

The Major Events and Characters in Ruth Chapter 1

The Setting (v1)
 To Moah (1:2)
 Death of Elimelech (1:3)
 Marriages of Naomi's 2 Sons (1:4)
 Deaths of Mahlon & Chilon (1:5)
 The Lord visits Israel (1:6)
 Naomi decides to return alone & discourages her 2 daughters-in-law from following her (1:6-13)
 * Naomi's blessing on her 2 daughters-in-law - "May the LORD deal kindly with you as you have dealt with the dead and with me. May the LORD grant that you may find rest, each in the house of her husband" (v8-9a)
 Orpah returns but Ruth follows Naomi to Bethlehem (1:14- 18)
 The Return to Bethlehem (v19)
 Naomi's Bitterness (1:20-22)
 The Timing (1:22b) - the beginning of barley harvest (about March-April, Nisan)

The Context (v1a) – when the judges governed
 The Cause (v1b) – famine in the land
 The Change in Residence (v1c) – from Behtlehem in Judah to Moab
 The Characters – Elimelech, Naomi, Mahlon & Chilion (v3)
 The Calamity (v3-5) – death of Elimelech, Disobedience of Chilion & Mahlon, deaths of Mahlon & Chilion
 The Departure of Orpha (v6-14)
 The Devotion of Ruth (v15-18)
 The Distress of Naomi (v19-21)
 Naomi: Going to Moab by Choice (v1-5) – Walking by Sight
 • Its Cause - Lack of Faith
 • Its Consequences – Death, Disobedience, and Death
 Ruth: Going to Israel by Faith (v6-22) – Walking by Faith
 • Its Cause – Love of Naomi
 • Its Consequence – blessing (chapters 2-4)

Naomi & Ruth

Going to Moab and Its Consequences / The Moab Syndrome / The Faith Issue

v1-5	v6-14	v15-18	v19-21	v22
Departure from Israel	Departure from Moab		Arrival in Bethlehem	
Sojourn in Moab	Leaving Moab		Sojourn in Bethlehem	
Departure of Elimelech & Family	Departure of Orpah	Devotion of Ruth	Distress of Naomi	
Full Naomi	Empty Naomi - Bereft, Desolate Bitter			
In Moab			In Bethlehem	
Tragedy in Moab	Decision to Return		Bitter-sweet Return	

Ruth Chapter 1 illustrates the principle: you can choose the path, but you cannot choose the consequences. It also illustrates the principle of "blessings for obedience & curses for disobedience"

The Days of the Judges

The prevailing societal attitude towards God and His Word was unbelief and disobedience (Judges 2:10-23)

- there arose another generation after them who did not know the LORD, nor yet the work which He had done for Israel (v10)
- the sons of Israel did evil in the sight of the LORD, and served the Baals and Ashtaroth (v11-13,17).
- They turned aside quickly from the way of their fathers who obeyed the commandments of the LORD (v17)
- when the judge died, that they would turn back and act more corruptly than their fathers, in following other gods to serve them and bow down to them; they did not abandon their practices or their stubborn ways (v19)

The Consequences of Idolatry and Disobedience

- He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies. Wherever they went, the hand of the LORD was against them for evil, as the LORD had spoken and as the LORD had sworn to them, so that they were severely distressed (v14-15,18)
- No more victories (v20-23) – enemies left in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not
- Deut 7:3-6 – no intermarriage with foreigners
- Deut 23:3-4 – no Ammonite or Moabite to enter Israel's assembly until after the 10th generation

The Moab Syndrome

- = when things get tough, leave for "greener" pastures which ultimately prove devastating for you and your family.
- Mow'ab,, 181x, Moab = "of his father", 1) a son of Lot by his eldest daughter 2) the nation descended from the son of Lot 3) the land inhabited by the descendants of the son of Lot.
- the distance from Bethlehem to Moab is about 30 miles, which would take a 1½ days if you walked 20 miles a day.
- The origins of Moab (Gen 19:30-38) – from the union of Lot & his eldest daughter
-

God's Sovereignty

God is so sovereign that He can bring good out of evil. And He will... for His people who love and fear Him (Rom 8:28)

