

THE 3 WIDOWS

- Na'omi's husband Elimelech died
- Then her 2 sons Machlon and Chilion died, also widdowing their young wives Ruth and Orpah
- Ruth 1:8 – 15
- Na'omi exhorts her two daughters-in-law to leave her and to return to their mothers



CHEMOSH GOD OF MOAB



- Gods and land were attached
- Chemosh chief deity over Moab
- Na'omi vowed in the name of YHWH
- Because the territory of Gad and Reuben was populated with Moabites (the former nation of Moab), Hebrew and Moabite villages pock-marked the land
- Much ambiguity over which god was in charge



LEVIRATE MARRIAGE

DEUT. 25:5 - 10

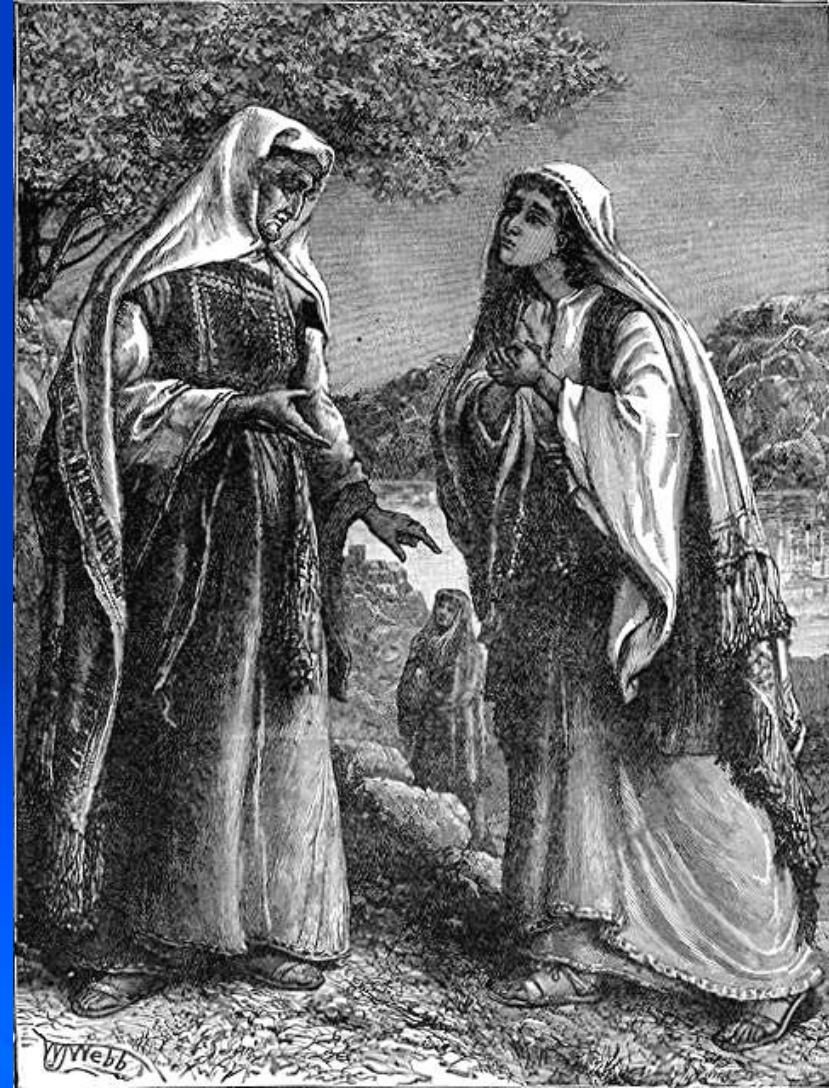


- Na'omi tries to use the impossibility of Levirate Marriage to dissuade the girls from following her
- Levirate Marriage = a widow marrying her deceased husband's brother
- The first son produced belongs to the deceased brother, thus continuing his family line
- Gen. 38:8 Levirate Marriage existed as a custom before it became a Law of Moses



“Do I still have sons in my womb..?”

- Na’omi uses the “absurd” argument that for the girls to hope for Levirate Marriage is foolish
- **Meeh** = insides, NOT womb
- While it was NOT unusual for a widow to wait while a brother-in-law grew up so she could marry him, this particular case was different



ORPAH DEPARTS



- A kiss carries a meaning of either “hello” or “goodbye”
- Na’omi says she is bitter and it is GOD who has caused it!
- Na’omi is at a much worse disadvantage than her young daughters in law
- Levirate Marriage of the girls would have solved Na’omi’s problem
- Orpah did NOT do a wrong thing in going back home
- But she could have made a BETTER choice

TAKING THE FINAL STEP



- Orpah's decision is a good picture of how one can accept the commission of Yeshua or back away
- Matt.8:19 ***"...first let me go and bury my father."***
- One man says, "I WILL follow"
- The other says, "I must go home first"
- That man did NOT do a wrong or bad thing
- The issue is commitment and action, not merely passive trusting in Yeshua

“Your people will be my people”

