
Third Exodus Assembly

The Law And Duty Of A Near Kinsman

Pt. 1

26th March 2006



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SUNDAY 26TH MARCH 2006

BRO. VIN A. DAYAL

[#669 I Want To Go - Songs That Live -Ed.]

Casting my reason down.
*I'm casting my reasoning down,
Listening for that certain sound,
That still small voice deep in my soul;
Amen, to lead me where I should go.
To lead me where I should go,
Perfect will to daily know,
That unto You my works be fulfilled.*

I want to go.
I want to go to that place prepared for me.
*I want to go to that place prepared for me,
Oh, that mansion,
Oh, that mansion, my theophany,
My Lord, I want to go.
I want to feel greater realities,
Perfect love throughout eternity,
My Lord, I want to feel.*

Hallelujah! All around the building, let's just bow our hearts in His great, mighty Presence. That is what we desire today. *I'm casting my reason down listening for that certain sound. That still small voice deep in my soul. To lead me where I should go, Perfect will to daily know, That unto You my works be fulfilled.*

It so clearly expresses the kind of focus that is so greatly needed in this Hour, where God and man, Deity

and humanity, this great Super Sign that identifies the Super Race and the Super Church – God’s great Mystery of Love expressed. It is going to take something Divine. It is going to take the leadership of the Holy Spirit. It is going to take a people who know God’s ways, that have the same nature like Him, to come into harmony; the same harmony that existed between the Father and the Son must now exist between Christ and the Bride.

This is that great Oneness that Jesus prayed for, “Father that they may be one.” This is what He said, “In that day you will know, as I was in the Father and the Father in Me, so I in you and you in Me.” This blending of the Spirit, when the two halves of the Covenant comes back in the last days to lift a Church into Glory; a Body that the Head could settle into, today. How it is going to take a surrendered life, but this is what God placed within our hearts – a spirit to submit to Him, that His great Love that He shed abroad in our hearts through this great revelation being opened up to us; it just brings us into that place where we can say, “All that Thou sayest, that will I do.” That was Ruth’s confession. That is what ushered her into a place where she came and submitted herself at the feet of Boaz, where he covered her with his great garment; the blessed Holy Spirit.

Lord Jesus, we are so thankful today for the blessed Light of Your revealed Truth. Truly it is a Lamp unto our feet and a Light unto our pathway. You said, if we walk in the Light as you are in the Light, the Blood of Your Son cleanseth us all from all sin and we have fellowship one with the other. “For this is the condemnation, that Light is come but men chose darkness rather than Light because their deeds are evil.” You said, “It shall be Light at Evening Time.” The songwriter says, “*The path to glory you surely will find.*”

Oh God, we are so thankful, Father, that because of Your Light we can gather here today with anticipation.

Because the Light of this glorious Gospel has shone into our hearts to give us the Light of the knowledge of the glory of God, in the face of Jesus Christ, and truly we have this Treasure in earthen vessels.

As we gather here assembled in Your Name, today, with bowed hearts in Your Presence, we confess our sins and our shortcomings, all our mistakes, all our failures. Oh God, we plead the sufficiency of Your redemptive work, Father, knowing that there is power, wonder-working power in the Blood of Jesus Christ. May it be applied to our sincere confession today, as we stand in Your Presence. May the Life of that Blood quicken us and anoint us and move us into such a channel of faith where we can be led, Lord, by the Holy Spirit in Your Truth. That this great entrance can be ministered abundantly into the riches of Your grace; these unsearchable riches, where this great power of Your Holy Spirit can dwell richly in us by faith. That we can see Your Word mighty to the pulling down of strongholds. We can see Your Word, oh God, becoming Spirit and Life, the Kingdom of God; a Kingdom that cannot be removed, when there is such a shaking in the earth. You said, You will shake all things in Heaven and earth, that only those things which cannot be shaken will remain.

We know we are in that time, Father, oh God, but we have received a Kingdom that cannot be removed. We are tied to an Absolute. Our compass is pointing to that North Star. No matter how dark it is, dear God, Lord, we know Your Word is unchangeable, that whether in life or in death, this great Living, Redeeming Christ would be magnified in us. And Your Name will be glorified in all of them that believe, and that You will fulfill the work of faith with power. May You grant these things, Father.

May Your Holy Spirit quicken our hearts that faith can take such a grip upon Your infallible Truth, today. May the Word be ministered with such grace, Lord, that

the way will be clear, doubts will be broken, fear's grip will be loosened from around the lives of Your children. Great peace and eternal security will fill every heart. Isn't that why You opened up these Divinely revealed Mystery Truths, to take the fears and doubts out of the people in the last days, to perfect what is lacking in our faith, to show us how to prepare for Rapturing Grace?

Oh God, have Your way, Father. Bless all that are gathered in Your Divine Presence. You know every need. You are the great Omniscient One in our midst. You are the One that we look to, the Author and the Finisher of our faith. Be mindful, we ask. We know You are the great High Priest that can be touched with the feeling of our infirmities. Let Your Spirit drop faith into every heart where there is need, oh God, that Lord God, our minds will be so quickened; we'll be moved into such a spot where we can hear that still, small Voice speaking within our hearts, giving us the Supernatural instructions of how to take ahold of that which You will put within our reach.

Drop the extra handfuls, today. Pour out the six measures. Oh God, may You Yourself, this great huge portion that will make and bring to pass the tremendous victory in the Love Divine, this Capstone of Love, this Charity that never fails, may You settle in and may You find a resting place to cap off the pyramids of our lives. Grant it, Lord.

We thank You, Father. Thank You for the hidden secrets of Redemption. We thank You for this great, redeeming Grace. We thank You for the riches of these redemptive blessings. We know that this is the time of Redemption. Oh God, this time between intercession and judgment, when Redemption is being revealed, when You have placed Your Church into a place of safety and security. Gross darkness upon the earth but You said, "Arise and shine your Light is come and the glory of the Lord is risen upon you, and it shall be seen upon you." Let us live in the reality of these things. Let

its revelation influence and govern our lives in this dark Hour, Lord. Let it be a repellent to repel the darkness that tries to grip us. May You grant it, Lord.

Take into consideration Your children out in the region. As a shepherd over Your sheep, looking unto You the great Shepherd, Who through the Blood of the everlasting Covenant laid down Your Life; make these blessings secure. And You Who said, "Feed My sheep and feed My lambs," God, that the Word will be spoken today that would feed their hearts, Lord. You would speak directly to them, personally to them. You, Lord God, Who, space and time, geographical boundaries and bodies of water means nothing. Because Lord, we are all united in Christ in this only provided place; where no water can separate us, where no boundary, no geographic things can separate us, Lord. In there, in that invisible union that lies in the Body that is united by blood – the family, oh God. May the Holy Spirit minister richly to them.

So many are in need. You know every problem, You know every circumstance, You know everything that is hindering, and trying to paralyze. You see every move the enemy is trying to make, but we look to You and we have confidence that You are All-sufficient.

Make Yourself so clear through Your Word that it will be accessible to each and every one of us. That our faith can take such a grip upon You that we can draw from You, the inexhaustible Fountain, all that we have need of. Now lead us, Father, in the paths of service. We look to You depending and relying upon You, asking these Divine blessings and mercies in the Name of our Lord Jesus Christ, amen.

Praise His wonderful Name. God richly bless you. I trust you are happy to be in His house today. Amen. Let's open up to the Book of Ruth again. We've been speaking from there, these great things that just thrills our heart – such blessed things. Sometimes you feel you are all alone, you feel you desire God to do something

for you, but there is nothing like the power of revelation, friends. When true revelation strikes your heart, you realize God is so present right there. “The Word is nigh thee, even in thy mouth.” You don’t have to go up into Heaven to bring Him down, neither do you have to go down into the earth to bring Him up. You begin to go past the realm of flesh and spirit and find the great High Priest in the Holy of Holies, in your own tabernacle, abiding above the Mercy Seat where that Word is in the ark of your own heart, where the Shekinah Glory hangs there – the great God of peace and comfort.

I’d like to read this morning, out of Ruth Chapter 2; speak a little bit on **“THE LAW AND DUTY OF THE NEAR KINSMAN”**. It’s something I took as a title sometime, but a totally different emphasis I will like to take on this. **THE LAW AND DUTY OF A KINSMAN**.

I believe there is something that opened up to her, and when it opened to her it changed everything for her. I believe it was a defining moment in her life and experience. And I believe that we must have something specific that defines us, otherwise we would just be in the group, we would just be in the crowd; we would be going along hoping that what we are hearing happens to us. But there is something that you come into. And I believe that the Book Itself gives testimony and witness that that is God’s plan: to bring each and every one of us to that defining revelation, that defining moment, where you know you belong to Him; where you know that in you is summed up His wisdom and purpose.

“The entire wisdom and purpose is summed up in the Bride,” the Prophet said. The whole plan of Redemption is to restore Eve back to her rightful position. It was the woman that made God a Redeemer. Not the man; the woman. It was the woman that caused the grace of God and the Love of God to be expressed in a way where God brought Himself in a form and under a condition where we can partake of His very Own Life. And that is a great

thing. Not so much to see it alone from where we stand...

You know, when you are a legalist—and most legalists don't know that they are a legalist, because you are a legalist until you get the Holy Spirit. You get that? You are a legalist until you get the Holy Spirit. When you get the Holy Spirit, then you can say, "The life I live now is not I that live but Christ Who lives in me." The life I live now. You see, I used to live a life before but the life I live now. Why? You cross from the first birth to the New Birth. You cross from law to grace. You cross from the old name to the New Name. You can't... When you are a partaker of Him then you can have real fellowship with Him. Because outside of that you can't fellowship with Him because you don't have His Nature. And that is why He has to give you His Nature to bring you into fellowship. And that is why, in fellowship is where His will is revealed.

The thing is, people stay in the flesh and struggle with the revelation. But it cannot come to the flesh. Flesh cannot understand this. "Except a man be born of water and Spirit he can't see the Kingdom; he can't enter the Kingdom." But God gives you His Nature and His Life to understand Him. That is right. We can't even understand the Word without Him being inside of us. We have an inside Teacher. An outside teacher alone, you'll put a carnal interpretation and go into sin. But the Inside Teacher, oh my, it is just glory and grace. Amen.

Ruth Chapter 2, verse 1.

1 And Naomi had a kinsman...

Notice, the first chapter tells you about Naomi in the homeland, went out of the homeland, came back in the homeland; how she lost her family and all these things. We went through that last week and I showed you how that whole thing there was a type of Israel, but they came back in the time of barley harvest. Now, Chapter

2 opens with this now. See, Chapter 1 was just like an introduction to bring you to Boaz.

The Book has no meaning if Boaz doesn't come into the picture. What you had before were three widows; three women, all in a destitute condition. One backslid and went back; two kind of held on and were going on in poverty. One was bitter under chastisement; one was seeking Truth and knew that this old woman was the link of finding that Truth. Amen! But Chapter 2, before we get anywhere else, it brings Him on the scene. Brother, when He comes on the scene everything changes. Hallelujah! You know why? He is the principal theme of the entire Book. Because from the time you see Boaz, you see Jesus Christ. Amen!

¹ And Naomi...

We see this was a bitter woman. This was an impoverished woman. This was a destitute woman. This was a chastened woman. This was a forsaken woman. But it tells us, she had a kinsman – she had a kinsman. Oh, my! You see, that is the beauty. It shows you all of the woman in poverty, her affliction, her chastisement, her being wounded; her being, you know, dealt with, with such a strong hand. Her whole family that she went out with was reduced. The numbers were greatly reduced before she came back. Her inheritance needed redemption. She had to end up living a life as a gleaner. When she left they had an estate, but she had to go back and depend on picking up leftovers.

So when the Word says, “And Naomi,” it doesn't have to go back through all the history. It already tells you who Naomi was and her condition. But now, what can she do? This is the hope: she had a kinsman. But what does that mean? What does that mean? If I tell you...

