

The Legitimacy of King David

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The story of [Ruth](ruth.html) is read at the [time](time.html) of the giving of the Torah so that we might [know](daat.html) that the Torah Shebiktav (Written Torah) and the Torah Shebalpeh ([Oral Torah](orallaw.html)),[[1]](#footnote-1) are together [one](one.html) Torah, and [one](one.html) is not possible without the other. For David, the anointed of [HaShem](hashem.html) unto all [generations](toldot.html), was descended from a Moabite woman, and his legitimacy depended on the [Oral Torah](orallaw.html), which declared that only a Moabite man was prohibited from entering the Congregation of Israel, but not a Moabite woman. On the foundations of Torah Shebalpeh, the House of David, the whole people of Israel, and the [Mashiach](mashiach.html) Himself, are supported. For it says, in Matityahu chapter [one](one.html), that [Yeshua](yeshua.html) HaMashiach is the son of David the son of [Abraham](avraham.html). The text explicitly states that King David and [Yeshua](yeshua.html) HaMashiach are direct descendants of Obed, the son of [Ruth](ruth.html) and Boaz. The [Talmud](orallaw.html)[[2]](#footnote-2) explicitly states that a Moabitess is permitted and a Moabite is not permitted. Therefore, King David and [Yeshua](yeshua.html) HaMashiach depend on the legitimacy of the Torah Shebalpeh for their [authority](authority.html) to even be a part of the congregation of Israel.

Megillat [Ruth](ruth.html) was written by the Prophet Samuel, to indicate the genealogy of Kind David for [Ruth](ruth.html) the Moabite[[3]](#footnote-3). We learn from the writing of this Megillah that there was Divine assent in the matter, for the end of the Megillah recounts David’s ancestry and David was born on [Shavuot](shavuot.html) and died on [Shavuot](shavuot.html).

Samuel the prophet, the author of Megillat [Ruth](ruth.html), was the [one](one.html) who anointed [His Majesty](yeshua.html) King David and proclaimed him king. Samuel saw [first](one.html) [hand](fourteen.html) how weak the [knowledge](knowledge.html) of the [nation](nations.html) of Israel was regarding the [laws](law.html) surrounding the conversion of Moabite women. Therefore, Samuel decided he had to educate the masses in this area. It could even be that Samuel felt he was obligated to do such, because he was the [one](one.html) who anointed David as king over the [nation](nations.html) of Israel. Therefore, he was the [one](one.html) who had to “defend” what he had done and publicize the fact that [His Majesty](yeshua.html) King David was of proper lineage, according to [Jewish](gen-jew.html) [law](law.html), and more than fit to be king of Israel. The Megillah of [Ruth](ruth.html) accomplished this task. It cleared the air of any doubts as to the lineage of David, from whom [Mashiach](mashiach.html), *The* [*Mashiach*](mashiach.html), will descend. It proclaims that a Moabite woman, like [Ruth](ruth.html), may join the [nation](nations.html) of Israel.

The Torah [teaches](teacher.html) us that Moabites and Ammonites are not allowed to marry [Jews](gen-jew.html) because they lack an essential character quality that defines the [Jewish](gen-jew.html) people. The essential quality is chessed, kindness, as expressed in hospitality. The Torah tells us that the Moabites and the Ammonites had a chance to show the [Jewish](gen-jew.html) people hospitality. Because they were our relatives they had an obligation to show us hospitality. Because [Avraham](avraham.html) pleaded for their ancestor, Lot and his family, they had an obligation to show the Bne Israel hospitality.

***Devarim (Deuteronomy) 23:3-4*** *An Ammonite or Moabite shall not enter into the congregation of* [*HaShem*](hashem.html)*; even to their tenth* [*generation*](toldot.html) *shall they not enter into the congregation of* [*HaShem*](hashem.html) *for ever:4 Because they met you not with bread and with water in the way, when ye came forth* [*out of Egypt*](thebirth.html)*; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

To ‘enter the Congregation of Israel’ means [marriage](mashal.html). Thus we learn that both Moabites and Ammonites are not allowed to marry [Jews](gen-jew.html), and if they do marry a [Jew](gen-jew.html) and have children, then the children become mamzers, they become illegitimate. These illegitimate children are also forbidden to marry [Jews](gen-jew.html).

The controversy that surrounded the kingship of David, because he was descended from [Ruth](ruth.html) the Moabite, is described in the [Talmud](orallaw.html):

***Yevamot 76b***[*Mishna*](orallaw.html) *An Ammonite and a Moabite are forbidden and their prohibition is forever, Their women, however, are permitted at once. An Egyptian and an Edomite are forbidden only until the* [*third*](three.html)[*generation*](toldot.html)*. Whether they are males or females. R. Simeon, however, permits their women forthwith. Said R. Simeon: This* [*law*](law.html) *might be inferred a minori ad majus: If where the males are forbidden for all* [*time*](time.html) *the females are permitted forthwith, how much more should the females be permitted forthwith where the males are forbidden until the* [*third*](three.html)[*generation*](toldot.html) *only. They replied: If this is an halachah, we shall accept it; But if it is only an inference, an objection can be pointed out. He replied: Not so. [But in fact] it is an halachah that I am reporting.*

