

Part 26: Kinsman's Word and Sign in Paying the Price of Redemption Ruth 4:1-10

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I. The Text Opened

A. Ruth 4:1-10

1. "Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down. 2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down. 3 And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: 4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it. 5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabite, the wife of the dead, to raise up the name of the dead upon his inheritance. 6 And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it. 7 Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. 8 Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. 9 And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. 10 Moreover Ruth the Moabite, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day," (Ruth 4:1-10).

2. Verses 1-2

a) Boaz goes to the gate to begin this business of his marriage and redemption.

(1) *No doubt he got there before Ruth had even gotten home.*

(a) *"See there this truth, that an honest man will be careful to keep his word." Richard Bernard, Commentary on Ruth, 338.*

(2) *The gate is the place where one looks for a judicial decision.*

b) He had to deal with the man who was of closer relation if he were to obtain what he now desired.

c) He looks to make the transaction in full view of the men of the city.

d) The near kinsman is called by Boaz off wherever he was going in God's providence, by Boaz, and agrees to take a seat at the gate; Boaz was there early to be sure not to miss him walking by.

e) His name is not given,

(1) *The Holy Spirit seems to have decided it would be best to keep his name a secret.*

(2) *One who so eagerly wants the world at his fingertips, to increase his wallet, is not even mentioned by name because he did not have spiritual things in mind.*

(3) *The narrative is not about him, it is about the kinsman redeemer.*

f) But Boaz does not start without sufficient witness.

(1) "...at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. 19:15).

(2) Boaz has ten.

(a) That's sufficient.

(b) Those in authority in the city, in the church at Jerusalem.

(3) Elders were those in authority.

(4) They were chosen by the people, (Deut. 1:13).

(5) They were to be the best men, with wisdom and understanding.

(6) Religious men, fearing God, men of truth (Exod. 18:21; 2 Sam. 2:23).

(7) Men who hate covetousness (Deut. 16:19).

(8) They are to be men known in such things with an outward exercise of the same.

(a) And they sat down at Boaz's request, seeing he too was a great man, possibly an elder of the city, and they did so without questioning him, with respect.

g) Verse 3

(1) He says that Naomi has come back from Moab and has land to sell.

(2) He calls Elimelech their brother where Boaz implies the obligation lying upon them to deal in a kind manner with Naomi.

(3) Will you redeem it?

(a) The man must give an answer.

(b) He does not name Ruth.

(i) *He leaves her out of the picture on purpose.*

h) Verse 4

(1) "And he said, I will redeem it."

(2) He would pay the money needed to redeem it.

(a) This kinsman acknowledges the right of Naomi to sell the land as the law states, and also his own duty to redeem it.

(i) *But he is only thinking of the land.*

(a) *He does not care about Naomi.*

(3) But he had not yet heard the conditions of the transaction; and answers rashly.

(a) Boaz does not deceive him, but rather, he prudently and with discretion, gives him enough information which, sadly, springs forth from his worldly desires, which Boaz counted on; because he knew the man.

(b) Quite hastily, and rashly and certainly this fellow with a worldly view to it, he made a statement that he would now retract.

(4) Ruth was married to Mahlon, and since Orpah left and went back to Moab the inheritance falls to Ruth, and to Mahlon, and so she is part of the bargain.

(a) Naomi and Ruth were land owners in this way, and the deal had to be struck for both of them.

(5) When this false redeemer heard the conditions of the bargain, he rejected it.

i) Verse 5-6

(1) "Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance," (Ruth 4:5).

(a) Part of the bargain is a new marriage and all that it entails.

(2) "And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it," (Ruth 4:6).

(a) He is unwilling to hazard his own family and his own inheritance for a foreigner; and for Naomi.

(b) He probably already had a family, and was concerned about the inheritance he would leave his children, and now, what, he would marry another and redeem that family and divide such things between his own house and now Ruth's the Moabitess?

(i) *And we know what the Scriptures says about Moabites and marrying them don't we.*

(ii) *"I can't do it," he says.*

(c) He rejects the proposal once things are considered.

(d) "This shows that he was a worldling: for this kinsman, after so long a famine, had ready money to purchase, but not a penny to give to poor Naomi and Ruth, as Boaz did."

