

Strangers in the Field

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A. Breishit 4:19-22

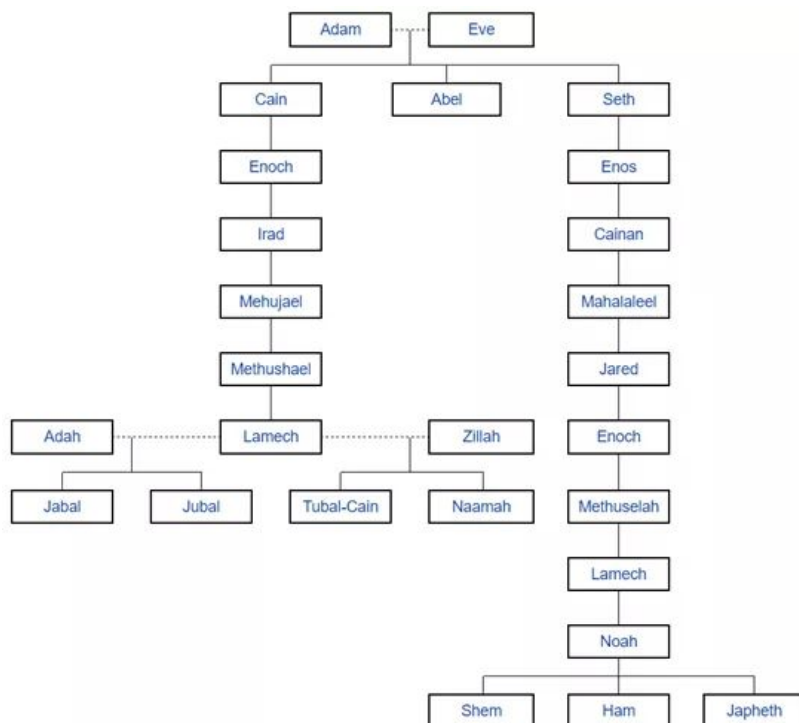
וַיִּקְחֵהֶם לְמֶרֶץ שְׁתֵּי נָשִׁים שֵׁם הָאֶחָת עֵדָה וְשֵׁם הַשֵּׁנִית צִלָּה:
וַתֵּלֶד עֵדָה אֶת־יָבֶל הוּא הָיָה אָבִי יוֹשֵׁב אֶהָל וּמִקְנָה:
וְשֵׁם אַחִיו יוֹבֵל הוּא הָיָה אָבִי כָּל־תַּפֵּשׁ כְּנֹר וְעֹגָב:
וְצִלָּה גַם־הִיא וָא יָלְדָה אֶת־תּוֹבֵל קִין לְטֵשׁ כָּל־חַרָשׁ נְחֹשֶׁת וּבְרָזָל וְאֶחָת תּוֹבֵל־קִין נַעֲמָה:

Lamech took to himself two wives: the name of the one was Adah, and the name of the other was Zillah.

Adah bore Jabal; he was the ancestor of those who dwell in tents and amidst herds.

And the name of his brother was Jubal; he was the ancestor of all who play the lyre and the pipe.

As for Zillah, she bore Tubal-cain, who forged all implements of copper and iron. And the sister of Tubal-cain was Naamah.



Source: <http://bibleblender.com/2011/bible-stories/old-testament/genesis/from-adam-to-noah-genealogy-genesis-5-1-5-32>

