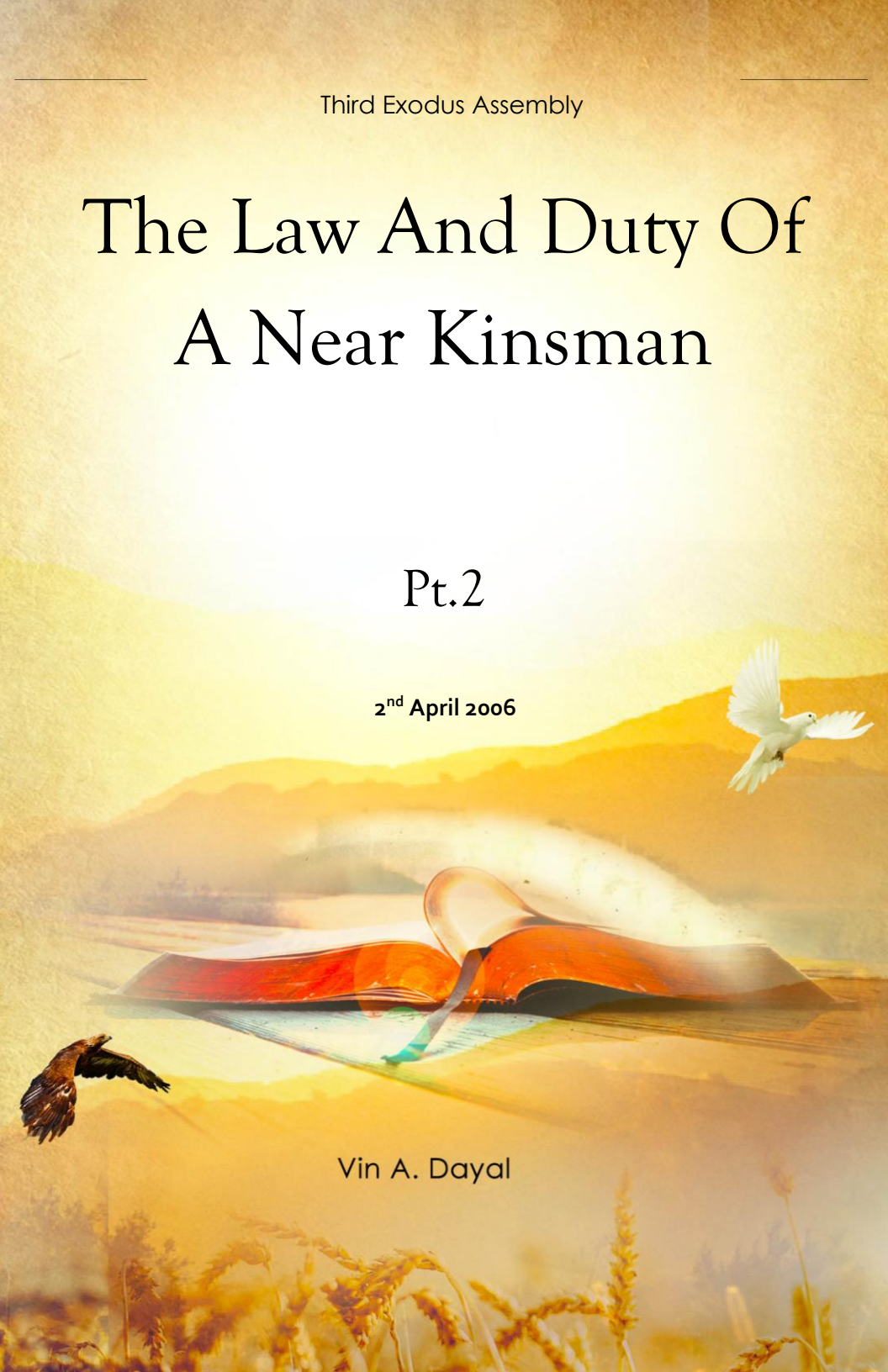

Third Exodus Assembly

The Law And Duty Of A Near Kinsman

Pt.2

2nd April 2006

Vin A. Dayal



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**THE LAW AND DUTY OF A NEAR KINSMAN
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TRINIDAD

Bro. Vin A. Dayal

THE LAW AND DUTY OF A NEAR KINSMAN PT.2

Betrothal Of Bro. Dave Vishnu & Sis. Indra Ramnarine

TRINIDAD
SUNDAY 2ND APRIL 2006

BRO. VIN A. DAYAL

[#713 Can't You Hear - Songs That Live -Ed.]
*... your theophany calling you?
It's a sign, it's almost Home time,
And I'm just waiting for my
promised body change,
Where soon I'll know...*

Amen. Are you happy to be in His Presence today?

