

## RUTH 1:6-14 (BREAD IN THE LAND OF PROMISE)

**Introduction:** Last week we saw the miserable state that Naomi found herself in after ten years in Moab. Her husband and both her sons had died and she was left alone with her two daughters-in-law. The story continues now with news from Israel that will impel her to make the move back to her homeland.

She had probably sat and talked about this with her daughters-in-law many times and they had probably made conversation about going back with her when she went. We all do this, saying things as if they would happen when the probability is that they never will. It is a way of filling time and filling our minds with hopes that please our thoughts.

With her time to move at hand though, the reality of those idle conversations will now be proven either true or false. Certainly there was no malicious intent in either daughter-in-law, but just the wistful ruminations that would never really come to the point of being realized.

But during all that time, and through the moments of sadness and heartache, a preparation was being made for either of the girls who would really presume to make the move with Naomi. God has a way of making us hope for what is better by handing us difficulties in the present. Matthew Henry sums it up this way, "Earth is made bitter to us, that heaven may be made dear." Think about that...

Life in Moab was made bitter for Naomi and her daughters-in-law in order to make their hearts hopefully look for the pleasantness of a return to the land of promise. And it did. Naomi is ready to return home.

**Text Verse:** "But without faith *it is* impossible to please *Him*, for he who comes to God must believe that He is, and *that* He is a rewarder of those who diligently seek Him." Hebrews 11:6

In the coming verses, we will see Naomi bless her daughters-in-law in the name of the Lord. But in order to receive such a blessing, it means they must seek Him. They will be tested by Naomi in her words to them as to whether their devotion is sincere or not. If it is, then their reward will certainly come.

What will seem like an honest plea by Naomi for them to depart from her is actually a plea for them to consider well the road they plan to take. The same is true for us who understand that following Christ doesn't always mean prosperity, wealth, and health.

Instead, God has granted affliction to His apostles and faithful followers for the past 2000 years. If we simply open our eyes to history, it should be apparent that we are bound to face such trials from Him as well. If we do, will we still be willing to follow Him?

Let us resolve in our hearts now to follow the Lord no matter what happens. And the best way to do that is to know Him intimately and to trust Him implicitly. The way we come to do both of those things is through knowing His superior word. So let's turn to that word now and... May God speak to us through His word today and may His glorious name ever be praised.

### **I. The Lord Visited His People (verses 6, 7)**

**<sup>6</sup>Then she arose with her daughters-in-law that she might return from the country of Moab,**

This verse takes us back to verse 4 which said, "And they dwelt there about ten years." The word for dwelt, as we learned, meant "to sit." Now the time for "sitting" has ended and so the Hebrew says she "stood up." The imagery is exciting and shows that activity lies ahead.

And so, she arises with her daughters-in-law. Again, the Hebrew term is very descriptive. The word for daughters-in-law is *khaloteha* which means brides, as in the brides of her sons. It is with the two of them that she arises and begins her return from Moab. And there is a reason why she is now engaged in this course of action which is...

**<sup>6 (con't)</sup> for she had heard in the country of Moab that the Lord had visited His people by giving them bread.**

Somehow, without the Bible further explaining it, word came to her that the famine was over and it was time to return. And the reason is given that the Lord, Jehovah, had "visited His people" by giving them bread. Naomi has stayed no longer in this foreign land than necessity required her to.

Again as in verse 1, the term *sadeh* or the "*fields*" of Moab, is used. It is another indication that the story was written in Israel because the term *sadeh* is used when speaking of foreign countries. We are asked to view these events from the perspective of the people who are the redeemed of the Lord. From that point of view, we are to look at how He deals with such events.

The Hebrew word translated as "visited" is *paqad*. It is a word which has no comparable single word in English, and so it must rather be described. It indicates "overseeing or looking into a matter and then attending to it." In other words, the Lord divinely looked into the affairs of Israel and attended to the famine which had gone on for so long by giving them abundance once again.

Because the book of Ruth is an insert story, showing God's attendance to the affairs of mankind in order to meet His redemptive purposes, then it can be rightly assumed that the entire scenario of the move to Moab, the marriage of these women, and then the sending of news to Naomi that the famine had ended was completely and surely for the purpose of directing the events of the book of Ruth.

The famine, the death, the marriages, the next two deaths, and the ending of the famine were all designed to bring about the events to come in the next verses and chapters of Ruth. Real people and real circumstances were used by the sovereign God to give us this story. Imagine the importance of the words we are now looking at!