B. Rashi ibid.

נַעֲמָה הִיא אִשְׁתּוֹ שֶׁל נֹחַ: Naamah was the wife of Noah

C. Breishit 28:10-22

וַיֵּצֵא יַעֲקֹב מִבְּעַר שֹׁבַע וַיֵּלֶךְ חָרָנָה:
וַיִּפְגַּע בַּמָּקוֹם וַיֵּלֶן שָׁם כִּי-בָא הַשֶּׁמֶשׁ וַיִּקַּח מֵאֲבָנֵי הַמָּקוֹם וַיִּשֶׂם מִרְאשֵׁיתוֹ וַיִּשְׁכַּב בַּמָּקוֹם הַהוּא:
וַיַּחֲלִימוּ וְהָיָה סֹלֶם מִצֵּב אֲרָצָה וְרֵאשׁוֹ מִגֵּיעַ הַשָּׁמַיְמָה וְהָיָה מִלְאֲכֵי אֱלֹהִים עֲלֵימָם וַיִּרְדּוּ בָּו:
וְהָיָה יְהוָה נֹצֵב עֲלָיו וַיֹּאמֶר אֲנִי יְהוָה אֱלֹהֵי אֲבֹרָהֶם אֲבִיךָ וְאֵלֹהֵי יִצְחָק הָאָרֶץ אֲשֶׁר אֲתָה שֹׁכֵב עָלֶיהָ לָךְ אֲתַנְנָה
וְלִזְרַעְךָ:
וְהָיָה זֶרְעֶךָ כַּעֲפֹר הָאָרֶץ וּפְרֻצֹת יָמָה וְקִדְמָה וְצַפְנָה וְנִגְבָּה וְנִבְרָכּוּ בְךָ כָּל-מִשְׁפְּחוֹת הָאָדָמָה וּבְזֶרְעֶךָ:
וְהָיָה אֲנֹכִי עִמָּךְ וְשִׁמְרֹתֶיךָ בְּכֹל אֲשֶׁר-תֵּלֵךְ וְהִשְׁבַּתֶיךָ אֶל-הָאָדָמָה הַזֹּאת כִּי לֹא אֶעֱזָבְךָ עַד אֲשֶׁר אִם-עָשִׂיתִי אֶת
אֲשֶׁר-דִּבַּרְתִּי לָךְ:
וַיִּיקֶץ יַעֲקֹב מִשְׁנָתוֹ וַיֹּאמֶר אֵיכֵן יֵשׁ יְהוָה בַּמָּקוֹם הַזֶּה וְאֲנֹכִי לֹא יָדַעְתִּי:
וַיִּירָא וַיֹּאמֶר מִה-נֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם-בֵּית אֱלֹהִים וְזֶה שַׁעַר הַשָּׁמַיִם:
וַיִּשְׁכֹּם יַעֲקֹב בְּבֹקֶר וַיִּקַּח אֶת-הָאֲבָן אֲשֶׁר-שָׂם מִרְאשֵׁיתוֹ וַיִּשֶׂם אֹתָהּ מִצֵּבָה וַיִּצַק שָׁמֶן עַל-רֵאשֶׁהָ:
וַיִּקְרָא אֶת-שֵׁם-הַמָּקוֹם הַהוּא בֵּית-אֵל וְאוּלָם לִוְז שֵׁם-הָעִיר לְרֵאשֶׁנָּה:
וַיִּדַר יַעֲקֹב נֶדֶר לֵאמֹר אִם-יְהִיָּה אֱלֹהִים עִמָּדִי וְשִׁמְרֹנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַן-לִי לֶחֶם לֶאֱכֹל וּבִגְד
לְלַבָּשׁ:
וַשְׁבַּתִּי בְשָׁלוֹם אֶל-בֵּית אָבִי וְהָיָה יְהוָה לִי לֵאלֹהִים:
וְהָאֲבָן הַזֹּאת אֲשֶׁר-שָׁמַתִּי מִצֵּבָה יְהִיָּה בֵּית אֱלֹהִים וְכֹל אֲשֶׁר תִּתֵּן-לִי עֹשֶׂר אֶעֱשֶׂרְנוּ לָךְ:

And Jacob left Beer-sheba and headed toward Charan.
He came to a familiar place (the place) and spent the night there because the sun had already set.
Taking some stones, he placed them at his head and lay down to sleep there.
He had a vision in a dream. A ladder was standing on the ground, and its top reached up toward heaven. God's angels were going up and down on it.
Suddenly he saw God standing over him.
[God] said, 'I am God, Lord of Abraham your father, and Lord of Isaac. I will give to you and your descendants the land upon which you are lying.
Your descendants will be like the dust of the earth. You shall spread out to the west, to the east, to the north, and to the south. All the families on earth will be blessed through you and your descendants.
I am with you. I will protect you wherever you go and bring you back to this soil. I will not turn aside from you until I have fully kept this promise to you.'
Jacob awoke from his sleep. 'God is truly in this place,' he said, 'but I did not know it.'
He was frightened. 'How awe-inspiring this place is!' he exclaimed. 'It must be God's temple. It is the gate to heaven!'
Jacob got up early in the morning and took the stone that he had placed under his head. He stood it up as a pillar and poured oil on top of it.
He named the place God's Temple (*Beth El*). The town's original name, however, had been Luz.
Jacob made a vow. 'If God will be with me,' he said, 'if He will protect me on the journey that I am taking, if He gives me bread to eat and clothing to wear,

and if I return in peace to my father's house, then I will dedicate myself totally to God.
Let this stone that I have set up as a pillar become a temple to God. Of all that You give me, I will set aside a tenth to You.'