[Congregation says, "Amen." Ed.] What a great time it is; what a glorious time for God's people! We have quite a few things today, a dedication and betrothal, so as the heat builds up we certainly want to be on our way by God's grace. But to all the strangers and visitors today, may God bless you. We are certainly glad to have you here. To the family of the betrothed bride and bridegroom, who are to be engaged today, we welcome you in the Name of the Lord Jesus Christ. The Bible says, [Psalms 127:3-4 -Ed.]

*³ Lo, children are an heritage of the LORD:
and the fruit of the womb is his reward.*

*⁴ As arrows are in the hand of a mighty
man; so are children of [ones'] youth.*

[Psalms 128:1-6 -Ed.]

*¹ Blessed is everyone that feareth the
LORD; that walketh in his ways.*

*² For thou shalt eat the labour of thine
hands: happy shalt thou be, and it shall be
well with thee.*

³ Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

⁴ Behold, that thus shall the man be blessed that feareth the LORD.

⁵ The LORD shall bless thee out of Zion: and thou shall see the good of Jerusalem all the days of thy life.

⁶ Yea, thou shalt see thy children's children, and peace upon Israel.

Our precious Bro. Garvin and Sis. Rebecca, [Garvin and Rebecca Mitchell -Ed.] being parents another round again, but we are happy for them today that God is increasing their family and increasing the blessings in their life. We know that they are proud parents today and have a lovely little girl to be dedicated unto the Lord Jesus Christ today. Amen.

Faithful Eden Beauty! Praise His wonderful Name. You know, he was listening to a message there and it just struck him about this great baptism of the Holy Ghost and Fire on the eighth Day that causes us to put back on our Eden beauty. Amen. It certainly looks like she belongs from there.

Lord Jesus, we bow our hearts with thanksgiving today. It is such a blessed privilege to stand in Your Presence, identified with our precious Bro. Garvin and our Sis. Rebecca – faithful, dedicated, loyal servants of Yours that have taken such a great stand as young people in this dark, evil Age that we live in. And how they have shone their light. It is not under a bushel but on a lampstand to give witness that You are not dead but You are alive.

It inspires our heart to have such a caliber of young people, young parents, dear God, and to see how they carry themselves so responsibly, so faithfully, dear God. Truly, it is an inspiration and motivation to all that would look for a true role model, a true example,

because it is the life of Jesus Christ being reflected through them.

We thank You, Lord, for giving our sister a safe delivery. We thank You, dear God, for the joy that You have put in their hearts today, both husband and wife, and father and mother. Lord, as they've come into Your house today, bringing their beloved offspring that You have blessed them with, Faithful Eden Beauty, Lord, that she might be dedicated unto You today for a life of service, dear God, being the new addition to the home, and, dear God, she would adorn the home as it were, "Like olive plants round about the table," You said.

Lord, we pray that You will continue to bless the parents and strengthen them; continue, dear God, by the Divine revelation that gives prevailing power, Lord, to inspire even a deeper insight into this great responsibility and this vocation, Lord, that they are fulfilling as parents. Lord, we pray that You, also, Lord, will reveal and make clear to them how they should raise little Faithful Eden Beauty, as they have called her – Lord, a little beautiful rose in Your garden, Father.

Lord Jesus, we pray that she will grow in grace and in favor and stature before You and before her parents and before all in the community where You have placed her, dear God; the entire family circle, dear God. May You grant it, Father. May she be a treasure to them. May they raise her in the fear and the admonition of the Almighty God, from a tender babe, dear God, raising her up under the influence of the Holy Spirit, Lord, to honor You and to serve You and to praise Your Mighty Name.

Today, we take her, dear God, and place her beneath Your precious Blood – this great Place of safety; this great Place, dear God, where Your eyes are ever watchful and attentive to them, oh God, that You have shed that Blood to redeem, dear God, and that You have made a secure place for them.

Lord, we pray that You will give her health and strength. May, dear God, she grow, Father, with such

joy in her heart and gladness, and out of her mouth will come praise and adoration unto You, and Lord Jesus, You would be honored by her life. We dedicate little Faithful Eden Beauty Mitchell today, unto You for a life of service in the lovely and precious Name of the Giver of every good and perfect gift, our Lord Jesus Christ. Amen.