You say, “Brother, I am sick. Oh God, I don't feel I can go on, Bro. Vin, I will die.” You say, “Brother, I feel like it's better if I commit suicide; I'm going out my mind. I can't pay my bills, I'm having trouble with my children; I'm frustrated.”

If I say, “But you have a Kinsman. You have a Kinsman.”

And you say, “What are you telling me, that I have a Kinsman; what is that to me?”

“That is everything to you. That is your hope of coming out of there and coming back to your original place. There is no way to come back to your original place without a Kinsman.”

Naomi had a kinsman. Not, she had money in the bank; not, she had buried some treasure somewhere and she was going to dig it back up. Not, she had a lot of neighbours who loved her and then they would have a barbeque and raise money for her. Not that! She had a kinsman. Hallelujah!

... of her husband's, a mighty man of wealth,

Isn't that good news for an impoverished woman? Isn't that good news for a woman who lost everything?

You could say, “Naomi, why are you so happy about that?”

She'll say, “We had a nice estate. We had orchards and gardens.”

... and his name was Boaz.

And ‘Boaz’ means, ‘*in him is strength*’ – in Him is Dunamis; in Him is Power. Glory! That is what his name means. May the Lord bless the reading of His Word, you may have your seats. Whoo!

¹ And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

His name was ‘*in him is power*’. How many know in Him is Power? How many know there is Power in that Name? How many know devils tremble at that Name? How many know you can ask anything in that Name? Oh, my! How many know that that is seven—a mystery of seven compound Redemptive Names in that Name? He is Healer, He is Savior, He is Deliverer, He is

Provider, He is Peace, He is Shepherd, He is Banner.
Hallelujah!

Oh, my! You talk about drama. Look at drama. Look at drama in the Book. Oh, my! God—God in His great Infinite Mind, He knows best how to introduce Himself. He is introducing Himself. He paints a picture of showing the wrath of God – remedial judgment upon children. He had to take husband, He had to take son; He had to take the next son. The land that was mortgaged, brother, it fell into such a place where they couldn't redeem it because they had no money; they lost everything. Everything went into all kinds of funeral expenses. They ran from famine and they ended up living in a graveyard – only tombstones around them. Tombstone territory down there. Amen.

But they heard something: that God had visited the people with bread. You know what that means? That means, God opened up the heavens and began to send back showers of former rain and latter rain so seeds in the earth could go through a process and come back to a harvest. Hallelujah!

For ten years they tried to plant, but it was destitute. They were getting little, thirty fold, thirty fold, thirty fold. They had to water and water and labor and they could've hardly gotten water. But then God began to send the showers again. And they heard, "Girl, you talk about rain. If you see those men plowing up that field." She said, "They are bursting up that ground everywhere, every street you pass; every neighbourhood you go in. Every place where they have the fields of the wheat, you see people busy. If you see industry." She said, "If you see those men in the field there. It is only sickles." Amen! "You talk..."

Brother, when she heard the news when the people passed – maybe some Moabite trader or something, who traded and came back, he said, "Whoo! I've never seen things so up in there. For the last couple of years I made some trips selling my goods," he said, "people were

bawling and complaining and murmuring; then they started to have prayer meetings. But now, if you see. Since they got those showers..." Amen.

Brother, Naomi, started to catch that news. She started to hear something. Amen! It began to stir in her heart. She looked there; she couldn't tell Elimelech, she couldn't tell Mahlon, she couldn't tell Chilion. Amen! But there is nothing like home, friends. You could be where you are, you could be chastened, outside the will of God, but there is nothing like home. Amen! A call to go back home. Don't you see that all through the Bible?

How many remember, Jacob had a call to go back home too? Amen. There is a longing to go back to your origin. The laws of navigation, (amen), began to go into motion, and the salmon began to climb fish ladders. It began to journey back to the place of its origin. The ducks began to fly back to the very pond they were hatched out. And she was going back to a specific city called Bethlehem, (glory!) in Judah – a little place founded by Salma; one of those small cities that was Judah's portion. It wasn't even mentioned – least of all the princes of Judah. But she, (amen), was born in that place, and at harvest time, something was moving her to go back there.

Oh brother. My! It is so vivid before me right now. I can see the golden grain. I can hear the sickle, "shhhhhh." Amen! Brother, I can see the heat, you know, and when the place is really hot, when the sun is in its full strength, ripening out the grain. I could see those men threshing. I could see the great mighty Boaz coming on the white charger. Oh my. I could see the charger stand on the two hind feet like that and Boaz there, brother, and all his hair flying in the wind. Glory be to God! Amen! Standing there. My! The owner of the field was in the field. All the reapers had belonged to him. All the wheat belonged to him. They recognized that was the lord of the harvest himself. His Presence

might be unrecognized in other fields, but in that field, they recognized the Presence. Oh, thank You Jesus!

He might have been hated and rejected in those other fields, but in that field, they knew that was the Chief Authority. Glory be to God in the Highest! That was Boaz. Amen. Hallelujah! Sometimes when He starts to talk, I want to tell Him, “Don’t talk that way.”

I was in a service on Friday night, talking to a young man after the service. He said, “If you know how many things I have to go through for you.”

I said, “For me?”

He said, “The amount of persecution I get, standing for you.”

I said, “Standing for me?”

He said, “Yes. People say all kinds of things about you.” Then he told me, he said, “There is a brother who came and told me, he said, he was sitting right there; he said, you said you are Revelation 10:1.”

Who! Did you ever hear me say that? [Congregation says, “No!” -Ed.]. See? When Revelation 10:1 starts to speak through Revelation 10: 8–11, that is a different thing. But that’s what He promised: She under Her Messenger becomes the Final Voice. The Spirit and the Bride say, “Come.” David said, “They pierced my hand and my feet,” when it was God above us. “How much more,” he says, “when it’s God in us,” (glory be to God!) and He speaks in the first person. In that Day you will know I in you. She knows it is He in Her fulfilling His Own Word. But She is not Him; She is Him revealed. Hallelujah! Proves that She is part of Him. She is the matching piece to the Masterpiece. Life of His Life, Spirit of His Spirit, and Word of His Word.

I guess that was somebody who maybe hasn’t come up a little high for this kind of preaching yet. You know, they... “We are nothing.” You see, they are still down in Moab, trying to come back out of Moab; halting there, you know, crying, “Oh God, (you know), how will I go on?” But you see, after He covers you with the Garment,

and He tells you, “Sit still,” your behavior is different. Are you understanding my language?

That was the same woman at a different season, in the same harvest time; something had happened. But to understand how she was talking like that, after, you have to see what happened to her from that time in Chapter 1 to when she came over here in Chapter 3. Because in Chapter 4, (if you think that was something), she had a baby for him. Glory! He was reproduced through her body. You get that? He was reproduced through her body. You talk about oneness then.

This is not, “I love you”, and we get married, and I say, “I do” by the altar.” No, no, no. This was something different, this was knowing after union. There was a knowing before union in the field, but this was knowing after union. There is a knowing that brings you into an invisible union. There is a knowing that brings you into the uniting time. There is a knowing that brings you into Super Sign. But after that, there is another Union. Glory! Whoo! My!

Naomi had a kinsman. I just like that. You never know what He is going to say. Makes me feel to take my Bible and go in the back somewhere, and sit down. I walked in the pulpit and just said that, and then something happened. That is why I like Him. That is why I like Him. He has a way to say, “I’m here. I’m here.” See? And when He is here, then believe.

You see, sometimes you say that, to help the people who do not have clear, refined perception. Those who have that perception, they catch that right away. From the time that Word hits there, you feel the fire in the Word; you feel the current coming through the wire; it is charging your soul. But then, some people sit and say, “Who is he shouting at? What did he just say there? What did he just say there? I didn’t get that—what does that mean? What excites those people like that?” See? They wouldn’t know. Friends, to know that is He...

I didn't even know what I was going to say there. I stood up and read the Scripture. Something said, "Just read one verse and stop. It has enough inside there." Amen! Pause there a little bit. In other words, let the people catch this hope here. Let them understand the Book right, because you are not Bible teaching now. A greater than Ruth is here. The Word Herself is taking the Word Itself and revealing Herself in Itself; standing on the outside of the Bible, between the reaping and the garnering, in the time of the threshing, and showing She is the matching piece to the promises spoken of, of the Bride.

So what if they kill me? I have to say it anyhow. Because it is not me saying it, it is He saying that. That's why they called those New Testament preachers, "prophets". It means, they preached by inspiration. It means they had thirty pages of notes here, and quotes and things, but they can stand in the Bible when the inspiration strikes them and just fold that up, because they feel the Spirit already here, saying what He wants to say, and putting an emphasis where He wants to put it. You get what I am saying?

Because if He is a Redeemer, He says, "I will tell them who I am, what I am and then I will show them what I do." That means somebody can get redeemed this morning. That means somebody, who the Devil...

You lost your health? You lost your sleep?

A brother told me this morning, he said, "I'm losing my sleep." He can get that sleep back; peaceful quiet sleep. Are you losing your strength? You want to lose your mind? Are you losing your hope? Are you losing your faith? He can redeem that this morning, right here in the service; (Glory be to God in the Highest!) put it right back in your lap. Oh my!

Naomi. Naomi had a kinsman whose name was Boaz, a mighty man of wealth. Whoo! When you are hungry, you need bread; He is the Bread of Life. When you are sick, you need healing; He is the Healer. Amen! When

you are in bondage, you need deliverance; He is the Deliverer. When you are poor and you are destitute, you need a mighty Man of wealth; He owns everything. He is the Possessor.

Didn't Abraham say, "I lift my hand to the Possessor of Heaven and earth"? El Elyon! He looked the king of Sodom in the eye and said, "I don't want a thread nor a shoelatchet from you. I already lifted my hand to the Possessor. I met the Creator. Get away with that. You are not going to put me under any obligation." He says "I met the Creator."

Have you met the Creator? How many know the Prophet met the Creator in the woods? Is that right? How many know he met the Creator when that vision was coming to pass? And he said, "God is able to create a bear and put it there."

The man said, "In four inch high grass? It is a nine feet bear we are talking about."

He says, "It could be twenty feet, He will put it there. I don't care how much, He'll put it there." Amen! Oh my, I'm just happy.

You know, we can be very cranky sometimes and moody. So when you get happy you want to stay happy a little bit because you don't know when this will leave. This is the part of the belt that has feathers; it tickles you and makes you laugh. The next side has a brass buckle. Oh, I tell you.

Now, I trust that... You know, we've been going through this—I started with *The Sickle, The Fan And The Garner* [[2006-0312 -Ed.](#)]. And you have to follow me, because I told you we can't be doing this, and you wouldn't read these four Chapters in Ruth. Everybody in here should have read that already. It is not just a lesson. I want to prove to you this morning that this is a Mystery of prophecy; encrypted, sealed up. Hidden secrets of Redemption. Hidden Truths sealed in the Word, not for the time of intercession but when Redemption is being revealed; when the Kinsman Redeemer stands to

redeem His people and their lost inheritance, and restore it to them. That is what is being revealed in the Book. It is placed in the Wheat Age, in the Harvest Time; in the Age of the finished cycle; in the Age of restoration; in the Age of the garnering: the final quickening unto the Rapture. Do you understand that? That's when this Mystery is placed.

The Mystery is placed when Naomi, who was in the homeland, left the homeland, lost her family in the land of the Gentiles, and then came back at a specific time, at the beginning of the barley harvest. Does anybody know when that is? That is the first fruits. That is the first fruits. Jesus was the first One that was waved. The beginning of the barley harvest; that is when the first fruits are.

