Ruth Lesson one Chap 1-22

**Ruth 1:1-22 (NASB)**
1  Now it came about in the days when the judges governed, that there was a famine in the land. And a certain man of Bethlehem in Judah went to sojourn in the land of Moab with his wife and his two sons.
2  The name of the man *was* Elimelech, and the name of his wife, Naomi; and the names of his two sons *were* Mahlon and Chilion, Ephrathites of Bethlehem in Judah. Now they entered the land of Moab and remained there.
3  Then Elimelech, Naomi's husband, died; and she was left with her two sons.
4  They took for themselves Moabite women *as* wives; the name of the one was Orpah and the name of the other Ruth. And they lived there about ten years.
5  Then both Mahlon and Chilion also died, and the woman was bereft of her two children and her husband.
6  Then she arose with her daughters-in-law that she might return from the land of Moab, for she had heard in the land of Moab that the LORD had visited His people in giving them food.
7  So she departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.
8  And Naomi said to her two daughters-in-law, "Go, return each of you to her mother's house. May the LORD deal kindly with you as you have dealt with the dead and with me.
9  "May the LORD grant that you may find rest, each in the house of her husband." Then she kissed them, and they lifted up their voices and wept.
10  And they said to her, "*No,* but we will surely return with you to your people."
11  But Naomi said, "Return, my daughters. Why should you go with me? Have I yet sons in my womb, that they may be your husbands?
12  "Return, my daughters! Go, for I am too old to have a husband. If I said I have hope, if I should even have a husband tonight and also bear sons,
13  would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for the hand of the LORD has gone forth against me."
14  And they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.
15  Then she said, "Behold, your sister-in-law has gone back to her people and her gods; return after your sister-in-law."
16  But Ruth said, "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.
17  "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  When she saw that she was determined to go with her, she said no more to her.
19  So they both went until they came to Bethlehem. And when they had come to Bethlehem, all the city was stirred because of them, and the women said, "Is this Naomi?"
20  She said to them, "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. Why do you call me Naomi, since the LORD has witnessed against me and the Almighty has afflicted me?"
22  So Naomi returned, and with her Ruth the Moabitess, her daughter-in-law, who returned from the land of Moab. And they came to Bethlehem at the beginning of barley harvest.

**Commentary**

**I. Introduction (**[**1:1-5**](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A1-5)**)**

The narrative begins with the necessary mention of the time, names, places, and events. The mood was somber and foreboding. A famine forced a family in Bethlehem to move to a foreign land. This situation became an opportunity for God to demonstrate His grace. The unfolding of the story revealed how God providentially worked to meet needs.

**A. A tragic sojourn (**[**1:1-2**](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A1-2)**)**

[1:1](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A1). The events recorded in the Book of Ruth occurred in the period of **the Judges,** probably during the administration of the judge Gideon (see "[Historical and Literary Features](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00009369#links696)" under *Introduction*). The **famine in the land** was probably God's acting in judgment on His sinning people. Many years later in Elijah's day God sent another famine as judgment on Israel for worshiping Baal ([1 Kings 16:30-17:1](http://www.crossbooks.com/verse.asp?ref=1Ki+16%3A30-17%3A1); [18:21](http://www.crossbooks.com/verse.asp?ref=1Ki+18%3A21), [37](http://www.crossbooks.com/verse.asp?ref=1Ki+18%3A37); [19:10](http://www.crossbooks.com/verse.asp?ref=1Ki+19%3A10)).

Divine control of the crops was a major factor in the development of events in the Book of Ruth. During the period of the Judges, worship of the Canaanite god Baal was common among the Israelites ([Judges 2:11](http://www.crossbooks.com/verse.asp?ref=Jdg+2%3A11); [3:7](http://www.crossbooks.com/verse.asp?ref=Jdg+3%3A7); [8:33](http://www.crossbooks.com/verse.asp?ref=Jdg+8%3A33); [10:6](http://www.crossbooks.com/verse.asp?ref=Jdg+10%3A6), [10](http://www.crossbooks.com/verse.asp?ref=Jdg+10%3A10)). Baal was believed to be owner of the land and to control its fertility. Baal's female counterpart was Ashtoreth. Sexual intercourse between these two gods was believed to regulate fertility of the earth and its creatures.