A lovely little darling there. A very, very beautiful child. The Bible says, look at Moses when he was small; you could see he was a proper child. I think she is a very proper child; even well-behaved too, by God's grace.

So, we are happy. May God bless you. Let's just have a word of prayer before I have you to be seated. We just want His direction and blessing, His supervision over everything that is to be said and done today.

Lord Jesus, again, we take these few moments to express the sentiments in our hearts for Your great love with which You have loved us, and this blessing that is to be administered now, dear God, in this little time of betrothal of our precious Bro. Dave and our Sis. Indra – Lord Jesus, two of Your children that You have called to serve You. And how, dear God, we can take off our hats, as it were, to them, Lord, to give honor and respects to the lives that they have lived, serving You these many, many years and yet, oh God, always in the forefront, always with their hands to the wheel; always, dear God, involved in Your service. Lord, they never want to just be lingering at the side or falling back or slothful in Your service, but we know them to be dedicated saints; Lord, saints that love You, and sanctified people, oh God.

Lord, how You have worked, Lord, in their lives in this way to bring great joy and gladness to them, Lord, at a time when it seemed they just had resigned themselves over to serve You completely, oh God; not maybe even thinking about these things. But, Lord, You know how to bring it in the appointed time and season, open Your great surprise packages to Your children, dear God;

cause them to gasp, Lord, to see how, Lord, You could plan such good things for them, Father. And how You have not forgotten them but how, dear God, You had these blessings.

Lord, and though it may appear to be late, yet we know Your things are always on time because You work according to Your design and Your plan that You have for Your children and the purpose that it is intended to serve. And truly today, many, oh God, will be blessed: those who might want to give up; many, oh God, who might become despondent; many, oh God, who might be just there, discouraged. Lord, just by looking at Your great mighty hand and how You can work, dear God, Father, we know it will encourage them, Lord, that, Lord God, as they say, 'better late than never'.

We thank You, dear God, knowing, oh God, that this is a scriptural thing Father, that we are witnessing. And may, even today, while they would come to be betrothed, Lord, their families and their loved ones gathered around them today, that You will honor them Father, and You would put a special blessing upon this special time in their lives and You, Lord, will have words to be spoken that, Lord, will give understanding and magnify this great work that Your hand has wrought in the lives of two of Your precious children. Bless them, dear God, and bless all their loved ones and all their friends and their relatives and those that they have brought to share this special moment with them.

May today, in the house of God, there be joy and gladness, and the moment will be celebrated and You'll be honored and Your Name be lifted up and Your great, mighty works be praised in Your gates today. In Your house, in Your courts, let there be joy and gladness, Father. We thank You and we praise You because You work in mysterious ways, Your wonders to perform. How we thank You, Lord, for the great things that You have done. "*Bless the Lord, oh my soul,*" the song writer said, "*and all that is within me, bless His Holy Name for*

He hath done great things for us.” We thank You, Lord. In the Name of Jesus Christ we pray, giving honor and glory to You. Amen and amen.

Let’s just sing that little chorus, *Bless the Lord, oh my soul.* Amen. I believe He has done great things. We can recognize when He has done mighty things in the lives of the living; not just those written in the Bible, not those living in history. Amen. We could talk about how great it was for Rebekah in that moment when she saw Isaac – a man forty years old. Amen. How great it was for Ruth when she came and she marked the spot where Boaz lay – an old man. It even shook him up; he said, “Me, an old man? Girl, you are more faithful in the end than you were in the beginning.” Amen! She didn’t run after the young men, whether rich or poor. Amen. Glory be to God in the Highest! Give God a shout this morning in the house of God. Amen. Praise His mighty Name! Let’s give Him a hand clap. He is mighty! Our God is a great God, this morning. He is worthy to be praised. Hallelujah! Hallelujah! Hallelujah! *Bless the Lord, oh my soul,* let’s just sing that.

[#274 Bless The Lord - Songs That Live -Ed.]

Bless His Holy...

Oh, lift your hands; you sing, “I will bless the Lord!” That is what I came here for. You didn’t come to look at me; I didn’t come to look at you! We came to look at Him. Look unto Jesus, this morning. Hallelujah!

And all that is within me,
... *that is within me,*
Bless His Holy Name.

Oh, I will bless the Lord
With all my soul,
And all that is within me,
Bless His Holy Name.

Oh, *for He has done...*

Has He done great things for you? Do you know that He has? Not just past but future too! It is already manifested. You just have to walk in it. He has made it secure. He has got a surprise for you also; just believe Him.