You go to *It Is The Rising Of The Sun* [[1965-0418M -Ed.](#)]. (I'm just throwing this in here for the teachers.) You go into *It Is The Rising Of The Sun*, you are going to find that the first one that was matured, was waved. Because Leviticus 23 tells them, "When you go into the land at your harvest time and your first one becomes ripe, cut it and wave it." You don't read that in the Book of Ruth, but that is done because they were the people who God gave that to. They were the ones who came out and were placed in that land under the Joshua Commission. They were the ones... Every Israelite in the field, they carried that out, because that was for the acceptance of the rest of the harvest. The very work – the occupation was the sphere in which their God revealed Himself to them. And the things that God blessed them with were the things that they worshiped God with. You get that?

That is why in one feast, they brought bread. In one feast, they brought olive oil and wine. You understand? It was the very things that they reaped, they brought to God. In the Passover they brought the lamb. Because all of these were typing Christ. The lamb was Christ, the wheat was Christ, the wine was Christ, and the olive oil

was Christ. Three times a year they came: Passover, Pentecost and Tabernacles. We went through those things.

And so, when we see the first one matured and waved, the first fruits of them that slept, isn't it Harvest Time? How do we know we are in the Wheat Age? Because we see the Wheat that was back in the image of Life. We saw the ministry of the Son of Man, not Son of God. We saw the Giver of the gift. We saw the Person of Christ Himself. We saw the formed image and the dominion. We saw the same ministry, same sign, same Word come back in a man, in Bride form, to prove it is Harvest Time. And that's the time the Jews came back to their homeland.

They started to come back in 1946. In 1948 they became a nation. Then they had 'Operation Moses'. Then they had 'Operation Joshua'. Then they had 'Operation Solomon'. And they were bringing out the Jews from all over. After they thought they had all the Jews there, they began to find out there were a lot of Jews in Ethiopia, which was Solomon's seed. And they said, when they met those people, a lot of things that the Rabbis and they couldn't understand and they lost with the books, these people were telling them, "No, you don't do that, that way; you do that, this way; you do that, that way." And they evacuated those people in a secret covert mission that took them back into Israel. I remember when I went to Israel there, I saw many of them there. They were coming back in those days.

So, watch something. So, all of this is Naomi coming back. The Trumpets gathered the people back in their homeland. Naomi is back in the homeland but her lost inheritance is not yet redeemed and restored to her. Everyday you read in the papers they have wranglings over the inheritance. The squatters are arguing over the boundary; the legitimate boundary. All the nations, the squatter neighbors and who have political interest, they say, "No, no. You all can't just come back in and claim

that land just like that.” Her inheritance fell to squatters and there is a lot of dispute and argument everyday over that. And so much pressure is coming upon Naomi, she almost like wants to have a fit, because they say, “No, you have to give up that.” Suicide bomber... “No, no, no. You are abusing them on this side here. No, no, no. You met those people there, you are driving them out of their homes; you can’t do that. You are breaching international law.” But when they got that land, the boundary was specified in the Word of God. That’s the royal grant, that can’t change. “From the Lebanon to the river Euphrates to the going down of the sun shall be your coast, Naomi.”

So, she is back there. Why can’t the matter be resolved? Because it is Boaz Who redeems it. It is Boaz Who restores it. And they have one half a week for Boaz to come. Hallelujah! How many know the Jews have one half week remaining; one thousand, two hundred and threescore days; three and a half years; forty-two months, from Daniel’s seventieth week, when seventy weeks were determined; a specific, allotted, exact, precise amount of time; times and time and half of time.

So, that tells us this Book we are reading here is not a story. Here what the Prophet says, *Kinsman Redeemer* [[1960-1002 -Ed.](#)], paragraph 40.

... this story was written, and all the old manuscripts. When they were segregating the Bible, the holy men, when they were trying to put it together in the Old Testament, this Book of Ruth was one of the outstanding Books that they accepted. Why? If it’s just a love story, why would the writers and ancient sages accept this Book as inspired?

Because some people say it is just a love story. So, the Prophet is bringing out something here. He says,
Because, there’s a hidden revelation in It.

You know what I love about this, and that sometimes you don’t know because it is not your job to go and search to find out. But if you search and find out, you

will find out more truth is being given inside this little building here on the Book of Ruth than has ever been spoken on this Book. That's right. Now you will go and find out. See, you watch me, but now you will go and find out. Find every commentary, find every critic, find every writer, find everything. Search the Message, the Prophet just laid the seed for us. But all this is here? Trumpets, Thunders, Vials, Seals, inside of here? I'm going to prove these things to you. You know why? You know why it opens just like Esther?

You know why my little girl's name is Esther, Ruth. You know that. You know these two Books are the Seven Trumpets. You know that. The Jews going back in their homeland between Ezra and Nehemiah, and Job. Esther was revealed there. You know how that came in 1987, and Ruth. To say the things I'm saying, you have to know the Trumpets, otherwise you will have to confine yourself to the few statements the Prophet made and stop, zero. That's grace. That is grace among a people. You say, "I don't see any big set of grace about that." What I am preaching about this Book is, It holds the steps from 1946 until the Rapture. Reaping, Threshing and Garnering, and shows how the Bride comes into oneness and gives birth. And that's the secret under the Seventh Seal – Boaz, the Chief Servant and Ruth between Naomi going back in the homeland and Naomi's restored inheritance given back to her; redeemed and restored to her. Naomi going back to the homeland is the Sixth Trumpet. Under the Seventh Trumpet, her inheritance is redeemed and restored by Boaz.

And you go to the Book of Revelation, you tell me if Revelation 10:1, Revelation 10:7 and Revelation 10: 8 to 11 are not between the Sixth and Seventh Trumpets. Why am I saying all of that? Trying to make myself something? No. Trying to say, if you can see that, all you have to do is reach out and receive. There is no more struggling if you can see that. If you can see that, God

has come closer to you than He ever came in your life, in relation to Redemption in this Hour, in relation to your promise and your position, in relation to teach you how to relate to Him Who you are coming into union with; to show you what a kinsman means.

How many know it is not until *The Breach* [[1963-0317E - The Breach Between The Seven Church Ages And The Seven Seals. -Ed.](#)] came, we started to understand what a kinsman means? How many know it took a Kinsman to go and take that Book? How many know when the call said, “Who is worthy to take the Book?” nobody could take that Book, but there was a Kinsman Who could do it? How many know nobody... How many know that was the duty of a Kinsman, to break those Seals? How many know that is the most sublime Scripture in the Bible?

Are these thoughts... I doubt that could be too high for you. I doubt that you could look there and say, “Oh God, my wings are too small, I can’t fly there.” Or I doubt you are sitting down there thinking, “That is too deep, I can’t go down quite there for that.” *“O deeper yet, we pray, and higher every day, and wiser blessed Lord, in Thy precious Holy Word. Deeper, deeper though it cost hard trials, take me deeper still! Higher, higher in the school of wisdom.”* [#81 Deeper, Deeper - Songs That Live -Ed.] Amen! You want to get in there. Why? Because it—what does it do? You want to love Jesus? You have to see Ruth and Boaz. You want to know how Jesus loves you? You have to understand what Boaz was to Ruth. I’m going to get it just now to show you when this love started to open to her; when she started to get her glimpses of him.

Have you had glimpses of Jesus? How many have ever seen Him? Oh, no wonder it is going over the heads, because a lot of people haven’t seen Him. But when you are really talking to people who have seen Him, they know what you are talking about. From the time these pictures flash, it brings—brother, it sends the mind in rewind and they remember places, they remember moments, they...

Remember that night when He found you? “*O happy day, o happy day, when Jesus washed my sins away.*” [#174 Happy Day - Songs That Live -Ed.] Remember when the burden of sin left you? Remember when He took away your fears and your doubts? Remember when you thought you were going to go back and He said, “I don’t just save, I keep you, by the Power of God. I’m able to keep you from falling. I can fly faster than you can fall.” Oh my! It is those things that keep the believer going on. Isn’t that right, believers? Not just the reading. That is good. That keeps you in fellowship. That keeps you growing in knowledge. But the places where He came to you, the place where He marked you, where He defined you, where He reveals Himself; that when you talk about Him, you talk about Him with a certain distinction that identifies what He was to you.

How many know that that was just the way He was with the disciples? How many remember my message on *Showing Himself Alive By Infallible Proofs*? The men knew when He broke that bread, that was Him. When He said, “Throw your net on the right side,” and they caught, they knew that was Him. When He said, “Mary,” she knew that was Him! Believers have places where He dealt with them! That is why the Prophet would talk about, by the river, and in the woodshed, and by the poplar tree, and that night in the cave. Why? They were junctions in his life. That is his Jesus. He rejoiced in another man’s Jesus, but that was his Jesus.

You see, when He starts to reveal to you, you and your position... When Bartimaeus talked about Him, he said, “I heard the cripple man walk.” He said, “I rejoiced. But when my eyes were opened, brother, and I saw Him for myself, that was something else.” Oh brother! When Zacchaeus was talking about his own, he said, “Brother, that day, I realized because of my stature and my desire to see Him, I couldn’t see Him from where I was, there were too many obstacles in my view. I realized I had to climb a little higher to get a better view. If I had refused

to climb, climb up on another level,” he said, “I would have stayed down there. I would have only seen people’s backs, people’s heads, people’s hands; I wouldn’t have seen anything. But I know I was—I was so desirous to see Him, I say, well, I’m going to climb this morning. I’m going to climb up into a certain place.” And he began to climb.

And the Devil wanted to tell him, “You will fall.”

He said, “But I can’t see Him from here. I will climb a little higher still.” Amen! Oh my! He was trembling. He said, “Oh God, I want to see Him, I want to see the Word for my Age. I want to see the Son of Man. I want to see Him. He has come down to the last fold. He is in the Third Pull now. He is coming to the public crucifixion. Oh, I want to catch this Mystery.” He said, “This is worth my life.” He said, “If I have to fall I can’t help it, but my desire to see Him is greater than whether I fall or not.” He started to climb a little more! When he got up high, he realized even in the tree, there were things blocking him. He said, “That branch there between the Gentile Prophet and the Jewish prophets, I have to sit down on that branch.”

Oh brother, he started to positionally place himself. Some little boys watching this short man climbing, fixing himself, fixing himself, fixing himself over here, they said, “What happened to this man at all?” No. He wanted to see Jesus. Jesus was going to pass. The Word was going to do something for him. Oh brother! And that sycamore was planted on ‘Amen Corner’ and ‘Glory Avenue’ where ‘Hallelujah Street’ meets, and Jesus was coming, walking. Oh my.

I trust this morning you climb and you are up in the Tree, the Tree of Life, the Bride Tree (amen), and you get on the Branch, the right Branch, the One that grew out from the Root; (yes, sir!) between the Gentile Prophet and the Jewish prophets, you get on that Branch (amen), and you watch your junction: (glory!) Naomi back in the homeland and Naomi to receive the

redemption of her lost inheritance. And between that time, Boaz is Coming. Amen! And you get in the Tree because you want to see Him. He is going up to the gate to do the Kinsman part.

Oh brother, you want to see Him. You want to see the lovely One. You see, one glimpse of His dear face, all sorrow will erase. The songwriter says, "*Oh I want to see Him, look upon His face, and there to sing forever of His saving grace.*" [#664 Oh, I Want To See Him - Songs That Live -Ed.] My. That is the way you want to be this morning.

Remember John Sproul? John Sproul. How many know John Sproul; the story about John Sproul? He was the old missionary man who went on the tour in France; starchy, formal religion, a denominational preacher in those days, preaching a historical Jesus out of theological school. And then they carried him in this great garden and he saw this sculpture of Jesus, the Kinsman Redeemer on the Cross, at the gate doing the kinsman work, doing the purchasing work, doing the avenging work, paying the price – Redemption by Blood, and bruising the Serpent’s head (yes, sir!) – Redemption by power.