God had commanded the Israelites under Joshua's leadership to purge the land of the Canaanites and their idols ([Deut. 7:16](http://www.crossbooks.com/verse.asp?ref=Dt+7%3A16); [12:2-3](http://www.crossbooks.com/verse.asp?ref=Dt+12%3A2-3); [20:17](http://www.crossbooks.com/verse.asp?ref=Dt+20%3A17)). The failure of the Israelites to do so ([Josh. 16:10](http://www.crossbooks.com/verse.asp?ref=Jos+16%3A10); [Judges 1:27-33](http://www.crossbooks.com/verse.asp?ref=Jdg+1%3A27-33)) left them open to the temptation to look to the idols rather than to God for agricultural blessing. Perhaps the cultic prostitution and sexual practices used in the worship of Baal also enticed the Hebrew people. Interestingly Gideon's father had built an altar to Baal, but Gideon had destroyed it ([Judges 6:25-34](http://www.crossbooks.com/verse.asp?ref=Jdg+6%3A25-34)). The Ruth narrative shows the wisdom of trusting in God and His providence rather than in Canaanite gods.

Bethlehem was about five miles south of Jerusalem. Later Obed, son of Ruth and Boaz, was born in Bethlehem and Obed's grandson David was born in Bethlehem ([Ruth 4:18-21](http://www.crossbooks.com/verse.asp?ref=Ru+4%3A18-21); [1 Sam. 17:58](http://www.crossbooks.com/verse.asp?ref=1Sa+17%3A58)). Bethlehem, of course, would also be the birthplace of David's greater Son, the Lord Jesus Christ ([Luke 2:4-7](http://www.crossbooks.com/verse.asp?ref=Lk+2%3A4-7)).

**A man from Bethlehem** decided to take his family to **Moab,** about 50 miles east on the other side of the Dead Sea. He intended to live there for a short period. Nothing is said about why he chose Moab. Probably he had heard that there was no famine there. However, the unfolding events indicate that it was an unwise choice, and that Bethlehem, not Moab, was the place where God would bless him. The inhabitants of Moab were excluded from the congregation of the Lord ([Deut. 23:3-6](http://www.crossbooks.com/verse.asp?ref=Dt+23%3A3-6)). (On the origin of the Moabites see "[Historical and Literary Features](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00009369#links696)" under *Introduction*; cf. [Gen. 19:30-38](http://www.crossbooks.com/verse.asp?ref=Ge+19%3A30-38).) They were worshipers of the god Chemosh, a deity whose worship was similar to that of Baal.

[1:2](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A2). **The man's name was Elimelech,** his wife was **Naomi,** and their **two sons were Mahlon and Kilion.** Some Bible students make much of the fact that the name Elimelech means "My God is king," but he may or may not have lived up to his name. (See [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00009490#links725) on [vv. 20-21](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A20-21) for a wordplay on Naomi's name.) The term **Ephrathites** was a designation for the inhabitants of Ephrath (also spelled Ephratah and Ephratha), another name for Bethlehem (cf. [4:11](http://www.crossbooks.com/verse.asp?ref=Ru+4%3A11); [Gen. 35:19](http://www.crossbooks.com/verse.asp?ref=Ge+35%3A19); [48:7](http://www.crossbooks.com/verse.asp?ref=Ge+48%3A7); [Micah 5:2](http://www.crossbooks.com/verse.asp?ref=Mic+5%3A2)).

**B. A depressing emptiness (**[**1:3-5**](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A3-5)**)**

[1:3](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A3). Naomi faced the distressing problem of her husband's death. How long they had lived in Moab before Elimelech's death is not known. But Naomi, though widowed, sorrowing, and in a foreign land, had hope while **her two sons** were still alive. Naomi now became the central figure in the narrative.

[1:4](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A4). Naomi's two sons **married Moabite women... Orpah** and **Ruth.** These marriages were not condemned. Though the Mosaic Law prohibited Israelites from marrying the Canaanites ([Deut. 7:3](http://www.crossbooks.com/verse.asp?ref=Dt+7%3A3)), the Law did not say Israelites could not marry Moabites. However, Solomon's experience later showed that the greatest problem in such a marriage is the temptation to serve the gods of one's foreign wife ([1 Kings 11:1-6](http://www.crossbooks.com/verse.asp?ref=1Ki+11%3A1-6); cf. [Mal. 2:11](http://www.crossbooks.com/verse.asp?ref=Mal+2%3A11)). No doubt orthodox Israelites would have thought that marrying Moabite women was unwise. The Book of Ruth does not record the length of these marriages but they were childless. Not till [Ruth 4:10](http://www.crossbooks.com/verse.asp?ref=Ru+4%3A10) does the reader learn which son (Mahlon) married Ruth. **They... lived** in Moab **about 10 years** which was probably longer than the family intended to stay (cf. "for a while," [1:1](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A1)).