D. Breishit 32:1-4

וַיִּשָּׁם לָבָן בְּבֹקֶר וַיִּנְשָׁק לְבָנָיו וּלְבָנוֹתָיו וַיְבָרֶךְ אֹתָהֶם וַיֵּלֶךְ וַיָּשָׁב לְבָן לְמִקְוֵהוּ:
וַיַּעֲקֹב הַלֵּךְ לְדַרְכּוֹ וַיִּפְגְּעוּ-בּוֹ מַלְאֲכֵי אֱלֹהִים:
וַיֹּאמֶר יַעֲקֹב כַּאֲשֶׁר רָאִים מַחֲנֵה אֱלֹהִים זֶה וַיִּקְרָא שְׁם-הַמָּקוֹם הַהוּא מַחֲנֵיִם:
וַיִּשְׁלַח יַעֲקֹב מַלְאָכִים לְפָנָיו אֶל-עֵשָׂו אָחִיו אֶרְצָה שְׂעִיר שָׂדֵה אֲדוֹם:

Laban got up early the next morning and kissed his grandsons and daughters goodbye. He then blessed them and left to return home.

Jacob also continued on his way. He encountered angels of God.

When Jacob saw them, he said, 'This is God's camp.' He named the place Twin Camps (*Machanaim*).

Jacob sent messengers ahead of him to his brother Esau, to Edom's Field in the Seir area.

E. Rashi ibid.

וישלח יעקב מלאכים מלאכים ממנש (בראשית רבה):

F. Breishit 32:25-31

וַיִּזְתֵּר יַעֲקֹב לְבַדּוֹ וַיִּאָּבֶק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר:
וַיֵּרָא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף-יָרְכוֹ וַתִּקַּע כַּף-יָרֶךְ יַעֲקֹב בְּהֶאָבְקוֹ עִמּוֹ:
וַיֹּאמֶר שְׁלַחְנִי כִּי עָלָה הַשָּׁחַר וַיֹּאמֶר לֹא אֶשְׁלַחְךָ כִּי אִם-בְּרַכְתָּנִי:
וַיֹּאמֶר אֵלָיו מַה-שְּׁמֶךָ וַיֹּאמֶר יַעֲקֹב:
וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שְׁמֶךָ כִּי אִם-יִשְׂרָאֵל כִּי-שָׁרִית עִם-אֱלֹהִים וְעִם-אֲנָשִׁים וַתּוֹכַל:
וַיִּשְׁאַל יַעֲקֹב וַיֹּאמֶר הַגִּידָה-נָא שְׁמֶךָ וַיֹּאמֶר לָמָּה זֶה תִּשְׁאַל לְשִׁמִּי וַיְבָרֶךְ אֹתוֹ שֵׁם:
וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם פְּנִיָּאל כִּי-רָאִיתִי אֱלֹהִים פָּנִים אֶל-פָּנִים וַתִּנְצַל נַפְשִׁי:

A stranger [appeared and] wrestled with him until just before daybreak. When [the stranger] saw that he could not defeat him, he touched the upper joint of [Jacob's] thigh. Jacob's hip joint became dislocated as he wrestled with [the stranger].

'Let me leave!' said [the stranger]. 'Dawn is breaking.'

'I will not let you leave unless you bless me.'

'What is your name?'

'Jacob.'

'Your name will no longer be said to be Jacob, but Israel (*Yisra'el*). You have become great (*sar*) before God and man. You have won.'

Jacob returned the question. 'If you would,' he said, 'tell me what *your* name is.'

'Why do you ask my name?' replied [the stranger]. He then blessed [Jacob].

Jacob named the place Divine Face (*Peniel*). [He said,] 'I have seen the Divine face to face, and my soul has withstood it.'

