

Ruth the Moabite and Matan Torah Part 2

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בראשית י"ט:ל'-ל"ח

וַיַּעַל לוֹט מִצּוֹעַר וַיָּשֶׁב בְּהָר וּשְׁתֵּי בָנוֹתָיו עִמּוֹ כִּי יָרָא לְשֵׁבֶת בְּצוֹעַר וַיֵּשֶׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנוֹתָיו: וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לְבֹא עָלֵינוּ כְּדֶרֶךְ כָּל־הָאָרֶץ: לָכֵה נִשְׁקָה אֶת־אָבִינוּ יָיִן וְנִשְׁכְּבָה עִמּוֹ וְנַחֲיָה מֵאָבִינוּ זָרַע: וַתִּשְׁקִין אֶת־אָבִיהֶן יָיִן בַּלַּיְלָה הַהוּא וַתֵּבֵא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדָע בִּשְׁכָּבָהּ וּבְקוֹמָהּ: וַיְהִי מִמָּחָרֶת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְעִירָה הֲוֹשְׁכַּבְתִּי אִמָּשׁ אֶת־אָבִי נִשְׁקָנוּ יָיִן גַּם־הַלַּיְלָה וּבֹאִי שִׁכְבִּי עִמּוֹ וְנַחֲיָה מֵאָבִינוּ זָרַע: וַתִּשְׁקִין גַּם בַּלַּיְלָה הַהוּא אֶת־אָבִיהֶן יָיִן וַתִּקַּם הַצְעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדָע בִּשְׁכָּבָהּ וּבְקוֹמָהּ: וַתִּהְיֶינָּה שְׁתֵּי בָנוֹת־לוֹט מֵאָבִיהֶן: וַתֵּלֶד הַבְּכִירָה בֵּן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי־מוֹאָב עַד־הַיּוֹם: וְהַצְעִירָה גַּם־הוּא יָלְדָה בֵּן וַתִּקְרָא שְׁמוֹ בֶּן־עַמִּי הוּא אָבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם: {ס}

Genesis 19:30-38

Lot went up from Zoar and settled in the hill country with his two daughters, for he was afraid to dwell in Zoar; and he and his two daughters lived in a cave. And the older one said to the younger, "Our father is old, and there is not a man on earth to consort with us in the way of all the world. Come, let us make our father drink wine, and let us lie with him, that we may maintain life through our father." That night they made their father drink wine, and the older one went in and lay with her father; he did not know when she lay down or when she rose. The next day the older one said to the younger, "See, I lay with Father last night; let us make him drink wine tonight also, and you go and lie with him, that we may maintain life through our father." That night also they made their father drink wine, and the younger one went and lay with him; he did not know when she lay down or when she rose. Thus the two daughters of Lot became pregnant by their father. The older one bore a son and named him Moab; he is the father of the Moabites of today. And the younger also bore a son, and she called him Ben-ammi; he is the father of the Ammonites of today.

דברים כ"ג:ד'-ז'

לֹא־יָבֹא עִמּוֹנִי וּמוֹאָבִי בְּקִהְל־ה' גַּם דּוֹר עֲשִׂירִי לֹא־יָבֹא לָהֶם בְּקִהְל־ה' עַד־עוֹלָם: עַל־דִּבְרֵי אֲשֶׁר לֹא־קִדְּמוּ אֶתְכֶם בְּלַחֵם וּבַמַּיִם בְּדֶרֶךְ בְּצִאתְכֶם מִמִּצְרָיִם וְאֲשֶׁר שָׁכַר עֲלֵיךְ אֶת־בְּלָעַם בֶּן־בְּעוֹר מִפְּתוֹר אֲרָם נְהָרִים לְקַלְלֶךָ: וְלֹא־אָבָה ה' אֱלֹהֶיךָ לְשִׁמְעַת אֶל־בְּלָעַם וַיַּהֲפֹךְ ה' אֱלֹהֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָּהּ כִּי אָהַבְךָ ה' אֱלֹהֶיךָ: לֹא־תִדְרָשׁ שְׁלָמָם וְטַבְתָּם כָּל־יְמֶיךָ לְעוֹלָם: {ס}

Deuteronomy 23:4-7

No Ammonite or Moabite shall be admitted into the congregation of ה'; no descendants of such, even in the tenth generation, shall ever be admitted into the congregation of ה', because they did not meet you with food and water on your journey after you left Egypt, and because they hired Balaam son of Beor, from Pethor of Aram-naharaim, to curse you.— But your God ה' refused to heed Balaam; instead, your God ה' turned the curse into a blessing for you, for your God ה' loves you.— You shall never concern yourself with their welfare or benefit as long as you live.