[1:5](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A5). Then Naomi's two sons **died.** Jewish tradition has regarded the death of these three males (Elimelech, **Mahlon, and Kilion**) as God's punishment for their leaving Bethlehem. Though that is possible, the text does not indicate it. **Naomi** had now accumulated a great load of personal grief. **Her husband** and her only **sons** had died before their time. She was a stranger in a foreign land. If the family name were to carry on, there had to be an heir. But having no sons, Naomi **was left without** hope. Her Moabitess daughters-in-law offered her no apparent means to an heir.

**II. Seeking a Home by Faith (**[**1:6-22**](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A6-22)**)**

The main narrative portion now begins. Dialogue was the primary device used by the author. Fifty-nine of the 84 verses in the book contain dialogue, beginning in [verse 8](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A8). Naomi resolved to return home, and in so doing she believed that she had to leave her daughters-in-law in Moab because she thought that would be best for them. She received a surprise when Ruth resolved to return with her.

**A. A loving choice (**[**1:6-18**](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A6-18)**)**

[1:6-7](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A6-7). **Naomi** learned that rain had come to her homeland. The famine was ended and God provided **food** (crops from the field and fruit from the trees). It was **the Lord** who had stopped the famine and given rain; it was not Baal, who the Canaanites believed was the god who sent rain. **Return** is a key word in Ruth. Hebrew forms of this word are used several times in this first chapter. Here is an apt illustration of repentance. Naomi reversed the direction she and her husband had taken. She turned away from **Moab** and the errors of the past. She turned her back on the tragic graves of her loved ones and headed **back** to **Judah,** her homeland.

[1:8](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A8) Naomi, sensing that the prospects of her daughters-in-law for remarriage in Israel would be slight, urged them to stay in Moab. Her telling each of them to return to her **mother's home** was unusual in a male-dominated society. Since Naomi was thinking of their remarriages, she may have referred to their mothers because her daughters-in-law would have discussed their wedding plans with their mothers.

The word **kindness** is the Hebrew word *ḥesed̠*. It is an important word in the Book of Ruth (cf. [2:20](http://www.crossbooks.com/verse.asp?ref=Ru+2%3A20); [3:10](http://www.crossbooks.com/verse.asp?ref=Ru+3%3A10)) and throughout the Old Testament. It speaks of God's covenant loyalty to His people. It involves grace in that it was extended even when it was not deserved. Here divine will and human action went hand in hand. Both God and humans were doers of *ḥesed̠*. The basis of Naomi's blessing was the gracious actions of Ruth and Orpah to their husbands and to Naomi. Both young women were worthy in the eyes of their mother-in-law, so she wanted God to be good to them. Though they were foreigners, they had married Israelite men and thus were under God's covenant.

[1:9-10](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A9-10). Naomi then asked that God would give **each of** them a place of **rest** with **another husband.** This became a key issue in the book. Marriage meant security for a woman. And yet ironically Ruth seemed to be giving up this possibility by leaving Moab. Naomi's kisses were intended as farewells, but both women stated their desire to return with Naomi. Possibly a custom in that day required this.

[1:11](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A11). Three times **Naomi** insisted that they **return** to Moab ([vv. 11-12](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A11-12), [15](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A15)). They needed to be sure to remarry. In the ancient Near East a woman without a husband was in a serious situation because she lacked security. And widows were especially needy. Naomi referred to the levirate custom in Israel in which a brother was responsible to marry his deceased brother's wife in order to conceive a son and perpetuate his brother's name and inheritance ([Deut. 25:5-10](http://www.crossbooks.com/verse.asp?ref=Dt+25%3A5-10)). Naomi pointed out that this would not be possible in their case since she had no **more sons.**

[1:12-13](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A12-13). Naomi said that she was past the age of childbearing. Even if she did acquire a new **husband** and have **sons** it was ridiculous to think that Orpah and Ruth would **wait** for them to grow **up.**

Naomi seemed a bit insensitive to the grief of her daughters-in-law. She thought that her case was **more bitter** than theirs because they still had potential for childbearing. She regarded her plight as a result of God's affliction (cf. [vv. 20-21](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A20-21)). Naomi was apparently in a stage of grief that caused her to speak in anger against God. And yet she was still a woman of faith. She had no doubt that God was actively involved in their lives (cf. [vv. 8-9](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A8-9); [2:20](http://www.crossbooks.com/verse.asp?ref=Ru+2%3A20)). She saw God as sovereign and the ultimate cause of life's issues.