Richard Bernard, Commentary on Ruth, 370.

(3) The land he loved and liked very well, but the women he would have nothing to do with; he had a mind to enrich himself in worldly substance, but he had no desire to show mercy to the poor.

j) Verses 7-8

(1) There is the transaction of the shoe; for substantiating the transaction, and stopping any dispute for the future.

(2) The closer relation not only declined the offer, but presented a visible sign of it to their eyes, that all possibility of doubt might be avoided.

(3) "Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe," (Ruth 4:8).

(4) As if he were to say, "He who wears this shoe, has a right to buy and use the land. Let this be a witness, that what was formerly mine, is become yours with my consent."

(5) Signs are important in this way,

(6) The use of visible signs for establishing bargains

(a) "The shoe is the symbol, first, of motion and wandering; secondly, of rest and possession. The shoe symbolized a possession which one actually had, and could tread with his feet, at pleasure." Johann Peter Lange, Commentary on Ruth,

(b) This fellow gives it up.

(7) The shoe was now a sign of resignation.

(8) What the kinsman had a right to redeem, now belonged to Boaz.

k) Verse 9

(1) "And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's of the hand of Naomi."

(2) He does not only call on the elders, but the people as witnesses.

(3) In the span of a little more than ten years dwelling in the land of Moab, Elimelech and all his sons died, and now his estate came into the possession of Boaz.

(a) It is now all his.

(b) And such intentions now look to repair the breach that was made by Elimelech by going to Moab and dying there with his sons, now redeemed his name by Boaz.

(c) What did Elimelech do to gain such a redemption?

(i) *He is dead.*

(ii) *He offers nothing.*

(d) The redeemer must redeem the things of dead men.

(i) *Boaz does the redeeming, and no other.*

l) Verse 10

(1) He says, "Moreover, Ruth, the Moabitess, the wife of Mahlon, have I purchased, to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day."

- (a) That it was solemnized, or at least published, before many witnesses,
- (i) *Matthew Henry makes note as if Boaz was to say it this way, "That I have bought the estate. Whoever has it, or any part of it, mortgaged to him, let him come to me and he shall have his money, according to the value of the land," which was computed by the number of years to the year of jubilee (Lev. 25:15), when it would have returned of course to Elimelech's family anyway." Matthew Henry, Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume (Peabody: Hendrickson, 1994), 379.*
- (2) Boaz was old, and had no problem fulfilling his role, in his house with his people, all that God providentially had brought him.
- (a) *"There must always be more regard had of the true worship of God, then of riches and kindreds." Ludwig Lavater, The Book of Ruth Expounded in Twenty Eight Sermons, by Levves Lauaterus of Tygurine, and by Hym Published in Latine, and Now Translated into Englishe by Ephraim Pagitt, a Childe of Eleuen Yeares of Age, Early English Books Online (At London: Robert Walde-graue, dwelling without Temple-bar, 1586), 133.*
- (3) And, make note, that he was not ashamed to take in the Moabitess.
- (a) *"She was a descendant, not of Abraham but of Lot, according to the flesh; but she deserved so much the more respect when she was a daughter of Abraham and Sarah in faith, in well doing, in patience, and in courage." George Lawson, Ruth, 175.*
- (i) *Was she not already being praised in the gates?*
- (4) I have purchased her to be my wife, acquired her, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of this place.
- (5) How did Boaz know that his marriage with Ruth would keep up the name of the dead in his inheritance?
- (a) *He believed that God would give him an heir by Ruth, because he was following God's prescription for raising up children to the dead.*
- (b) *He was old, but so was Abraham, and God gave him an heir.*

II. The Doctrine from the Text

A. Doctrine: The Kinsman Redeemer paid the price, made a sign, and calls God and his people to witness all he does in order to redeem his bride.

