

Ruth the Moabite and Matan Torah Part 2

Source Sheet by M Lindsay Kaplan

בראשית י"ט:ל'-ל"ח
וְיָעַל לֹזֶת מִצּוֹעֵר וַיֵּשֶׁב בְּהָר וַיֵּשֶׁת בְּנֵתָיו עַמּוֹ כִּי יָרָא לְשִׁבַּת בָּצֹעֵר וַיֵּשֶׁב בְּמִעֵדָה הוּא
וַיֵּשֶׁת בְּנֵתָיו: וַתֹּאמֶר הַבְּכִירָה אֶל-הַצְעִירָה אָבִינוּ זָקָן וְאִישׁ אֵין בָּאָרֶץ לְבָוֹא עַלְינוּ
כַּדָּרֶךְ כָּל-הָאָרֶץ: לְכָה נִשְׁקָה אֶת-אָבִינוּ יְיָן וְנִשְׁכַּבָּה עַמּוֹ וְנִחְיָה מֵאָבִינוּ זָרָע: וַתִּשְׁקַע
אֶת-אָבִינוּ יְיָן בְּלִילָה הָוָא וַתָּכְבַּב אֶת-אָבִיךְ וְלֹא-יָדַע בְּשִׁכְבָּה וּבְקוֹמָה:
וַיְיָהִי מִמְּחֹרֶת וַתֹּאמֶר הַבְּכִירָה אֶל-הַצְעִירָה הַנִּשְׁכַּבְתִּי אִמְשׁ אֶת-אָבִי נִשְׁקַע יְיָן
גַּם-הַלִּילָה וּבָאֵי שִׁכְבֵּי עַמּוֹ וְנִחְיָה מֵאָבִינוּ זָרָע: וַתִּשְׁקַע גַּם בְּלִילָה הָוָא אֶת-אָבִינוּ יְיָן
וְתָקַם הַצְעִירָה וַתִּשְׁכַּב עַמּוֹ וְלֹא-יָדַע בְּשִׁכְבָּה וּבְקוֹמָה: וַתִּהְרַעַן שְׁתִּי בְּנֵתָיו לֹזֶת מִצּוֹעֵר
וְתָלַד הַבְּכִירָה בֶּן וְתָקַרְא שָׁמוֹ מֹאָב הָוָא אֲבִימֹאָב עַד-הַיּוֹם: וְהַצְעִירָה גַּם-הָוָא יָלֶדה
בֶּן וְתָקַרְא שָׁמוֹ בְּנוּעַמִּי הָוָא אֲבִי בְּנֵי-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-יָבָא עַמּוֹנִי וְמוֹאָבִי בְּקֹהֶל ה' גַּם דָּוֹר עֲשֵׂיר לֹא-יָבָא לְהָם בְּקֹהֶל ה' עַד-עוֹלָם:
עַל-דִּבֶּר אֲשֶׁר לֹא-קָדְמוּ אֶתְכֶם בְּלִחְמָה וּבְמִלְּמָדָה בְּדָרֶךְ בְּצִאתְכֶם מִמּצְרָיָם וְאֲשֶׁר שָׁכַר
עַלְיָה אֶת-בְּלָעָם בְּזִבְעָר מִפְתֹּחָה אֶרְם נְהָרִים לְקָלְלָן: וְלֹא-אָבָה ה' אֶל-קָלָל לְשָׁמְעַ
אֶל-בְּלָעָם וַיַּהַפֵּךְ ה' אֶל-קָלָל לְקָלָל אֶת-הַקָּלָל לְבָרָכה כִּי אָהָבָה ה' אֶל-קָלָל: לֹא-תְּדַרְשָׁ
שְׁלָלָם וְטַבַּתָּם כָּל-יְמִינָךְ 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'