God's Sovereignty in Elimelech's Life

- there is no record of Elimelech's witness affecting any Moabites – it was his love for his wife & sons that stand out
- Nor was anything stated about Mahlon & Chilion – but they must have good husbands for their widows to want to return with Naomi to Israel
- It was Naomi's love that drew Ruth to her so that Ruth was willing to leave all she had in Moab to be joined to Naomi, her people & her God – Ruth became an ancestress of David

Lessons from Naomi's Life

- She obeyed and submitted to her husband and went with him to the land of Moab
- When her two sons married Moabite women, she loved them and was kind to them
- She made her own decision to return to Israel when she heard of God's goodness to His people
- She discouraged her 2 daughters-in-law from following her back to Israel because she could not provide for them – her faith was real low as she knew God's hand was heavy upon her and her family
- Life was hard and it will get harder still, so she thought it better for them to return to their own people and their own gods
- She was bitter and blamed God for her affliction
- **Though her witness was weak, yet she was significantly used by God to bring Ruth to faith in her God through her kindness & love**
- The response of the people to Naomi's return – "stirred up because of her"
- they learnt the consequences of leaving Israel for Moab – walking by sight and not by faith
- The women asked, "Is this Naomi?" The bitterness of a life lived without God's care & protection is written on Naomi's face.
- Later on, God blessed her life, they could see the blessings for obedience (Ruth 4:14-15)

<i>What They Did</i>	<i>What Happened</i>	<i>What God Did</i>	<i>What You Learn</i>
Elimelech in Moab (Ruth 1)	Elimelech died 2 sons married foreign wives 2 sons died	Judged Elimelech's lack of faith Judged his 2 sons' disobedience	I can choose the path but I cannot choose the consequences Unbelief & Disobedience brings Judgment
Abram in Egypt (Genesis 12:10-20)	Abram went to Egypt to escape the severe famine in Israel & lied about Sarai Pharaoh took his wife & gave him many gifts Abram & household escorted out of Egypt	God struck Pharaoh and his house with great plagues because of Sarai	Despite Abram's disobedience and lack of faith, God protected him & his household God's protective care is solely dependent on His faithfulness to covenant and His will for my life
Abraham in Gerar (Genesis 20:1-18)	Abraham lied about Sarah Abimelech took Sarah After the dream, Abimelech gave gifts to Abraham & restored Sarah Abraham prayed & God healed Abimelech's women	God closed the wombs of Abimelech's household God told Abimelech that he & all who are his will die if he didn't return Sarah	To fulfil His Word and protect the Messianic line, God moved with swiftness to have Sarah restored to Abraham God WILL always be faithful to His Word!! He watches over His Word to fulfill it
The Remnant in Jerusalem (Jeremiah 42-43)	They asked Jeremiah to pray for them so that they would know what to do Jeremiah prayed & they refused to obey & went to Egypt ¹	God spoke to Jeremiah & told His people to stay in the land for He would have pity on them After their disobedience, He judged them with death & calamity in Egypt	Do not seek the Lord if I already am not willing to obey His word, for that will lead to greater judgment Seek the Lord & be willing to obey whatever He says, whether I like it or not
Going to Egypt for Help (Isaiah 31:1-3)	Going to Egypt and not to God for help, because of her military prowess	God will judge and destroy His people for their lack of faith & disobedience	Best to always seek the Lord first and always! <small>Copyright © Cecilia Perh 206 www.2Tim2-2.com</small>

Ruth

Orpah

Naomi

4 Moabite woman who married Mahlon
 5 widowed when Mahlon died
 7 went with Naomi to return to the land of Judah
 8 was kind to Naomi
 9 loved Naomi, kissed her and wept
 10 wanted to return with Naomi to her people
 13 didn't mind being a widow all her life
 14 wept again but Ruth clung to her
 15 determined to remain with Naomi even after Orpah departed
 16-17 Ruth's devotion & love for Naomi- "Do not urge me to leave you or turn back from following you; for where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and your God, my God. Where you die, I will die, and there I will be buried. Thus may the LORD do to me, and worse, if anything but death parts you and me"
 18 determined to go with her
 19 they came to Bethlehem
 22 Ruth the Moabitess, Naomi's daughter-in-