**<sup>7</sup>Therefore she went out from the place where she was,**

Having "stood up" from the place of her ten-year "sitting," she next "went out" from the place where she was. It is a very descriptive sequence of events which has taken place. The words are used to put us inside the events and to move us mentally as she moves.

**<sup>7</sup>(con't) and her two daughters-in-law with her;**

As Naomi arose, so arose the two daughters-in-law. It is an indication that their house was merely a temporary residence which is now to be abandoned by all three of them.

**<sup>7</sup>(con't) and they went on the way to return to the land of Judah.**

Only Naomi came and so only she can actually return. If the other two were to go, it would be not as a return unless they went with her. Instead it would be a journey that is commencing. They had probably talked about this moment many times and said that when she left, they would go with her.

And now, they have arisen with her to walk with her at least a portion of the way, but there is nothing yet to suggest that it is a true commitment to go to Judah with her.

*The words of the Bible are spoken to us  
So that we may have peace in this world where we live  
They reveal the heart of God seen in Jesus  
And in the Holy Spirit who to us He does give*

*In the world you will have tribulation it is true  
But be of good cheer as on the difficult road you trod  
Jesus has overcome the world and His peace He grants to you  
Peace and contentment sent from our glorious God.*

*Be not despondent at the woe which does surround  
Wait patiently on the Lord through each test and trial  
And He will shower upon you blessings to astound  
The difficulties will end after a short while*

## **II. The Blessing of the Lord (verses 8-10)**

**<sup>8</sup> And Naomi said to her two daughters-in-law, “Go, return each to her mother’s house.**

For however long they walked with Naomi, if they were to remain in Moab, there had to be a point where the walk would end and they would eventually turn around. Each step forward would be a burden on her, knowing that each step required another step back in the opposite direction. And so finally, she lets them know that it has been far enough.

Her words to them are to "return each to her mother's house." And yet, in the next chapter we'll see that Ruth's father is still alive. The wording is not intended

to mean that the mother in Moab was the leader of the house, but rather to show that *she*, Naomi, isn't their mother and that they have mothers who are awaiting them.

In the return to the mother would be a return to the comfort and solace of a welcome and familiar refuge. Naomi wanted this for them rather than the privations that would be expected in Israel. As widows, they would be extremely poor and dependent on the charity of the people for their livelihood.

There is no fault in Naomi here as many try to infer. They will say she is doing wrong to the daughters by not having them come to be a part of the covenant people. But the next half of verse eight shows that this is a poor analysis...

<sup>8 (con't)</sup> **The LORD deal kindly with you, as you have dealt with the dead and with me.**

The marriage of a woman implied that she was uniting herself to the religion of her husband. In turning back to Moab, it would imply that they were no longer bound to that faith, but Naomi's simply-understood theology was that the Lord was the One true God and that He reigned not only in Israel, but in Moab as well.

Her words then are a pronounced blessing on them and an acknowledgment of His sovereignty. In her plea, she asks Jehovah to deal with these two faithful daughters-in-law just as they had dealt with her. It is an exemplary note of their attentive care to her through her many trials and sadnesses.

For those who are interested in these things, this verse contains a little peculiarity in the Hebrew. The pronoun which should be feminine is masculine. A literal translation says: The Lord "make" [masculine] grace upon **you** as **you** have "done" [masculine] with the dead [plural] and me.

In fact there are nine instances of gender discord in chapter 1 and seven of them are spoken by Naomi. Other gender peculiarities are found elsewhere in the book as well. These then are trying to tell us something either directly, or in the pictures they present.

In invoking the name of the Lord, she is here relying on His providence towards them. These two women married into the faith of Jehovah and so, through their kindness to her sons, she is pronouncing this blessing. No fault, but rather great faith is found in Naomi.

**<sup>9</sup>The LORD grant that you may find rest, each in the house of her husband."**

It is the second of a two-fold blessing where the divine name of the Lord, Jehovah, is invoked. Instead of saying "May God do these things," she again gives the specific title of the Lord, Jehovah. When this title is used, it is speaking of the One who monitors the covenant and the covenant people.

In the first blessing, she asked that "The LORD deal kindly with you, as you have dealt with the dead and with me." And now, she explains what the first general blessing meant by giving specifics. She asks the Lord grant that they may find rest, each in the house of her husband.