[1:14](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A14). **Orpah** should not be unduly criticized for returning to Moab. She was obeying the wishes of **her mother-in-law.** Nothing more is said in the Book of Ruth about Orpah. Presumably she remarried in Moab.

Ruth, however, did the unexpected. Though Orpah chose to seek a husband, **Ruth clung to** Naomi, apparently choosing to follow and serve her widowed mother-in-law rather than seek a husband. In Ruth's mind the decision probably meant that she would never have a husband or children. James would have considered her concern for her widowed mother-in-law a profoundly religious act ([James 1:27](http://www.crossbooks.com/verse.asp?ref=Jas+1%3A27)).

[1:15](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A15). **Naomi** again urged Ruth to return to her home. She cited the example of Orpah's obedience to her request. Naomi was aware that the decision to return meant the continuing influence of the Moabite **gods** including Chemosh the chief god ([Num. 21:29](http://www.crossbooks.com/verse.asp?ref=Nu+21%3A29); [1 Kings 11:7](http://www.crossbooks.com/verse.asp?ref=1Ki+11%3A7)), but the importance of Ruth's having a husband seemed to outweigh this concern. Naomi did not make it easy for Ruth to come to faith in the God of Israel.

[1:16](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A16). **Ruth** had endured three entreaties of her mother-in-law to return home to Moab ([vv. 11-12](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A11-12), [15](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A15)). But she chose life with Naomi over her family, her national identity, and her religious idolatry. In one of the most beautiful expressions of commitment in all the world's literature she laced her future to that of Naomi. She confessed allegiance to the **people** of Israel (**your people**) and to the **God** of Israel (**your God**). Here was a stirring example of a complete break with the past. Like Abraham Ruth decided to leave her ancestors' idolatrous land to go to the land of promise. And Ruth did it without the encouragement of a promise. In fact she made her decision despite Naomi's strenuous encouragement to do otherwise.

[1:17](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A17). Ruth's decision was so strong that it included reference to death and burial. She would stay with Naomi to death and beyond. To seal the quality of her decision, Ruth invoked judgment from Israel's God if she were to break her commitment of loyalty to her mother-in-law. Ruth's conversion was complete. The events that followed show that her life matched her confession.

[1:18](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A18). **Naomi** then **stopped urging** Ruth to go back to Moab. Since Ruth had invoked God's name in her commitment ([v. 17](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A17)), Naomi acquiesced. Nothing more could be said. The Book of Ruth says nothing about Naomi welcoming her daughter-in-law to the fold of those who trusted in Israel's God. **Ruth** had leaped by faith the barriers that had been thrown up before her.

**B. A bittersweet return (**[**1:19-22**](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A19-22)**)**

[1:19](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A19). The **two women** made the arduous journey **to Bethlehem.** The exclusively female character of this portion of [chapter 1](http://www.crossbooks.com/verse.asp?ref=Ru+1) continued, for **the whole town** of Bethlehem spoke through its **women.** Their question, **Can this be Naomi?** suggests that they remembered Naomi and that she had experienced an observable change, obviously for the worse.

[1:20](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A20). Naomi's grief and depression, that had expressed itself toward God ([v. 13](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A13)), continued. She stated that her name **Naomi,** which means "sweetness or pleasantness," was improper for her in her condition. She said she should be called **Mara,** which means "bitter." Her reason was that **the Almighty** (*šadday*) had **made** her **life very bitter.** By speaking of God as "the Almighty" she emphasized His great power (or "provisions"; cf. [comments](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00000981#links227) on [Gen. 17:1](http://www.crossbooks.com/verse.asp?ref=Ge+17%3A1)). This great God could not be resisted. The disaster He sent could not be averted. Naomi had such faith in God and His personal involvement in her life that she knew the bitter things she experienced were from Him. Her grief was real; obviously she took God seriously.