4 Moabite woman who married Chilion
 5 widowed when Chilion died
 7 went with Naomi to return to the land of Judah
 8 was kind to Naomi
 9 loved Naomi, kissed her and wept
 10 wanted to return with Naomi to her people
 13 didn't want to be a widow all her life
 14 Orpah departed
 15 Ruth's sister-in-law departed to people and her gods
 2 Orpah women are to be
 • reverent in their behavior
 • not malicious gossips
 • nor enslaved to much wine
 • teaching what is good
 Why they may encourage the young women (v4)
 a. to love their husbands
 b. to love their children
 c. to be sensible
 d. to be pure
 e. to be workers at home
 f. to be kind
 g. to be being subject to their own husbands
 Why: the word of God may not be dishonored (V5)

1 in the days when the judges governed, there was a famine in the land
 1 her husband brought her & his 2 sons from Bethlehem in Judah to the land of Moab
 2 Elimelech, Naomi; and Mahlon and Chilion, Ephrathites of Bethlehem in Judah
 2 they entered the land of Moab and remained there
 3 was widowed when Elimelech and she was left with her two sons
 4 they took for themselves Moabite women as wives: Orpah and Ruth / lived in Moab about 10 years
 5 Mahlon & Chilion also died; the woman was bereft of her two children & her husband
 6 she decided to return for she heard that the LORD had visited His people in giving them food
 7 she departed with her two daughters-in-law to return to the land of Judah
 8-9 Naomi urged her two daughters-in-law to return and blessed & kissed them
 10 they wanted to return with her to her people
 11-13 Naomi discouraged them from returning with her as she has no future – "harder" for her, for "the hand of the LORD has gone forth against me"
 15 she urged Ruth to leave with Orpah
 18 she gave in to Ruth's decision to go with her
 19 they came to Bethlehem & all the city was stirred because of them
 20 Do not call me Naomi; call me Mara, for the Almighty has dealt very bitterly with me
 21 I went out full, but the LORD has brought me back empty... the LORD has witnessed against me and the Almighty has afflicted me
 22 Naomi returned to Bethlehem at the beginning of barley harvest

Titus 2:3-5

presbutis, 1x, aged women

3 **Older women** likewise are to be **reverent** in their **behavior**,

diabolos, = prone to slander, slanderer, one who falsely accuses people without any reason: used of the devil: false accuser

not **malicious gossips**

perf. pass. ptc. *douloo* = to be in bondage to, to make a slave of, to be wholly given up to

nor **enslaved to much wine**,

kalodidaskalos, 1x = a teacher of what is right and good

teaching what is good,

Wine Content
Beer - 4% alcohol
Brandy - 16-20%
cf. NT mixture of wine & water ≈ 2.25-2.5% i.e. a sub-alcoholic beverage (MacArthur)

Wine - 9-11%
Liquor - 40-50%

4 **that**

pres. act. subj. *sophronizo*, 1x = to teach or train someone self-control, to make sane; to train; to think & act soberly, discreetly & in moderation; to moderate, to control, curb, discipline; to hold one to his duty; to admonish; to exhort earnestly

they may encourage the young women

philandros, 1x = husband-loving; to be fond of one's husband; fond or affectionate as a wife

neas, new, young, younger, recent

to **love their husbands**,

philoteknos, 1x = children-loving; to be fond of one's children / offspring

to **love their children**,

sophron, 4x = discreet, sober, sane, temperate, self-disciplined in one's freedom, self-restrained in all passions & desires; sound in mind, i.e. self-controlled

to **be sensible**,

oikourgos, 1x = working at home, caring for the house, keeper of the house, housekeeping. Some MSS have *oikouros* = a keeper at home, a stayer at home, i.e. domestically inclined

hagios, 8x = chaste, innocent, modest, clean, freedom from defilements or impurities

pure,

workers at home,

* In a Jewish household, the married woman had to grind flour, bake, launder, cook, nurse children, make the beds, spin wool, keep the home & be responsible for hospitality & the care of guests.

