

Elimelech. The Jew Who Blew It All!



By Rabbi Moshe Yoseph Koniuchowsky

Scroll of Ruth-

Chapter 1-

1 Now it came to pass **in the days when the shophtim ruled, that there was a famine in the land. And a certain man of Beth-Lechem Yahudah went to sojourn in the country of Moav, he, and his wife, and his two sons.**

2 And the name of the man was Eli-Melech, and the name of his wife Naomi, and the name of his two sons Machlon and Chilyon, Ephrathites of Beth-Lechem Yahudah. **And they came into the country of Moav, and continued there.**

3 And **Eli-Melech Naomi's husband died;** and she was left with her two sons.

4 **And they took wives from the women of Moav; the name of the one was Orpah, and the name of the other Root: ¹ and they dwelled there about ten years.**

5 **And Machlon and Chilyon both died; and the woman was left without her two sons and her husband.**

6 **Then she arose with her daughters-in-law; that she might return from the country of Moav: for she had heard in the country of Moav how that יהוה had visited His people in giving them lechem.**

7 **And she went forth out of the place where she was, with her two daughters-in-law with her; and they went on the way to return to the land of Yahudah.**

8 **And Naomi said to her two daughters-in-law, Go, return each of you to your eema's bayit: יהוה deal kindly with you, as you have dealt with the dead, and with me.**

9 **יהוה grant you that you may find rest, each of you in the bayit of a husband. Then she kissed them; and they lifted up their voice, and wept.**

10 **And they said to her, Surely we will return with you to your people. ²**

11 **And Naomi said, Turn back again, my daughters: why will you go with me? Are there more sons in my womb, that they may be your husbands?**

12 **Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have tikvah, that I should have a husband also tonight, should I bear sons?**

13 **Would you wait for them until they were grown? Would you keep yourselves back from having husbands? No, my daughters; for it grieves me much for your sakes that the hand of יהוה has gone out against me.**

14 **And they lifted up their voice, and wept again: and Orpah kissed her eema-in-law; but Root clung to her.**

15 **And she said, See, your sister-in-law is gone back to her people, and to her elohim: return and follow your sister-in-law also.**

16 **And Root said, Do not urge me to leave you, or to return from following after you: for where you go, I will go; and where you lodge, I will lodge: your people shall be my people, and your Elohim my Elohim: ³**

17 **Where you die, will I die, and there will I be buried: יהוה do so to me, and more also, if anything but death**

¹ For a full study on the significance of this Scroll of Ruth, see: <http://restorationscriptures.org/page39.htm>

² A desire to become Yisrael.

³ She desired to become Yisrael, and so she was Yisrael. No conversions were necessary. Men do not have the right to dictate to anyone the terms of engrafting, or being part of Yisrael. YHWH has made the way open and simple to all through Messiah's blood and a personal desire. It's a good thing Ruth was never dragged before any religious body before being recognized as a Yisraelite. Her citizenship was based solely on her confession of faith. Most modern Jewish legal courts (including vast segments of Messianic Judaism and the one-house movement), established and based on extra-Biblical Talmudic oral law, would not have found her qualified to be a Yisraelite.

separates you and me. ⁴

18 When she saw that she was steadfast in mind to go with her, **then she stopped discouraging her.** ⁵

19 So the two of them went until they came to Beth-Lechem. And it came to pass, when they had come to Beth-Lechem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said to them, Call me not Naomi, call me Mara: for the Almighty has dealt very bitterly with me.

21 I went out full, and יהוה has brought me home again empty: why then do you call me Naomi, seeing that יהוה has testified against me, and the Almighty has afflicted me?

22 So Naomi returned, and Root the Moavites, her daughter-in-law, with her, who returned out of the country of Moav: and they came to Beth-Lechem in the beginning of barley harvest around Yom HaBikkurim.

1350-1200 BCE-Ruth 1:2 In the days of the Judges every man did what was right in his own sight. In verse one a Jewish Israelite left Bethlehem to go and settle amongst pagan Moabites, the incestual offspring of Lot. **He becomes the template for those in Israel who later would follow idolatry and other pagan ways of other religions.**

Elimelech was the man and his wife was Naomi. The two sons were Machlon and Chlion. **They all located for a brief period of time in Moab. It started out as a short temporary vacation away from their YHWH.** They had every intention of eventually returning to Bethlehem and to YHWH's ways. Elimelech in Hebrew means Elohim's king. **He had a real relationship with YHWH while living in the House of Bread/Beth Lechem. In that place there was real bread from heaven. YHWH provided for all his physical and spiritual needs.** Bethlehem was in the land of Judah meaning, praise to Yah," or Yah-u-dah. He was in YHWH's perfect will, full for abundance and blessings from YHWH. He was enjoying YHWH's perfect will in the land of Israel, obeying Torah with YHWH as his only King.

As seen in Ruth 1:2 **what began as a vacation wound up being a permanent residence. Due to a temporary famine of food and perceived danger of lack in YHWH's perfect will, Elimelech panicked/ freaked out and left YHWH's perfect will and decided to prioritize the feeding of his flesh, even though he was taken care of already. At the first sign of trouble and perceived trouble fear took over, causing him to flee all the abundance he had in YHWH. Rather than looking for that storm, or trial to pass, he sought greener pastures with the pagan Moabites. However the problem with Moab which s.a.tan did not bother to tell them is that Moab is a permanent and ongoing place of famine, lack and ultimately death. In Moab there is no returning to YHWH, as those who settle there are consumed by its lack and death.** Moab is a type of the house built on sand, while remaining in Beth Lechem is a type of the house of faith, built and established upon the Rock of Yahshua. Where do you spend most of your time? Hobbies? Working? Or in the House of YHWH, seeking and trying to enter MORE of His goodness?