1. Make a quick note at first that the worldling was a worldling, and the people of the world are carried away with the things of the world; they are not interested in spiritual things, and church is drag from them.
 - a) This is why in the mere mention of Boaz's transaction of land, the worldling was all for the things of the world; that excited him.
 - b) People of the world are without spiritual sense to matters of spiritual concern; which should be primary concerns.
 - (1) *The worldling did not care for the poor.*
 - (2) *The worldling lacked true love to God.*
 - (3) *The worldling set his heart on his lusts, and had no intention of changing anything about himself, but wanted the world to bend to his will.*
 - (4) *Worldlings are rash, often hypocritical and always worldly minded.*

(a) Interesting that the villains of the narrative, as set down by the Spirit are always rash and inconsiderate.

(i) *Elimelech rashly goes to Moab.*

(ii) *Orpah rashly goes back to her vomit.*

(iii) *The worldling's heart is as much in Moab and its materialism as in any other place; he rashly agrees to the dollar signs he sees.*

(b) They love pleasure and worldly profit more than God.

(i) *How do we know this with Orpah, Elimelech, and this worldling?*

(ii) *They will not lose worldly things for religion.*

(c) Such people are blights on the church and they are blights on mankind.

c) They cumbereth the ground, "why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down," (Luke 13:7-9).

(1) Worldlings bear no fruit, though they have ample opportunity to do so; they could take care of the poor.

(2) But they cumbereth the ground instead.

(a) This nameless worldling is the blight on this part of the narrative.

2. The Kinsman Redeemer paid the price.

a) Boaz paid the price of redemption for Naomi, Ruth and the land, for Elimelech, for Mahlon.

(1) He redeemed them and beckoned anyone that is owed anything come to him.

(2) What must Naomi and Ruth do?

(a) Wait patiently.

(b) Should they come to the gate?

(i) *No. There is no need to come to the gate.*

(ii) *The Kinsman has responsibility in it all.*

(iii) *What will they offer?*

(a) *Nothing.*

(iv) *What will they do?*

(a) *Nothing.*

(v) *What can they do?*

(a) *Nothing.*

(3) What an excellent picture of salvation.

b) Christ paid the price of redemption as the Kinsman Redeemer, and anyone that is owed anything must go to him.

(1) One might think, who was owed?

(2) God was owed.

(a) God must go to Christ for his payment on behalf of his church and bride.

(b) And Christ will pay the full measure of what God is owed and satisfy what is owed to God's liking and satisfaction.

(3) You see, God was criminally sinned against by rebels, and he must be satisfied.

(a) He must have his due one way or the other.

(b) Someone must pay.

(4) Dissenters and renegades and mutineers and those who resist him at every turn sin against his holy character and he must have payment.

(5) Religion is not merely an earthly privilege.

(a) Only by a perfect conformity in character and conduct to God's holy law can one be saved; but what does the curse do to men, and so what can dead men do?

- (i) *How will dead men, impoverished by the fall, pay a penny?*
- (ii) *What will Mahlon pay?*
 - (a) *What will Elimelech pay?*
 - (b) *They are dead.*

(b) It is impossible due to the fall for dead men to pay anything, for the fall made men rebels, and nothing but rebels; so much so that the Lord and his apostles, and prophets, call such men dead men.

- (i) *Everything about them has the stench of death.*
- (ii) *Death in their thoughts.*
- (iii) *Death in their life.*
- (iv) *Death is sin's wages, which is their constant work, for every intent of the thoughts of their heart are only evil continually.*
- (v) *Their work, all their life, piles up debt to God; and the wage of that work is spiritual and eternal death; and God will have his due.*

c) From the value and ability of the merits and intercession of Christ for his people they are redeemed.

(1) In his atoning work Christ paid the price to purchase his bride's pardon and be accepted to the very one he makes the purchase from, which is God.

(a) Christ purchases men from God; from God's wrath.

(2) He is the Mediator, the Kinsman, the Redeemer, who is the Surety that goes between the rebel and the holiness of God, and his righteousness establishes the ground for their redemption, for their justification.

(3) He does this by his everlasting covenant, by which in an eternal intercession for those who are given him of the Father, he stands in between the holiness of God and the sinner as a covering for them, which makes his intercession effectual, because he alone can do it as the God-man.

(a) He must be man to make the sacrifice.

(b) He must be God to make it infinite.

d) Christ paid the price, for, in a word, whatever his bride owed, Christ paid; whatever his bride deserved in punishment, he suffered, and made intercession for her.