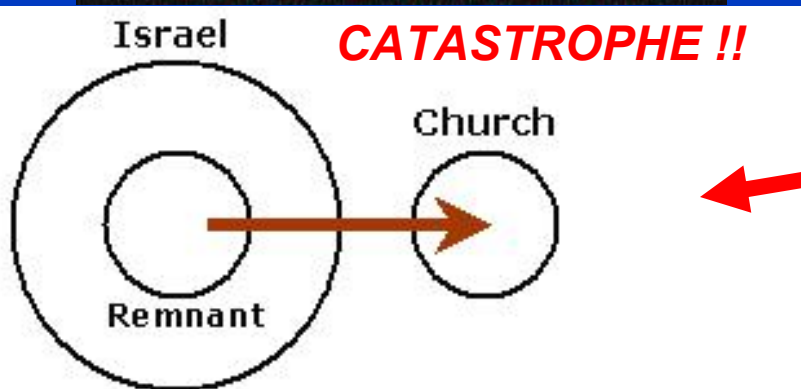
- Ruth 1:15 – 18 6 promises
- 1) Where you will go I will go
- 2) Where you stay I will stay
- 3) Your people will be my people
- 4) Your God will be my God
- 5) Where you die I will die
- 6) Where you are buried I will be buried
- Then bound with an oath
- Ruth has committed both her social life to the Israelites and her religious life to YHWH



RUTH HAS SHOWN US THE WAY



**PAGANISM
IN THE
CHURCH**



- *The covenants and promises given to Israel are transferred to the Gentile Church.*
- *Jews must convert to Gentile Christianity.*

- Bulk of the Church has returned to our Moabitish past
- Gentiles want the God of Israel, but do NOT want Israel
- Ruth's theology is the irreconcilable opposite of Replacement Theology
- Of the 6 promises:
- Your God will be my God is about **FAITH**
- The other 5 are about **FAITHFULNESS**

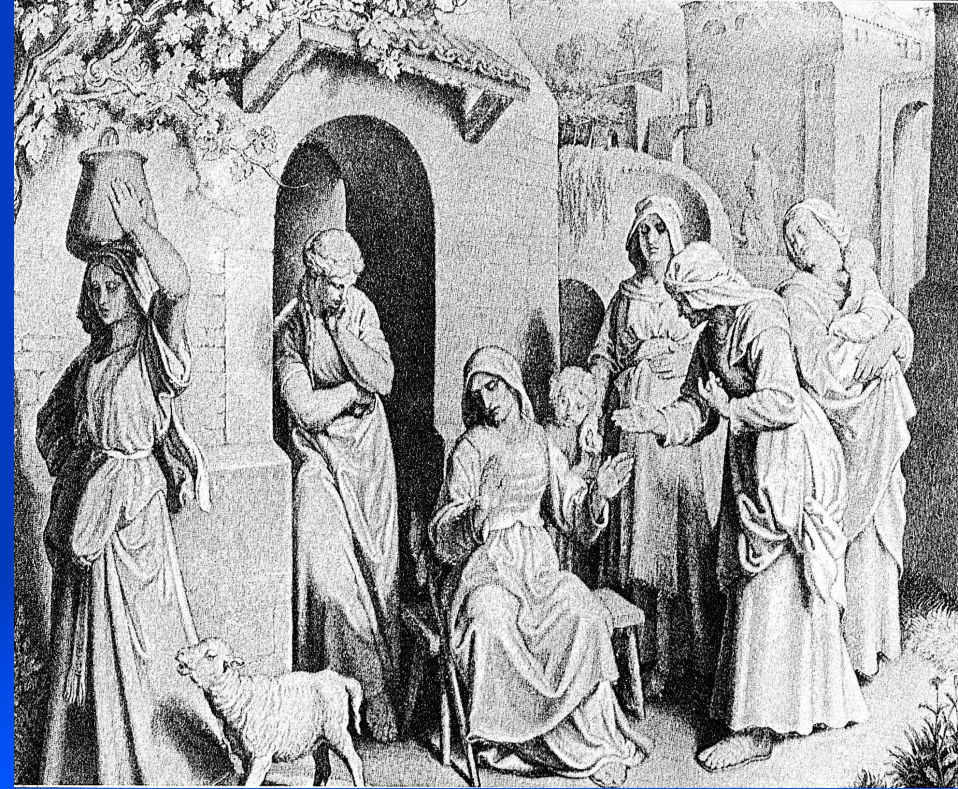
NA'OMI AND RUTH LEAVE FOR BEIT-LECHEM



- In Ruth we have the God-inspired story of a woman choosing a woman rather than the hope of a family which rests in a male
- About 75 mile journey from Moab to Bethlehem
- When they arrived in Beit-Lechem is caused a major stir

NA'OMI WELCOMED HOME

- Ruth 1:19 – end
- **Hoom** = excited uproar
- It was the women who greeted her
- Na'omi says, “do not call me **Na'omi**, call me **Marah**”
- Means do not call me “pleasant”, call me “bitter”
- She says the CAUSE of her bitterness is GOD!



A PROBLEMATIC THEOLOGY FOR MODERN CHRISTIANS

- Na'omi makes it clear that it was divine intention to make her bitter
- *Shaddai* = mountain
- At this time in history seems to mean something like “irresistible God”
- Does God control EVERY aspect of our lives, or not?
- Does the Lord “Giveth” and “Taketh away”?



THEOLOGY OF COMPLAINT



- There was no “luck”, no “happenstance”
- All was God’s providence
- Complaining to God is not wrong
- Telling Him HE is wrong, or that He has no right to afflict you is wrong!
- We cannot accept God without His people AND.....we cannot accept His kindness without acknowledging His severity
- This occurred at the time of the Barley Harvest, around Shavuot