kind, *agathos* = of good constitution or nature, good, benevolent, profitable, useful, joyful, happy

being subject to their own husbands,

pres. mid. ptc. *hypotassomai* = to arrange under, to subordinate, to subject one's self.

that

A Gk military term,

"to arrange (troop divisions) in a military fashion under the command of a leader". In non-military use, it was a "voluntary attitude of giving in, cooperating, assuming responsibility & carrying a burden"

the word of God may not be dishonored.

pres. pass. subj. *blasphemeo* = to blaspheme, to slander, revile, to hurt the reputation of, to speak evil of

“Moab Revisited - Where history, the Bible and archaeology meet” By Art Bull.

<http://www.biblemagazine.com/magazine/vol-9/issue-2/mr.htm>

Although the common ancestor of Moab and Israel was Terah (Genesis 11:27; 19:37) there was no love lost between the two nations. In the 38th year after they left Egypt, Israel reached the Zered river, which runs eastward from the south end of the Dead Sea. They were probably at least 25 miles upstream, on the edge of the wilderness. The Zered was the southern boundary of Moab's kingdom which extended along the southern half of the Dead Sea, on the east side. The northern boundary was the Arnon River. Although the Moabites had conquered the Emims and taken their lands (Deut 2:8-11) which extended along the whole length of the Dead Sea on the east side, by the time Israel had finished their years of wandering in the Sinai, and were marching towards Canaan, they found Moab in possession of only the southern half of this area... (Numbers 21:26).

Moses sent an embassy to Sihon, requesting peaceful passage. This was refused, and the Amorites attacked Israel. This resulted in the complete overthrow of Sihon's kingdom. Israel took possession of all his lands from the Arnon to the Jabbok, about 1/3 the way up from the Dead Sea towards the Sea of Chinnereth (Sea of Galilee). In so doing, the possessions of the children of Lot (Moab and Ammon) were left intact... (Numbers 21:24, 31).

The last stop of Israel in their march towards Canaan was “in the plains of Moab on this side Jordan by Jericho” (Numbers 22:1). Whereas the whole depressed tract along the Jordan and the Dead Sea was called the Arabah, this particular stretch of it, along the full length of the Dead Sea, was called the “plains” or araboth of Moab. The northern end, opposite Jericho, was still given the same name, although it had later been taken by the Amorites. (Jephthah, Judges 11, before throwing off Ammonite domination of Israel, showed that he was fully aware of this history, pointing out that Ammon's and Moab's territorial claims against Israel were false).

Numbers 22 goes on to show how Balak king of Moab took no notice of Israel's words of peace. Convinced that Israel intended to attack him, Balak and the Midianite chieftains allied with him, hired the prophet Balaam to curse Israel. God refusing to give any words of cursing, and Balak offering great wealth and high honours to Balaam, the prophet gave his own evil council. If Israel could be lured into accepting Moab's idolatry, they could be deflected from attacking Moab. The scheme was only too successful in corrupting Israel (Numbers 25:1,2).

Were it not for the zeal of Phinehas, grandson of Aaron, the whole nation of Israel might have been finished there and then. The same danger is very much alive in our day, and the latter-day Israel of God will do well to remember the lesson of Baal-

After Israel had settled in the promised land, they repeatedly turned to worship the idols of the remaining Canaanites. To bring His people back, God sent them various kinds of adversity, one of which was oppression by Eglon, king of Moab (Judges 3). When Israel turned back to God, he sent a man from the tribe of Benjamin, Ehud, who, having assassinated Eglon, led a victorious revolt against Moab.

Another incident involving Moab - a far more cheering one - is recounted in the book of Ruth. Elimelech and Naomi left their home in Bethlehem and emigrated to Moab. Both their sons married Moabite women but later died with their father. Naomi, deciding to return to Israel, was joined by one of her daughters-in-law, Ruth who later married Boaz and so entered the direct lineage of David and Jesus (Matthew 1:5).