(1) Though it is free for the bride, Christ paid dearly for it.

(2) He was humiliated his whole life, from birth to death, but decided for the joy set before him, and the bride he would gain, and the travail of his soul seen, he would gladly make the transaction and intercede.

(3) They, like Naomi and Ruth, can give nothing though they owe everything to God, and yet, through the Redeemer, who redeems them, the debt is paid in full.

(4) Nothing they must do, or can do, or bring, or offer, or anything.

e) And it was hard work, one which required Christ to pay the ultimate price to God, and release his bride from the captivity of slavery and being impoverished.

(1) Because of sin, these criminals were debtors to divine justice.

(2) They are children of wrath because of Adam's sin applied to their account, (Eph. 2:3), marked out by God's curse as dead in sin and transgressors of God's covenant, rebels who hate him.

(3) The book of Hebrews calls them, "slaves" to Satan, (Heb. 12:14-15), they are so lost in sin.

(4) They were in debt, great debt, infinite debt, against the infinite God, and as debtors, as poor and impoverished debtors, Christ paid a ransom for them, (1 Tim. 2:6).

(a) While they were children of wrath Christ makes intercession for them at the gate of the city of God, (Rom. 8:34) as Boaz does for Ruth, make note, before she is a bride.

(b) Before she is a bride, before she hears the news, before she hears about being redeemed ... she is redeemed by Boaz.

(i) *She is Boaz's property before she knows it.*

(ii) *Like the sinner who's debt is completely paid, though sitting in a jail cell, while the officer comes to open the cell and release them; they are free, though they only know it when the jail cell is opened to them because they are made free.*

f) The devil, like the worldling, lost his claim to God's people, when Christ paid the ransom and the transaction was completed.

(1) The devil lost his right and power over them, and had to give it up.

(a) Make note, some men the devil owns.

(b) They are his, and show forth the works of their father.

(i) *They have with him a familial relation.*

(ii) *They do the works of his family and show it by their rotten fruit.*

(c) But the bride is not his.

(d) Those Christ redeemed are not his.

(i) *Ruth and Naomi are not the worldlings, though he is of near relation.*

(e) That is why Scripture speaks so emphatically of family lines, and to what family one belongs; there is the seed of the woman (her family), and the seed of the serpent (the devil's family).

(i) *Two lines, two people.*

(2) Christ gave payment and purchased his line, the line of the woman.

(a) It is an odd and anti-biblical idea that purchases are not actually made when they are made.

(i) *How utterly foolish and stupid that is.*

(b) As if a purchase is a made and Ruth must still do something to be purchased.

(i) *What devilish stupidity in theological circles that runs in.*

(c) Can such a purchase by the God-man be comprehended or found out in its extent being so perfect and complete and utterly satisfying to God?

(d) Revelation 21:7, "He that overcomes shall inherit all things." What are all things? And how will they inherit them?

(i) *They are purchased and they are bestowed and given by heralding the good news to those who have had their jail cells unlocked by Christ.*

g) Christ paid his bride's debt when he died, and cancelled the bond on the cross.

(1) It is not canceled at some other time, some later time; Jesus is no liar and when he says it is finished, it is finished.

(2) The deed is done and the transaction is fulfilled and the covenant answered; Boaz owns Ruth as his own, the moment he holds that shoe in his hand, before he ever leaves the gate.

(3) It is absurd notion for people to put more into the need of salvation than what Christ said or put in.

(a) Roman Catholics think there is something they must add or do, as do Pelagians and Arminians, or members of most cults and such.

(i) *They have to work in some way.*

(b) What was the ransom, what did he give, what was the payment, that Christ paid for his people?

(c) His own precious blood, and his bride is purchased by its shedding, "which he hath purchased with his own blood," (Acts 20:28).

(d) "...the precious blood of Christ," (1 Peter 1:19).

(4) How was this covenant work approved and endorsed in his blood?

(a) By his death; the death of the Kinsman Redeemer, or Testator was given in the ultimate act for her.

(i) "For where a testament is, there must also of necessity be the death of the testator." (Heb. 9:16).

