Understanding Talmudic Hermeneutics Using a Semiotic Model of Law
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Mishnah Qiddushin 3:5
[If a man states:] “I betrothed my daughter, but I don’t know to whom I betrothed her”, and another individual comes and states, “I betrothed her”—he is believed...

B. Talmud Qiddushin (63b)
Rav stated: He is believed in order to give her a get, but he is not believed in order to marry her...
R. Assi stated: He is believed even in order to marry her...

Mishnah Avodah Zarah 5:2
If [idolatrous] libation wine fell... on figs or dates, if there is [sufficient wine] in them to impart flavor, it is prohibited.
There was an incident involving Boethus ben Zunin that he brought dried figs on a ship, and a cask of libation wine broke and fell on them, and he consulted the Sages who permitted them.
This is the general principle: Whatever benefits [from the libation wine’s] flavor is prohibited, but whatever doesn’t benefit [from the libation wine’s] flavor is permitted...

Mishnah Sahbat 16:8
If a non-Jew lit a lamp, a Jew may use its light, but if [the non-Jew had lit it] on behalf of a Jew—it’s prohibited.
If [a non-Jew] filled [a trough] with water to water his animal, a Jew may water his animal afterward, but if [the non-Jew had filled it] on behalf of a Jew—it’s prohibited.
משנה שבת טז:
נכרי שחדליך את הנה – משהמש לאורי ישראל, ואו بشבי ישראל.

– אسور.

מלא מים לleshקת במתו–
משקה אורי ישראל, ואמ בשי.
ישראל – אسور.

עשא גי חבש לרד בר– ירד
אורי ישראל, או בשבי ישראל
– אسور.

...
Sefer ha-Yashar le-Rabbenu Tam

[Rabbenu Tam] further inferred as follows:... Why does the mishnah refer to the case of “[a non-Jew who] filled [a trough] with water to water his animal”? It should have said: ‘If [a non-Jew] filled [a container] with water to drink’! ...So it seems to [Rabbenu Tam] that any prohibited action that would be impossible [for a Jew] to accomplish [himself] on Shabbat—such as [accessing items] outside the Sabbath limits or watering one’s animal from a well [in the public domain]—is therefore forbidden [to benefit from a non-Jew’s action done on the Jew’s behalf], but [drinking well water] oneself—which could be accomplished by climbing down [into the well]—is permitted [even if a non-Jew drew the water on the Jew’s behalf].

Rabbenu Asher (Shabbat 16:12)

However, a difficulty is posed by [the ruling regarding] a lamp lit [by a non-Jew] ...: if there were a lit lamp elsewhere in the house, would a Jew be permitted to use the light of this lamp since he could go use the light of the other lamp? That doesn’t make sense...