

30.1.3; 4a (ואחזוק ולא אחזוק) → 5a (עורביים מיבעיא ליה)

1. וַיֵּרֶד לִקְצֹץ שָׁנִים אֶל אַחָב לִשְׁמֶרֶן וַיִּזְבֹּחַ לוֹ אַחָב צֹאן וּבָקָר לֵבָב וְלֹעַם אֲשֶׁר עִמּוֹ וַיִּסְתִּיתוּהוּ לַעֲלוֹת אֶל רָמוֹת גִּלְעָד׃ דְּה"ב י, ב
2. כִּי יִסְתִּיתָ אִתִּי בֶן אִמִּךָ אוֹ בִּנְךָ אוֹ בִּתְךָ אוֹ אִשֶּׁת חֵיקֶךָ אוֹ רֵצֶךָ אֲשֶׁר כִּנְפֹשֶׁךָ בַּסֶּתֶר לֹאֲמַר בְּלִכָּה וְנִעְבְּדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יִדְעָתָ אֶתָּה וְאַבְתִּירֶךָ׃ דְּבָרִים יג, ז
3. וַיֹּאמְרוּ ה' אֵל הַשָּׁמַיִם הַשְׁמַת לִבְךָ אֶל עַבְדִּי אִיּוֹב כִּי אֵינִי כְמֹהוּ בְּאֶרֶץ אִישׁ תָּם וְיֹשֵׁר יֵרָא אֱלֹהִים וְסֹר מִרְעֵי וְעֲדָנוּ מִחֲזִיק בַּתְּמוֹתוֹ וַתִּסְתִּיתָנִי בּוֹ לְבָלְעוֹ חֹסֶם׃ אִיּוֹב ב, ג
4. וְהַשְׁתָּרִיתִי בִּישְׂרָאֵל שְׁבַעַת אֱלֹמִים כָּל הַדּוֹרִפִּים אֲשֶׁר לֹא כָרְעוּ לְבַעַל וְכָל הַפֶּה אֲשֶׁר לֹא נִשְׁקָ לוֹ׃ מ"א ט, יח
5. מִשֶּׁל מְקִשִּׁיב עַל דְּבַר שֹׁקֵר כָּל מִשְׁרָתָיו רָשָׁעִים׃ מִשְׁלֵי כט, י
6. וַיֹּאמְרוּ אֶל הַיְּהוֹשֻׁפֵּט הַתֵּלָדָה אֲתִי לְמַלְחָמָה רָמַת גִּלְעָד וַיֹּאמְרוּ הַיְּהוֹשֻׁפֵּט אֶל מֶלֶךְ יִשְׂרָאֵל כְּמוֹנִי כְמוֹךָ כְּעַמִּי כְּעַמֶּךָ כְּסוֹסִי כְּסוֹסֶיךָ׃ מ"א כב, ד
7. וּמֶלֶךְ יִשְׂרָאֵל הַיְּהוֹשֻׁפֵּט מֶלֶךְ יְהוּדָה יִשְׁבִּים אִישׁ עַל כִּסְאוֹ מִלְבָּשִׁים בְּגָדִים בְּגָרֹן פֶּתַח שַׁעַר שְׁמֶרֶן וְכָל הַגְּבִיּאִים מִתְּנַבְּאִים לִפְנֵיהֶם׃ מ"א כב, י
8. וְהַעֲרִיבִם מִבְּיֵאִים לוֹ חֹסֶם וְיֹשֵׁר וּבִשְׂרָאֵל בִּבְרָק וְלֹחֶם וּבָקָר בְּעֶרֶב עוֹר הַחֵפֶל לִישֶׁתָּה׃ מ"א יז, ו
9. וַיִּלְבְּדוּ יִשְׂרָאֵל מִקֵּץ מֶלֶךְ אֶת עֵרֶב וְאֶת זָאֵב וַיַּהֲרֹגוּ אֶת עוֹרֹב בְּצִיּוֹר עוֹרֹב וְאֶת זָאֵב הָרָגוּ בִּיקֶבֶב׃
10. וְאִרְסוּ יָצִוּ וְגִדְּדִים וַיִּשְׁבּוּ מֵאֶרֶץ יִשְׂרָאֵל וַיַּהֲרֹגוּ קִטְנָהּ וַתְּחִי לִפְנֵי אִשֶּׁת נַעֲמָן׃ מ"ב ה, ב