מלכים א י"א:א-ב'

והַמֶּלֶךְ שְׁלֹמֹה אָהֵב נָשִׁים נִכְרִיּוֹת רַבּוֹת וְאֶת־בֶּת־פְּרָעָה מוֹאָבִיּוֹת עַמֻּנִיּוֹת אֲדָמִיּוֹת צִדְדָנִיּוֹת חִתִּיּוֹת: מִן־הַגּוֹיִם אֲשֶׁר אָמַר־ה' אֶל־בְּנֵי יִשְׂרָאֵל לֹא־תִכְאוּ בָהֶם וְהֵם לֹא־יִכְאוּ בָכֶם אֲכֹן יִטּוּ אֶת־לִבְבָכֶם אַחֲרֵי אֱלֹהֵיהֶם בָּהֶם דָּבַק שְׁלֹמֹה לְאַהֲבָה:

I Kings 11:1-2

King Solomon loved many foreign women in addition to Pharaoh's daughter—Moabite, Ammonite, Edomite, Phoenician, and Hittite women, from the nations of which the LORD had said to the Israelites, “None of you shall join them and none of them shall join you, lest they turn your heart away to follow their gods.” Such Solomon clung to and loved.

רות רבה ב'ט'

וַיֵּשְׂאוּ לָהֶם נָשִׁים מֹאָבִיּוֹת (רות א, ד), תָּנִי בְשֵׁם רַבִּי מֵאִיר לֹא גִירוֹם וְלֹא הִטְבִּילוּ אוֹתָם וְלֹא הִיָּתָה הַלֵּכָה לְהִתְחַדֵּשׁ, וְלֹא הָיוּ נִעְנָשִׁין עֲלֵיהֶם, עַמּוּנִי וְלֹא עַמּוּנִית, מוֹאָבִי וְלֹא מוֹאָבִית. שֵׁם הָאִשָּׁת עֲרֻפָּה, שֶׁהִפְכָּה עָרְף לַחֲמוּתָהּ. וְשֵׁם הַשְּׁנִיית רוּת, שֶׁרָאָתָה בְּדַבְרֵי חֲמוּתָהּ.

Ruth Rabbah 2:9

“They took for themselves Moavite wives: the name of one was Orpa, and the name of the second was Ruth; and they dwelled there approximately ten years” (Ruth 1:4).

“They took for themselves Moavite wives.” It is taught in the name of Rabbi Meir: They did not convert them, they did not immerse them, the *halakha* had not yet been innovated, such that they would not have been punished for them; an Ammonite and not a female Ammonite, a Moavite and not a female Moavite.

“The name of one was Orpa,” because she turned her back [*oreff*] to her mother-in-law. “And the name of the second was Ruth [*Rut*],” because she saw [*ra'ata*] truth in the words of her mother-in-law.

רות ד'ו'

וַיֹּאמֶר הַגָּאֵל לֹא אוֹכֵל (לגאול) [לגאול-] לִי פֶן־אֲשַׁחֵת אֶת־נַחֲלָתִי גָאֵל־לָךְ אֶתָּה
אֶת־גָּאֲלָתִי כִּי לֹא־אוֹכֵל לִגָּאֵל:

Ruth 4:6

The redeemer replied, "Then I cannot redeem it for myself, lest I impair my own estate. You take over my right of redemption, for I am unable to exercise it."

שָׁחַת (v) heb

1. to destroy, corrupt, go to ruin, decay

יבמות ע"ו ב

מִתְנִי' עֲמוּנִי וּמוֹאָבִי — אֲסוּרִים, וְאִסּוּרֵן אִסּוּר עוֹלָם. אֲבָל נִקְבוּתֵיהֶם — מוֹתְרוֹת
מִיָּד.

Yevamot 76b

MISHNA: Ammonite and Moabite converts are prohibited from entering into the congregation and marrying a woman who was born Jewish, **and their prohibition is eternal**, for all generations. **However, their female** counterparts, even the convert herself, **are permitted immediately.**

יבמות ע"ו ב

גַּמְ' מָנָא הָנִי מִיָּלִי? אָמַר רַבִּי יוֹחָנָן, דָּאָמַר קָרָא: "וְכִרְאוֹת שְׂאוּל אֶת דָּוִד יוֹצֵא
לְקִרְאָת הַפְּלִשְׁתִּי אָמַר אֶל אֲבִנֵּר שֶׁר הֶעֱבָא בֶן מִי זֶה הַנַּעַר אֲבִנֵּר וַיֹּאמֶר אֲבִנֵּר חֵי
נַפְשִׁךָ הַמֶּלֶךְ אִם יָדַעְתִּי". וְלֹא יָדַע לִיהָ? וְהִכְתִּיב: "וַיֵּאָהֱבֵהוּ מְאֹד וַיְהִי לוֹ נוֹשֵׂא כְלִים!"
אֵלָּא אֲאָבוּהָ קָא מְשַׁאֵיל.