And then, watch something. And then, he stands there and he looks at this picture—the sculpture of Jesus, and he starts to criticize it. Then he walked away; he spent about two minutes. And the guide, he had led them through the preliminary things first. Normally on his tours, he would hold them there for half an hour. And he knew that this man in the tour—in the group, was a preacher. And he found it strange, “You mean the part that should interest you, you walked away so fast and with that look on your face?” So, the guide walked over, he said, “Sir, you are criticizing that.”

He said, “Yes.” He said, “I can’t understand why a man would sculpt something like that. It doesn’t make any sense to me. That’s the job he did for a sculpture?”

He thought the Cross was going to be some nice, beautiful thing of Jesus, like the Catholics paint: little

red blood right here, little heart with some thorns inside of here; blue eyes, blond hair, white pearly teeth, you know, on a nice, smooth cross. Not old and rugged. Not any emblem of suffering and shame.

The man said, "You are standing in the wrong place!" He realized he had to take some authority over this preacher here. He said, "You are standing in the wrong place." He said, "Those two little things there, those are for your knees. You have to kneel at the Cross and look up, not stand off here like some critic in some museum." He said, "The man who did this, did this with inspiration." He said, "Try it from there, go ahead. Forget your pride, go ahead." He said, "Do you want me to dismiss the people so nobody will see you; you'll get a private repentance?"

He goes, and he kneels, and he looks up. He started to sob uncontrollably. It smote him. It broke him! From an old, formal preacher, he became a revivalist after. He started to really win converts for the Lord after. His preaching changed after. Every time he preached his messages before, somebody went and got two earrings with a cross; a chain with a cross; a little chaplet with a cross in front of their car. But brother, when he began to preach after he saw *that* Cross, people started to get, "I am crucified to the world and the world is crucified to me. I am crucified with Christ."

This Book of Ruth, we have to be in the right position. We have to be in the right attitude to see this great revelation of our Kinsman. And that's why I am preaching—not to run through things to you. I'm trying to catch the feeling. I'm trying to catch the place. I want to prove to you that this is a prophecy that is unfolding. And I'm taking from when the prophecy started to unfold in the Book and bring it down through the three stages of the harvest; from the reaping, to the threshing, to the garnering; from deciding, all the way to reward; how she comes into marriage; how she was getting from handfuls to six measures, to Boaz himself.

Do you know your ‘handful’ stage? Do you know your ‘six measures’ stage? Do you know your ‘Boaz’ stage? Some people, twenty years and they are still in the handful stage. When they come, “Lord, give me an extra handful this morning, Jesus. Lord, You know I need an extra handful.”

My goodness! Weren’t you listening to Naomi? Weren’t you listening to the mysteries she opened to you? She wants to get you out of the handful stage. She wants to bring you to the threshing-floor. She wants to bring you to the feet of Boaz. She wants to bring you to a place, first to say, “All that thou sayest that will I do.” She wants you to go and mark the spot like John Sproul and lay down there and come into six measures. And then bring you into a place of setting still. No more going back in the field where you get extra handfuls. Next, when you leave that house, you are going to Boaz’s house. When you leave that house, you are going to Boaz’s house.

When you understand Boaz is by the gate, you know what he is going to do by the gate. The mystery is clear to you. You aren’t wondering, “So, what does He have to go by the gate for me for?” No. That shows you still have the old Moabite spirit. But she had become Jew inwardly. Boaz told her, “Under Him, whose wings you’ve come to trust. Under the God of...” She had become the royal seed from all nations, the faith children because she had faith like Abraham. She left father, and mother, and brother, and sister, and country, and everything, to journey into a land by faith, not knowing where she was going. But she went out by faith, showing that those royal seeds come in the last days.

They are going to... It is faith children. They might be old Gentiles. They might come from a perverted lineage, perverted birth and everything else, but they are going to come into a New Birth to make them Israelites inwardly, that they will stand justified and be more

'Israelite' than natural Israelite. You say, "Is that so?" Yes! She came into the lineage of Jesus Christ. She came into the lineage of Jesus Christ. Glory be to God in the Highest!

When the genealogy of Jesus Christ was written, her name was inside of there. I want to open up to you and show you not just the outward Ruth that you could just read out of intellectual reading. I want to show you the spiritual experience and the relationship and the position and the understanding and the influence that came upon her life, and where she lived and walked afterwards knowing this. Knowing this.

And I am saying that a people who will come in, in this last Age at Harvest Time... And Harvest Time is the end of the world. And Naomi going back in the homeland is the last generation. And while that is going on, the tares are being bundled for the fire in the field, too. As I told you, one of the chief gatherers of the tares is coming again, in May. They grow side by side in the field with the Bride. Bride scattered all throughout them in these nations. Is that right? Anointed ones in the End Time. Teachers. But the people don't want *this* kind of teaching. They want *that* kind of teaching. They want somebody to come and put their hand in their pocket and pull their money. They love to be seduced, they love to be hoodwinked. They love to pay for religion. But this is without money, without price. The only price here is self-denial, self-sacrifice, self-surrender. Like Moses (Ruth had the same kind of faith), he looked away from the pleasures of Egypt and he began to follow his destiny. She began to catch a faith that was going to lead her to her destiny. Her destiny was to be part of the lineage of Jesus Christ.

How did you end up in this Message? How did you end up in this field of Boaz? Because once you come in this field there is a key revelation where the Lord of the Harvest comes to the Chief Servant of the reapers in this field.

And I find I am talking this too much on an Age level. When I preached this some years ago back in 1995, I was talking this on a local church level. And when I was looking back at that, I said, "Oh God!" After that, I went out in the region as a kinsman. From Dan to the Beersheba. From Trinidad to St. Kitts, and people have been redeemed. And I have come back preaching 'Redemption' now; the Holy Spirit making us co-workers to finish the plan of Redemption.

When Naomi returned to her homeland (think of it), her claim, her inheritance, it was forfeited. They had a land that had belonged to them, and was now in the possession of another. Is that the story? Did the Jews have an inheritance? Is it now, a big part of it, in the possession of others? But according to the Bible, is she going to get it back? Are they going to get the Message of Grace? They don't know "Grace" yet, you know. They are holding on to the nearer kinsman. But the nearer kinsman can't redeem. He has no redeeming power. But in Him, the other Kinsman from Judah, in Him is strength. In Him is Power to redeem. The spirit of Elijah and Moses will reveal Christ there; Elijah, Moses and Christ.

Over here, did we have one like Elijah? Did we have one like Moses? And did we have a Ministry like the Son of Man? When you see these things, you know, we are not coming to church. It must dawn on you, "My goodness. No. The Word is happening. Look at me in my little world. I'm so taken up with myself. I'm so taken up with my problems. I am blinded by so many things. If I can see what is happening, then I'll know what position I need to move into. But if I am blinded from all that, taken up with myself, I am tripping over and stumbling and getting tangled up in myself all the time and I don't even know what Israel is. I don't know the timepiece. I don't know what season it is. I don't know if it is the Harvest. I don't know what Boaz is doing. I don't know where to find Him, nothing at all, because

I'm taken up with myself and I am just coming to church.

But if I can get out of myself, see the picture first, see the old Moabite, me, coming in; what field I am in, whose field this is, and then start to get now in the Spirit of the director who is in the Spirit of the Composer; start to understand the drama, that the Book of Ruth is God's Symphony that is being played at Harvest Time." And you must know the junction and the changes in the Symphony, because there are four scores in this Symphony; (amen!) Oh brother, this great drama that is unfolding.

Notice, both of them came back but they are going to glean. 'Going to glean' means they are in a destitute condition. 'Going to glean' means they are in a state of poverty. Leviticus 23 tells you, "When you are reaping your field, leave some sheaves standing in the corners of your field for the poor people." Isn't God mindful of the poor? "Blessed are the poor in spirit." He left something for you to get. You can't be poor and come in the field and don't get anything. There are things left there. And then, apart from what God left now, the present tense... That was in the ordinance. But the present tense God, the Redeemer comes down. He now is saying, "And drop some extra too." Encouragement. Encouragement! Isn't that Somebody sensitive to your needs?

This Kinsman, so many reapers, so many bundles of sheaves, so many people, so much activity is going on. And He walks in that field—so many maidens, so many young men; who is baking the bread for lunch time; who is getting the vinegar, the wine, bringing it out, so when they come they will have bread and wine, bread and vinegar at the table; who is roasting the parched corn. And He walks in and He scans with that telescopic and microscopic vision – "woosh," brother, in that field, and He feels—He detects a spirit there. Did you get that when you read the Book? How readest thou? How

readest thou? He says, “Who is that damsel? That one in between there, fourth from the right, back row, third to last?”

Who! Brother! Aren’t you glad He is not going to miss you out? Like the little girl with the flag, she might be crying, “The king didn’t see me, the king didn’t see me. I waved my flag.” Oh, this King sees you. He knows every hair on your head, every one is numbered.

Am I fooling around here? [Congregation says, “No.” –Ed.] I have so many Things to preach, deep Things, but I find I just want to kind of talk here a little bit. I find this is going okay. I find this is creating a little atmosphere, you know, so I’m kind of spending my time here.

You see, instead of putting the strain on the mind to catch all the intricacies, I want you to capture the spirit of the Book. When I came back to this Book there—you know something, I had not even thought... This morning it came to me: “And it was her hap to end up in this part of the field.” I don’t know how I end up in the Book of Ruth. And when it faced me like that, I said, “Go back and preach that? I preached that so many times. We have all those tapes: Book of Ruth, this, this, Ruth, that, Ruth the... Seven Trumpets Book.” I said—Something said, “Just stay in It. Be obedient to the little Voice in the heart. Stay in It.”

When I started to get down into it, I was telling my wife today, I said, “I want to stay in this Book, but do you know what I want to get out of It? I want to see this church transformed under this Book.” I said, “I want to see young ladies catch the inspiration of this young damsel. I want to see people who were born a bad birth, come through a perverted lineage, but end up in a field with a Kinsman Who can raise them to a new position, give them a new identity. I want to see fellowship and association that can bring revelation to understand where He is, what He is doing, what time and season, and where to find Him. I want to see respect among reapers.”

I said, “Everything is in the Book there. I want to see and magnify God’s Love for His Church; the Love that He had for Ruth from the first day. And how He wooed Her and how He brought Her and how He united Her with Himself. And how He made Her what She was. And how He had purposed to do that at Harvest Time.”

I said, “There is so much inside of here, that in this field, in this field where there is Redemption...” Because wherever the Holy Ghost is in flesh in people, you have redeemers. I’m talking about the law and duty of ‘a kinsman’. I did not say, “The Kinsman.” You see, the Holy Ghost, the nature of the Holy Ghost, before God became flesh, He designed a plan where becoming flesh will be necessary. And He put a law to make it binding and absolutely necessary if He has to reflect this Love and show this Love, it must be done through human flesh.

In other words, He had to become a Kinsman. God couldn’t die as a Spirit, so He became man so He could die. Forget the theology part now. Watch the love part of it here. So, He devised certain laws in the counsels of His Own Mind, the Divine Intelligence in the back-part of His Mind. As the songwriter said, “*It was love that drew salvation’s plan. It was grace that brought it down to man. The mighty gulf...*” [#192 At Calvary - Songs That Live -Ed.] God so far on one side and man so far, that man couldn’t cross there. A Holy God couldn’t come to him, neither could a sinful man come to God.

But a Mediator, a Daysman, the Word becoming flesh, Deity and humanity: a Man Who is man, but yet God. A Man Who could understand the needs of poor, lost, sinful man, and yet a Man Who is God Who could understand the claims of Divine Justice and Holiness (amen) – that He cannot fellowship with sin. He must judge sin, but yet make a way to redeem the sinner. The grace of God produced the Kinsman; the grace of God.