In the time of Samuel, king Saul managed to fend off various neighbouring countries, including Moab (1 Samuel 14). After becoming king, David conquered Moab (2 Samuel 8). But as a result of Solomon's idolatry, God permitted Moab to revolt from domination by Jerusalem. Later, Omri put Moab under the control of Samaria (2 Kings 3:4,5).

Jehoram, Ahab's son, raising an army, negotiated a confederacy with the kings of Judah and Edom. With God's help through the prophet Elisha the reconquest of Moab was certain. But in a final act of desperation the king of Moab sacrificed his eldest son, the crown prince, on the city wall in full view of the besieging armies. This may have been too much for the idolatrous Edomites, who would have abandoned the invasion and so broken Jehoram's alliance. If so, this would explain how the attempted subjugation of Moab failed.

It seems that the very presence of Elisha kept the Moabites from attacking Israel. But after his death and burial, Moabite raids started up again (2 Kings 13:20). But before another hundred years passed, the Assyrians occupied Moab. Numerous Assyrian inscriptions have been discovered, containing the name of Moab. After the Assyrian empire collapsed, Moab regained freedom for a short time, but was then taken by Nebuchadnezzar. From that time on Moab passed under the domination of succeeding empires until the nation disappeared.

Moab, ("from father"), i.e. the incestuous offspring of Lot's older daughter, near Zoar, S.E. of the Dead Sea (Gen. 19:37). Originally the Moabites dwelt due E. of the Dead Sea, from whence they expelled the Emims. Their territory was 40 miles long, 12 wide, the modern Belka or Kerak (Deut. 2:10,11). Afterward, Sihon king of the Amorites drove them S. of the river Arnon, now wady el Mojib (Num. 21:13,26-30; Judg. 11:13,18), which thenceforward was their northern boundary. Israel was forbidden to meddle with them (Judg. 11:9,19) on account of the tie of blood through Lot, Abraham's nephew, for Jehovah gave Ar unto the children of Lot, having dispossessed the giant Emims. It was only when Moab seduced Israel to idolatry and impurity (Num. 25), and hired Balaam to curse them, that they were excluded from Jehovah's congregation to the tenth generation (Deut. 23:3,4).

Ammon was more roving than Moab and occupied the pastures to the N.E. outside the mountains. Moab was more settled in habits, and remained nearer the original seat Zoar. Its territory after the Amorite conquest was circumscribed, but well fortified by nature (Num. 21:20, margin); called "the field of Moab" (Ruth 1:1-63, and "the corner of Moab" (Num. 24:17; Jer. 48:45). The country N. of Arnon, opposite Jericho reaching to Gilead, was more open; vast prairie-like plains broken by rocky prominences; "the land of Moab" (Deut. 1:5; 32:49). Besides there was the Arboth Moab, "plains (rather deep valley) of Moab," the dry sunken valley of Jordan (Num. 22:1). Outside of the hills enclosing Moab proper on the S.E. are the uncultivated pastures called midbar, "wilderness," facing Moab (Num. 21:11). Through it Israel advanced. The song (Exo. 15:15) at the Red Sea first mentions the nation, "trembling shall take hold upon ... the mighty men of Moab." Israel's request for a passage through Edom and Moab, and liberty to purchase bread and water, was refused (Judg. 11:17; Num. 20:14-21). In Israel's circuitous march round the two kingdoms they at last, when it suited their own selfish ends and when they could not prevent Israel's march, sold them bread and water (Deut. 2:28,29; 23:3,4). The exclusion of a Moabite from the congregation only forbade his naturalization, not his dwelling in Israel nor an Israelite marrying a Moabitess. Ruth married Naomi's son, but became a proselyte... Israel was occupying the country N. of Arnon which Moab had just lost to Sihon, and which Israel in turn had wrested from him, and with its main force had descended from the upper level to the Shittim plains, the Arboth Moab, in the Jordan valley, when Balak, alarmed for his already diminished territory, induced the Midianite "elders" to join him and hired Balaam; virtually, though never actually, "warring against Israel" (Josh. 24:9; Judg. 11:25).