G. Breishit 37:12-17

וַיֵּלְכוּ אָחִיו לְרַעוֹת אֶת־צֹאן אָבִיהֶם בְּשֶׁכֶם:
וַיֹּאמֶר יִשְׂרָאֵל אֶל־יוֹסֵף הֲלוֹא אַחִיךָ רָעִים בְּשֶׁכֶם לָכֵה וְאֶשְׁלַחְךָ אֲלֵיהֶם וַיֹּאמֶר לוֹ הַנְּנִי:
וַיֹּאמֶר לוֹ לָךְ־נָא רְאֵה אֶת־שְׁלוֹם אַחִיךָ וְאֶת־שְׁלוֹם הַצֹּאן וְהַשְּׂבִי דְבַר וַיִּשְׁלַחְהוּ מֵעֵמֶק חֶבְרוֹן וַיָּבֹא שְׂכֶמָה:
וַיִּמְצְאוּהוּ אִישׁ וְהָיָה תַעֲהָ בַשָּׂדֶה וַיִּשְׁאַלְהוּ הָאִישׁ לֵאמֹר מֶה־תִּבְקֶשׁ:
וַיֹּאמֶר אֶת־אֲחִי אָנֹכִי מִבְּקֶשׁ הַגִּידֶה־נָא לִי אֵיפֹה הֵם רָעִים:
וַיֹּאמֶר הָאִישׁ נִסְעוּ מִזֶּה כִּי שָׁמַעְתִּי אֲמָרִים גִּלְכָה דְתִינָה וַיֵּלֶךְ יוֹסֵף אַחַר אָחִיו וַיִּמְצְאוּם בְּדוֹתָן:

12 And his brethren went to feed their father's flock in Shechem. **13** And Israel said unto Joseph: 'Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them.' And he said to him: 'Here am I.' **14** And he said to him: 'Go now, see whether it is well with thy brethren, and well with the flock; and bring me back word.' So he sent him out of the vale of Hebron, and he came to Shechem. **15** And a certain man found him, and, behold, he was wandering in the field. And the man asked him, saying: 'What seekest thou?' **16** And he said: 'I seek my brethren. Tell me, I pray thee, where they are feeding the flock.' **17** And the man said: 'They are departed hence; for I heard them say: Let us go to Dothan.' And Joseph went after his brethren, and found them in Dothan.

H. Rashi ibid.

וימצאוהו איש זה גבריאל, שנאמר והאיש גבריאל (דניאל ב'):

I. Ruth 2:1-10

וְלִנְעָמִי מִידַע [מוֹדַע] לְאִישׁ הָאִישׁ גְּבוֹר חַיִל מִמִּשְׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז:
וַתֹּאמֶר רוּת הַמּוֹאֲבִיָּה אֶל-נְעָמִי אֲלֹכֶה-נָא הַשָּׂדֶה וְאֶלְקָטָה בְּשִׂבְלִים אַחֲרָי אֲשֶׁר אִמְצָא-חֵן בְּעֵינָיו וַתֹּאמֶר
לָהּ לְכִי בְּתִי:
וַתֵּלֶךְ וַתְּבוֹא וַתִּלְקָט בַּשָּׂדֶה אַחֲרֵי הַקְּצֵרִים וַיִּקֶּר מִקְרָהּ חֲלִקַת הַשָּׂדֶה לְבֹעַז אֲשֶׁר מִמִּשְׁפַּחַת אֱלִימֶלֶךְ:
וַהֲנִיחָהּ בְּעַז בָּא מִבֵּית לַחֶם וַיֹּאמֶר לְקוֹצְרִים יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה:
וַיֹּאמֶר בֹּעַז לְנַעֲרוֹ הַנֹּצֵב עַל-הַקְּוֹצְרִים לְמִי הַנַּעֲרָה הַזֹּאת:
וַיֹּעַן הַנַּעֲרָה הַנֹּצֵב עַל-הַקְּוֹצְרִים וַיֹּאמֶר נַעֲרָה מּוֹאֲבִיָּה הִיא הַשֹּׁבָה עִם-נְעָמִי מִשָּׂדֶה מוֹאֵב:
וַתֹּאמֶר אֶלְקָטָה-נָא וְאִסַּפְתִּי בְּעַמְרִים אַחֲרֵי הַקְּוֹצְרִים וַתְּבוֹא וַתַּעֲמֵם וּדְ מֵאֵז הַבֶּקֶר וְעַד-עֶתָה זֶה שְׂבִתָּה
הַבֵּית מְעֹט:
וַיֹּאמֶר בֹּעַז אֶל-רוּת הַלֹּוא שְׁמַעְתְּ בֵּיתִי אֶל-תִּלְכִי לְלָקֵט בַּשָּׂדֶה אַחֲרָי וְגַם לֹא תַעֲבוּרִי מִזֶּה וְכֹה תִדְבָּרִין
עִם-נַעֲרֹתַי:
עֵינֶיךָ בַּשָּׂדֶה אֲשֶׁר-יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן הַלֹּוא צִוִּיתִי אֶת-הַנַּעֲרִים לְבִלְתִּי נִגְעֶךָ וְצִמְתְּ וְהִלַּכְתְּ אֶל-הַכְּלִים
וְשִׁתִּית מֵאֲשֶׁר יִשְׁאֲבוּן הַנַּעֲרִים:
וַתִּפֹּל עַל-פְּנֵיהָ וַתִּשְׁתַּחוּ אַרְצָה וַתֹּאמֶר אֵלָיו מִדּוּעַ מִצָּאתִי חֵן בְּעֵינֶיךָ לְהַפְּיֵרָנִי וְאֲנֹכִי נְכָרִיָּה:

