

A large pink circle on the left side of the slide, filled with gold confetti. The confetti consists of many small, irregular, gold-colored flakes and pieces scattered throughout the pink area.

Ruth 1:14-18

Where you go, I will go!

A small white circle located in the bottom right corner of the slide.

Opening Prayer

Oh, Lord, the helper of those who hunger and thirst. You showed great Chesed in sending you Son to Jerusalem this week to undergo great suffering and death on our behalf. We pray that you may bless those around the world who are suffering this evening.


Bless the victims of the conflict in the Ukraine.

Bless all persecuted Christians around the world.

Bless those in our midst who feel alone and isolated from you.

Bless us as we enter more fully into the story of Ruth and open our hearts and our minds to see you fully in our midst, and to follow your blessed Son to Golgotha this week.

We ask you this in the name of Jesus, Amen!





Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her.

- The wept loudly again (all three)

There is a very strong likelihood they will never see each other again.

Most people never travel outside a 5-mile radius from their home,

- Orpah kissed her mother-in-law

This is like a dying person's farewell kiss

Orpah is not given a speaking part, which acts as a contrast to Ruth

"Orpah acts like a foil for Ruth, who acts in exactly the opposite way... (however) Orpah does everything society, custom, and the authority figures in her life expect her to do. She obeys her mother-in-law's instructions and returns to her own mother's house, weeping as she goes... but no one elected to tell her story" (New Interpreter's Bible.)

Bonnie Miller-McLemore, "Returning to the mother's house': a Feminist look at Orpah," The Christian Century (April 7, 1991), 430 says, "Orpah's journey home helps us to reconsider the silent and silenced among us, the women who stand both on the threshold of the women's movement and on the threshold of traditional beliefs and practices."

- Ruth clung to her

Genesis 34:3 (positive,)

1 kings 11:2 (negative)



The expression, “To her people and gods” creates a contrast between Moab with its multiple gods, of which Chemosh was the most important, and to one person (Naomi) and one God, Yahweh.

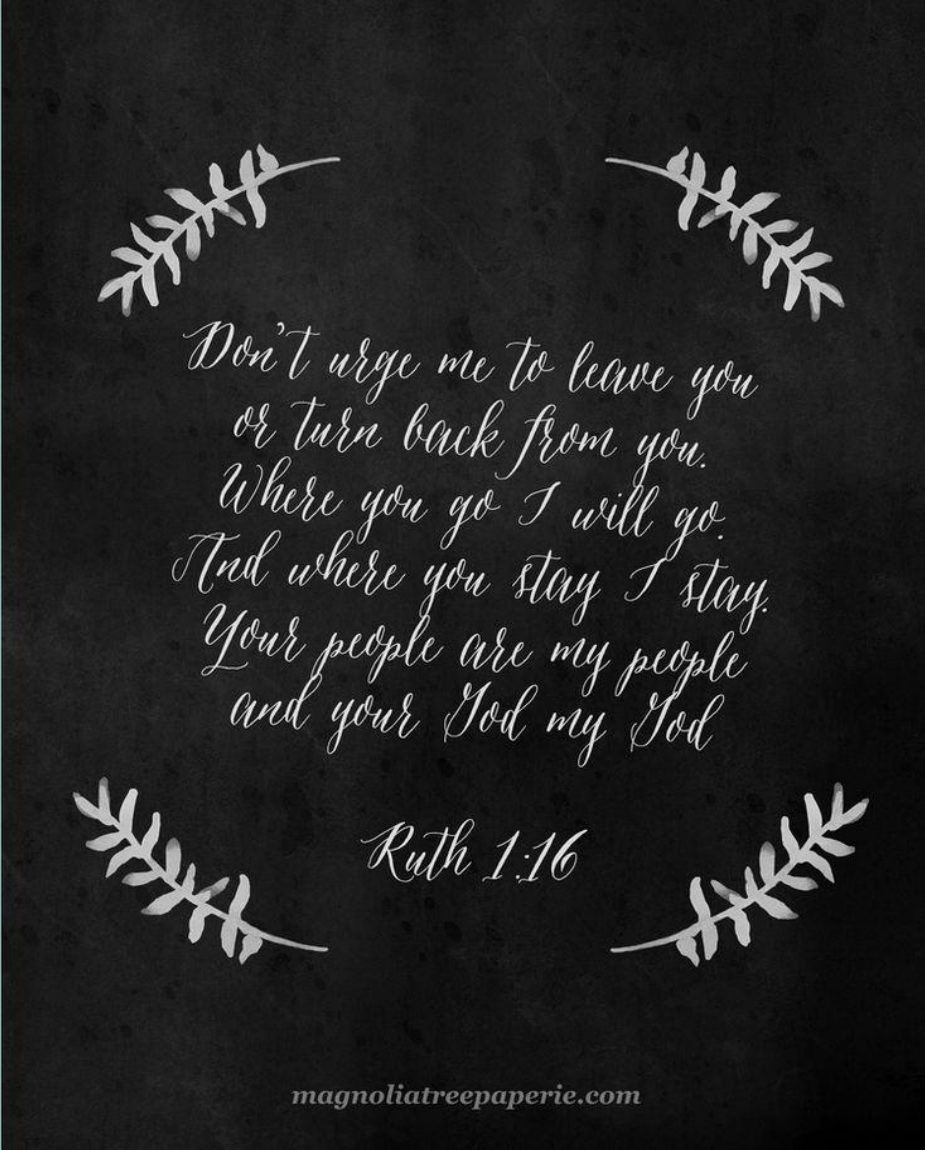
This is a choice between polytheism and monotheism. The gods of the nations and the God of Israel