[*GEMARA*](orallaw.html)*. Whence are these* [*laws*](law.html) *inferred? — R. Johanan replied: Scripture stated, And when Saul saw David go forth against the Philistine, he said into Abner, the captain of the host: ‘Abner, whose son is this youth’? And Abner said: ‘As thy soul liveth, O King, I cannot tell’. But did he not* [*know*](daat.html) *him? Surely it is written, And he loved him greatly; and he became his armour bearer! — He rather made the inquiry concerning his father. But did he not* [*know*](daat.html) *his father? Surely it is written, And the man was an old man in the days of Saul, stricken in years among them; and Rab or, it might be said, R. Abba, stated that this referred to the father of David, Jesse. who came in with an army and went out with an army!— It is this that Saul meant: Whether he descended from Perez, or from Zerah. If he descended from Perez he would be king, for a king breaks for himself a way and no* [*one*](one.html) *can hinder him. If, however, he is descended from Zerah he would only be an important man. What is the reason why he gave instructions that enquiry be made concerning him? — Because it is written, And Saul clad David with his apparel. being of the same size as his, and about Saul it is written, From his* [*shoulders*](body.html) *and upward he was higher than any of the people. Doeg the Edomite then said to him, ‘Instead of enquiring whether he is fit to be king or not, enquire rather whether he is permitted to enter the assembly or not’! ‘What is the reason’? ‘Because he is descended from* [*Ruth*](ruth.html) *the Moabitess’. Said Abner to him, ‘We learned: An Ammonite, but not an Ammonitess; A Moabite, but not a Moabitess! But in that case a bastard would’ imply: But not a* [*female*](male%2Bfemale.html) *bastard?’ — ‘It is written mamzer [Which implies] anyone objectionable’. ‘Does then Egyptian exclude the Egyptian woman’? — ‘Here it is different, since the reason for the Scriptural text is explicitly stated: Because they met you not with bread and with water; it is customary for a man to meet [wayfarers];* ***It is not, however, customary for a woman to meet [them]****’.*

*‘The men should have met the men and the women the women!’*

*He[[4]](#footnote-4) remained silent, Thereupon. the King said.’[[5]](#footnote-5) ‘Inquire thou whose son the stripling is’.[[6]](#footnote-6) Elsewhere he calls him youth; and here[[7]](#footnote-7) he calls him, stripling! — It is this that he implied, ‘You have overlooked an halachah,’ go and enquire at the college!’ On enquiry, he was told: An Ammonite,[[8]](#footnote-8) but not an Ammonitess; A Moabite,[[9]](#footnote-9) but not a Moabitess.*

***Yevamoth 69a*** *For a Master said: An Ammonite,[[10]](#footnote-10) but not an Ammonitess; a Moabite,[[11]](#footnote-11) but not a Moabitess.[[12]](#footnote-12)*

***Yevamoth 77a*** *As, however, Doeg submitted to them all those objections[[13]](#footnote-13) and they eventually remained silent, he desired to make a public announcement against him.[[14]](#footnote-14) Presently [an incident occurred]: Now Amasa was the son of a man, whose* [*name*](name.html) *was Ithna the Israelite, that went in to Abigal the daughter of Nahash,[[15]](#footnote-15) but elsewhere it is written, Jether the Ishmaelite! This* [*teaches*](teacher.html)*, Raba explained, that he girded on his sword like an Ishmaelite and exclaimed, ‘Whosoever will not obey the following halachah will be stabbed with the sword; I have this tradition from the Beth din of Samuel the Ramathite: An Ammonite but not an Ammonitess; A Moabite, but not a Moabitess’! Could he, however, be trusted? Surely R. Abba stated in the* [*name*](name.html) *of Rab: Whenever a learned man gives directions[[16]](#footnote-16) on a point of* [*law*](law.html)*, and such a point comes up [for a practical decision], he is obeyed if his statement was made before the* [*event*](feasts.html)*; but if it was not so made he is not obeyed! Here the case was different, since Samuel and his Beth din were still living.*

*The difficulty,[[17]](#footnote-17) however, still remains! — The following interpretation was given: All glorious is the king’s daughter within.[[18]](#footnote-18) In the West[[19]](#footnote-19) it was explained. others quote it in the* [*name*](name.html) *of R.* [*Isaac*](isaac.html)*: Scripture said, And they said unto him: ‘Where is Sarah thy wife?’ etc.[[20]](#footnote-20)*

In this mesechta, we learn that Doeg attempted to disqualify David from kingship by suggesting that he was not a part of the congregation of Israel because his great grandmother, [Ruth](ruth.html), was a Moabite and Moabites were forbidden to marry [Jews](gen-jew.html), as we saw from the Torah.

From here we see that Doeg did his utmost to disqualify David from being king by proving that David was not [Jewish](gen-jew.html)! Amasa defended David’s Jewishness by indicating that Shmuel (Samual) the prophet had declared, prophetically, that Devarim 23:3-4 applied to the men and not to the women. This meant that [Ruth](ruth.html), as a Moabitess, was NOT excluded from the congregation of Israel and that her descendents were kosher [Jews](gen-jew.html). This is only recorded in the [Oral Torah](orallaw.html) ([Talmud](orallaw.html)). It is not in the Torah. This [teaches](teacher.html) us that King David and [Mashiach](mashiach.html) are legitimate only because of the oral [law](law.html).

The [Talmud](orallaw.html) also provides the logic for why Moabite woman are kosher[[21]](#footnote-21) and Moabite men are un-kosher. The [Talmud](orallaw.html) tells us that the Moabite women are kosher because they do not go out of the home to provide hospitality. It is not their job. It was the responsibility of the Moabite men to provide hospitality to the [Jews](gen-jew.html).

Doeg the Edomite was [one](one.html) of the greatest scholars of the age, [head](body.html) of the Sanhedrin, and a close friend and adviser to king Saul. Doeg said to King Saul, “Instead of asking whether or not he is worthy of kingship, ask whether or not he is fit to enter the congregation of [HaShem](hashem.html)! He is descended from [Ruth](ruth.html) the Moabitess.”

The Prophet Samuel wrote a responsa in response to Doeg’s question about the validity of King David. The Megillat of [Ruth](ruth.html) is that responsa. Thus the Prophet Samuel wrote Megillat [Ruth](ruth.html) to propigate, for all [time](time.html), the understanding that [Ruth](ruth.html), as a Moabite, was permitted to enter the congregation of Israel because she was a [female](male%2Bfemale.html). [Male](male%2Bfemale.html) Moabites are the Moabites which are forbidden from entering the congregation of Israel.