Now Naomi had a kinsman on her husband's side, a man of substance, of the family of Elimelech, whose name was Boaz.

Ruth the Moabite said to Naomi, "I would like to go to the fields and glean among the ears of grain, behind someone who may show me kindness." "Yes, daughter, go," she replied;

and off she went. She came and gleaned in a field, behind the reapers; and, as luck would have it, it was the piece of land belonging to Boaz, who was of Elimelech's family.

Presently Boaz arrived from Bethlehem. He greeted the reapers, "The LORD be with you!" And they responded, "The LORD bless you!"

Boaz said to the servant who was in charge of the reapers, "Whose girl is that?"

The servant in charge of the reapers replied, "She is a Moabite girl who came back with Naomi from the country of Moab.

She said, 'Please let me glean and gather among the sheaves behind the reapers.' She has been on her feet ever since she came this morning. She has rested but little in the hut."

Boaz said to Ruth, "Listen to me, daughter. Don't go to glean in another field. Don't go elsewhere, but stay here close to my girls.

Keep your eyes on the field they are reaping, and follow them. I have ordered the men not to molest you. And when you are thirsty, go to the jars and drink some of [the water] that the men have drawn.”

She prostrated herself with her face to the ground, and said to him, “Why are you so kind as to single me out, when I am a foreigner?”

J. Megilat Ruth 4:1-8

וּבַעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהָיָה הַגָּאֵל עֹבֵר אֲשֶׁר דָּבַר-בְּעַז וַיֹּאמֶר סוּרָה שְׂבֵה-פֹה פְּלִנִי אֶלְמָנִי וַיֹּסֶר וַיֵּשֶׁב:

וַיִּקַּח עֶשְׂרֵה אַנְשִׁים מִזְקֵנֵי הָעִיר וַיֹּאמֶר שְׂבוּ-פֹה וַיֵּשְׁבוּ:

וַיֹּאמֶר לַגָּאֵל חֲלֻקֶת הַשָּׂדֶה אֲשֶׁר לְאַחֵינוּ לְאֵלֵימֶלֶךְ מִכְרָה נַעֲמִי הַשְּׂבֵה מִשָּׂדֶה מוֹאָב:

וְאֲנִי אֲמַרְתִּי אֶגְלָה אֲזַנְךָ לְאִמִּי רַקְנָה נִגְדַּד הַיֹּשְׁבִים וְנִגְדַּד זִקְנֵי עַמִּי אִם-תִּגְאָל גָּאֵל וְאִם-לֹא יִגְאָל הַגִּידָה לִּי

וְאָדַע [וְאָדַעָה] כִּי אֵין זֹלָתְךָ לַגָּאֹל וְאֲנִי אַחֲרֶיךָ וַיֹּאמֶר אֲנִי אֶגְאָל:

וַיֹּאמֶר בְּעַז בְּיוֹם-קְנוֹתְךָ הַשָּׂדֶה מִיַּד נַעֲמִי וּמֵאֵת רוּת הַמוֹאֲבִיָּה אֲשֶׁת-הַמֵּת קִנִּיתִי [קִנִּיתָהּ] לְהַקִּים

שֵׁם-הַמֵּת עַל-נַחְלָתוֹ:

וַיֹּאמֶר הַגָּאֵל לֹא אוֹכֵל לַגָּאֹל- [לַגָּאֵל-] לִי פֶן-אַשְׁחִית אֶת-נַחְלָתִי גָאֵל-לְךָ אֶתְּהָ אֶת-גְּאֻלָּתִי כִּי לֹא-אוֹכֵל