*... great things,
Bless His Holy...*

Oh, all around the building, all on the outside; all in the rooms everywhere, I will bless the Lord. Hallelujah! Worship Him today.

And all that is within me,
Bless His Holy Name.

Oh, for He has done great things
*... has done great things,
He has done great things,
He has done great things,
Bless His Holy Name.*

Praise His mighty Name! Isn't He lovely? Isn't He wonderful? Doesn't He deserve to be worshipped and praised? Hallelujah! Hallelujah! The things He does, no one else can do, friends. What He does puts Him in a class by Himself. What He does makes Him special. Hallelujah! What He does is incomparable. Hallelujah! We are not talking about some man; we are talking about Jesus Christ, the God of Heaven. Hallelujah! Praise His mighty Name. God bless you. You may have your seats.

Well, we are certainly trying to fix this. It is not too difficult, I would think, because, you know, we are right in the Book of Ruth and we are preaching between the threshing and the reaping, and right in there has the promise of marriage and the removing of every obstacle to bring that union. So that is where this is happening. If you are spiritual, you could see the Word, you can see the season, you can see the time and you can see the event and you can see that God is still the same. In the

same Harvest Time, in the time of reaping and garnering, in the time of threshing, it is also happening in the reality form; in shadow and in substance. Amen?

So, I would like them to stand. Bro. Dave Vishnu, I don't know where he is at. God bless him. He is looking so immaculate this morning. Brother, if you look like this for the betrothal, I could imagine what you will look like for the wedding. Praise His mighty Name. Sis. Indra Ramnarine, God bless you. I wonder if they would come forward, by the grace of God. Oh, my! Praise His mighty Name. Hallelujah! Amen. Praise His wonderful Name.

I'm glad to know that the family could be here to see this and to share this special moment with them. It is certainly special. They look very special themselves, by God's grace, I must say. Amen. I know they have a little song or something. I'll leave all the other things for the preaching of the Word, but I'll just, maybe, just read this. The Scripture says, [Proverbs 12:4 -Ed]

4 A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.

And I believe that this is a real virtuous woman. It says: [Proverbs 31:10-12 -Ed]

10 Who can find a virtuous woman? for her price is far above rubies.

Amen?

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She will do him good and not evil all the days of her life.

I'll leave the rest for when I get to my Scripture in my message over here in the Book of Ruth where It says, he said, "All my city, girl, and all my people know you are a virtuous woman." So, her light is not under a bushel. We know her light is not under a bushel. Amen.

She has been with us way back in Barataria [a small village in Trinidad -Ed.] days. I've known Bro. Dave since the

first day he accepted the Message. I was right there; he went to get baptized and everything. And, you know, it is something unique because it was connected with Bro. Jerry Roe, who was the first Brother who had brought the Message to Trinidad himself, in this part of the world. I was there in, I don't know if it is Charlieville [a small village in Trinidad -Ed.] or whatever they call the place, but I was there and he was there. I saw him for the first time and since I've known him from that time, I know him to be a real gentleman; a real faithful, loyal, dedicated Brother; a respected teacher in Presentation College, and he is a real fine servant of the Lord.

So, you know, when this was happening I told him, I said, "You don't realize that sometimes in your own life, you think that things are happening a little late for you but," I said, "this is special because, you see, each person's book has its own story to tell." God is not a kind of, everybody's book is the same way. That is why Boaz's book and Isaac's book is a different kind of book to maybe Salma [Salmon -Ed.], the young fellow's book. Do you see?

But, you know, love is as old as God is. I know I caught you there. Love is Eternal, friends, because God is Love. He is the Ancient of Days from all Eternity. Amen. He is the Old Man Who will come and take this young Bride in the Bride Age, in this Day, amen - this lovely Ruth that has come in at Harvest Time. Amen. And we are not running after these young men, these denominations. You know that. We like the Old Man. Hallelujah! We like the Old Man. Glory! We love Boaz!

You may see him missing a couple of hairs [Speaking of Bro. Dave -Ed] but everyone is waiting on him. He resembles the Prophet, I could say. He has that thing, by the grace of God. So, we are certainly happy for you Dave and Sis. Indra.

You know, it is a very special moment, and special moments you don't just want to run through fast, knowing that a moment like this, you have to savor this

because, you know, I know I have a lot of brothers and sisters sitting down here who wants God to make a similar move in their lives for them.