King Saul understood the Prophet Samuel’s responsa, and he took it to [heart](body.html)! The fact that he got the message is described in the Tanach:[[22]](#footnote-22)

***Shmuel Alef (I Samuel) 18:27-28*** *Wherefore David arose and went, he and his men, and slew of the Philistines* [*two*](two.html) *hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king’s son in* [*law*](law.html)*. And Saul gave him Michal his daughter to wife. 28 And Saul saw and* [*knew*](daat.html) *that* [*HaShem*](hashem.html) *was with David, and that Michal Saul’s daughter loved him.*

Thus King Saul gave David his daughter in [marriage](mashal.html) that all Israel might [know](daat.html) that he had accepted Samuel’s responsa that David was able to enter the congregation of Israel. Megillat [Ruth](ruth.html) clarifies the pasuk, the verse, of Devarim 23:3 and testifies to the truth of mesichta of Yevamot 76b (see page 2).

**Therefore the monarchy of King David and of The** [**Mashiach**](mashiach.html) **rest on the truth of Megillat** [**Ruth**](ruth.html)**!**

**Without the clarification of the** [**Talmud**](orallaw.html)**,** [**Yeshua**](yeshua.html) **cannot be** [**Mashiach**](mashiach.html) **because the Torah says clearly that a Moabite cannot enter the congregation of Israel.** [**Ruth**](ruth.html)**, as a critical part of the messianic line, is a Moabite. Therefore, it is incumbent upon Christians to accept the oral** [**law**](law.html) **if they say that** [**Yeshua**](yeshua.html) **is the** [**Messiah**](mashiach.html)**.**

The Torah describes an unusual incident that happened to [Avraham](avraham.html) that bears directly on the Torah’s prohibition against Moabites and Ammonites marrying [Jews](gen-jew.html). Since the [Talmud](orallaw.html) indicates that the reason that Moabite *women*, and Ammonite *women*, are allowed to marry [Jews](gen-jew.html) is because they were not expected to show hospitality to strangers. How do we [know](daat.html) that Moabite and Ammonite women were not expected to show hospitality to strangers? This halachic ruling was given to us by [Avraham](avraham.html) Avinu who was the Gadol HaDor, the posek of his [generation](toldot.html). He is *the* judge of his [generation](toldot.html). If [HaShem](hashem.html) [needs](needs.html) to have a judge render a decision on earth, then [Avraham](avraham.html) is the man. The Torah describes the incident where this ruling was made.

***Bereshit 17:26 – 18:2*** *In the selfsame day was* [*Abraham*](avraham.html)[*circumcised*](circumcz.html)*, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were* [*circumcised*](circumcz.html) *with him. 1 And* [*HaShem*](hashem.html) *appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his* [*eyes*](body.html) *and looked, and, lo,* [*three*](three.html) *men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground …*

The [Zohar](orallaw.html) [teaches](teacher.html) us that these “men” were really [angels](angels.html):

***Soncino*** [***Zohar***](orallaw.html)***, Bereshith, Section 1, Page 101b*** *At* [*first*](one.html) *he took them for men, but afterwards he became aware that they were holy* [*angels*](angels.html) *who had been sent on a* [*mission*](mission.html) *to him.*

The [Midrash](orallaw.html)[[23]](#footnote-23) and [Talmud](orallaw.html)[[24]](#footnote-24) tell us about these [three](three.html) [angels](angels.html) had separate missions and names:

[***Midrash***](orallaw.html) ***Rabbah - Genesis L:2*** *THEN THE* [*TWO*](two.html)[*ANGELS*](angels.html) *CAME, etc. But He is at* [*one*](one.html) *with Himself, and who can turn Him? and what His soul desireth, even that He doeth (Job XXIII, 13). It was* [*taught*](teacher.html)*:* [*One*](one.html)[*angel*](angels.html) *does not perform* [*two*](two.html) *missions, nor do* [*two*](two.html)[*angels*](angels.html) *together perform* [*one*](one.html)[*mission*](mission.html)*, yet you read that* [*two*](two.html) *[*[*angels*](angels.html) *came to Sodom]? The fact is, however, that* [*Michael*](angels.html) *announced his tidings [to* [*Abraham*](avraham.html)*] and departed:* [*Gabriel*](angels.html) *was sent to overturn Sodom, and Rafael to rescue Lot; hence, THEN THE* [*TWO*](two.html)[*ANGELS*](angels.html) *CAME, etc.*

1. [One](one.html) [angel](angels.html) came to prophesy [Yitzhak’s [birth](birth.html)] to [Avraham](avraham.html) and Sarah and to rescue Lot ([*Michael*](angels.html)).
2. [One](one.html) to heal [Avraham](avraham.html) and later, on a [new](new.html) [mission](mission.html), to rescue Lot (*Raphael*).
3. [One](one.html) who destroyed Sodom ([*Gavriel*](angels.html)).

It is appropriate that the destruction of Sodom and [Gemara](orallaw.html) is carried out by [Gavriel](angels.html). However, [one](one.html) could easily ask: Why is he here with [Avraham](avraham.html) and Sarah? His [mission](mission.html) had nothing to do with [Avraham](avraham.html) and Sarah. Why would he not be in Sodom instead? After all, they had a job to do, why not get to it? Sodom is the place where he has a [mission](mission.html).

We can get some [insight](insights.html) into their presence at [Avraham](avraham.html)’s tent by noting a very curious question in the Torah. Keep in mind that these [three](three.html) “strangers” have been invited to dinner and the dinner has been set before them. At this point, the [first](one.html) thing out of their [mouths](body.html) is a disturbing question.