(b) Boaz in this hazards all he is for Ruth.

(i) He does not die; he is only a type.

(ii) He does not deal with a payment to God, but still ransoms her and Naomi from the worldling, and from that which is owed to debtors.

(5) Christ hazards all, his life for his bride.

(a) The type gives way to the fulfillment of the type.

h) Christ paid the debt, and cancelled the obligation; Christ paid the price; and when he pays, it is paid; and God is satisfied.

(1) What was God obliged to do with criminals, with rebels, with those who were impoverished and poor and had no power to help themselves out?

(2) He is obliged to punish them, and set the level of punishment equal to their crime.

(a) Hell will be hotter for some of the wicked than it is for others.

(i) Hell will be hotter for Judas than it is for pedophiles.

(ii) Hell will be hotter for religious hypocrites like Simon the sorcerer, than for mere adulterers.

(iii) But hell will be hell for both.

(b) What just Judge would not do that, measure the punishment to the crime?

(i) To do anything otherwise is to be an unjust Judge.

(ii) But all his judgments are righteous and they will perfectly fit the crime committed.

(3) And if he sets the just level of punishment to the level of crime committed against his infinite glory, the penalty and sentence is of infinite duration, without the hope of ever getting out before the last penny is paid by the rebel; and what rebel can pay an infinite price?

(a) That is why the people of Sodom are in hell and they are still there to this day.

(b) That is why Judas is in hell, and he is still there to this day.

(c) Until they are able to pay an infinite debt, they stay there, and they know such a judgment by God is just; though they hate for it.

(4) But Christ interceded for his bride and rescued her by offering himself, who is the infinite God, to ransom his people back from death and hell, and bring them to glory and heaven.

(a) What thoughts did Boaz have while walking to Naomi's house to deliver the news? They would have been happy and rapturous thoughts.

3. The Kinsman not only paid the price, but he gave a sign of his work.

a) Two things are done in the narrative with Boaz, first, a word is given, he will redeem, and then his deed is given, he takes the shoe and complete the transaction.

(1) Does one really need to do "the shoe" if he is sincere and honorable as Boaz was?

(a) Is a shoe necessary?

(b) With the frailty of the human constitution, and because of sin, yes.

(c) People are forgetful and frail; weak and often need some kind of help to remember.

(i) Sometimes they made monuments to help them remember, signs to make a remembrance of things.

(ii) *"And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day," (Joshua 4:9).*

(a) *God uses signs in this way, many times, a study of that concept will yield many days meditations.*

- (2) The word and sign in action are joined together in the narrative.
 - (a) Boaz gives a word and makes a sign.
- (3) The Lord Jesus did the same.
 - (a) He gives his word, in the covenant, in the everlasting covenant, and consigns himself by oath to it.
 - (b) He first gives his word, and then he does the deed.
 - (c) He gives, first, his word, then he sets a sign to the deed and word done, which is a seal to it.
 - (d) He confirms his word, which in all believers is the Holy Spirit and the entirety of the spiritual blessing in Christ that is given to his people, but also, he gives signs.
- (4) Externally these are the mysteries of his sacraments of baptism and the Lord's Supper.
 - (a) That which is bought, is set by way of reminder, and conveyed to his people in a sign of the thing signified.
 - (b) The sign signifies the transaction and is a reminder of everything Christ said and did.
 - (c) This is why churches have baptism and the Lord's Supper as signs.

(i) *There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; where it comes to pass that the names and the effects of the one are attributed to the other. (1647 Westminster Confession of Faith chapter 27:2).*

b) Sacraments as signs help God's people improve the covenant they are in; so, shoes in this kind of instance are very helpful, and sometimes shoes are more than shoes, and bags of grain are more than bags of grain, and bread and wine are more than bread and wine.

- (1) *The sacraments are a great help in the contemplation of the sign and meditation on the thing signified.*
- (2) *For example, when a minister states "improve your baptism", that does not mean a person can go out and "do something" to make the way the water fell on his head in his baptism any different.*
- (3) *Rather, "improving your baptism" means that the Christian will do everything to live up to the meaning behind his baptismal oath.*
- (4) *As a result, the initiation of baptism demonstrates a life-long focus to be all the more holy, to uphold the will of God in which baptism is a reminder; Christians should think much on their oath in their baptism.*

c) The Lord Jesus is their Goel, their Redeemer, their everlasting Redeemer, the near Kinsman Redeemer, and the signs which are given help to be a reminder and memorial of his work.