לַגָּאֵל:

וְזֹאת לְפָנַיִם בְּיִשְׂרָאֵל עַל-הַגָּאֹלָה וְעַל-הַתְּמוּרָה לְקַיִם כָּל-דְּבַר שְׁלֹף אִישׁ נַעְלוֹ וְנָתַן לְרַעְהוּ וְזֹאת הַתְּעוּדָה

בְּיִשְׂרָאֵל:

וַיֹּאמֶר הַגָּאֵל לְבַעַז קְנֵה-לְךָ וַיִּשְׁלַף נַעְלוֹ:

Meanwhile, Boaz had gone to the gate and sat down there. And now the redeemer whom Boaz had mentioned passed by. He called, “Come over and sit down here, So-and-so!” And he came over and sat down.

Then [Boaz] took ten elders of the town and said, “Be seated here”; and they sat down.

He said to the redeemer, “Naomi, now returned from the country of Moab, must sell the piece of land which belonged to our kinsman Elimelech.

I thought I should disclose the matter to you and say: Acquire it in the presence of those seated here and in the presence of the elders of my people. If you are willing to redeem it, redeem! But if you will not redeem, tell me, that I may know. For there is no one to redeem but you, and I come after you.” “I am willing to redeem it,” he replied.

Boaz continued, "When you acquire the property from Naomi and from Ruth the Moabite, you must also acquire the wife of the deceased, so as to perpetuate the name of the deceased upon his estate."

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."

Now this was formerly done in Israel in cases of redemption or exchange: to validate any transaction, one man would take off his sandal and hand it to the other. Such was the practice in Israel.

So when the redeemer said to Boaz, "Acquire for yourself," he drew off his sandal.

K. Rashi *ibid.*

פלני אלמני . ולא נכתב שמו לפי שלא אבה לגאול :
פלני אלמני . מתורגם בנביאים (שמואל א' כא) כסי וטמיר :
פלני . מכוסה ונעלם לשון (דברים יז) כי יפלא (בראשית יח) היפלא מה' דבר :
אלמני . אלמון מבלי שם , (ס"א אלמוני שהיה אלמן מד"ת שהיה לו לדרוש עמוני ולא עמונית מואבי ולא מואבית והוא אמר פן אשחית את נחלתי) :

L. Talmud Bavli, Megilah 29a

תניא ר"ש בן יוחי אומר בוא וראה כמה חביבין ישראל לפני הקב"ה שבכל מקום שגלו שכינה עמהן גלו למצרים שכינה עמהן שנאמר (שמואל א ב, כז) הנגלה נגליתי לבית אביך בהיותם במצרים וגו' גלו לבבל שכינה עמהן שנאמר (ישעיהו מג, יד) למענכם שלחתי בבלה ואף כשהן עתידין ליגאל שכינה עמהן שנאמר (דברים ל, ג) ושב ה' אלהיך את שבותך והשיב לא נאמר אלא ושב מלמד שהקב"ה שב עמהן מבין הגליות

It is taught in a baraita: Rabbi Shimon ben Yoḥai says: Come and see how beloved the Jewish people are before the Holy One, Blessed be He. As every place they were exiled, the Divine Presence went with them. They were exiled to Egypt, and the Divine Presence went with them, as it is stated: "Did I reveal myself to the house of your father when they were in Egypt?" (I Samuel 2:27). They were exiled to Babylonia, and the Divine Presence went with them, as it is stated: "For your sake I have sent to Babylonia" (Isaiah 43:14). So too, when, in the future, they will be redeemed, the Divine Presence will be with them, as it is stated: "Then the Lord your God will return with your captivity"(Deuteronomy 30:3). It does not state: He will bring back, i.e., He will cause the Jewish people to return, but rather it says: "He will return," which teaches that the Holy One, Blessed be He, will return together with them from among the various exiles.

M. Martin Buber, I and Thou

“Man wishes to be confirmed in his being by man, and wishes to have a presence in the being of the other...

Secretly and bashfully he watches for a YES which allows him to be and which can come to him only from one human person to another.”

N. R. Abraham Joshua Heschel, Moral Grandeur and Spiritual Audacity

“A religious man is a person who holds God and man in one thought at one time, at all times, who suffers harm done to others, whose greatest passion is compassion, whose greatest strength is love and defiance of despair.”

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