***Bereshit (Genesis) 18:9*** *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

***Baba Metzia 87a*** *And they said unto him, Where is Sarah thy wife? And he said, Behold, She is in the tent: this is to inform us that she was modest.[[25]](#footnote-25) Rab Judah said in Rab’s* [*name*](name.html)*: The Ministering* [*Angels*](angels.html)[*knew*](daat.html) *that our mother Sarah was in the tent, but why [bring out the fact that she was] in her tent? In order to make her beloved to her husband.[[26]](#footnote-26) R. Jose son of R. Hanina said: In order to send her the* [*wine*](wine.html)*-cup of Benediction.[[27]](#footnote-27)*

[***Midrash***](orallaw.html) ***Rabbah -*** [***Numbers***](nchart.html) ***III:13*** *Another instance: And they said unto him (אליו): Where is Sarah?[[28]](#footnote-28) There are points over the aleph, yod, and vaw of ‘אליו’, to indicate that they* [*knew*](daat.html) *where she was, yet made inquiries about her.[[29]](#footnote-29)*

Now imagine that you are in [Avraham](avraham.html)’s place. You have a modest wife who does not normally interact with strange men. Men who, by the way, have no business with Sarah. Their only business is with [Avraham](avraham.html). The [first](one.html) thing these strange men ask is, “Where is Sarah?” This is very strange. Further, instead of becoming indignant with these strangers, [Avraham](avraham.html) answers their question.

***Bereshit (Genesis) 18:9*** *And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.*

So, [HaShem](hashem.html) and His messengers ask their halachic question: Where is Sarah?

We have [HaShem](hashem.html) and [three](three.html) of [HaShem](hashem.html)’s mightiest [angels](angels.html) who are [sitting](mashal.html) on the edge of their seats waiting to hear the answer to a most important halachic question. Does [Avraham](avraham.html) understand that he is rendering an halachic, legal, decision that will affect humanity for a the rest of [time](time.html)?

Because [Avraham](avraham.html) was close to [HaShem](hashem.html) we can be sure that [Avraham](avraham.html) realizes the import of this question.

In Bereshit (Genesis) 18:9, we see [Avraham](avraham.html) answering: ‘Behold in the tent’. Thus we see that Sarah remained indoors attending to the duties of her [household](househld.html), *even* though there were visitors whom [Abraham](avraham.html) was entertaining in the open *under the tree*.

***Bereshit (Genesis) 18:1-5*** *And* [*HaShem*](hashem.html) *appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; 2 And he lift up his* [*eyes*](body.html) *and looked, and, lo,* [*three*](three.html) *men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, 3 And said, My Lord, if now I have found favour in thy sight, pass not away, I* [*pray*](prayer.html) *thee, from thy servant: 4 Let a little water, I* [*pray*](prayer.html) *you, be fetched, and wash your* [*feet*](heel.html)*, and rest yourselves under the tree: 5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.*

This simple answer will affect humanity for the rest of [time](time.html). What does it mean? Why is this question, and its answer, so important that it is the [first](one.html) priority for [HaShem](hashem.html) and His [three](three.html) mighty [angels](angels.html), on their visit to [Avraham](avraham.html)?

It is important to note that [Avraham](avraham.html) is going to plead with [HaShem](hashem.html) to [save](salvation.html) the people of Sodom and to [save](salvation.html) Lot in Bereshit (Genesis) 18:23-33. [Avraham](avraham.html) was genuinely concerned for Lot and the people of the cities associated with Sodom.

Did Lot deserve to be saved?

***Bereshit (Genesis) 19:29*** *And it came to pass, when God destroyed the cities of the Plain, that God remembered* [*Abraham*](avraham.html)*, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.*

The text tells us that he was saved only because “G-d remembered [Avraham](avraham.html) and He sent Lot out …”. The [merit](merit.html) of [Avraham](avraham.html) saved Lot. Lot’s [salvation](salvation.html) was an act of mercy, not justice. Furthermore, for Lot to be saved required a much greater degree of divine intervention. If not for Lot, G-d would have simply sent [Gavriel](angels.html) to destroy the [city](city.html).

[Avraham](avraham.html)’s pleading managed to only [save](salvation.html) Lot and His family.

Why did [HaShem](hashem.html) and the [three](three.html) [angels](angels.html) want to [know](daat.html) Sarah’s whereabouts? To put it another way: Why are [three](three.html) strange men asking about a woman they had never met and with whom they had no [mission](mission.html) or message?

We have [two](two.html) questions before us:

1. Why is [Gavriel](angels.html) in Mamre, with [Avraham](avraham.html), and not Sodom?
2. Why are the [three](three.html) [angels](angels.html) asking [Avraham](avraham.html) to tell them Sarah’s location?

What is going on here? The answer is quite profound and bears directly on the issue of the legitimacy of King David.

The [two](two.html) [angels](angels.html) have a [mission](mission.html) in Sodom. The fact that they are here with [Avraham](avraham.html) means that their question has an immediate relevance to their [mission](mission.html). What is the relevance?

When strangers came to [Avraham](avraham.html)’s house, did Sarah greet the strangers with [food](food.html) and water? No, [Avraham](avraham.html) greeted them with [food](food.html) and water. This question and it’s answer were critical to the deliverance of Lot and his daughters because the reason given, in Devarim (Deuteronomy) 23:3-4, for the exclusion of the Ammonites and Moabites is that they did not meet the Israelites with [food](food.html) and water. Since the Ammonites and Moabites ([Ruth](ruth.html) and Naamah[[30]](#footnote-30)) would become the descendants of Lot and his daughters, it was necessary to [know](daat.html) whether the woman (Sarah) would greet the strangers with [food](food.html) and water.