- (1) *Christ looked, like Boaz, with compassion on the deplorable state of his bride.*
- (2) *And at a great cost, he redeemed the entirety of the spiritual blessing for his people, a whole inheritance; and gave it to them.*
- (3) *He appeased God's divine justice and satisfied the Father.*
- (4) *He purchased a peculiar people, whom he would marry to himself, though strangers and foreigners, like Ruth, poor and despised.*

(5) He offered disfigurement and injury of his own inheritance, to do this, for, though he was rich, yet for the sake of his bride he became poor.

(6) But, in fulfillment of the covenant with his Father, he saw the travail of his soul, and he was blessed of his Father for all his work.

(7) So, God has highly exalted him, and given him a name above every name, that is Lord, and made him King.

(a) Signs tell people things, like this; they remind them of their importance.

(b) Every time Ruth walked through the house of Boaz and saw a pair of shoes lying on the floor, she would be reminded of his work on her behalf.

(c) She would be reminded of her powerlessness and his saving hand to redeem.

4. The Kinsman called to witness those that would ratify his transaction.

a) What does it mean to be a witness?

(1) It is to have experience, to be partaker of the thing witnessed.

(2) "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed," (1 Peter 5:1).

(a) Peter is said to be a witness of the sufferings of Christ, because he suffered for the name of Christ, and was present also where Christ suffered.

(3) Irrational things, things not alive or that cannot think, like money, are given in Scripture for witnesses, to argue the stupidity and hardness of men's hearts, who stop their ears at the admonitions and reproofs of God.

(a) "Your gold and silver is cankered; and the rust of them shall be a witness against you," (James 5:3).

(b) In hell, worldlings are plagued moment by moment by the canker of their riches and worldliness that stands as a witness against them forever.

b) God is a witness to all that occurs in all areas of the cosmos at all times throughout history.

(1) When God is said to be a witness of sin privately committed by people, it shows that not only he is informed of them, but also that he will punish them, and that precisely.

(a) "Because they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD." (Jer. 29:23).

(b) He sees all their sins done in secret, or open, or thought about; whether they think about them in church or at home or wherever.

(c) So to bear evidence against sin before God as the Supreme Judge, there needed no other witness to convict them of extreme wickedness but their wicked lives, (Isa. 3:9).

(i) *The sinful show of their lives witnesses against them to God's holy eyes.*

(2) God is a witness of various kinds of covenanting.

(a) Like in marriage, "Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant." (Mal. 2:14).

(3) God testifies as witness because of his perfect knowledge, of the truth.

(a) He requires his people bear witness to the truth at all times, and even made a commandment for truth telling; thou shalt not lie, which teaches to tell the truth always.

(4) To have a witness of some thing is to have evidence in this.

c) To witness is linked to the covenant as it pertains to the Kinsman Redeemer.

- (1) Boaz calls the people, all the people, elders and people, to willingly bind themselves to his performance of this transaction.
- (2) Christ calls the Trinity to be bound as a witness to all that he says and does, and in covenant, upon pain of death, promises doing what he promises to do, and acknowledge himself worthy of great punishment if he does not perform it.
- (3) It is why the covenant is cut, and why the idea of cutting is linked to it.
- (a) May the Lord do so to me in this way if I do not uphold what is done; as I have slain this animal in cutting it, so may God slay me if I do not do all that comes out of my mouth.
- (b) Be witness of it, and hold me accountable to it.
- (c) And in the same manner Boaz the Kinsman holds the people to witness what has taken place so that they too are involved in being sure all that was transacted comes to pass.
- d) In this the Father enters into covenant with the Son, entrusted by oath, in the everlasting covenant and bestows all things to the Son who willingly comes to redeem his bride in the power of the Spirit.
- (1) He is to fulfill all that he binds himself to do in it, and will fulfill it not only in part but in full and does so with God as his witness.
- (2) God witnesses to the truth of the Redeemer's work, testifies that he is true; and Trueness in a witness who knows all things, cannot be separated from the truth of his testimony and actions.
- (3) "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one," (1 John 5:7).
- (a) The Kinsman Redeemer paid the price, made a sign, and calls God, the people and the elders to witness all he does in order to redeem his bride.

