



לע"נ ברוך בענדיט וברכה גרוס ע"ה
by Mr. & Mrs. Duvy Gross

Points to Ponder

הערות של רב יחיאל גרינהויז

THE EIGHTH PEREK OF YEVIKOS IS DEDICATED:

לזכר נשמת שלמה בן יהושע והחבר דוד בן החבר מרדכי

יבמות דף עז

1. רש"י ד"ה דהא שמואל ובית דינו קיים writes that we are not concerned about someone lying because they know that it is easy to find out if they lied. Isn't the concern that someone would make a wrong assumption and perhaps think that they heard something which supports their opinion? This would not be lying but rather a mistake, so how does it help us to know that the בי"ד is קיים?
2. Further to the above, since this was such an important question, why not send someone to בית דין's שמואל and verify the פסק?
3. The גמרא brings the פסוק of פנימה בת מלך כבודה כל as well as the פסוק of שרה איה שרה to explain why the women didn't come out to give bread and water. These פסוקים were said regarding Jewish women, to highlight their modesty, so how can we say the same about עמון ומואב? (In addition we know that they came out to try and get the Jewish men).
4. דוד המלך thanked הקב"ה in the verse למוסרי for allowing the marriage of עמונית ומואבית. Since the females were not included in the first place. Why is he thanking הקב"ה for freeing his shackles?

5. The גמרא tells us that דוד המלך held his grandson רחבעם on his lap and told him that they are both thankful to הקב"ה that only males of עמון ומואב are אסור. This obviously took place before שלמה became king, since he only became king after his father passed away. The פסוק in (פרק ג פסוק ז) א מלאכים, says that שלמה davened to hashem and described himself as a נער, which Rashi says was because he was 12 years old. How could דוד hold שלמה's son when שלמה himself was not even 12 years old?

If you have any comments or suggestions please email me at
Ygrunhaus@gmail.com

לע"נ אבי מורי הרב יעקב בן ר' קיים משה יצחק ז"ל
לע"נ הרב צבי ליפא בן יחיאל ישראל זצ"ל