I Further exploration into חכמים's attitude and rulings regarding the כותים

- a Dispute: whether or not we rely on their acceptance of norms not explicit in the text; in re: eating מצת כותיים
- i ד"ק may eat it on פסח and may use for מצות מצה (i.e. we rely on their fulfillment of שימור, not explicit in תורה)
- ii ד"א it is forbidden to use for מצת מצוה – they aren't careful about the details of the law – (i.e. about שימור)
- iii דשב"ג regarding any matter which they committed to – they are more careful than are ישראל
- 1 Difference between ד"ק/שב"ג suggestion – perhaps things that are explicit yet they aren't committed
- (a) Rejection: דשב"ג's wording should be אם החזיקו

II Revisiting רבא's ruling about משומד אוכל נבילות לתיאבון - may give him a checked knife and eat from his שחיטה

- a Reason: he won't abandon that which is מותר and deliberately eat איסור
- b Suggested support: פסח מותר owned by someone who doesn't destroy it is מותר after פסח
- i Reason: he swaps with a non-Jew (to avoid הפסח עליו חמץ)
- ii Block: perhaps that follows ר"ש (חמץ שעבר עליו הפסח מד"ס) and not ר"י (מה"ת) – and it's simply ספק דרבנן
- iii Save: even if so, we don't "consider" that he may have swapped – he *does* swap (to avoid איסור if convenient)
- 1 שחיטה (חמץ שעבר עליו הפסח) דרבנן, if he is careful about a קל וחומר
- c Suggested support: מושומד and ערל, כותי – everyone may slaughter, ברייתא
- i ערל must be due to principled refusal, not medical "exemption" – else he is perfectly fit
- ii מושומד must be re: נבילות, else that's no different than ערל (משומד לדבר אחר) – yet his שחיטה is valid
- 1 Rejection: perhaps if he regularly eats נבילות, we can't trust his שחיטה (he's too accustomed to נבילות)
- 2 Rather: the משומד is זרה לעבודה, per ר' ענן report in שמואל's name - we may eat from the שחיטה of a לעז' משומד

III Assessing ענן 'r's ruling (בשם שמואל) – the משומד לעז' of a שחיטה is permissible

- a Source: v. 1 – אֲחָאב (who was an adherent of בעל-worship) slaughtered and הוֹשַׁפֵּט ate!
 i proposal: perhaps יְהוֹשַׁפָּט didn't eat (only states that אֲחָאב slaughtered)
 1 Save: הַסֵּתָה (enticement) always involves a meal – even in v. 2 (הַסֵּתָה לַעֲיֹז)
 2 In spite of: v. 3 –ה' claiming that שָׁטָן enticed Him to destroy אִיב for naught (a: in re: ה', no eating involved)
 ii proposal: perhaps he only drank (wine) but didn't eat
 1 Challenge to block: why is drinking the wine of an עֲיֹז עוֹבֵד different than eating his slaughtering?
 2 Save: wine would only be a rabbinic prohibition of סֵתָם יַיִן – not yet enacted; unlike שָׁחֲטָה
 (a) Defense1: a king doesn't drink without eating
 (b) Defense2: the verse associates the “enticement” with the slaughtering – וַיִּבְחַח...וַיִּסְתֶּהוּ
 iii proposal: perhaps אֲשֶׁר עָלָה הַבַּיִת (in אֲחָאב's court – he was righteous) slaughtered
 1 Answer: the verse indicates lots of meat – he couldn't do it alone
 2 Perhaps: the 7000 who were still loyal to ה' (v. 4) slaughtered
 (a) Block: v. 5 indicates that the retinue of a king are like the king
 3 proposal: perhaps יְהוֹשַׁפָּט's men were also “low”; אֲחָאב's men slaughtered for them; עוֹבֵדָה for יְהוֹשַׁפָּט
 (a) block: v. 5 implies that the retinue of a righteous king are also righteous
 4 proposal: perhaps אֲחָאב's men slaughtered for him; יְהוֹשַׁפָּט's men slaughtered for him
 (a) block: he wouldn't have separated himself – not due to v. 6 – as סוֹסִי=סוֹסִיךָ defeats that, rather v. 7
 b support: v. 8 – אֵלֶיהוּ was brought meat, according to רַב, from אֲחָאב's kitchen
 i block: if it's by God's word, that is different and can't serve as a model
 ii tangent: רַבִּינָא - meaning of עוֹרֵבִים (v. 8) – really ravens
 1 Question: perhaps it was 2 men named עוֹרֵב (viz. v. 9); Block: highly unlikely coincidence
 2 Question: perhaps they were people from a town called עוֹרֵב (per פַּת ר' take on v. 10)
 (a) Block: then they would have been עוֹרֵבִים