Return after your sister-in-law

This will be the last request to return. That she refuses to leave after FOUR requests, heightens the drama and makes her decision more radical. This is a way of saying, “See how Ruth is the true picture of Chesed!” She is the most righteous of them all. Her love was radical and unparalleled.

15 So she said, ‘See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.’





*Don't urge me to leave you
or turn back from you.
Where you go I will go.
And where you stay I stay.
Your people are my people
and your God my God*

Ruth 1:16

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- (Maclaren's Expositions) Ruth's passionate burst of tenderness is immortal. It has put into fitting words for all generations the deepest thoughts of loving hearts, and comes to us over all the centuries between, as warm and living as when it welled up from that gentle, heroic soul.
- The two strongest emotions of our nature are blended in it, and each gives a portion of its fervor-love and religion.
- We see in her words the heroism of gentleness... But is there anything in its (scriptures) pages more truly heroic than her deed, as she turned her back on the blue hills of Moab, and chose the joyless lot of the widowed companion, of a widow aged and poor, in a land of strangers, the enemies of her country and its gods?
- The gentleness of a true woman covers a courage of the patient, silent sort, which, in its meek steadfastness, is nobler than the contempt of personal danger, which is vulgarly called bravery. It is harder to endure than to strike.
- She may well teach us to rectify our judgments, and to recognize the quiet heroism of many a modest life of uncomplaining suffering... God's strength is gentle strength, and ours is like His when it is meek and lowly, like that of the 'strong Son of God.'
- To love is to give oneself away... and, when Ruth threw herself on Naomi's withered breast, and sobbed out her passionate resolve, she was speaking the eternal language of love, and claiming Naomi for her own, in the very act of giving herself to Naomi, Human love should be the parent of all self-sacrificing as of all heroic virtues;... If Ruth's temper lived in our families, they would be true 'houses of God' and 'gates of heaven.'

Do not force me to blaspheme!



- Azab: Do not force me to abandon, forsake ("the lord" Judges 10:10), ("the Lord's commandments" Deuteronomy 29:24).
- "Ruth is indignant because Naomi is urging her to abandon her present loyalties and to turn her back on her previous commitments" (New Interpreter's Bible.)
- Response is forceful: "I will go"; "I will lodge"; "I will die"; "I will be buried". "Your God, my God" and then "Your people, my people." She has already made these commitments and her alliances have been solidified before the decision to return.
- In fact, a more literal translation would be, "Your God IS my God, and your people ARE my people; THEREFORE, where you go I will go, and where you lodge I will lodge. And it makes me angry when your urge me to abandon these commitments!" (NIB.)

17Where you die, I will die—there will I be buried. May the Lord do thus and so to me, and more as well, if even death parts me from you!

- 1 Kings 19:2
- 1 Samuel 20:13
- The Lord knows the heart. He knows truth and punishes lies
- This oath is only binding in the absence of a husband or father, but the fact that she is no longer at her father's house, and the fact that her husband is dead, make this oath binding. See Numbers 30:9
- May the Lord do thus and so to me:

Where you do, I will go

Where you lodge, I will lodge

Your People are my people

Your God is my God

Where you die, I will die

Where you are buried, I will be buried

Not even death will depart me from you!



18 When Naomi saw that she was determined to go with her, she said no more to her.

Two Possible Translations:

Stopped urging her to go (Appreciation or gratitude, Toller et al)

Stopped talking to Ruth altogether (Resentment, irritation, frustration, Fewell et al)

No legal or customary obligation

Therefore, the act is understood as an act of Chesed: Showing love and loyalty over and beyond what is considered normal or expected.

Reason alone could not justify Ruth's decision *to cling* to her mother-in-law. Her words and actions are governed by loyalty and love, rather than by logic.

The Hebrew may be confusing, but the context makes the silence an act of appreciation and gratitude! Three cheers for all Naomi lovers and Ruth admirers!