[Avraham](avraham.html) provided a legal ruling when he said that Sarah was in the tent. His ruling was that women are responsible for hospitality inside the home and NOT outside!

Because of this ruling, [Gavriel](angels.html) determined that Lot must be delivered from Sodom because from him would descend [Ruth](ruth.html) the Moabitess. Thus we understand that [Gavriel](angels.html) did not proceed directly to Sodom because he needed to [know](daat.html) whether Lot should be saved when he destroyed Sodom. He could only learn this when [Avraham](avraham.html) made his ruling.

Once the [two](two.html) [angels](angels.html) [knew](daat.html) that [Avraham](avraham.html) and Sarah did not have a custom to let Sarah greet the strangers, they [knew](daat.html) that they must [save](salvation.html) Lot and His daughters because they would become legitimate converts that would be responsible for the [birth](thebirth.html) of King David and King [Mashiach](mashiach.html). The leader of the [generation](toldot.html), [Avraham](avraham.html), had ruled that the woman’s modesty prevented them from greeting strangers. Therefore, [Ruth](ruth.html) and Naamah could enter the congregation of Israel and their progenitors, Lot and his daughters, must be preserved.[[31]](#footnote-31)

In spite of [Avraham](avraham.html)’s efforts for Lot and his family, Lot’s descendents, the Moabites, do not greet the Israelites with [food](food.html) and water when they needed it.

***Devarim (Deuteronomy) 23:3-4*** *An Ammonite or Moabite shall not enter into the congregation of* [*HaShem*](hashem.html)*; even to their tenth* [*generation*](toldot.html) *shall they not enter into the congregation of* [*HaShem*](hashem.html) *for ever: 4 Because they met you not with bread and with water in the way, when ye came forth* [*out of Egypt*](thebirth.html)*; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.*

Because the Moabites were ungrateful and inhospitable, [HaShem](hashem.html) tells us that a Moabite cannot enter the congregation of Israel. This means that no Moabite can marry a [Jew](gen-jew.html). This poses a big problem!

The problem is that [Ruth](ruth.html) is a Moabite and she is an integral part of the Messianic line. If she is disqualified from marrying a [Jew](gen-jew.html), then her son, Oved, cannot be [Jewish](gen-jew.html). His son, Yishai, can not be a [Jew](gen-jew.html). His son, David, cannot be a [Jew](gen-jew.html) and therefore cannot be King in Israel. His descendent, [Mashiach](mashiach.html), is not [Jewish](gen-jew.html) and cannot be King. He cannot be *The* [*Mashiach*](mashiach.html)! This is a big problem!

Shmuel the prophet would rule that [Ruth](ruth.html) was able to enter the congregation of Israel because of [Avraham](avraham.html)’s ruling. Because [Avraham](avraham.html) said that Sarah was “in the tent”, [Ruth](ruth.html) the Moabitess was able to enter the congregation and become a progenitor of the Messianic line.

Shmuel, the Prophet, was the [one](one.html) who anointed David as the King over Israel, at the [command](cmds613.html) of [HaShem](hashem.html). He was also the [one](one.html) who wrote the Megilla of [Ruth](ruth.html), which shows the genealogy of David.

The book of [Ruth](ruth.html) was written to help address this problem. Never the less, without the oral [law](law.html) this is a problem which can not be resolved. The written Torah never addresses this issue.

Additionally, there is an allusion to this in Megillat [Ruth](ruth.html). Of the 85 psukim in Megilat [Ruth](ruth.html), all but [eight](eight.html) (8) begin with the [letter](letters.html) vav - ו. That’s 90.5% of its psukim begin with a vav. The [eight](eight.html) pasukim, that do *not* start with a vav - ו are:

1. [Ruth](ruth.html) 1:9 begins with a yod – י. [*HaShem*](hashem.html) *grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their* [*voice*](voice.html)*, and wept*.
2. [Ruth](ruth.html) 1:12 begins with a shin - ש. *Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons*;
3. [Ruth](ruth.html) 1:13 begins with a hay - ה. *Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the* [*hand*](fourteen.html) *of* [*HaShem*](hashem.html) *is gone out against me*.
4. [Ruth](ruth.html) 1:17 begins with a beit - ב. *Where thou diest, will I die, and there will I be buried:* [*HaShem*](hashem.html) *do so to me, and more also, if ought but death part thee and me*.
5. [Ruth](ruth.html) 1:21 begins with an alef - א. *I went out full, and* [*HaShem*](hashem.html) *hath brought me home again empty: why then call ye me Naomi, seeing* [*HaShem*](hashem.html) *hath testified against me, and the Almighty hath afflicted me?*
6. [Ruth](ruth.html) 2:9 begins with an ayin - ע. *Let thine* [*eyes*](body.html) *be on the* [*field*](field.html) *that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.*
7. [Ruth](ruth.html) 2:12 begins with a yod - י. [*HaShem*](hashem.html) *recompense thy work, and a full reward be given thee of* [*HaShem*](hashem.html) *God of Israel, under whose wings thou art come to trust.*
8. [Ruth](ruth.html) 3:13 begins with a lamed - ל. *Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman’s part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as* [*HaShem*](hashem.html) *liveth: lie down until the morning.*

If we rearrange these [eight](eight.html) [letters](letters.html) they spell: באהל ישעי (yshi ba’ohel),[[32]](#footnote-32) which means:

“my [salvation](salvation.html) comes from (is in) the tents

(of Sarah)”[[33]](#footnote-33)

or

“my [salvation](salvation.html) is in the tents (of Torah)”.

Therefore, it’s no coincidence that the [letters](letters.html) of pesukim in [Ruth](ruth.html) that don’t begin with a vav that obviously [teach](teacher.html) us something spell out ישעי באהל - *my* [*salvation*](salvation.html) *is in the tent*. This is because the rationalization used by the [angel](angels.html) to [save](salvation.html) Lot was based on [Avraham](avraham.html)’s halachic answer that said that Sarah was in the tent.

