

Ruth - Commentaries by Henry Allan Ironside

Daily Sacrifice, February 12 (1:16)

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God"— Ruth 1:16.

FOR Ruth there was nothing in Moab. It had been to her but a great graveyard. Now bereft of every human prop, she turned to the God of Israel for help, and cast in her lot with His poor, weak handmaiden, Naomi. Her decision was the first step toward bringing her into the royal line from which the Messiah was to come. She seemed to be renouncing all that was worth-while. She really had nothing to lose but everything to gain.

—Barbara C. Ryberg.

Daily Sacrifice, February 13 (2:22)

"It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field." —Ruth 2:22.

THIS was Naomi's advice to Ruth after she had met and been favored by Boaz, the near kinsman who could redeem her forfeited inheritance. In his fields she found grace and sustenance. To wander elsewhere would have been a grave mistake. May we not take this to heart as those who have been taken into favor in and by Christ Jesus. He has given us evidence of His love and consideration. Surely we need not roam in the fields of the world looking for that which is found alone in Christ.

—J. Danson Smith.

Continual Burnt Offering: Daily Meditations, February 11 (2:1-2)

"And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace. And she said unto her, Go, my daughter" — Ruth 2:1, 2.

THERE is a charm about the inspired Hebrew idyl, the book of Ruth, that cannot but appeal to every one of literary taste, whether its divine inspiration be recognized or not. But when we receive and believe it as part of the God-breathed Word, we see added beauties which the natural mind cannot discern. It is, emphatically, an unfolding of the story of redemption. Through Boaz, the kinsman-redeemer (Lev. 25:25), Ruth, the stranger, is brought into the family of God and recognized as one of the covenant people. The great-grandmother of King David, she has her place in the ancestral line of our Lord Jesus Christ (Matt. 1:5, 6). By natural birth the Moabite was barred from the congregation of the Lord unto the tenth generation (Deut. 23:3). By grace Ruth found an honored place among the mothers of Israel.

Jehovah had made special provision for "the poor and the stranger" (Lev. 19:9,10). By humbling herself in order to avail herself of that provision, Ruth attracted the notice of Boaz, and so this lovely Bible romance came to a happy conclusion.

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