The term "in the house of her husband" is used in a locative manner. The natural, but unstated question would be, "Where will they find rest?" and the answer is given. "The place where you will find rest is in the house of your husband."

What she is implying is that they have tended to her with the same care that she had lost when her husband and then her sons had died. Her petition is that the Lord repay them in kind for this kindness.

Understanding this verse in connection to where Ruth ultimately finds rest and what it pictures is one of the secret keys of the book of Ruth and it is ultimately pointing to our own place of rest in the person of Jesus Christ.

The fourth chapter of Hebrews shows us the fulfillment of this petition of Naomi for her daughters as fulfilled in Him. It is when we believe in the work of Jesus Christ that we enter into His rest. Understanding this, gives us an advanced insight into what the book of Ruth is picturing.

<sup>9 (con't)</sup> **So she kissed them, and they lifted up their voices and wept.**

In the customary Hebrew way, there is a preposition before the pronoun. And so it reads *va'tissaq la'hen* - "and she kiss to them." It shows the passionate imparting of herself to these cherished daughters-in-law.

And in response it says "they lifted up their voices and wept." Unlike our western way hiding of emotions, the opposite is true in the Middle-eastern cultures. There is often an unbridled showing of emotion during instances like this and the term "lifted up their voices" is certainly not an understatement.

There is true sadness and it is being truly vocalized by these three women.

<sup>10</sup> **And they said to her, "Surely we will return with you to your people."**

They must have talked about this before they left, saying they would go with her. And she would surely have said that it would be better for them if they stayed. But whether they were actually serious or not couldn't be determined until now.

Were they merely being polite and respectful? Or did they really intend to go the distance and start a new life in a new land? Where words fail, actions tell the truth and it is now time to determine which is which.

*Come to Me, all you who labor, come to Me  
You who are heavy laden, I will give you rest  
Put your confidence in My words and truly  
You will find your soul is eternally blessed*

*Take My yoke upon you and learn from Me  
For I am gentle and lowly in heart  
Here your souls will find rest eternally  
Yes, My peace and My rest to you I will impart*

*For My yoke is easy and My burden is light  
And I will return You to the long lost Garden of delight*

### **III. Turn Back My Daughters (verses 11-14)**

**<sup>11</sup> But Naomi said, “Turn back, my daughters; why will you go with me?**

Her statement is direct and her question is obvious. What would be the point of going with her? She is a widow and therefore she is destitute of anything except the house or land that her husband left in Israel before the famine.

Without a husband to take care of the house and to work in the field, she would be left poor, without an income, and wholly dependent on the goodness of others and whatever the law provided for her.

It would be a bleak and meager existence and she was hoping to keep them from the same sad lot. And it was a lot which would be unexpected to change as we see next...

<sup>11 (con't)</sup> **Are there still sons in my womb, that they may be your husbands?**

This seems like an odd thought to us today. What possible difference could this make? But in the custom and culture of the times, her statement is one which is perfectly understood. Going all the way back to Genesis 38, we see the practice of what is known as the levirate marriage.

It comes from the Latin term *levir* and it is where a brother-in-law would fulfill the responsibilities to the wife of his dead brother. This was later adopted, in a form particular to Israel, into the Law of Moses. That was concerning land inheritances and family name, and is recorded in Deuteronomy 25 -

"If brothers dwell together, and one of them dies and has no son, the widow of the dead man shall not be *married* to a stranger outside *the family*; her husband's brother shall go in to her, take her as his wife, and perform the duty of a husband's brother to her.<sup>6</sup> And it shall be *that* the firstborn son which she bears will succeed to the name of his dead brother, that his name may not be blotted out of Israel." Deuteronomy 25:5, 6

Before the time of the law though, this was still a culturally mandated practice. And it is more in line with what Naomi is referring to now. In Genesis 38, Judah had three sons. The oldest, Er, had a wife Tamar. He died before Tamar had children and so she was given to the second son to raise a child up in Er's name.

This second son refused to adhere to the custom and so the Lord killed him. The third son, Shelah, was never given to her. This resulted in events that finally ended with Judah becoming the father of her child without even realizing it. That account is directly tied to this account in Ruth as we will later see.

Naomi is telling them that she has no children in her womb that could come forth and fulfill this cultural obligation.

**<sup>12</sup> Turn back, my daughters, go—for I am too old to have a husband.**

She is now going to begin a series of justifications for the daughters to consider and act on concerning a return to their homes. She's already asked rhetorically if she had sons in her womb. The answer is surely "no." Now she tells them that she is "too old to have a husband."