When man fell in the beginning, when God started to unfold the very drama, God came down and slew a

lamb. Is that right? God took the skin and made coats for the man. Is that right? What was God doing? Showing grace is going to bring a Redeemer. Grace is going to give a restoration. Grace is going to bring the man back inside that same position by giving a promise of what? The woman's Seed. And the woman's Seed will do what? Bruise the Serpent's head. That's paying the Redemption price by dying to satisfy the just demands of the law; to fulfill the righteous sentence of the law. But He shall bruise the Serpent's head. That's destroying everything that is in the way to bring the man back and removing the squatters of the man's inheritance and place him back as a god over the earth. That when we come to the Book of Revelation, do you know what It says? "Thou art worthy to redeem." To what? Redeem.

Only a Redeemer could redeem. Only a Kinsman could redeem. God set it up so that you have to know who your family is. And you have to know the state of your family: poor; kind of have some money; not so rich; rich. You get what I am saying? In him is a little strength, ready to die – strengthen that which remains. In Him, there is great strength. What do you think the Baptist have? Strength? What do you think the Methodist and Pentecostal have, those kinsmen down there?

When we saw Malachi 4:5, Luke 17:30, Revelation 10:1 to 7, when we saw that, what did we see? Kinsman? Did we see one who could take the Book and open the Book? Didn't he tell a story about an old man who walked up and took up the violin and started to rosin up the bow and start to play and bring out the worth of something that they saw useless because there was no ordained hand to take it and bring the kind of music that could be played by that very thing?

Do you have perception to see when an ordained hand could take the Word and not just turn the pages but find the place where it is written, and step into the

time and season and identify the Hour, what the Anointing is here for, what It is doing; where to find Him?

What are we looking at? We are in a church here, we call it Third Exodus Assembly. Sometimes we don't even think about what the name identifies with. We sing, "*I want to go to a mansion prepared for me*" [#669 I Want To Go - Songs That Live -Ed.], that is Third Exodus Assembly people, that is where they are going. This Third Exodus takes you from the baptism of the Holy Ghost to the theophany. "*Can't you hear your theophany calling?*" [#713 Can't You Hear - Songs That Live -Ed.] *From the earthly to the Heavenly?*" [#927 From The Earthly To The Heavenly - Songs That Live -Ed.] Do you hear what Third Exodus Assembly people sing?

Preparation For Dimensional Travel. God's Astronauts And Their Space Program. [Messages preached in 2005 -Ed.] What kind of people is this? *Things that are to be.* "*Have you ever heard the sun rise?*" [#680 The Rapture - Songs That Live -Ed.] Oh, brother.

Do you realize the people you are among? Haven't you yet broken through the skin veil? You get past the skin veil, the glories never fail. You stand outside the skin veil only seeing the skin veil, you will be wondering what is going on in that tabernacle. But if you get in there, you may see the Shekinah Glory over the Ark on a Blood-sprinkled Mercy Seat, knowing Redemption was laying there all the time.

Boaz, I want to bring out to you, his willingness. I want you to see his willingness. Today, you get so many people, they are confused about whether God will heal them: "Do you think He will heal me? I don't know if God will heal me because I read, you know, sometimes... Somebody said there are things you have to live with. And somebody talked about some hereditary thing. Do you think I will get delivered from that? Do you think I could believe for that? Girl, you don't know my family, what kind of family we have.

When I get to find the very sickness of my family, I wish I wasn't born in that family."

Haven't you heard of another Family and another Birth? In Adam we all die, but in Christ we are all made alive. Family in Moab and family in Israel, in Bethlehem, Judah? What kind of family?

Let me give you a little idea of this woman's background. Let me show you where she came from. Let me show you some of the willingness of God. And maybe that will help some of you to have faith and believe for what you have need of this morning. If I can prove to you by the Word that He is willing and He wants to do it, will you receive it? [Congregation responds, "Amen." -Ed.]

Moab, that was one of the sons that Lot had with his daughter – incestuous birth, false union, perverted birth. Next time we hear about them, they came to great prominence. They had a king called Balak who hired a false prophet called Balaam. Great kingdom, but he hired that prophet to curse the Exodus people. They didn't like how the Exodus people danced. They got trouble when they danced by the Red Sea. They got trouble with how they sing their songs. But they can't see, they failed to see the Pillar of Fire and the Cloud and the Rainbow. You get what I am saying? And every time he tried to curse these people, he couldn't curse; they were being blessed more.

Then he came up with a plot to destroy their originality by hybridizing [Hybridization -Ed.] them to the Moabites. And the Moabites were so filthy and perverted, that when he started that, those men and women from Moab, Zimri and Cozbi and they, Phinehas rose up with a javelin. Do you remember that? A plague had killed twenty-four thousand in one day already.

I want to show you where Ruth came from. I want to show you the grace she found in Boaz's field. I want to show why she bowed and fell in the dust and said, "Why have I found grace in your sight?" Because if you don't have that, "Why have I found grace in His sight?" a lot

of Moabitish things will hang over and fight you. The Love of Boaz starts to cleanse you from that. You start to see something that could raise you up to live above that. You start to understand where to abide, whose field and whose maidens to stay with, whose table you are eating on; who is giving you parched corn.

He started to nourish her himself, you know. They were dropping handfuls; he was giving her parched corn.

He said, "Try some of these." He said, "I like it so. I like it when it is kind of slightly burned. I like it when it is roasted dark, when you get the flavor, you get the aroma from it." He said, "Taste some." He said, "Do you like it?"

She said, "Ooh, I've never tasted this before."

He said, "Have some more."

Brother, those reapers are watching one another. Those sisters started to "shoo shoo" already. They say, "Something is going on. He doesn't act like that." They say, "No, no, it doesn't have anything there. She is a Moabite. Nothing can't happen there, she is a Moabite."

They are under law. They are under law. Something was going to happen.

Now, don't get caught up in the theology of Ruth too, now. I am talking about what happens in the Harvest Time. That's why I spent time with you: Naomi comes back, the inheritance is still in the hands of the squatters; Boaz has to come and redeem it. But here, she is going through an experience here, in his field, the field where the Chief Reaper was before he left. That field, in Bethlehem of Judah.

Let me tell you, that's the difference between the natural church and the Spiritual Church. The natural church is coming to church: "Boy, the Message. I tell you, those denominations are something else, boy." Then they get kind of... You know. Then, "Boy, you think that group have the Thunders? We have the Thunders."

I like people who say, “Isn’t Boaz lovely? But this Boaz, this Boaz, I tell you. I’m just sorry I have one life.” Do you love Boaz, the Lord of the Harvest?

Now remember, it was only when she went home, Naomi said, “Where wroughtest thou today? In whose field did you glean? Look at the hour you come in. Today was a rather hot day. I could scarcely stay in the house. I was worrying about you all day. You come in here skipping, singing. I was so concerned about how you would handle that rejection. You are a Moabite, because these Israelites know God killed, just for uniting with your people, twenty-four thousand in one day. Phinehas got an everlasting priesthood when he killed Zimri and Cozbi. And then God told Moses to kill every man and woman who laid together. Cut that thing out, all of that pollution and defilement from this church.”

God rooted... Do you remember *The Javelin And The Sword?* [[1993-1126 -Ed.](#)]

She says, “And I know with you going there, from the time they know you are a Moabite, I say, oh gosh, they will throw Phinehas at you. They will throw what God told Moses. They will tell you about Balaam. Girl, I was worried, and you come home dancing, you are skipping. You didn’t carry any parched corn. I smell parched corn all over you. And according to the work-to-rule here, workers don’t get that, much more the gleaners. That is for special staff. Where did you get that from? I am seeing breadcrumbs and I am smelling vinegar too. You look like you just came from the master’s table.”

Naomi had discernment, you know. That is the Word there, the Old Testament. She scrutinized everything.

“Where wroughtest thou today? In whose field did you glean?”

She said, “A man by the name of Boaz.” She said, “I’ve been saying it all evening, ‘Boaz, Boaz.’”

“Tell me his name again.”

“Boaz.” She said, “Boaz.”

Naomi lifted her hands and she went up... Ooh, she got red in the face.

“Blesseth is the Lord Who has not forgotten the dead nor the living. Oh my God. Hallelujah!”

Ruth said, “Does his name do that to you too?”

Oh brother! My, my, my! Whoo! My!

She said, “Does his name do that to you?”

She said, “Girl, he is our near kinsman.”

Chapter 2 starts with the kinsman and it shows you how, by Divine guidance and Divine providence, this girl ends up in this field, meets this man, finds this favor, and the Chapter ends where she is telling Naomi now, “The field that I was in is Boaz’s, a mighty man of wealth.” She said, “Naomi, it took the breath away from me. I was there in the field, you know, and some cockleburs got on my dress.” You know where I am going. She said, “I bent down to pick this cocklebur off and as I rose up, I saw Him Coming. Oh.” She said, “With such majesty, with such Power. He was coming faster than I could bat my eye.” She said, “And He landed there in that field.” Oh my! She said, “And the whole field stood still.”

She said, “And there was this Chief Reaper, he was a little further than all the rest. Like he knew He was coming at that Hour.” She said, “I discerned that. Like he had some vision or something to wait there for Him. Because all of a sudden, he was here but he went out westward in the field and he stood there waiting. And just where he stood right there by a certain peak, a little peak there, Boaz came right there. And the two of them were there and the sun was setting. It just took the breath away from me.”

Oh my! I tell you, what is this?

And Naomi said, “That’s Him.” She said, “Things are flashing before me, girl. I don’t even have the language to put in words what is passing before me right now. However, when I recollect myself, I will tell you

something about Him. But right now, He is a near Kinsman to us.”

Chapter 3 starts, “And she says to Ruth now, ‘Shall I not find rest for you?’”

Drama, the Symphony of God’s Word; the junctions in the Word. In between the junctions, there is silence, there are unwritten things for the people who have the experiences in each phase. I could never even get to the law and duty here. Oh my! My, my, my, my, my!

This Moabite... Let’s read it: Chapter 2. This Moabite... I am going to close now. I will just read this part and bring it to a close. Verse 2:

2 And Ruth the Moabite said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.

She wasn’t a pessimist. She came in the land believing that she was in the will of God. She knew she could get rejection. She knew she could have troubles and persecutions, but somehow, what could be more difficult than to suffer the loss she already suffered. She was looking for brighter things. Learn this, she spoke something positive first and exactly what she spoke in the house, she was in the field and it happened. Exactly what she spoke in the house happened! She said:

... Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.

She doesn’t even know where she is going, what field she is going in, whose field she is going to be in and what grace she is going to find. She doesn’t even know that, but she is saying that. Something about faith.

We walk by faith and not by sight. We look to the things that are not seen. Faith doesn’t take into consideration the present circumstances. Faith rises up and sees beyond that. Purpose in your heart this morning. You might be all down and gloomy and indifferent and going through a hard time, and you are

hearing these things, and still the Devil is fighting you and you are just sitting there, maybe confused. But purpose in your heart this morning, "I have troubles, yes, sure. I am going through a hard time, yes, sure. But I believe there is a God Who knows my needs and understands my situation." You start to talk like that. "And I believe He will hear a prayer and He will know I am sincere in my heart, that I really want to come out of this condition. And I can't help myself but He can help me." You get like that, something is going to happen!

Don't we have a greater than Boaz? Don't we have a greater than Boaz? Then we are a greater than Ruth. If there is a greater than Boaz, then there has to be a greater than Ruth. Are we not in a greater field? Isn't it not a greater Harvest Time? Didn't we have a greater Servant over the reapers than that servant over the reapers? Isn't the spiritual Naomi a greater Naomi with a greater inheritance than what little, old Naomi had back there? That is only the shadow, this is the Substance. But the shadow unfolds the Mystery of the Substance.

And watch her, she didn't throw out any discouraging words. She is watching this faith in this girl. She is saying... She scratched her head, "But this girl has faith, yes. But this is a different kind of girl. She is from Moab, but I tell you, this is God's hand in this girl's life."

... And she said unto her, Go, my daughter.