[1:21](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A21). Naomi's complaint became specific. Years before she **went away** to Moab **full**, with a husband and two sons, but now she came **back empty.** Her grief and depression did not enable her to recognize her Moabitess daughter-in-law as of any significant worth. Later, however, she experienced great benefit through Ruth ([4:15](http://www.crossbooks.com/verse.asp?ref=Ru+4%3A15)). **Naomi** was sure her problem was all God's fault. Her return home had only intensified the depth of her grief. She saw nothing ahead but the loneliness, abandonment, and helplessness of widowhood. Her complaint began and ended with a reference to **the Almighty,** the name of the all-powerful God. But in the face of her deep tragedy God would soon proceed to act in gracious mercy.

[1:22](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A22). This verse provides a transition toward hope for **Naomi,** as well as Ruth. God was not really her antagonist but would through His sovereign, superintending providence act with favor toward both widows.

Naomi had left Bethlehem because of a food famine. She **returned** with a famine in her soul. **The barley harvest** in **Bethlehem**, however, must have been a welcome sight. But Naomi in her depression might not have been impressed. (The barley harvest was in the month of Nisan [March-April]. See the chart "[Calendar in Israel](http://www.crossbooks.com/book.asp?pub=0&book=137&sec=00002431#links118)," near [Ex. 12](http://www.crossbooks.com/verse.asp?ref=Ex+12).)

Naomi thought she was returning empty-handed, but she had **Ruth the Moabitess** with her. And the harvest was ripe; there was hope.

The Bible Knowledge Commentary: An Exposition of the Scriptures by Dallas Seminary Faculty.

**Naomi and Ruth- Ruth 1:1-22**

**Open it**

1. What characteristics do you think are most important in a friend?
 **Keeping their word, not only with you but when they are not**

2. What is the nicest thing a friend or family member has ever done for you?
 **Introduce me to my wife**

**Explore it**

3. What was Naomi’s background? ([1:1-2](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A1-2))
 **She had come for Bethlehem in Judah with her husband and her sons to Moab to flee the famine**

4. Why did Naomi want to return to Judah? ([1:1-6](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A1-6))
 **Her husband then both sons died, and they had no one to take care of them. She wanted to go back to family for help**

5. What blessing did Naomi give to her daughters-in-law? ([1:8-9](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A8-9))
 **That the Lord would deal kindly with then as they have dealt with the dead and with her. May the Lord grant that you may find rest, each in the house of her husband. She kissed them and they wept in sorrow for her.**

6. What do Naomi’s wishes for Ruth and Orpah reveal about their character? ([1:8-9](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A8-9))
 **They had good character and obey their husbands.**

7. What kind of relationship did Naomi have with her daughters-in-law? ([1:8-10](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A8-10))
 **They listened too and did as she would do**

8. What reasons did Naomi give to her daughters-in-law to convince them to return to their home? ([1:11-13](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A11-13))
 **That there was no link between them and no hope for Naomi to have more sons,**

9. Why did Naomi feel that God was against her? ([1:13](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A13))
 **She felt the God was against her because she had lost her husband and sons and had no male relatives to go to.**

10. Why did Ruth decide to stay with her mother-in-law, Naomi? ([1:16](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A16))
 **Out of Love.**

11. How did Ruth reveal her commitment to Naomi’s God? ([1:17](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A17))
 **Where Naomi went so would she, where Namoi was buried so would she. The Lord do to me and worse if anything but death parts you and me.**

12. How did the people of Bethlehem react to Naomi’s return? ([1:19](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A19))
 **When they arrived in Bethlehem all the city was stirred because of them, and they women said, Is this Naomi.**

13. Why did Naomi call herself Mara? ([1:20-21](http://www.crossbooks.com/verse.asp?ref=Ru+1%3A20-21))
 **It means bitter, and she thought the Lord had dealt very bitterly with her. She went out full and came back empty.**

**Get it**

14. How did Naomi feel at this point in her life?
 **Useless and mad at God.**

15. What is one characteristic you see in the life of Ruth that you want to have?
 **Devotion**

16. In what specific ways can we demonstrate loyalty or devotion to God?
 **Continue to follow his path that he has for us/me.**

**Apply it**

17. What concrete action can you take today to show your loyalty to a friend or family member?
 **Step up along them and just be there.**

18. How could you develop or reaffirm your devotion to God this week?
 **Continue with Gods plans for me.**