Although this certainly isn't literally true, it is culturally so. She is older, has had a husband and children, and is beyond the age where any normal possibility within her culture would indicate that a man would be interested in her. She is an elderly lady by society's standards and she is poor on top of that. And so it is an obvious conclusion based on her situation.

**<sup>12 (con't)</sup> If I should say I have hope, if I should have a husband tonight and should also bear sons,**

Now she raises the level of the concern even higher. Suppose that even against the odds of culture and situation, she were to tell them, "I have hope. Come to Israel with me because I have a man who will marry me..." Even if this were the case, she would still have more obstacles ahead of her.

The first is obvious - would she have children at all, or has she passed the age where it would happen? Secondly, what if she remained barren even if she were still of child-bearing age? Thirdly, what if she had daughters instead of sons?

And fourthly, even if she had sons, would they be like Judah's son Onan and refuse to fulfill their roles towards their dead brothers?

The logical conclusion is that there was too much that would stand in the way of her bearing sons that could fulfill this levirate responsibility to one or both of the daughters.

**<sup>13</sup> would you wait for them till they were grown?**

And on top of all the other uncertainties comes another which they must personally consider. As she speaks, she states it in parallel thoughts. First, would they be willing to wait, despite all of the other unknowns that may arise?

Even if everything worked out in an exact and perfect manner, would they be willing to wait the many years that were necessary for one of her sons to mature enough to even fulfill his duty? The questions have been raised to the highest level of impossibility in any foreseeable scenario.

In the case of hoping for something from Naomi in regards to family life, there was nothing but her friendship left. And as she was older, it would become an increasingly one-sided relationship as the daughter or daughters would eventually have to take over more and more responsibilities as Naomi aged.

As a side note, this part of verse 13 is difficult to translate because the term "for them" as in "would you wait 'for them'" (meanings sons) is actually feminine, not masculine and so it doesn't make any sense. Many translators now translate this as "would you therefore wait till they were grown?" The word would then be an Aramaic term "therefore" instead of a Hebrew term "for them."

**<sup>13 (con't)</sup> Would you restrain yourselves from having husbands?**

This is the second half of the parallel thoughts. First she said, "would you wait for them till they were grown?" And then she heightens it for them to consider further. "Would you restrain yourselves from having husbands?

The first thought conveys the idea of time and patience, something they might have. But the second conveys the idea of human nature and our personal urges that either exist or may arise due to circumstance. The second is decidedly harder to withstand.

It is one thing to wait for something without any external pressures being applied. A person in jail will wait patiently to be reunited to his wife because no other opportunity exists. But it is another thing to wait for something while being tempted in the process. The wife who is not in jail will wait impatiently and possibly unfaithfully simply because opportunity exists.

A man at war in Germany is a faithful husband as he fights the battle, but once he gets his leave and goes to France for two weeks, circumstances are bound to change. King David found this out when he stayed home from the battle one fateful spring.

And so in this verse, she uses a word which is found only here in the Bible. It is the Hebrew word *agan* and it is translated as "restrain." It means "to shut oneself in" or "shut oneself off." In other words, it implies that they would completely isolate themselves from having a man and would remain in their unwedded state as they now were.

Naomi is asking them to consider everything carefully and not to make a sudden decision which will forever change their futures and their relationships. She is being just, wise, and noble in presenting to them the exact nature of what they are contemplating.

If they were to come with her, there would more probably be inconvenience rather than good times. There would probably be poverty rather than abundance. And there would be expected sadness beyond hope of joy.

She is asking them to take stock of the situation before committing. And this is exactly what the Lord did when confronted by those who wanted a share in His ministry. In Matthew 8, we read this -

"And when Jesus saw great multitudes about Him, He gave a command to depart to the other side.<sup>19</sup> Then a certain scribe came and said to Him, 'Teacher, I will follow You wherever You go.'

<sup>20</sup> And Jesus said to him, 'Foxes have holes and birds of the air *have* nests, but the Son of Man has nowhere to lay *His* head.'" Matthew 8:18-20

And even more to the point is the certainty that the family had told both of these women about the God of Israel. Despite the famine and the move, and despite the death of her husband and her sons, Naomi was returning to the land He gave to them.

If you wonder why she was so intent on dissuading them from accompanying her back home, even when she was determined to go, it was to ensure that they were doing it, not only for her sake, but for the sake of the religion they had heard of and joined to.