Yevamot 76b

GEMARA: The Gemara asks: **From where are these matters** derived that female Ammonites and Moabites are permitted immediately? **Rabbi Yohanan said: As the verse states:** "And when Saul saw David go forth against the Philistine, he said to Abner, the captain of the host: Abner, whose son is this youth? And Abner said: As your soul lives, O king, I cannot tell" (I Samuel 17:55). This verse is puzzling: **Did Saul really not recognize him? But isn't it previously written:** "And David came to Saul, and stood before him; and he loved him greatly; and he became his armor-bearer" (I Samuel 16:21)? **Rather,** it must be that **he was asking about David's father.**

יבמות ע"ו ב

מאי טעמא אמר ליה שאל עליה, דכתיב: "וַיִּלְבֹּשׁ שָׂאוּל אֶת דָּוִד מְדִיו", כְּמִדָּתוֹ. וְכִתְיִב בִּיהּ בְּשָׂאוּל: "מִשְׁכָּמוֹ וּמַעֲלָה גְבוּהַ מִכָּל הָעָם". אָמַר לִיהּ דְּוַיַּג הָאֲדוֹמִי: עַד שְׂאֵתָה מִשְׂאִיל עָלָיו אִם הָגוֹן הוּא לְמַלְכוּת אִם לֹא, שְׂאֵל עָלָיו אִם רָאוּי לְבֹא בְּקִהָל אִם לֹא. מַאי טַעְמָא? דְּקִאֲתִי מְרוּת הַמּוֹאֲבִיָּה.

Yevamot 76b

The Gemara continues with its explanation: **For what reason did Saul say to Abner** that he should **inquire about David? As it is written: "And Saul clad David with his apparel [maddav]"** (I Samuel 17:38), which indicates that the clothes were **of David's size [kemiddato]**. **And it is written with regard to Saul: "From his shoulders and upward he was higher than any of the people"** (I Samuel 9:2). Upon seeing that his clothes fit David, Saul began to fear that it might be David who was destined for the throne, and he therefore inquired into his background. At that point, **Doeg the Edomite said to Saul: Before you inquire as to whether or not he is fit for kingship, inquire as to whether or not he is even fit to enter into the congregation. What is the reason** for such doubts? It is **that** he **descends from Ruth the Moabite**, and Moabites are permanently barred from entering the congregation.

יבמות ע"ז א

דְּרַשׁ רַבָּא, מַאי דְּכִתְיִב: "פֶּתַחַת לְמוֹסְרִי" — אָמַר דָּוִד לְפָנָי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוֹ שֶׁל עוֹלָם, שְׁנֵי מוֹסְרוֹת שֶׁהָיוּ עָלַי, פֶּתַחַתָּם: רוּת הַמּוֹאֲבִיָּה וְנַעֲמָה הָעַמּוֹנִית.

Yevamot 77a

With regard to the same issue, **Rava taught: What is the meaning of that which is written: "You have loosened my bands"** (Psalms 116:16)? **David said before the Holy One, Blessed be He: Master of the Universe, You have loosened the two bands that were on me**, on account of which I and my entire family might have been disqualified, i.e., **Ruth the Moabite woman and Na'ama the Ammonite woman**. Owing to the allowance granted to Moabite and Ammonite women, we are permitted to enter the congregation.

יבמות ע"ז א

דְּרַשׁ רַבָּא, מַאי דְּכִתְיִב: "אֲזַ אֶמְרָתִי הִנֵּה בָאתִי בְּמַגִּילַת סֵפֶר כְּתוּב עָלַי", אָמַר דָּוִד: אֲנִי אֶמְרָתִי "עֵתָה בָאתִי", וְלֹא יָדַעְתִּי שֶׁ"בְּמַגִּילַת סֵפֶר כְּתוּב עָלַי". הֵתָם כְּתִיב: "הַנִּמְצָאוֹת", הֲכָא כְּתִיב: "מִצָּאתִי דָוִד עֲבָדִי בְּשִׁמּוֹן קִדְּשִׁי מִשְׁחָתִיו".

Yevamot 77a

With regard to the same issue, **Rava also taught: What is the meaning of that which is written: "Then I said: Behold, I have come; in the scroll of a book it is written about me"** (Psalms 40:8)? **David said: I had said that I have come only now**; my life was created

only recently, at the time of my birth. **But I did not know that it was** already **written about me in the scroll of a book**, that an ancient text already hints at my existence. **There**, with regard to the daughters of Lot, **it is written**: “And your two daughters **that are found** here” (Genesis 19:15), and **here**, with regard to David, **it is written**: “**I have found David, My servant; I have anointed him with My holy oil**” (Psalms 89:21). The lost article that was found among the daughters of Lot, the mothers of Ammon and Moab, is David and his royal house.