The daughters of Moab, mentioned in Num. 25:1, were those with whom Israel "began whoredom," but the main guilt was Midian's, and on Midian fell the vengeance (Num. 25:16-18; 31:1-18). Moab's licentious rites furnished the occasion, but Midian was the active agent in corrupting the people. Balak (contrast, "the former king of Moab," Num. 21:26) was probably not hereditary king but a Midianite; the Midianites taking advantage of Moab's weakness after Sihon's victories to impose a Midianite king. Zippor = bird, his father, reminds us of other Midianite names, Oreb "crow," Zeeb "wolf"; Sihon may have imposed him on Moab. The five "princes" or "kings" of Midian were vassal "dukes of Sihon dwelling in the country" (Josh. 13:21; Num. 31:8). The licentiousness of the neighboring cities of the plain and Moab's origin accord with the more than common licentiousness attributed to Moab and Midian in Num. 25. EGLON...king of Moab, with Ammon and Amalek, smote Israel and occupied Jericho, but was slain by the Benjamite Ehud (Judg. 3:12-30). Saul fought Moab successfully, himself also a Benjamite (1 Sam. 14:47). David moved away to Moab the land of his ancestry, fleeing from Saul, his and Moab's enemy, and committed to the king his father and mother (1 Sam. 22:3,4). Probably some act of perfidy of Moab, as the murder or treacherous delivering of his parents to Saul, caused David 20 years afterward to slay two thirds of the people, and make bondmen and tributaries of the rest (2 Sam. 8:2; in this war Benaiah slew two lion-like men, 2 Sam. 23:20; compare also Ps. 60:8, "Moab is my washpot"; yet among David's heroes was "Ithmah the Moabite," 1 Chr. 11:22,46), fulfilling Balaam's prophecy, Num. 24:17,19: "out of Jacob shall come he that shall destroy him that remaineth of Ar" (Hebrew, namely, of Moab).

Among Solomon's foreign concubines were Moabitish women, to whose god Chemosh he built "a high place on the hill before (facing) Jerusalem" (1 Kings 11:1,7,33), where it remained until Josiah defiled it four centuries afterward (2 Kings 23:13). At the severance of Israel from Judah Moab was under Israel, because the Jordan fords lay within Benjamin which in part adhered to the northern kingdom. At Ahab's death MESHAA..., who had paid for the time the enormous tribute, 100,000; lambs and 100,000 rams with the wool, revolted (2 Kings 1:1; 3:4,5). His first step was, he secured the cooperation of Ammon and others enumerated in Ps. 83:8-7 ..., in an invasion of Judah, which was before Jehoshaphat's alliance with Ahaziah (2 Chr. 20:1-35), therefore still earlier than the invasion of Moab by the confederate kings of Edom, Israel (Jehoram, Ahaziah's son), and Judah (2 Kings 3). Mutual dissension, under God, destroyed this heterogeneous mass.

Then followed the joint invasion of Moab by Jehoshaphat of Judah, Jehoram of Israel, and the king of Edom (2 Kings 3). The Septuagint states that the Moabite king assembled all old enough to bear a sword girdle. His mistaking the water glowing red with the morning sun for the mutually shed blood of the invaders (which... he remembered had happened to his own and the allied forces attacking Jehoshaphat) caused Moab to rush forward for spoil, only to be slaughtered by the allies. At Kirhareth or Kerak his immolation of his own son struck superstitious fear into the besiegers so that they retired (2 Kings 3:27; compare Micah 6:5-8); and then followed all the conquests which Mesha records on the Moabite stone. Then too Moab, indignant at his former ally Edom having joined Israel against him, when Israel and Judah retired, burned the king of Edom alive, reducing his bones to lime; or, as Hebrew tradition represents, tore his body after death from the grave and burned it (Amos 2:1). Moabite marauding "bands" thenceforward at intervals invaded Israel, as under Jehoahaz (2 Kings 13:20).

