

ימי עיון בתנ"ך תשפ"ג

שם השיעור Widows – Windows to Mashiach

שם המרצה Moshe Miller – 9521braves@gmail.com – (כתובת דוא"ל)

1- The subject [of *yibum*] is one of the great secrets of the Torah regarding human reproduction, as is evident to those observers who have eyes to see and ears to hear. The ancient wise men who lived before the Torah was given knew that there was great benefit in marrying a childless dead brother's wife, and that it was proper for the brother to take precedence in this matter, followed by the next of kin. In fact, it was beneficial for any relative who was in line to inherit from the deceased to marry the deceased's wife. And thus it was customary for the widow to marry her brother-in-law, father-in-law, or the next closest relative.

Nahmanides, Genesis 38:8

2- If a man shall take his sister, his father's daughter or his mother's daughter, and should see her nakedness, and she should see his nakedness; it is a *besed*, and they shall be cut off in the sight of their people.

Leviticus 20:17

Should you ask, but Cain married his sister? God performed a special kindness (*besed*) so that the newly created world could be built [populated]. The verse in Psalms refers to this kindness when it says, "The world is formed of kindness" (Psalms 89:3).

Rashi, Leviticus 20:17

3- Great is the mitzvah of *yibum*! For whoever performs it for its own sake becomes God's partner in Creation. As the verse states, "That the name of the deceased not disappear from among his kinsmen" (Ruth 4:10), and it also states, "Your line on the throne of Israel shall never end" (I Kings 8:25).

Zohar Hadash, Midrash Ruth, *Mitzvat Yibum*

4- And the elder daughter said to the younger, "Our father is old and every other male has been wiped out" (Genesis 19:31). They thought that the world had been destroyed, as it had been during the Great Flood.

Genesis Rabbah 51,8

5- And the two of them went on until they reached Beit Lehem. And when they arrived in Beit Lehem the entire city was in an uproar over them.

Ruth 1,19

6- So she went and she came and she gleaned in the field behind the reapers

Ruth 2,3

Ruth repeatedly left [her hut] and returned [to it without gathering anything] until she found proper people whom she could accompany [literally, "walk amongst"].

Ruth began marking the way [with stones].

Ruth Rabbah 4,4

7- “At midnight I [David] will arise to thank You for your righteous laws...” (Psalms 119:62) . . . and the kindness that You did for my great-grandparents [Boaz and Ruth], for if Boaz had reacted to Ruth with a single curse, from whence would I have come?

Ruth Rabbah 6,1

8- And Boaz said to the elders and to the people, “You are witnesses today that I have acquired from Naomi all that belonged to Elimelekh and all that belonged to Khilion and Mahlon. I am also acquiring Ruth the Moabite, wife of Mahlon, as my wife, in order to perpetuate the name of the deceased on his inheritance so that the name of the deceased not disappear from among his kinsmen and from the gate of his place. You are witnesses today!

Ruth 4:9–10

All the people at the gate and the elders answered, “We are witnesses . . . And may your house be like the house of Peretz, whom Tamar bore to Judah through the offspring that God will grant you by this young girl.

Ruth 4:11–12

9- He [Judah] said [to Tamar], “What pledge shall I give you?”

And she [Tamar] said, “Your signet, your cord, and the staff that you carry” (Genesis 38:18).

She was inspired by the divine spirit:

“Your signet” alludes to royalty, as in the verses, “Let me be a signet upon your heart” (Song of Songs 8:6) and “Even if you, Khoniah, son of Jehoiakim, king of Judah, would be a signet on My right hand” (Jeremiah 22:24).

“Your cord” alludes to the Sanhedrin,¹ whose members are distinguished by wearing cords [of blue in their *talitot*], as in the verse, “And they put with the fringe of each corner a cord of blue” (Numbers 15:38).

“Your staff” alludes to the King Messiah, as the verse states, “A staff will emerge from the trunk of Yishai” and “The staff of your strength God will send out of Zion” (Psalms 110:2).

Genesis Rabbah 85,9

10- There was a maiden who would bring bread to the poor [hidden] in her [water] pitcher. This was discovered by the Sodomites [who condemned her to death for her acts of charity]. They covered her with honey and placed her on top of the city wall. Bees came and devoured her.

Sanhedrin 109b

No Ammonite or Moabite shall be admitted into the congregation of God; they may never enter the congregation of God even after the tenth generation. This is because they did not greet you with

1

ימי עיון בתנ"ך תשפ"ג

bread and water when you were on the way out of Egypt.

Deuteronomy 23:4–5

11- If a man shall take his sister, his father's daughter or his mother's daughter, and should see her nakedness, and she should see his nakedness; it is a *besed*, and they shall be cut off in the sight of their people.

Leviticus 20:17

Rashi explains:

“It is a *besed*”: This means “it is an embarrassment”! The word for embarrassment in Aramaic is *basudab* (חסודא).

Rashi, Leviticus 20:17

12- Someone who eats from his friend's bread is embarrassed to look at him.

Yerushalmi Orlah 6a

13- The rich man rules (*mosheil*) over the poor, and the borrower is the servant of the lender.
Proverbs 22:7

14- The time of Yisrael's death drew near, and he called for his son Joseph and said to him, “If I have found favor in your eyes, swear to me that you will perform *besed ve'emet* (a ‘true kindness’). Do not bury me in Egypt.”

Genesis 47:29

15- “A true kindness” – is there such a thing as “false kindness” that he must stipulate a “true kindness”? ... He [Jacob] said to him [Joseph], “If you show me kindness after my death, that is a ‘true kindness.’”

Genesis Rabbah 96, 5

16- “*Hesed* and truth” – Kindness performed on behalf of the dead is “true kindness,” because the benefactor does not anticipate any reward.

Rashi, Genesis 47:29

17- Joseph merited burying his father, and there was none greater than him . . .

Moses merited caring for the bones of Joseph, and there was no one in Israel greater than he;

There was none in Israel greater than Moses, and God Himself attended to him [after death].

Sotah 9b

18- Should you ask, but Cain married his sister? God performed a special kindness (*besed*) so that the newly created world could be built [populated]. The verse in Psalms refers to this kindness when it says, “The world is formed of kindness” (Psalms 89:3).

Rashi, Leviticus 20:17