Now lets take our [eight](eight.html) pasukim and rearrange them in the order of the [letters](letters.html) of ישעי באהל:

1. [Ruth](ruth.html) 1:9 begins with a yod – י. [*HaShem*](hashem.html) *grant you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their* [*voice*](voice.html)*, and wept.*

Targum: “May the Lord reward you fully for the kindness which you have shown to me, and by virtue of that reward may each of you find rest in the house of her husband.” Then she kissed them, and they lifted up their voices and wept.

יִתֵּן יְהוָה לָכֶם וּמְצֶאןָ מְנוּחָה אִשָּׁה בֵּית אִישָׁ הּוַתִּשַּׁק לָהֶן וַתִּשֶּׂאנָה קולָן וַתִּבְכֶּינָה׃

1. [Ruth](ruth.html) 1:12 begins with a shin - ש. *Turn again, my daughters, go your way; for I am too old to have an husband. If I should say, I have hope, if I should have an husband also to night, and should also bear sons;*

Targum: “Return, my daughters, from following me. Go unto your people, for I am too old to be married. Should I say: ‘Now, if I were a young woman, having hope, verily! should I be married this very night and should I bear sons,’

שׁבְנָה בְנתַי לֵכְןָ כִּי זָקַנְתִּי מִהְיות לְאִישׁ כִּי אָמַרְתִּי יֶשׁ־לִי תִקְוָה גַּם הָיִיתִי הַלַּ֙יְלָה֙ לְאִישׁ וְגַם יָלַדְתִּי בָנִים׃

1. [Ruth](ruth.html) 2:9 begins with an ayin - ע. *Let thine* [*eyes*](body.html) *be on the* [*field*](field.html) *that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.*

Targum: “Mark the [field](field.html) that they will reap, and follow them. Have I not charged the servants not to touch you? And when you are thirsty, go to the vessels and drink the water which the servants have drawn.”

עֵינַיִךְ בַּשָּׂדֶה אֲשֶׁר־יִקְצרוּן וְהָלַכְתְּ אַחֲרֵיהֶן הֲלוא צִוִּיתִי אֶת־הַנְּעָרִים לְבִלְתִּי נָגְעֵךְ וְצָמִת וְהָלַכְתְּ אֶל־הַכֵּלִים וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן הַנְּעָרִים׃

1. [Ruth](ruth.html) 2:12 begins with a yod - י. [*HaShem*](hashem.html) *recompense thy work, and a full reward be given thee of* [*HaShem*](hashem.html) *God of Israel, under whose wings thou art come to trust.*

Targum: “May the Lord reward you well in this [world](worlds.html) for your good work, and may you receive full recompense from the Lord, the God of Israel, in the [world](futures.html) to come, because you have come to be a proselyte and to seek shelter under the shadow of His Glorious Presence. Through that [merit](merit.html) you will be saved from the punishment of Gehinom, so that your portion will be with Sarah and Rebecca and [Rachel](rachel.html) and Leah.”

יְשַׁלֵּם יְהוָה פָּעֳלֵךְ וּתְהִי מַשְׂכֻּרְתּךְ שְׁלֵמָה מֵעִם יְהוָה אֱלהֵי יִשְׂרָאֵל אֲשֶׁר־בָּאת לַחֲסות תַּחַת־כְּנָפָֽיו׃

1. [Ruth](ruth.html) 1:17 begins with a beit - ב. *Where thou diest, will I die, and there will I be buried:* [*HaShem*](hashem.html) *do so to me, and more also, if ought but death part thee and me.*

Targum: Said Naomi: “We have [four](four.html) methods of capital punishment for the guilty -- stoning, burning with [fire](fire.html), death by the sword, and hanging upon the gallows.” Said [Ruth](ruth.html): “To whatever death you are subject I shall be subject.” Said Naomi: “We have [two](two.html)[[34]](#footnote-34) cemeteries.” Said [Ruth](ruth.html): “There shall I be buried. And do not continue to [speak](mashal.html) any further. May the Lord do thus unto me and more if [even] death will separate me from you.”

בַּאֲשֶׁר תָּמוּתִי אָמוּת וְשָׁם אֶקָּבֵר כּה יַעֲשֶׂה יְהוָה לִי וְכה יסִיף כִּי הַמָּוֶת יַפְרִיד בֵּינִי וּבֵינֵךְ׃

1. [Ruth](ruth.html) 1:21 begins with an alef - א. *I went out full, and* [*HaShem*](hashem.html) *hath brought me home again empty: why then call ye me Naomi, seeing* [*HaShem*](hashem.html) *hath testified against me, and the Almighty hath afflicted me?*

Targum: “I went away full, with my husband and sons, but the Lord has brought me back destitute of them. Why, then, should you call me Naomi, seeing that my guilt has been testified to before the Lord, and the Almighty has brought evil upon me?”

 אֲנִי מְלֵאָה הָלַכְתִּי וְרֵיקָם הֱשִׁיבַנִי יְהוָה לָמָּה תִקְרֶאנָה לִי נָעֳמִי וַיהוָה עָנָה בִי וְשַׁדַּי הֵרַע לִי׃

1. [Ruth](ruth.html) 1:13 begins with a hay - ה. *Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for it grieveth me much for your sakes that the* [*hand*](fourteen.html) *of* [*HaShem*](hashem.html) *is gone out against me.*

Targum: “Would you wait for them until they grew up, like a woman who waits for a small brother-in-[law](law.html) to marry her? Because of them would you sit tied down, not marrying? [Pray](prayer.html), my daughters, do not grieve me, for I am more embittered than you, because a stroke from the Lord has come forth against me.”