III. The Text Applied

A. Christ paid the price for you as a believer.

1. Not one person for whom Christ dies goes to hell; what a tragedy that would be, which would in turn overthrow everything the Kinsman Redeemer does if such could be the case.
 - a) Ruth and Naomi have no price to pay, it is paid for them by the Kinsman.
 - b) You as a believer have been converted, qualified by the sanctifying effect of the Spirit, and made alive through the one and only Messiah Jesus Christ, bought with the infinite price of Christ's sacrifice, and are set underneath the blood of the everlasting covenant.
 - (1) You are sons and daughters of priceless grace in this.
 - (2) What do you participate in this but to praise his name for what he has done?
2. Christ has redeemed you by the price of his blood.
 - a) Atonement for you is bound up in the idea of the work of the Kinsman Redeemer, his reconciliation to God, his peace making, his blood shedding, his sacrifice, his fulfillment of all types, his bringing in the coming of the kingdom in its fullness, his everlasting covenant.
 - b) Christ has redeemed you by the blood of the atonement made for you, "...he is brought as a lamb to the slaughter," (Isa. 53:7).
 - (1) "...I gave my back to the smiters..." (Isa. 50:6).
 - (2) "...when thou shalt make his soul an offering for sin," (Isa. 53:10).
 - (3) "...I will save them ... wherein they have sinned, and will cleanse them," (Ezek. 37:23).

- (4) "...to make an atonement for your souls," (Exod. 30:15).
- (5) "...to make an atonement for all [the church]," (2 Chron. 29:24).
- (6) "...and with him is plenteous redemption. And he shall redeem [the church] from all his iniquities," (Psa. 130:7-8).
- (7) "...and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS," (Jer. 23:6).

c) Christ died on behalf of his bride, you as a believer, to save you and make atonement for you.

- (1) "...and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy," (Dan. 9:24).
- (2) Christ suffered in your place.
 - (a) "...he hath borne our griefs," (Isa. 53:4).
 - (b) "...for the transgression of my people was he stricken," (Isa. 53:8).
 - (c) What a cursed things he did, "And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree," (Deut. 21:22).
 - (i) **What sin did the Christ have? None.**
 - (d) Christ was accursed for his people, on behalf of others; people like you.
 - (i) **But "...he that is hanged is accursed of God;" (Deut. 21:23).**
 - (e) He was cursed by bearing your sins.
 - (i) **He either did it or he didn't.**
 - (ii) **Either the transaction is done or its not.**
 - (a) **I'll believe Christ, it is finished.**
 - (f) The sins are borne by him being bruised and wounded, sin laid on him as the atoning sacrifice for you.
- (3) Christ took on himself and suffered the punishment of sin; he took on your punishment.
 - (a) Making his soul an offering, and laid down his life an offering for sin, bore sin in the manner of a criminal.
 - (b) A, "lamb of the first year without blemish for a sin offering," (Num. 6:14).
 - (c) In his offering, "he was bruised for our iniquities," (Isa. 53:5).
 - (d) If he died for some of your sins, then you still have sins to answer for.
 - (i) **And God will hold you accountable for them.**
 - (e) If he died for all of your sins, then your sins are forgiven you by his work and his merit.
- (4) His voluntary undertaking as Kinsman Redeemer is seen in Boaz to be serious and mindful and willing, "he was oppressed and afflicted," he did not refuse to bear them, (Isa. 53:8).
- (5) He would make full payment for you, a full payment of the debt, "yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin" (verse 10).

d) The price and merit of Christ and his suffering is infinite, for all time for you.