וְהַמֶּלֶךְ שְׁלֹמֶה אָהָב נְשִׁים נְכָרִיּוֹת רַבּוֹת וְאֶת-בְּתַ-פְּרֻעָה מֹאֲבִיּוֹת עַמְגִנִּיּוֹת אֶלְמִנִּיּוֹת צָדְנִיּוֹת
חַתִּיתָ: מִן-הָגּוֹיִם אֲשֶׁר אָמַר-ה' אֶל-בְּנֵי יִשְׂרָאֵל לֹא-תָבֹא בְּהֶם וְהֶם לֹא-יָבֹא בְּלֶם אֲכַזְּבָן
יְטוּ אֶת-לִבְבָּלֵם אֲחִרֵי אֱלֹהֵיכֶם בְּהֶם דָּבַק שְׁלֹמֶה 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'

וַיָּשָׂאוּ לְהֶם נְשִׁים מֹאֲבִיּוֹת (רות א, ד), תַּנִּי בְּשֵׁם רַבִּי מְאִיר לֹא גִּירּוּם וְלֹא הַטְבִּילוּ אֹתָם
וְלֹא הִתְהַלֵּךְ הַלְּכָה לְהַתְחִידָשׁ, וְלֹא הַיְזֵרְנָשִׁין עַלְלֵיכֶם, עַמּוֹנִי וְלֹא עַמְגִנִּי, מֹאֲבִי וְלֹא
מוֹאֲבִית. שֶׁם הָאַחַת עַרְפָּה, שֶׁהַפְּכָה עַרְפָּה לְחַמּוֹתָה. וַיָּשֶׂם הַשְׁנִית רֹת, שְׁרָאָתָה בְּדָבָרִי
חַמּוֹתָה.

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 [*oref*] 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'ז'

וַיֹּאמֶר הָגָל לֹא אָוֶל (לגאול) [לְגַאַל] לֵי פָנִים שְׁחִית אַתְּ נְחַלְתִּי גַּאֲלַלְךָ אַתָּה
אַתְּ גַּאֲלָתִי כִּי לֹא-אָוֶל לְגַאַל:

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.”

שְׁחִית (v) heb

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

יבמות ע"ו ב

מִתְנִי עַמׂُוֹנִי וּמוֹאֲבִי — אֲסּוּרִים, וְאִסּוּרָן אִסּוּר עֹזֶל. אָבֵל נִקְבּוֹתֵיכֶם — מִתְרֹזָה
מִיד.

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

גַּם, מֵנָא קָנִי מִילֵּי? אָמֵר רַבִּי יוֹחָנָן, דָּאָמֵר קָרָא: “זְכָרָאֹת שָׁאֹל אֶת דָּוד יֵצֵא
לְקַרְאַת הַפְּלִשְׁתִּי אָמֵר אֶל אַבְנֵר שֶׁר הַצְּבָא בָּנו מֵהַגּוּר אַבְנֵר וַיֹּאמֶר אַבְנֵר חַי
נֶפֶשׁ הַמֶּלֶךְ אָמֵן יָדַע לֵיה? וְהַכְתִּיב: “וַיַּאֲהַבֵּהוּ מְאֹד וַיְהִי לוֹ נֹשָׁא כָּלִים”!
אַלְאָ אֲאַבְוָה קָא מְשָׁאֵיל.

Yevamot 76b

GEMARA: The Gemara asks: **From where are these matters** derived that female Ammonites and Moabites are permitted immediately? **Rabbi Yoḥanan 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"ז ב

מאי טעם א אמר ליה שאל עלייה, דכתיב: "וילבש שאול את דוד מקו", במדתו. וכותב ביה בשאול: "משכמו ומעלה גבורה מכל העם". אמר ליה דואג האדומי: עד שאיתך משאיל עליו אם הגון הוא לאילכות אם לאו, שאל עליו אם ראיי לבא בקהל אם לאו. Mai Tummah? דקאתני מרות המואביה.

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

דרש רבא, Mai דכתיב: "פתחת למושרי" — אמר דוד לפניו הקדוש ברוך הוא: רבונו של עולם, שני מוסרות שהי עלי, פתחתם: רות המואביה ונעמה העמונית.

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

דרש רבא, Mai דכתיב: "או אמרתי הנה באתי במגילת ספר כתוב עלי", אמר דוד: אני אמרתי עפה באתי, ולא ידעתי שיש במגילת ספר כתוב עלי. הטעם כתיב: "הנמצאות", הכא כתיב: "מצאתי דוד עבדי בשם קדשי משחתיו".

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.



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