הֲלָהֵן ׀ תְּשַׂבֵּרְנָה עַד אֲשֶׁר יִגְדָּלוּ הֲלָהֵן תֵּעָגֵנָה לְבִלְתִּי הֱיות לְאִישׁ אַל בְּנתַי כִּי־מַר־לִי מְאד מִכֶּם כִּי־יָצְאָה בִי יַד־יְהוָה׃

1. [Ruth](ruth.html) 3:13 begins with a lamed - ל. *Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman’s part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as* [*HaShem*](hashem.html) *liveth: lie down until the morning.*

Targum: “Lodge here, and in the morning, if the man qualified to [redeem](redemption.html) you according to the Torah redeems you, very well, let him [redeem](redemption.html) you. But if he is unwilling to [redeem](redemption.html) you, then I will [redeem](redemption.html) you. I swear by an oath before God, that I will do just as I have spoken to you. [Sleep](mashal.html) now until the morning.”

לִינִי ׀ הַלַּיְלָה וְהָיָה בַבּקֶר אִם־יִגְאָלֵךְ טוב יִגְאָל וְאִם־לא יַחְפּץ לְגָאֳלֵךְ וּגְאַלְתִּיךְ אָנכִי חַי־יְהוָה שִׁכְבִי עַד־הַבּֽקֶר׃

Thus every [Hebrew](hebrew.html) verse in [Ruth](ruth.html) begins with a vav (“and”), [save](salvation.html) [eight](eight.html) of the verses. Imagine starting almost every sentence with the word ‘and’. The conjunction, ‘and’, means that each verse, [save](salvation.html) [eight](eight.html), are intrinsically connected to each other as though we are proceeding on a path step-by-step.

Since vav is the [letter](letters.html) of [connection](connection.html) (used as the conjunction “and”), we can see that Megilat [Ruth](ruth.html) stands to connect something. Since this book illustrates the whole of [creation](bara.html) from [Adam](adam.html) to the second [Adam](adam.html) ([Mashiach](mashiach.html)), we can understand that this book [connects](connection.html) all of history to the [Mashiach](mashiach.html). Further, the vav also [connects](connection.html) the Megillat of [Ruth](ruth.html) to [Avraham](avraham.html) and Sarah.

The vav – ו, which is the [number](nchart.html) [six](six.html) (6), is a [remez](remez.html) to the [six](six.html) orders of the [Mishna](orallaw.html). This alludes to the fact that [Ruth](ruth.html) was kosher only because of the oral [law](law.html).

When rearranged (the [first](one.html) [letter](letters.html) of each of the [eight](eight.html) verses that do not start with a vav) the [letters](letters.html) spell “My [salvation](salvation.html) is in the tent” - ישעי באהל. This is another allusion to the fact that women are in the tent and do not bring [food](food.html) and water to strangers. Further, the entire Messianic line of kings depend on the women being in the tent in order for them to bring [salvation](salvation.html) through the Messianic line.

**The** [**Oral Torah**](orallaw.html) **in the** [**Psalms**](psalms1.html)

The ArtScroll on Tehillim[[35]](#footnote-35) for [Psalm](psalms1.html) 119:161-12 has the following, very interesting, commentary that bears directly on the legitimacy of the messianic line. Lets start by looking at the verse in Tehillim that the Artscroll will be commenting on:

***Tehillim (***[***psalms***](psalms1.html)***) 119:161-162 SHIN*** *Princes pursued me without cause, but my* [*heart*](body.html) *feared Your utterance (דבור). I rejoiced over Your word (אמרה), like* [*one*](one.html) *who finds abundant spoils.*

*In this series of verses, David sings of the false princes* ***who pursued me without cause*** *(v. 161), and of how he abhors falsehood (v. 163), because the truth of Torah is his only joy.]*

***161****.* ***Princes pursued me without cause.***

*David said, ‘Powerful* ***princes*** *and generals, like Saul and Absalom,* ***pursued*** *and threatened me, yet they instilled no* [*fear*](fear.html) *in my* [*heart*](body.html)*. The only thing I feared was the possibility that I might transgress* ***Your word*** *or that my enemies might force me to disobey You.’*

*Another explanation: ‘When Prince Absalom pursued me, I was not afraid of his* [*physical*](physical.html) *prowess nor of his forces, because I* [*knew*](daat.html) *that his cause was unjust. My only real* [*fear*](fear.html) *was the fact that I sinned and You gave* ***Your word*** *to punish me, through the Prophet, who warned (II Samuel 12:11, 12):* ***So says*** [***HASHEM***](hashem.html)***: “Behold, I will raise up evil against you out of your own house ... for you sinned secretly, but I will do this in the presence of all Israel****”‘*(Radak).

***But my*** [***heart***](body.html) ***feared Your utterance****.*

*Vilna Gaon comments that this verse refers to the* [*wicked*](wicked.html) *nobles and ministers [like Doeg and Achitophel] who constantly sought to discredit David by casting aspersions on his ancestress,* [*Ruth*](ruth.html) *the Moabite. They always cited the verse (Deut. 23:4)* ***An Ammonite or a Moabite shall not enter into the congregation of*** [***HASHEM***](hashem.html) ***even to the tenth*** [***generation***](toldot.html)***.***

*David’s enemies took note of* ***Torah Shebictav, the Written*** [***Law***](law.html)*, concerning Moabites, but they disregarded* ***Torah Shebaal Peh, the Oral*** [***Law***](law.html)*, which* [*teaches*](teacher.html) *that the prohibition applies only to the* [*male*](male%2Bfemale.html) *Ammonite and Moabite, and not to the* [*female*](male%2Bfemale.html) *Ammonitess and Moabitess. Vilna Gaon proves that the term דבור refers to a statement written in Scripture, whereas אמרה adverts to a tradition of the Oral* [*Law*](law.html)*.*

*Thus David exclaimed in this verse and the next:* ***The princes pursued me*** *[charging that I was unfit to enter the congregation of Israel]* ***without cause, But my*** [***heart***](body.html) ***feared Your utterance*** *[i.e., the Written* [*Law*](law.html)*, which appeared to disqualify me].*

David was scared from the words of the Written Torah, yet from the [Oral Torah](orallaw.html) he rejoiced because the [Oral Torah](orallaw.html) saved David’s life, proved his Jewishness, and allowed him to be king in Israel.

