

## **That you not take a wife for my son from the daughters of the Canaanim... Rather, to my land and to my kindred shall you go and take a wife for my son, for Yitzchak. (24:3,4)**

The moral profligacy that reigned in Canaan overrode the spiritual perversion that prevailed in Charan. As the *D'Rashos HaRan* explains, it is possible to penetrate the mind of he who is spiritually perverse, because idolatry is a philosophical issue which can be addressed rationally, so that the individual can understand how his logic has been twisted. In contrast, the moral degeneracy of the Canaanim is more difficult to counter, because the degeneracy becomes imbedded in the psyche of the individual, so that he is unable to comprehend anything outside of his established belief system. *Horav Boruch Dov Povarsky, Shlita*, supplements this with the story related in *Melachim* 1:1 concerning the aged David *HaMelech* and the question surrounding his successor. The *Navi* relates that David was at the end of his days when the question arose: Who will succeed David? Adoniah ben Chagis audaciously proclaimed himself as the future king (he was David's son). Nasan *HaNavi*, together with Bas Sheva, David's wife, asked if the king had declared Adoniah to be his successor. The king emphatically said that he had not. He then swore that Shlomo, his son from Bas Sheva, would reign after him. When she heard this declaration, Bas Sheva bowed down to the ground and proclaimed, *Yechi Adoni HaMelech David l'olam*; "The King David *HaMelech* shall live on, and (afterwards) Shlomo will succeed him." Why did Bas Sheva address David *HaMelech's* tenure as king? At that moment, the discussion on the table was Shlomo's succession, not David's reign.

The *Brisker Rav, zl*, distinguishes between *Malchus Yisrael*, the monarchy of *Yisrael*, and *Malchus David*, the Davidic dynasty. Shlomo *HaMelech* was designated to follow his father and become the Monarch of *Bais David*. Had Adoniah become king, he would not have carried on the Davidic dynasty. When David took an oath assuring Bas Sheva of her son's position within *Malchus Bais David*, she declared, *Yechi ha'melech David*, because now that Shlomo had been designated to perpetuate *Malchus Bais David*, the present king, David *HaMelech*, could/would live. The Davidic dynasty would not cease to exist with his passing, which would have been the case had Adoniah become king.

The *Rosh Yeshivah* advances this thought, noting that *hemshech hadoros*, generational continuity, occurs only when the next generation does not alter their parental legacy in any way. As long as they guard the ways of the tradition handed to them from the previous generation, then hope for continuity prevails. David established a monarchy that would continue only if his position were to be transferred to a successor who would adhere to his every way. Only Shlomo *HaMelech* would fill his father's shoes; only he would be faithful to his father's legacy. Thus, they demanded that he be proclaimed David's successor.

Adoniah had a right to claim the *meluchah*, monarchy. He, too, was a son, but it would initiate a new monarchy, not linked to the previous one. Unless one were to follow exactly in David's ways,

the previous king's monarchy would cease to exist with David's passing.

We must take into consideration that lineage does not only concern monarchical succession. The Avos, holy Patriarchs, comprise the foundation of our nation. Father to son, father to son, is a requisite upon which this foundation is based. It was crucial that the son meticulously adhere to his father's customs. Thus, Avraham *Avinu* married a woman (Sarah *Imeinu*) from a family with whom he was familiar, one that was not morally degenerate. If Yitzchak were to alter this practice and marry a *Canaani*, he would have thereby broken the Patriarchal continuum, having changed from the path forged by his father. Continuity, perpetuating the traditions of the previous generation, was - and remains- vital to building *Klal Yisrael*. Thus, Avraham set his criteria for Eliezer to find a suitable wife for Yitzchak. In order to provide *hemshech*, continuity, Eliezer had to attain this standard.

The *Rosh Yeshivah* explains that this idea applied to Yehoshua being selected to be Moshe *Rabbeinu's* successor. He was Moshe's *talmid muvhak*, primary student, who did not deviate in any way or nuance from his revered *Rebbe's* teachings. *Hemshech*, likewise, pertains to the *rebbe/talmid* relationship. Only a student whose actions are synonymous with those of his *rebbe* can his successor. The king emphatically said that he had not. He then swore that Shlomo, his son from Bas Sheva, would reign after him. When she heard this declaration, Bas Sheva bowed down to the ground and proclaimed, *Yechi Adoni HaMelech David l'olam*; "The King David *HaMelech* shall live on, and (afterwards) Shlomo will succeed him." Why did Bas Sheva address David *HaMelech's* tenure as king? At that moment, the discussion on the table was Shlomo's succession, not David's reign.

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