- (1) We call that in theology efficacy.
 - (a) It is effectual.
 - (b) It is successful, powerful, efficient, capable in all its ways.
- (2) As it extended to Ruth and Naomi in the type of Boaz at the gate, not at their house, they were redeemed by Boaz, before he ever got to their house.
 - (a) It too extends today to you in the Kinsman Redeemer.
 - (b) When did he come to you to let you know what he did for you?
 - (i) **Whatever day it was, or whatever time period he did this for you, you know what you were before and what you are after.**

(ii) *What was he thinking the day he came to you and told you he had saved you?*

(a) *What rapturous thoughts he had of his redeemed bride while he walked your way.*

(3) *The death of Christ abolishes all your sins of which you will never be held accountable as his bride, which we are constantly reminded week to week in the supper; that sign of his word, and that he did it on the cross.*

(a) For the shoe has been taken off, and given to him, and he has fulfilled the transaction without your help.

3. What is your role in all this?

a) Let us simply consider this, "Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he," (Isa. 43:10).

b) Christ desires your witness of his word and work; to take him at his word.

(1) Man is created by God to be a witness of his glory.

(2) He is created to give a testimony to God's holiness, power, justice, mercy and truth, and such things.

(3) Man was made to be the mouth of the creation to bring glory to God.

(4) The church is now bound to bear testimony outwardly, and acknowledge inwardly, who God is and how he has revealed himself to his bride in words and actions.

(5) It's very true that the fall has corrupted us, but this does not give us the excuse to discard our primary duty of being a witness to his glory and his work and such.

c) It ought, in remembrance, to cause us to call to our minds the wonderful condescension of our blessed Redeemer in granting us visible signs of his grace for the confirmation of our faith, even in light of giving us his word, and God attesting to his work by the Spirit in us; he has given us more than we are able to ask or think.

d) That we may, be grand witnesses of his glory and power, of his covenant, and his merit, and his work and his salvation and his redemption, as our near Kinsman.

(1) He redeemed us, by taking our nature on him, our brother and Redeemer who redeems us, first, from sin, from a vain life of vice and wickedness, that we might be a peculiar people to God, zealous of good works, (1 Peter 1:18).

(2) That we might serve him in holiness and righteousness as his bride all the days of our life in all things.

(a) That we may not be found wandering here and there, or sleeping in the lap of some Delilah, but to walk in a straight line before him.

(3) That we may give testimony with our mouths and lives that we have received the adoption of sons and daughters by his work which he merely declares to us once he reaches our house.

(4) That we have been freed by him, and that the blessings of Abraham might come on us, and that we might receive the promise of the Spirit (Gal. 3.13-14).

(5) That we might gain such an inheritance, being delivered from the wrath to come, and so to give us life and glory (1 Thess. 1:10).

(6) The Kinsman Redeemer paid the price, made a sign, and calls God to witness all he does in order to redeem his bride. (Generally, the sermon would end there. But I have one more thing to remind you of.)

B. Something must be said about the worlding.

1. We've spoken about Orpah, to consider the worldling is to consider that section of this narrative, and she is like him, and he is like her.
 - a) He is in the church, she is in the devils house.
 - (1) *One can find hypocrisy and worldliness everywhere, even in the house of God.*
 - b) I will not repeat what we have covered with Orpah's hypocrisy here.
2. I will merely give you a reminder by way of a poem *about the worldling*:
 - a) So soon as man upon the earth doth breathe,
 - b) So soon he is to wickedness inclined,
 - c) Such wicked men to th' world themselves bequeath,
 - d) Such worldlings oft, have never God in mind.
 - e) Such worldlings set on carnal things
 - f) And set themselves to praise the world
 - g) To give allegiance to things low and base
 - h) To feed their lusts now vile and curled
 - i) Whose life though long, yet yields to death at last,
 - j) Whose death is loss of life and pleasures all,
 - k) When wretched worldlings wicked life is past,
 - l) Wealth then is gone, their pleasures in hell are then turned to gall.
 - (1) *[Based on] Psalm 17:14, "men of the world, ... have their portion in this life."*
 - (2) *There are men to whom God gives some outward good things for a while, houses and children and parents and money and jobs and health and various things, but these are all that they are likely ever to have; and then it all turns to be a curse, for they like Orpah and the worldling in Ruth, mind earthly things, instead of heavenly things.*
3. Next time we will consider the words of the witnesses.