**\* \* \***

A king in Israel was a chief Rabbi.

\* \* \*

[Shavuot](shavuot.html) falls on vav [Sivan](feasts.html), the [sixth](six.html) of [Sivan](feasts.html). The vav also alludes to the [six](six.html) orders of the [Mishna](orallaw.html), the [Oral Torah](orallaw.html).

\* \* \*

I found David in Sodom.

**\* \* \***

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1. Rabbi Akiva is the essence of the Oral Law. Moses brings the written Law down to the world; Rabbi Akiva is the nucleus around which the Oral Law is transmitted and generated within the world.

There are many parallels between Moses and Rabbi Akiva (Sifrei, Devarim 357; both lived 120 years...); but Moses comes from within, Rabbi Akiva from without (he is the offspring of converts; Moses descends from Jacob, Rabbi Akiva from Esau). Jacob is the root of the Written Law, Esau is the root of the Oral Law (Genesis 25:28 *ki tzayid b'piv*). Jacob and Esau are twins; at one level Esau is the firstborn, at another Jacob fulfils that destiny. (This is also the root of Moses’ apparent inability to understand the Torah of Rabbi Akiva and his suggestion that the Torah be given through Rabbi Akiva; in fact, in a very deep way, it was.) [↑](#footnote-ref-1)
2. Yevamoth 76b [↑](#footnote-ref-2)
3. Jerusalem Talmud - Chagigah 2,3, Bavli - Shabbat 30b [↑](#footnote-ref-3)
4. Abner [↑](#footnote-ref-4)
5. To Doeg. V. infra [↑](#footnote-ref-5)
6. 1 Sam. XVII, 56. [↑](#footnote-ref-6)
7. 1 Sam. XVII, 56. [↑](#footnote-ref-7)
8. Deut. XXIII. 4 [↑](#footnote-ref-8)
9. Deut. XXIII. 4 [↑](#footnote-ref-9)
10. Shall not enter into the assembly of the Lord. Deut. 23:4 [↑](#footnote-ref-10)
11. Shall not enter into the assembly of the Lord. Deut. 23:4 [↑](#footnote-ref-11)
12. Infra 76b, Kid. 67b, Keth. 7b, Hul. 62b. [↑](#footnote-ref-12)
13. Addressed to Abner supra. [↑](#footnote-ref-13)
14. To brand David publicly as a descendant of a Moabitess, and unfit to enter the congregation of Israel in accordance with Deut. XXIII, 4. [↑](#footnote-ref-14)
15. II Sam. XVII, 25 [↑](#footnote-ref-15)
16. Basing his ruling on traditional [law](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Claw.html) which he claims to have received from his teachers. [↑](#footnote-ref-16)
17. Raised by Doeg (supra 76b) to which no reply was forthcoming. [↑](#footnote-ref-17)
18. Psalm 45:14. Respectable women remain at home and do not go into the open road even to meet members of their own sex. No blame, therefore, is attached to the Ammonite and Moabite women for not meeting the Israelites with bread and with water. Cf. Deut. 23:5. [↑](#footnote-ref-18)
19. Palestine [↑](#footnote-ref-19)
20. Gen 18:9, and he answered, ‘Behold in the tent’. Sarah remained indoors attending to the duties of her [household](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Chousehld.html), though there were visitors whom [Abraham](file:///D%3A%5CWord%5CShavuot%5CRuth%20Portions%5Cavraham.html) was entertaining in the open under the tree (ibid. 4). [↑](#footnote-ref-20)
21. Kosher is a transliterated Hebrew word which means “fit”. [↑](#footnote-ref-21)
22. The *TaNaKh* (or *Tanach*) is an acronym that stands for: Torah (the Law), *Nevi’im* (the Prophets), and Ketuvim (the Writings). [↑](#footnote-ref-22)
23. Bereshit Rabbah 50:2 [↑](#footnote-ref-23)
24. Bava Metzia 86b [↑](#footnote-ref-24)
25. And therefore kept herself secluded. [↑](#footnote-ref-25)
26. By impressing him with her modesty. [↑](#footnote-ref-26)
27. The wine-cup over which the Grace after meals is recited and which is partaken by all the guests. V. Ber. 51a. [↑](#footnote-ref-27)
28. Bereshit (Genesis) 18:9 [↑](#footnote-ref-28)
29. For the sake of domestic harmony; Bava Metzia 87a; Gen. R. 48:15. [↑](#footnote-ref-29)
30. Melachim Alef (I Kings) 14:21. [↑](#footnote-ref-30)
31. Chidushei HaRim in Mayana shel Torah [↑](#footnote-ref-31)
32. Beth Yaaqov [↑](#footnote-ref-32)
33. Tehillim (Psalms) 118:15 [↑](#footnote-ref-33)
34. In the sources, mention is made of two separate cemetaries, one for the stoned and burned, the other for those who die by the sword and strangulation, M. San. 6:5. [↑](#footnote-ref-34)
35. *Tehillim / A new translation with a commentary anthologized from Talmudic, Midrashic and Rabbinic sources*, translation and commentary by Rabbi Avrohom Chaim Feuer, in collaboration with Rabbi Nosson Scherman. Published by Mesorah Publications, Ltd. [↑](#footnote-ref-35)