> and he went out towards evening to converse<sup>87</sup> in the field with his acquaintances and friends who were there, and they all went together to his city of residence, where he brought her into the tent of Sarah, his mother

Ramban

③ כ"פ: 30

ותרא את יצחק ראתה אותו קדור ותוקא מפניו (בראשית רבה):

Rash:

64. AND [SHE] SAW ISAAC; [AND SHE INCLINED FROM UPON THE CAMEL.]

[Why did Rebecca incline upon seeing Isaac, especially since she did not even know who he was (as seen in the following verse - v. 65)? Ramban explains:]

The following is a quote from Rashi:

She saw that he was resplendent, and she was embarrassed<sup>88</sup> before him.<sup>89</sup>

And Rabbi Avraham Ibn Ezra explains that the latter verse (v. 65) should be seen as preceding the former (v. 64). For and she said to the servant means she had "already" said to the servant, "Who is that man?" before inclining upon the camel. There are many other examples like this in the Torah, in his opinion, where a subsequent verse refers to an earlier event.

In my opinion, when Rebecca saw a man walking toward her in the field - someone who had gone out of his way to walk in the field in their direction, she knew that he was coming to see them and to call out a greeting, or perhaps offer to bring them into his house for lodging, so she acted in accordance with the etiquette of women, standing modestly.

Ramban