A century and a half later, in Isaiah's "burden of Moab" (Isa. 15-16) Moab appears possessing places which it had held in the beginning N. of Arnon, and which had been vacated by Reuben's removal to Assyria (1 Chr. 5:25,26). Compare also Jer. 48, a century later, about 600 B.C. Isaiah (Isa. 16:14) foretells, "within three years, as the years of an hireling (who has a fixed term of engagement, so Moab's time of doom is fixed) ... the glory of Moab shall be contemned." Fulfilled by Shalmaneser or Sargon, who destroyed Samaria and ravaged the whole E. of Jordan (725-723 B.C.). As Ammon, so Moab probably, put itself under Judah's king, Uzziyah's protection, to which Isaiah (Isa. 16:1, "send ye the lamb (the customary tribute) to the ruler ... unto ... Zion") refers (2 Chr. 26:8; 2 Sam. 8:2; 2 Kings 3:4). Moab contrasts with Ammon, Edom, Philistia, Amalek, Midian, as wealthy, abounding in vineyards, fruitful fields, and gardens, and civilized to a degree next Israel. Hence flowed "pride (he is exceeding proud), loftiness, arrogance, and haughtiness of heart" (Jer. 48:26,29; Isa. 16:6,7). This sin is what brought on Moab destruction, "for he magnified himself against the Lord," boasting against God's people that whereas Israel was fallen Moab remained flourishing (James 5:6). In Isa. 25:10-12 Moab is the representative of Israel's and the church's foes, especially antichrist, the last enemy. Jehovah, as a "swimmer," strikes out right and left, so shall smite the foe with rapidity, cleaving a way through them on every side. Zeph. 2:8, "Moab ... Ammon ... reproached My people and magnified themselves against their border," i.e., haughtily seizing on the territory vacated by Gad and Reuben, E. of Jordan, after these had been carried captive, as if Ammon, instead of Judah, Israel's own brother, were Israel's heir (Jer. 49:1). "Moab therefore shall be as Sodom (from whose doom her ancestor had been rescued) ... nettles ... salt pits (S. of the Dead Sea) ... perpetual desolation." Moab was doomed to feel Nebuchadnezzar's heavy hand (Jer. 25:9-21), though for a time acting in concert with Chaldaean bands against Jehoiakim (2 Kings 24:2); but should recover after 70 years, at Babylon's fall, for righteous Lot's sake (Exo. 20:6).

Spiritual blessings under Messiah are finally meant. Moab sent messengers to Jerusalem to Zedekiah (so read for "Jehoiakim") to consult as to shaking off Nebuchadnezzar's yoke (Jer. 27:1-8,10,11). By submission to Nebuchadnezzar's yoke, according to Jeremiah's counsel, Moab though chastised was not carried captive as Judah. But for her usurpation of Israel's land, and for saying "Judah is like unto all the pagan," i.e. fares no better for having Jehovah for her God than the pagan who have idols, God "would open her side from the cities on her frontiers, the glory of the country (a glorious country in richness of soil), Bethjeshimoth, Baalmeon, and Kiriathaim, unto the men of the East," i.e. to the marauding Bedouin (Ezek. 25:8-11). Sanballat of Horonaim, the molester of Nehemiah's work, was a Moabite (Neh. 2:19; 4:1; 6:1).

Ruins in profusion abound in the country, betokening its former populousness and wealth. Their language was but a dialect of the Hebrew (which the Dibon stone proves, as also Ruth's intercourse with Naomi and David's with the Moabite king), as was to be expected from Lot's affinity to Abraham. Some of Judah's descendants in Shelah's line had dominion in Moab, and some Benjamite chiefs were born and settled in Moab (1 Chr. 4:21-23; 8:8-10). The name of the family Pahath Moab, "governor of Moab," among those returned from Babylon (Ezra 2:6), implies a former connection with Moab as ruler. Daniel (Dan. 11:41) foretells "Moab shall escape out of his (Antiochus Epiphanes') hand." So Porphyry says, in marching against Ptolemy, Antiochus turned out of his course to assail the Jews, but did not meddle with Moab, Edom, and Ammon. Nay, he used their help in crushing the Jews, Moab's old enemy; therefore Judas Maccabeus punished them with "a great overthrow" (1 Macc. 4:61; 5:3, etc.). Isaiah (Isa. 11:14) foretells the Jews "shall lay their hand upon Moab," i.e. shall occupy their land at Israel's final restoration.