She encouraged her: "Go ahead." She didn't say, "No, no, no, be careful, okay. Don't talk to anybody outside there, okay. People are bad around here, they will criticize you. Try to not look too 'Moabitish'. And make sure you don't open your Moabite mouth and start to talk Moabite things. We have enough trouble already." No warning, no threats. "Go, my daughter. Go, my daughter." Encouragement.

*3 And she went, and came, and gleaned
in the field after the reapers: and her hap
was to light on a part...*

In other words, “And it happened she found herself,” is what another translation says.

*... and it happened she found herself on
a part of the field belonging unto Boaz, who
was of the kindred of Elimelech.*

Verse 1 tells us how mighty this man was. It tells us he was the kinsman. It says... She is talking by faith now, “I’m going to glean. I don’t know where I’m going, my first gleaning day. Maybe I will find grace in somebody’s eyes.” And It tells you it happened that she ended up there. She ended up in the direct field of the mighty man of wealth. God fixes things. God guides the footsteps. “It is not within man to direct his own footsteps. Order my steps in Thy Word, oh Lord. The footsteps of the righteous are ordered of the Lord.”

Now, watch something now, she is going to come into grace. But watch first, (understand the mysteries here, the principles of this life), you don’t come into grace without faith. “By grace are you are saved through faith.” You have to have faith first. “Without faith it is impossible to please God.”

She heard of this God. And what she began to hear about this God began to touch her heart. She had a heart attentive to the Word of God. That little Seed that is being planted, don’t let the fowls of the air pluck that out of you, friends. You hold... “Thy Word have I hid in my heart, that I will not sin against Thee.”

Look what the beginnings of hearing about that God through Naomi, look how that is what made the girl make the decision. When she followed Naomi, Naomi had no wealth, Naomi had no husband; Naomi had no land. She knows, we are coming back to beg. She knows, we are coming back, not to go back to your estate. She knows, we are coming back now to go and glean. She knows, I am coming back to be your servant.

When you go there, you begin to understand the depth of the conviction. You begin to understand, it is not a frivolous thing. You begin to understand how deep the Bride's faith...

Now what is God doing? Who is Ruth? End Time Bride; End Time Bride that comes in. She met the chief reaper first before she met Boaz. The chief reaper said, "She asked me to glean in this field." He tells Boaz, "She asked me if she could glean." The chief reaper had the mind of Boaz. He knew what pleased Boaz. If you have Eagle eyes, if you have microscopic vision, you can see.

Is all Scripture given by inspiration? Even a jot and tittle, a punctuation mark? What did I tell you about this story? He said, "Why did they put it in the Book? Because there is a hidden revelation in it. And in this hidden revelation, you catch the real meaning—if you catch the real meaning, it will bring you closer to God; real close to God." He said, "There is a hidden secret." A Supernatural, prophetic revelation laid sealed up in this Book. Hidden secrets of Redemption are sealed up in this Book. Hidden Truth, the Thunders are in this Book.

Boaz, Ruth, Elimelech's inheritance – God's threefold secret in the back-part of His Mind. Adam, Eve and Eden. Kinsman Redeemer – how He became flesh. Lord of the Harvest, Kinsman Redeemer, Bridegroom of the Gentile Bride, in the Book. From Seed to Seed, Seven Church Ages, until Alpha becomes Omega.

Seven Trumpets; Woe, woe. Six Trumpets rushed them back in their homeland; reduced their numbers greatly through death in the land of the Gentiles. When the Jews came back in their homeland, it was a handful of people. They were slaughtered down through the Ages, until Hitler killed six million almost, one-third part of the men. Is that right? Coming back in their homeland there; coming back for the Seventh Trumpet. Then the Seals – Revelation 10:1 coming to Revelation 10:7, (is that right?) in the Harvest Time. The Vials: "Bind the tares and burn it with unquenchable fire."

You get what I am saying? The Ages, the Seals, the Trumpets, the Vials, the Thunders, are in the Book.

[1960-1002 The Kinsman Redeemer -Ed.]

He said: *And I pray, my whole soul, this morning, that God will catch every heart, so spellbound, till He'll reveal Himself, just what He is, in this story; what He is to you; how to accept Him. And when you once see it, it's so simple, you wonder how you ever went over the top of it. But it can only be revealed by the Holy Spirit.*

I wonder if it is being revealed. I wonder if I am confusing it. Then if it is being revealed, he said, "It can only be revealed by the Holy Spirit." I wonder if what I am saying is in the Book, is really showing that it is indeed in the Book. I wonder if that is telling us what is happening now under our Seventh Seal and what will happen under their Seventh Trumpet. And what was the defining revelation in her life? The kinsman. Until that revelation opened, she would have been a beggar in the field. Until that revelation opened, she was going to just get leftovers. How many are tired of living on leftovers?

Naomi opened a revelation, she said, "We are going for Him and all that He has." Oh brother!

She says, "Do you mean to say 'Kinsman' can make Him mine, if I understand what that means to me and how to relate to kinsmanship? Knowing that Truth can make Him and what He has mine? Do you mean I don't just have to live my life saying, 'God is great, God is full of power, God is full of love' and my life is bankrupt, and I am living on leftovers in the field? Do you mean, what He is, I can be; all that He has, I can manifest? Do you mean, I can be Life of His Life and Spirit of His Spirit and Word of His Word? Do you mean to say, the Word became flesh, that the Bread might be broken, that He might share His Life and bring me in through union – the Marriage of the Lamb? Lamb, because that's His redemptive work on the Cross? And the Union comes through the shedding of Blood?"

Is there such a revelation to be revealed in the End Time? Who takes the Book? Is that the work of a Kinsman? Is the opening of those Seals, the Thunders? Is that going to bring man back to full Redemption? Is that revelation going to make you know time and season, where He is, Who He is, what He is doing, how to approach Him; how to come into oneness?

“Is that to be given to me, a Gentile? I, who come from an incestuous lineage? I, who had a false prophet trying to persecute the true prophet? I, who, our lineage was so filthy that God killed man and woman from Israel and Moab that went together? He doesn’t want that to defile His people at all.”

Do you mean to say God could love so much?

Catch this. The story didn’t end up in the Book. God, in writing His Word, wanted to reveal Himself to the End Time Bride in the Harvest Time about His Love, and how She will come into Her Power, and when She will come into Her Power, and something to justify Her that She could stand without spot and be the sinless, spotless, virtuous Bride to be united with the Perfect Son of God. And so, God had to put a story in the Book. God, through the acts and lives of Elected believers wrote that story through their lives by predestinating their experiences in their lives.

This is happening in the days after the death of Joshua who had opened the Jordan – the Seals, and brought them back in their homeland, in the time of Judges, when all kinds of chaos were going on and all kinds of idolatries and all kinds of bondage existed among the called out people who were back in the land, and before the kingship. Because Samuel, Kings and Chronicles are the Books that reveal the kingdom, where the king was established. And Ruth is between Judges and the Books that reveal the kingdom, in the days after Joshua.

And inside of there, at Harvest time, this Mystery, that where God’s heart is open and we get a glimpse into

His elective Love, His redeeming Love, His redeeming grace; how long His hand is, that it is not too short; how attentive His ear is, that it is not deaf; where He can raise a person from – from such a perverted birth and bring them straight over into His Own lineage. And He sealed it up in a Book called Ruth. And He made sure they fixed the Book and put It positionally in the canon of Scripture where everything that relates to It, holds a secret concerning It. Because God knows, He has shepherds who will find the Messiah in Bethlehem.

Was Boaz born in Bethlehem? You only know why it had to be shepherds in the New Testament? All that is the Mystery. That is proof you have a Kinsman. Not a flesh kinsman, a link that links you to Him. Light that is reflected from the Throne for you to walk in – to walk into the promises of God; to minister you into a position of Wife-ship. Because it is the Wife that goes in the Rapture. “The Marriage of the Lamb is come and His Wife hath made Herself ready.” And Lamb is Redeemer; the Redeemer’s Wife. Are you understanding? Isn’t it beautiful? Oh my!

Services like this, you have to have about five or six straight to really get the fullness of it. You come here... Notice, I read a verse or two of Scripture and we can’t move. But this is the riches of His grace. It is sealed up in the Word. This is the value of the opening of the Word, the Third Pull, the revealing of the Mysteries, the hidden Truth that was sealed in the Word, what He hid in the Book. Church Ages, Seals, Trumpets, Vials, it is not written there. Sixth and Seventh Trumpets are not written there. It is hidden there; hid in the Book.

Do you believe that is the same Spirit that was on him? Do you believe that? It can’t do anything for you if you don’t believe that. You have to get the people to believe that is the Holy Ghost. Because if they only see a man, and you are trying to get the man to do something for you, the man is Sylvia’s and Newton’s son. But this, what comes out there, that’s God’s son.

Sylvia and Newton could have a million sons, they couldn't teach that.

To see that... How do you see that? How many thousands of years now, that Book is laying in the Bible in that place? Paul said, "Don't be ashamed of me and my words. Hold fast the form of sound words which you have heard from me. And commit these things to faithful men that can teach others."

Because it was a promise in the Bible, "Wait until those sons of God in the last days go past the clapping of the hands, go past the joy of the saints, go past the rhythm of the music; go way past the human understanding up into the Spiritual realms and bring the Mysteries down and display it to a Church." To show a Church between the reaping and the threshing in the Harvest Time, between the Sixth and Seventh Trumpets in the days after the Seventh Angel Messenger, Revelation 10:7; to minister a Bride into union, into oneness, into full Redemption, before Naomi gets her lost inheritance restored. That's great grace.

Let's stand to our feet. We will finish reading, standing. Verse 4 says:

⁴ And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.

Let the musicians come for me.

⁵ Then said Boaz unto his servant that was set over the reapers,

Isn't that wonderful, how verses 5 and 6, we read of a servant who was set over the reapers at the time of the coming of Boaz? And it tells us Boaz came to this servant. And it tells us that this Gentile bride who is going to come into oneness, into full redemption, Boaz and that servant were talking about her. That is where that servant is placed; in conversation with Boaz about this girl and he introduced her to Boaz. Isn't that very

instructive? Who can fix that like that in the Bible? God. God wrote it like that. But you know, that can't mean anything to anybody, until they know the Message in this Day.

With all that I have said this morning, are you convinced that's a prophecy becoming history? Then are you further convinced that there is a people on the earth whose lives will have to match Ruth? Then are you now really further convinced that only the real Bride could reveal the Mystery of Herself? Show me one place in the Bible, somebody who was not part of the Mystery revealed the Mystery. They don't have the experience to do it. They might give you a little outline but to get into those kinds of details, it has to be you. You know why? You have to wave and see her waving in the field. You have to wave in the threshing floor and see her wave in the threshing floor. You have to wave where she is under his garment and see her under a garment.

I want that song today; the one... I understand you got it. You [Bro. Vin points to one of the singers. -Ed.]. *Cover me.* Right? Come and give her this microphone by the time there, so when the time comes you can hold it for her, maybe she will play and sing. She can do that. That's the chorus there, I told Timmy, I said, "Try and get it for me." So they got it and she has it and... Because how can I be in there and I can't sing a song that—where He will cover you, just like He did Adam and Eve with lamb's skin. Just like He did the Church in the upper room with the Holy Ghost on the day of Pentecost. Just like He has done this Last Day Bride and put Her to set still.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

I love a God Who sees everything. I love a God Who knows when His Elected is in the field.

6 And the servant that was set over the reapers answered and said, It is the

Moabitish damsel that came back with Naomi out of the country of Moab:

⁷ And she said, I pray you, let me glean and gather after the reapers among the sheaves:

She recognized something about that Chief Reaper. He was so humble; I could imagine, when this Moabite walked in the field, he took off that hat and said, “Good afternoon, ma’am.” And the first thing she says, “Oh my, look at his eyes; like he saw all through me. And he didn’t even call me ‘Miss Moabite’. He showed me respects. He made me feel so welcomed.” Didn’t the Prophet have that way? You know why? He was a reflection of Boaz. He was a reflection of Him. That is what we saw. When we saw him, we saw Boaz veiled in him.