Beyond all of the hardships and sadness, there was said to be a God over Israel who transcended difficulties and who is much less interested in temporary affections and excitements than He is to a faithful commitment from His people. It is a novel and fun experience to travel to another country, yes.

But what kind of allegiance is there when the novel turns to the mundane? Naomi, above all else, is looking to the strength and sincerity of their commitment to the Lord God of Israel. Something she and her family had taught them, but which would need to be tested in a race of long endurance and many trials.

And this is exactly what Jesus referred to in His words to those who followed Him. See how they reflect this sentiment that we are seeing between Naomi and her daughters from Matthew 10:37-39 -

"He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me.<sup>38</sup> And he who does not take his cross and follow after Me is not worthy of Me.<sup>39</sup> He who finds his life will lose it, and he who loses his life for My sake will find it."

Were these two girls worthy of the God of Israel? Were they ready to give up on father and mother and pursue Him and Him alone? One more time Naomi shows them that being a follower of this God doesn't always mean pleasure and prosperity, but it also means times when His hand is against you. And so she utters her final words of warning...

**13 (con't) No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!"**

The New King James Version doesn't at all give the correct sense here. These words are literally translated, "for it is bitter to me, exceedingly, beyond you." The daughters had suffered bitterly at the loss of their husbands, but Naomi had suffered more. She had lost her husband and her children.

And now the suffering would continue and it would continue to be more grievous to her than to them. Whether they came with her or whether they parted, her lot wouldn't change. And in fact, either way her lot would probably get worse.

If they stayed, she would be separated from these two daughters she had come to love. If they came, then she would continue to suffer knowing that they too were suffering because of her. Any course of action that she could imagine would bring heartache.

And the heartache was directly from the God that she was going back to. Is this something they were willing to accept, a God that would allow this? But she is adamant that it was because "the hand of the LORD has gone out against me."

Jehovah, her God, was the cause of her bitterness. Would they be willing to follow a God who brought both joy and adversity? It was a question that Job himself answered. After all of the calamites he endured, he faced the decision as to whether he should abandon his faith or not. Here is the account from Job 2 -

"Then his wife said to him, 'Do you still hold fast to your integrity? Curse God and die!' <sup>10</sup> But he said to her, 'You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?' In all this Job did not sin with his lips." Job 2:9, 10

Would one or both of the daughters act in this same vein of faith?

**<sup>14</sup> Then they lifted up their voices and wept again;**

The emotions are beyond words to describe them, just as they are at the funeral of a loved one or the parting of lovers in a time of war. We can only understand the emotion when we have lived through them and known the feelings from personal experience.

These three women who had endured so much were now faced with their inevitable choices. There could be no more delay than this time of weeping. When it ended, the choices would be realized. If the weeping would endure forever, it would hold back the reason that the weeping had come. But it couldn't...

**<sup>14 (con't)</sup> and Orpah kissed her mother-in-law,**

Implied in this is the Middle-eastern custom of kissing upon saying goodbye. Orpah has lived up to the name she was given at her birth. Her name Orpah means "Mane" or "Back of the neck." As she walked away, this is the last of what they saw of her.

The word from which her name comes from is the Hebrew word *oreph*. As an interesting pattern, this word is used in Jeremiah 48:39 when speaking of Moab in a manner similar to Orpah's turning back to Moab now -

"They shall wail:  
‘How she is broken down!  
How Moab has **turned her back** with shame!’  
So Moab shall be a derision  
And a dismay to all those about her." Jeremiah 48:39

Instead of going to the land of Israel and seeking out the face of God who gives both blessing and hardship at His will, she turned her neck from God to that which is not God and departed from the annals of history except as is recorded in this chapter of Ruth.

The act of kissing is a rare thing in the Bible. Only two kisses are mentioned in the book of Ruth and both of them have occurred during these eight verses. The first was as Naomi kissed her daughters after she blessed them in the name of the Lord, Jehovah.

The second is here when Orpah gives a farewell kiss to her mother-in-law and to the hope of Israel. There is a contrast between the two, but there is also a confirmation that God has granted us the freewill to pursue Him.

Orpah made her choice and Ruth will make hers. And each of us must make our own. God doesn't force His will upon us, but He gives us the choice to earnestly seek Him or to turn from Him. Orpah chose poorly. However, Ruth chose another course for life...