Moab in Hebrew means desire. Elimelech desired instant fleshly gratification and dragged his entire family down with him. Decisions made by the head of the family have ripple affects throughout the family for generations. Moab was a house of selfish desires. This little vacation, or sojourn became a permanent home and coffin for him and his family. It's your choice. The House of Bread, or the House of Selfish Desires.

Verse 3- Elimelech died in Moab. **He dies in the House of Desire.** Had he stayed put in famine stricken Bethlehem, he no doubt would have lived and been rescued-See Isaiah 55:8-9. YHWH will keep you alive in Bethlehem in Judah, if you reject easy and quick solutions and fleshly desires that contradict YHWH's word for your life.

Verse 4- This little vacation turned into 10 (10 being the number of divine judgment) long years. **Because of Elimelech's compromise, his two sons went astray and married pagan Moabite women. They watched his**

⁴ Biological non-Yisraelites are a part of believing Yisrael as was Ruth. They cannot be wished away. Why would we want to discourage those who desire to make a 100% commitment to Torah and to the Giver of Torah, leaving them instead to be classified as "gentiles," unless we had an apartheid agenda for restoring Yisrael?

⁵ That's how a non-biological Yisraelite becomes Yisrael. Grab tight and don't let go, when you are chased away.

behavior not his empty words. The two women/daughter in laws were Orpah and Ruth. The two women by their idolatry turned the two sons of Elimelech away from YHWH. Watch out whom you hang out with and make sure ALL your relationships are equally yoked ones.

V5- Both Machlon and Chilion died after 10 years. Full judgment came to the house of Elimelech. Machlon means one who is sick. Machlon got sick in the house of selfish desire. Chilion means destruction. Chilion met destruction and disaster in the house of desire. Only Naomi survived. She was a remnant of Israel. Naomi means the pleasant one and was the only one in the family whose heart was right towards YHWH. Always, and throughout all of the family vacation from YHWH, she desired to return to YHWH and to her home in Bethlehem. Meanwhile, Bethlehem had been spared and was being fed even through the famine and trial. NO ONE perished in His will. YHWH will spare His people in Israel, as long as they abide in Israel with Him. Temporary famine, or a temporary economic setback in YHWH's will is merely temporary, whereas a trip to Moab is permanent and deadly. The House of Desire kills, whereas the House of Overcoming, or Israel survives and produces survivors. It's far better to have temporary famine in Bethlehem than death in Moab. Elimelech who used to be a king for YHWH, now was a pagan beggar. He led his entire family to death and the disappearing of their Israelite faith, roots and home.

Verse 14-Orpah means one who has been cut off. She stayed in Moab and refused to return to Bethlehem thus remained cut off from her people. Unlike Ruth, she made the wrong choice. How many believers hear the truth about returning to an Israelite lifestyle, yet still foolishly choose to remain CUT OFF from Israel. She refused to make teshuvah/ return/repentance/conversion to Israel's people and to see for herself how YHWH had rescued and preserved Bethlehem. She chose certain death

Verses 16-18 Ruth means friend. She was YHWH's friend as well as Naomi's. Only she desired to return to Israel with Naomi. A true friend of YHWH willing to leave her own house of desire and the pagan practices of the Moabite religion and became a type of retuning Ephraim Israel, who grabs the tzitzit of Judah and desires a full and total deliverance in their return to the House of Bread. She desires to join the people of Israel despite having no Israelite blood. That's how it was done then and that's still the way it is done today. A desire to leave the house of desire/ paganism and the flesh and join up with Israel. Join, move in and settle among us!!!! The Kingdom of Heaven is offered. Never leave and take any vacations again, lest like Elimelech, you toss in your kingship with YHWH. Note that in their return to the people of Israel it was the attributes of comfort and friendship that walked together as one. Both women personified these grand attributes of YHWH, salvation/friendship with Yahshua and comfort/peace in the Ruach Ha Kodesh/Holy Spirit.

Verse 19-Notice the religious folks back in Bethlehem didn't accept Naomi's return, or that of her daughter in law Ruth. In other words, when both houses come out of error and idolatry, don't expect to see your family and others even already in the true faith, give you a standing ovation. It's a lonely road home! The people of Bethlehem didn't welcome Naomi and Ruth back, but YHWH did and that's all that matters in your return to the people of Israel. Note NOT how those around you respond, but how YHWH responds with love and open arms and a renewed promise to regenerate all areas of your life that you turn over to Him. YHWH doesn't shoot his wounded and always is ready to issue an unconditional pardon. Then your part is to make sure you sin no more, as a manifest token of your love for that granted pardon; then abide with Yisrael and the Torah for all your days on the earth.

Because of Yahshua, the rebuilt Tabernacle of David is always open day and night for the Ruth's among us, wanting to escape death and inherit eternal life. Remember that return will often be a lonely but rewarding road!