... so she came, and hath continued even from the morning until now, that she tarried a little in the house.

⁸ Then said Boaz unto Ruth,

Hear their first conversation; first human contact, here.

... Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

You think he was on membership? You think he was trying to proselyte? I’ll tell you the secret there: his eyes fell upon character at harvest time. He was looking for character. Hear how he was looking for character; hear what he saw.

... abide here fast by my maidens:

⁹ Let thine eyes be on the field that they do reap,

“Let thine eyes be on the field that they do reap.” What field am I reaping right now? Ruth. I’m giving you corn out of the Book of Ruth. Your eyes should be right where I’m reaping. That’s how you stay under the influence. That’s how you come into the place. Why?

Because, in a certain season, a Mystery opens, a Seal unfolds—a Seal opens, a Mystery unfolds, a revelation comes forth; an inspiration is released among the people. What is that for? To give them the strength to face the challenge of that time; to bring them into the things that God wants to give them in that season. So when you see the Holy Spirit comes, takes the Book, begins to break the Seals off of It, begins to open the Mystery inside of It, begins to minister things to bring your soul up into a certain place, it is because He wants to give certain things to you in this Hour.

... [Keep your] *eyes on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee?*

Isn't it strange, "young men"? Young men will sweep this Message. Is that what he says? In this Harvest Time, young men will sweep this Message. That doesn't mean ten, and twelve, and thirteen, and fourteen, you know. That can mean forty and fifty too. Young men. And yet again, young men too. Young and strong. Young, but not novices. Young, but seasoned. You know why? They stayed with matured ones and they learned the ways of God. What does that do? Gives you a strong church; gives you a church that is fixed in their course, set to the purpose, knows what they are about; knows what God is doing in their midst. That's not just a bunch of people gathered under a roof; that's a people in rank and file, walking in the rhythm of the Symphony, watching the great drama unfold.

... *and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.*

Don't you see young men draw in this field, water from the wells of salvation? Don't you see them bringing out that water? And doesn't it quench your thirsty soul; you who are thirsting for the Living God? What does Revelation 22 say? "He that is athirst, let him come and

drink.” Is that what our Boaz said, at the end of the Book?

10 Then she fell on her face, and bowed herself to the ground,

Is this emotion? In all her life, she never stood before such a wealthy man. In all her life, she never stood before such a mighty man. In all her life, she had never, on the first meeting and in a strange land, a land that she had not yet grown accustomed to; a land that was governed by laws and principles – her perverted land didn’t know anything about those holy ordinances and statutes and judgments. A land whose economy was set up by a prophet who caught the inspiration and brought the Word of God, set them in order to reflect what was in Heaven. She was in that kind of land.

How many know God’s Church on earth is united with what is in Heaven? “If two shall agree as on touching anything it shall be done. What you bind on earth is bound in Heaven.” How many know that was the family in Heaven and the family on earth? Is that right?

... and said unto him, Why have I found grace in thine eyes,

What made her say that? She knows, “You know I’m a Moabite. You know I’m a people that your law says I can’t even come into the congregation. You know my people were under the wrath and judgment of God. You know my great ancestor, Lot, walked away from Abraham. You know the progenitor of my race, Moab, had a perverted birth. You know all of this about me and you didn’t scorn me; you spoke kindly to me? You offered me that I could sit at your table. You commanded your young men to treat me with respect. You took notice of me in this field; a worm like me, the least, who is gleaning, trembling, “I hope the big man doesn’t come and see me.” And I kind of felt glad when the chief reaper... But I was saying, “Oh God, look the master of the field. Maybe the chief reaper doesn’t know

who I am.” He doesn’t know who you are, with that discernment, Hebrews 4:12; that Second Pull? It smote her. That was her first revelation of grace; her first revelation of the grace of God that flowed out of him coming to the chief reaper; the Message of Grace at Harvest Time.

Churches are drying up. People who have failed to move into these places, sit down in churches, dry, parched. Their leaves, because it lacks water, become stickers and they learn to criticize and everything else. And they become complainers and murmurers, because—then they get a ‘holier than thou’ attitude, because they forget to see what they were, and to see Elective Love. Because no man can come except the Father first draws them. And Boaz drew her.

Did she walk up in Boaz’s presence? Boaz said, “Call the damsel, bring her over here, I want to talk to her.” She couldn’t even get close to him. Those reapers stood around him and said, “No, no. You can’t see him now. Today is not a good day for that. Pick up what is dropped for you and take off. This is an Israelite field.”

But brother, she got there and he said, “Come.” And she walked past a measure of that anointing on Revelation 10:7, a big river flowing, and then she walked into the ocean; from the river into Boaz’s presence. And then those seven voices began to speak down into her heart. Then those eagle eyes began to look at her condition. But instead of him seeing ancestry, lineage, what ancestors did, hereditary sins and sickness, he saw, “You left father, you left mother, you left the land of your nativity. You followed this broken woman. You heard about the God of Israel and something touched you.” These were the things he started to talk to her about.

Friends, you see when you come in the field, the kind of purpose you have to come with? You see what caught Boaz’s attention? You see when the eyes of the Lord of the harvest at harvest time found the character? She

fell on her face, she said, "Why have I found grace?" She was conscious of her littleness in his presence. She put two wings over her face and two wings over her feet and she bowed. Her comeliness turned into corruption. No man could see Him. No man could be in His Presence and be the same. John said, "I fell as though I was dead." Daniel said, "My comeliness is turned into corruption." Job said, "I'm vile!" Ruth said, "Why have I found grace in thine eyes? Woe is me, I'm undone," in His Presence right there.

Break through the veil this morning, friends. This is a good place, this is a good day for breaking through veils. This is a day to get your heart warmed by the Fire of His Holy Spirit. This is a good day to get some Redemption from the Kinsman Redeemer Himself. She was getting all that and didn't even know what the word 'kinsman' meant yet. She didn't know the law and duty and the obligations that arose out of that relationship. Those were the deeper Truths that she could begin to see beyond 'gleanership', that had to open to her. But there, acceptance, accepted in the Beloved, forgiveness of sins according to the riches of His grace, Redemption through His Blood; no man could come but He drew you by His Holy Spirit. Like Elisha, when he felt the mantle wave over him, something happened there in his presence. That there is speaking about a people in this Hour who, when they heard that first Voice, come out.

I remember mine. I was in a poor, deluded, blind, rotten, sinful, low condition, sinking in despair, about to go under. You always hear me testify about that. That night, they turned that tape on and I began to hear the Chief Reaper who is set over the reapers. *Looking To The Unseen*. Then I got the books. *Kinsman Redeemer* was one of the first ones. First time I got to preach, I preached a little message on *A Clean Cut Decision*, on Ruth. Remember that Merle? [Bro. Vin addresses Sis. Merle Nunez - Ed.] Little boy preacher, now learning to preach, but something inside the book. I read *Kinsman Redeemer*,

oh my, something happened to me when I read it; *Kinsman Redeemer*.

When you get in that Presence, something happens, friends. It is not psychology; you can receive that today. Recognize His—but you must first recognize His Presence. You must first recognize He is speaking to you. You must recognize you are in His field. You must recognize His Chief Reaper and His other reapers in the field, because you have to keep your eyes on the reapers. You must realize you came into the field maybe just to get a little leftover and you had a low expectation. You just wanted enough to get by for one day, but Someone saw you and had bigger plans for you. When He sees you, He sees more than leftovers for you. He sees, “I need to develop a relationship with you.” He sees, “I need to establish a bond and a unity between Me and you.”

He said, “Get her and bring her in my presence.” It was to start something. Do you know when it happened to you? Did it make you fall on your face? We know the days, me and Sammy used to go in the bush in the night. When we were done praying, we had to wipe off dirt from our mouths and everything else. Down in the dirt, gazette paper in the bush, in the guava patch, dark night; thirsty, fall on our face before God, when the grace began to come.

She said:

... that thou shouldest take knowledge of me, seeing I am a stranger?

In other words, “I’m not one of your people. I can’t even come into this economy; it takes a birth to come in here. It takes a relationship and a union. It takes a mystery opening to me to come in where you all are and be in union and fellowship with you all. I’m among you all and I know I am on the outside looking in still, because I know you all are talking about an intimate something inside. But I feel an entrance. I’m a stranger, you take note of me? You take knowledge of me?”

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

Come unto a people that you didn't even know before, an economy so totally different to Moab, governed by different rules, existed by different principles; has order, that Moab doesn't know about that kind of order.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

13 Then she said, Let me find favour in thy sight, my lord; for that thou hast comforted me,

Do you feel comforted today?

... for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

She looked at herself, she looked at the handmaidens, she said, "I have a lot of things in me. I am so different to people who live and were born and grew up under this. I'm willing to learn. I want to separate from everything. I want to come into this place. But I am conscious, I'm not like them."

14 And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed,

She sat beside the reapers: reaper's bench, chief reaper's bench, Boaz's bench, and she was right in parched corn reaching distance. When they passed the

parched corn, she didn't want to take because she knew, "He told me I could dip my bread in the vinegar, he didn't say I could take parched corn. I have to conduct myself wisely because I don't know these people's customs and I don't want to barge in and show up myself." He is sensitive, isn't he? He is so sensitive, that he noticed also that she didn't touch the parched corn. And he knows that parched corn, it has been a long time they hadn't gotten it so good. And years of famine, they weren't able to parch corn. They didn't have the luxury of parching corn. But they are getting a full, bumper harvest now – they could parch, they could plant, they could sell; they could do everything.

He said, "Taste this, taste this. I like it slightly salted, and these over here are honey roasted. Try some of this." He says, "Yes, let me shell them for you." He says, "Try it and see." Brother, and the chief reaper and they stood in awe.

He said, "Look at what this girl did to this man. I haven't seen him like that for a long time. This character he saw," he says, "this isn't usual. He has Seven Eyes. He has to be seeing something worth that attention. Because He doesn't do anything for just doing it. I want to see what will unfold from this."

Did you ever see God give people favor early when they came in the Message? People used to tell me—they said, "There was something about you when you came—when I saw you in the Message." They said, "It was a way you used to talk, it was a way you used to walk; it was a way you used to carry yourself." Bro. Ulric Andrews always used to tell me, he said, "From that first day I saw you, I said, 'You see that man, there is something about that man there.'" He said, "That brother." His eyes fell on something.

In those days, I came out of the world; middle part, beard, long hair; came in among a bunch of people; a man from a vile background, out in the world, deep in sin, doing everything in the world, not knowing, who is

forgiven much, will love more. Not knowing He wants to use your life to magnify the cleansing power in the Blood and the riches of His Grace, and that He was going to put His Word in you and send it around the world. That is right.

Today, I look back, I remember I used to cry in every service. I still read the Word and cry and cry and cry. Do you cry when you read the Word? Some of you get to a place where you can't cry. Do you enter deep enough where you hold It like this [Bro. Vin holds the Bible close to his chest. -Ed.] and you start to walk in the room and you kneel down and you pray and you read again and you pick It up and you walk and you pray again? No wonder some of you don't come into anything. Don't you know His Word is Him? Don't you know when you reverence His Word, you reverence Him? Don't you know, you know Him by His Word?

Love It, friends. Love It today. If this is the last message that I preach to you, love It today. I give you Jesus. I give you Jesus this morning. I present Him to you, unveiled, in all His—the King in all His beauty. The mighty Boaz, you stand in His Presence today. He wants to do something special for you. He loves you. The story is designed to magnify the riches of His grace. It is a Book of grace. It is a Book that magnifies grace. That is why He takes a Woman at Harvest Time.

When you read the history of the saints in other Ages: holy, consecrated, dedicated; people raised up in the fear of God. In the last days, when the religious people rejected It, He went in the highways and byways and got the harlots and the drunkards and the publicans to bring them into the Kingdom of God. And that is the one that is going in, because He told that parable also. Do you know why? When it comes to the end, the climax, grace mounts up to grace, grace. The Headstone comes with shouting of "Grace, Grace."