\*<sup>14 (fin)</sup> **but Ruth clung to her.**

In contrast to Orpah who continued to fade into the distance on that dusty road in Moab, Ruth clung steadfastly to Naomi. Though at this time, Naomi could hardly be said to live up to her name, Pleasantness of the Lord, Ruth was willing to endure the bitterness along with her.

In fact, the word "clung" is the Hebrew word *dabaq*. It is the same word used in Genesis 2:24 when speaking of the relationship between a man and his wife. It is also the same word used in the 63rd Psalm to describe the person who was absolutely determined to follow the Lord -

"My soul clings to You;  
Your right hand upholds me." Psalm 63:8 (NASB)

A good way for us to think of Ruth's grasp is when something sticks like glue. It is a binding which reflects permanence. Despite the trials that may lay ahead, Ruth was willing to endure the hand of the Lord through good or trial. She was steadfast in her heart.

And so Ruth also fulfilled her name, or at least one aspect of her name, in this act today. Her name means in one sense "Friend" or "Companion." And she proved that she is such a friend. One who would stick closer than any bond but death itself could separate.

Orpah may have loved Naomi, and Naomi's words testify that she was a faithful daughter-in-law. But her love wasn't so deep as to overlook the trials one might face in a walk towards the land of promise. Like her, many look at the value of heaven and decide it's not worth the walk to get there.

They cannot find the strength and the resolve to forsake family, home, addictions, or pride in order to walk by the Lord's side. They may love Him, just as Orpah loved Naomi, but they love Him as an unattainable ideal and not as a Savior worth giving up on life itself.

In the end, there are only one of two directions we can go. One is toward the face of God which is seen in the Person of Jesus Christ, or we can turn our neck and go in the opposite direction. The first leads to eternal life, the latter leads to eternal separation.

The choice belongs to each of us, so choose wisely.

**Closing Verse:** O God, my heart is steadfast;  
I will sing and give praise, even with my glory.  
2 Awake, lute and harp!  
I will awaken the dawn.  
3 I will praise You, O Lord, among the peoples,  
And I will sing praises to You among the nations.  
4 For Your mercy is great above the heavens,  
And Your truth reaches to the clouds. Psalm 108:1-4

**Next Week:** Ruth 1:15-22 (Returning to the Promised Land) (3rd Ruth Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. He knows your trials, troubles, and woes and He is there with you through them. So cling to Him and let Him do marvelous things for you and through you.

### **One Choice, Two Paths**

Then she arose with her daughters-in-law  
That she might from the country of Moab return

For she had heard in the country of Moab

Words which made her heart churn

That the Lord had visited His people by giving them bread

And so she prepared to move from Moab to Israel instead

Therefore she went out

From the place where she was on that day

And her two daughters-in-law with her

And off they went on the way

To the land of Judah to return

For her home her soul did yearn

And Naomi to her two daughters-in-law said

"Go, return each to her mother's house I say affectionately

The Lord deal kindly with you my beloved

As you have dealt with the dead and with me

The Lord grant that you may find rest

Each in the house of her husband, may you be kept

So she kissed them, after them she blessed

And they lifted up their voices and wept

And they said to her through the streaming waters

"We will return with you to your people, surely  
But Naomi said, "Turn back, my daughters  
Why will you go with me?

Are there still sons in my womb  
That they may be your husbands?  
Save yourself from this gloom

Turn back, my daughters, go—  
For I am too old to have a husband as you know

If I should say I have hope this day  
If I should have a husband tonight, no longer alone  
And should also bear sons, I pray  
Would you wait for them till they were grown?  
Would you restrain yourselves from having husbands too?  
No, my daughters; this I cannot ask of you

For it grieves me very much for your sakes as you can see  
That the hand of the Lord has gone out against me

Then they lifted up their voices  
And wept again as if a dirge was sung  
And Orpah kissed her mother-in-law  
But Ruth to her tightly clung

In reality there was but one choice to make  
Though down different paths it will lead  
Will one cling to the God of Israel for heaven's sake  
Will they to His word pay heed?

If the answer is yes, the destiny is bright and sure  
If the answer is no, there is no true hope at all  
One must look to Jesus with a heart tender and pure  
And on His glorious name each must call

Lord God, thank You for Jesus our Lord  
Thank You for the chance to walk in His light  
Help us all our days to hold to Your word  
Until You bring us home to the land of delight

Until that day we will praise our Lord Jesus  
Who has done such marvelous things for us

Hallelujah and Amen...