Let's just try and learn this little chorus, *Cover Me*. I guess... I don't know if they have the words, but our Sis.

Elizabeth [Sis. Elizabeth Bishop -Ed.] will sing it. And this is a little chorus; we all can learn it. If I had the words... Does somebody have the words? Give me the words. Did you keep it in your pocket? That is not for you. I can call the words so everybody can hear the words. Praise God. It is:

[#946 - Songs That Live -Ed.]

*Cover me, Cover me,
Extend the borders of Thy Garment over me.
For Thou art my nearest Kinsman,
Cover me, Cover me, Cover me.*

That was the claims upon the Kinsman: to ask Him to do the Kinsman part, which is to make you His Wife. That is what He showed Himself more than willing to do to a people at Harvest Time; a people who this Mystery is opened to in the last days.

Let's sing it to our Boaz, the One Who stepped forth and took the Book and broke the Seals; the Kinsman Redeemer Who came down in the Day of Redemption with the Title Deed of Redemption to gather His redeemed subjects. Between intercession and judgment, Redemption is being revealed. When you see the Son of Man coming in a Cloud with Power and great Glory, look up and lift up your heads, because your Redemption draweth nigh.

Cover me, Cover me.

[Sis. Elizabeth Bishop sings "Cover Me" -Ed.]

*Cover me, Cover me,
Extend the borders of Thy garment over me.
For Thou art my nearest Kinsman,
Cover me, Cover me, Cover me.*

Cover me...

Hallelujah! Let's all join in.
*Extend the borders of Thy garment over me.
For Thou art my nearest Kinsman,
Cover me, Cover me, Cover me.*

Oh, lift your hands and sing to our great Boaz. We have found grace in His sight. He has taken notice of us, a stranger.

*... Extend the borders of Thy garment over me.
For Thou art my nearest Kinsman,
Cover me, Cover me, Cover me.*

Oh, sing it with all your heart, "Cover me, cover me."
*Extend the borders of Thy Garment over me
For Thou art my nearest Kinsman
Cover me, Cover me, Cover me.*

Oh, let all these sisters, all those Ruths sing it.
Amen! Cover me. Hallelujah!

*... Cover me,
Extend the borders of Thy garment over me
For Thou art my nearest Kinsman
Cover me...*

Oh, with all your love, let's sing it one more time,
"Cover me."

*Cover me, Cover me,
Extend the borders of Thy garment over me
For Thou art my nearest Kinsman
Cover me, Cover me, Cover me.*

Amen! Every head bowed and every eye closed. As they play it softly, I wonder today, as we close the service... You sat in your seat and you listened. And how much in the Spirit you have gotten, only you know. But I trust that you were able to get a good view of Him today; what it feels like to be in His Presence, especially when we are conscious that He looked at this Age and said that we were blind and wretched and naked and miserable; didn't even know it. And that was the description of everyone in this Age. That was the spirit

of the Age; barren. That was the hopeless, destitute – everyone coming from some denominational background or perverted birth, corruptible birth by corruptible seed, coming by false union, perverted in spirit, not knowing Who He is and how to worship Him; bound by creeds and dogmas, coming from a harlot, prostitute, religious denomination; children born through the womb of a whore.

But we heard of the True God. We heard of the Living God. We heard that He is the same yesterday and today and forever. Our hearts were thirsting for a Living God. We had become sick in those broken cisterns in Moab – a place of ease, characterless, soft, just like Laodicea. But that Truth that we heard of Him struck our hearts; lifted our expectations, and since then, we longed that one day we would live in His Economy, be a recipient of His blessings, know His grace and power in our own lives, be part of His great lineage, not knowing that He had ordained us to come in and receive these things.

Isn't that what drove the decision in our hearts? Isn't that what made us leave the things that we knew: the Baptist country, and the Methodist country, the Jehovah's Witnesses and Seventh-day Adventist country, the denominational countries, looking for a land, coming to Bethlehem, the house of God's bread; coming into Bethlehem, Judah? 'Judah' means '*praise*'; where there is the bread of God and there is praise and worship; where there is the promise of Messiah and Redemption, and then to find favour in the eyes of the Lord of the Harvest. What greater blessing than that could we have received?

Who ordained our lives? Was it something that we merited? Why did He call for us? What made Him draw us? Why didn't His eyes see our past and ridicule us? Why did He look beyond all that and never said one word about it? Not one word to reproach us, not one word to embarrass us and make us ashamed, but just kindness and blessing He spoke to us. If that isn't love,

then the oceans are dry; then the sparrows can't fly. He Who left the splendor of Glory and came down. What kind of Love is this? What kind of Man is this – this Man, Christ Jesus, this greater than Boaz, this Mighty Man of wealth, this great Lion of Judah; the Root of David.

Did you feel the streams of Love and grace bathing down into your heart? Did you open your heart to it? Did you drink in deep from the cup of blessing? Has it caused you to lift your eyes of expectation, to see what else He has in the back-part of His Mind, what else He is thinking about you and how He is working to bring you into it? Is it leading you into a deeper fellowship? When you speak of His Name, do you speak of it with a tenderness now, because you have experienced Him dealing with you in grace and Love? Can you keep in your remembrance the moments standing in His Presence, His eyes looking into yours and His Voice speaking to you, comforting you?

She said, "Thou hast comforted me." I came in here broken. I came in here in grief and pain. Things in my life I tried to shut away so nobody would see. I gave up my country. Sometimes I try to think back of my land and what I gave up when things look so dark. When I see the hill so steep before me and to go on, I try to bury my grief and pain because of the loss I have suffered. I wonder if I made the right decision when I see Naomi so old and destitute; when I think of Orpah who went back; when I can't see father and mother and brother and sister.

But then he took note of me. Then he saw I needed to be comforted and he spoke things letting me know that he sees and he knows me.

He said, "It has been fully shown to me everything about you. I knew you when you were a thought in the back-part of God's Mind. I knew when He put your name in the Lamb's Book of Life. I knew when you bypassed the Word and He brought you into flesh. I knew

when He caused you to be born under a certain sign and take up a certain nature; when He brought you into a certain family. I saw how He had your childhood and your upbringing to be. I saw the things and the hardship in life, but He knew the junction He ordained for Him to come down into your life and meet you and cross His path with you.”

Can you look back and see? He knows everything about you. He knows your past and your present and your future. They came in the prayer line over and over and Boaz would speak to the Chief Reaper, and the Chief Reaper would tell them their past, tell them their present and tell them their future.

This morning, why don't you cast your cares on Him? Would you receive Him? And if there is one who doesn't know Him and there is one who, maybe like Orpah; that Orpah spirit makes you want to go back to the world and to your gods, give up the world for Christ? Maybe you've come into the country but something is telling you, "Go out in the field today. Go out into Boaz's field today." And you came out in the field knowing something is going to happen, but you don't know what. And it seems like He just spoke to you alone all through the service.

You want to raise your hand to Him and say, "Lord Jesus, You know me. My heart is open to You, Lord." He can do something special for you today, friends. This is the hope in the Gospel. Don't just take these things lightly. Cherish these things in your heart. The Hour is late, friends. The tares are being bundled to be burned. He said, "Between the binding of the tares and the revealing of the antichrist, the Rapture will take place and does take place."

When we come to the threshing-floor, the next stage is garnering, friends. This is the cleansing of the grain, getting it into garnering condition, friends. This is the total separation from all unbelief here. This is the place

to come into full blessing; to the full redemptive blessings.

While He is passing by this way again, while He has come back to this Book of Ruth to talk to you personally, individually; while He is magnifying His great Grace and the riches of that Grace before you, this is your time, this is your season.

Let the faith move within your heart. Not to get goose bumps. Just hearing that Word and it's becoming clearer before your eyes. But that deepness of Spirit that sensitizes you that this is your time; you must have it. Get into that kind of condition of heart, you will not be disappointed. Because we already know His feelings by reading this Book. We already see how He will deal with us, by reading this Book. We already know whether we can tell we are Bride or not, by reading this Book. What the stages will be that we have to come through in this Hour, we can be assured of by reading this Book. How the revelation will progress and the things that will open up to us and need to open to us, we will come into it by reading this Book. It's the mystery of our lives.

Dear Lord Jesus, in these soul searching moments when in the depths of our soul we are seeking a deeper experience, something that anchors us, stabilizes us, roots us and grounds us and establishes us; taking us away from the bubble dancing and getting down into the deep riches of Your Grace, where we can be held by Your firm hand and be sustained by the power of Your grace.

We pray, dear God, that souls that are reaching out to You today under the influence of this Divine revelation, Lord, would find that Your ear is attentive and Your eyes are focused upon them. And Your outstretched hand is filled with the blessings that they have need of, ministering this in tenderness with grace towards them that would believe and receive. That the great wealth and the value that is locked up in the word 'kinsman' will be opened up to us with such clarity and

depth of meaning and would become a chain, a beautiful ornament as it were that will adorn our neck and our hands and our feet. To see You the great God who ordained these laws to show how You put Yourself in obligation to Your people. And how You brought Yourself near in a relationship, becoming a Kinsman and the obligations and the duties of the office, where You make Yourself related and able and willing. And where You showed to us, Lord, how by having such a One, we can have hope in our dark times, we can look to that One. And by knowing the ways, how to approach You and where to find such a One that can change our position and our relationship and bring us in to a place of quiet rest through the indwelling Spirit, filled with the riches of Your Word to feed upon, until You fully redeem us; claiming us and taking us out of this world – the Redemption of the purchased possession, the Redemption of the body.

Oh God, make it ours, Father. Let young men and young women, let their hearts be as a fleshly tablet, where You will engrave these Divine Truths, these laws and principles that puts You in relation to us, where we can experience Your Love and Your grace, where we can come to know Your great favour, Lord. Where we will be ever be joined to You, where You will become our very own possession and we become Yours. Grant it, Father.

Continue, Lord, to reveal and make these things so real to us that it will bring us into a condition of readiness, as we see every part of this prophecy that is unfolding and becoming history be made actual in our lives and our experience in this Hour.

We thank You for the riches of Your grace today. We thank You for Your blessings, Father. We pray, dear God, that it will cause us to love You more and serve You with a fully surrendered heart, Lord. And having this knowledge in us, Lord, just like what Naomi did for Ruth, we can help others come into that position also by imparting this grace, by ministering this grace, Lord,

that we can see Your Love being made manifest among us. We can see Your unity, we can see Your Presence. We can see what it is to be in Your field and to be part of Your household; what it means to us in this Hour, in every way.

We commit each and everyone into Your hands. May, dear God, the influence of these things remain and be deeply embedded into every life, that it might enrich, and strengthen, and sustain that life in this dark Hour that we are living in. Grant it, Lord, we pray. We ask it in the precious Name of our Redeemer, our near Kinsman, our Lord Jesus Christ; our greater than Boaz today. May You grant it, Father, amen.

Grace, grace, God's grace. [#177 Marvelous Grace - Songs That Live -Ed.]

[Bro. Vin prays for a brother. -Ed.]

... *and cleanse within;*

Oh just worship Him. Lift your hands to Him. Sing with joyful lips. You are not an Anglican. This is God's grace. This should be a time of thanksgiving to you; to send up your praise to Him; to see His redeeming grace; to know you are a recipient of His blessings and unmerited favour.

Dark is the stain I cannot hide. All of the Moabitish traits, only His Blood could have removed it; break up every molecule of sin, (amen!) that you could stand without spot and without blemish in His Presence.

Oh, to wash it away,

Oh, look there is flowing a crimson tide, friends.

Look! there is flowing a crimson tide,

Whiter than snow...

Not tomorrow, not next week; today, today!

Grace, grace. Hallelujah! God bless you.

[The song leader continues singing 'Grace,Grace'-Ed.]