All I could say is, walk like Dave and Indra. That is all I can say. Walk like them and God will take care of the rest. Amen. You know it is great when you can... It is not time to tell their life story and the revelation behind all of this, but all I can say, the thing proceedeth from the Lord. It is the Lord's doing and it is marvelous in our eyes. And we are very, very thankful for this, by God's grace.

So I know, you have somebody who has that song for you, so by God's grace, just these special moments... When I see that little group come out there, I know it is something with a very great feeling here, this morning. That is very, very nice. They deserve the best, give them the best and do your best for them, by God's grace. These are some people who are immersed in the work of the Lord Jesus Christ. These are not people who just attend church; they serve God. Amen.

[Bro. David Dayal and saints sing #1212 And From This Day On - Songs That Live -Ed.]

Amen! Thank God that the people who have Eternal Life have Eternal joy. Amen? Because you have to have joy that is going to last if you have Eternal Life, so God gave you Eternal joy. Just to read something here from *The Choosing Of A Bride*. [1965-0429E -Ed.]

He said: *Now, if the natural is a type of the spiritual, then, the choosing of a bride, in the natural, is a type of choosing a Bride, the Bride in the spiritual.*

Now, it is a serious thing when we go to choose a wife, for the vows here is, "Until death do we part." That is how we should keep it. And you [should] take that vow before God, that only death will separate you.

And if we would study [that], when we were going to get married, when we choose our wife or husband, if we'd study it over! A man should pray earnestly for he could ruin his entire life. Remember, the vow is, "Until

death do we part,” and he could ruin his life by making the wrong choice. But if he knows what, he is making the wrong choice and is marrying a woman that isn’t fit to be his wife, and he does it anyhow, then it’s his fault. If the woman takes a husband and knows that he is not fit to be a husband to you, then that’s your own fault, after you know what’s right and wrong. So you shouldn’t do it until you are thoroughly prayed through.

And you know, these are two faithful praying children of God.

Also he said [1964-0411 - Spiritual Amnesia –Ed.]: *... when a man marries a wife, he doesn’t trust in her beauty. No. He trusts in the loyalty of her vow, her word. He doesn’t trust in her beauty, he trusts in her loyalty.*

That’s the way, when you are married to God, you don’t trust in some big, beautiful church you can build, but in the promise that Jesus Christ made, that, “I am the same yesterday, today and forever.”

[1963-0304 - A Absolute –Ed.]

When a young man is going to get married to a young woman, he must know the character of this young woman. Or the young woman must know the character of this young man, something that she could hold to. “Will this man be a just man? Will he make me the right type of husband?” “Will this woman give to me, in life, what I expect out of her, [of] loyalty and so forth?” And then it’s got to be somewhere that they can base their vows upon knowing that there is something that will hold. And that’s the reason we bring them to the church, and to the Word of God, to get this absolute tied.

And that’s what really marries a person: their vow. They are going to have a wedding day that is going to come, but the betrothal or the engagement is a promise, a binding promise to marry at the appointed time. And this was considered to be as binding as the marriage in Bible times, because the very New Testament opens with the story of Joseph and Mary, when Mary was pregnant and Joseph thought that she had been

unfaithful and was going to put her away, and the Angel of God came and said, "Fear not, Joseph; take unto thee Mary thy wife." And God called them husband and wife there at the very beginning of the New Testament when they were just engaged or betrothed to be married, and so, that proves and shows right there that it is your vow that marries you.

I know you may have a different theology to that sometimes, some of you, but that is the Eternal Word of God in the Old Testament and the New Testament. And that's why, before even betrothal, confession is made, where people confess their past to each other, because the Bible says, "Two cannot walk together except they agree." People can go in with confidence, with unity, with trust in each other, and not to get any surprises down the road, and this and that. And that's why we are so grateful for the Word of God, the Light that has come to lighten our path so we can approach these things according to God's provided way. And when we have God's witness and confirmation, God's leading of the Holy Spirit, and it is according to God's revealed Word, then you know that the Word of God will not fail. God will always be true; He will be obligated to His Word. And that's right along where I would like to even preach this morning: that God wants us to see and to know He is obligated to His Word.

People are afraid today to trust God; even so-called believers and professors of Christianity. They believe enough that God exists, but when death faces them, when circumstances confront them, they shake so many times and they are afraid to trust God and they get influenced in their own ways and the ways of man. But if we could stand still, we will see the salvation of Almighty God. He ever lives to make His promise sure. It is impossible for God to lie. God cannot lie and God cannot fail. It is impossible for Him to fail. These are some of the things that God can't do. He can't lie and He can't fail. Amen. He is true to that Word. And if you

abide in His Word and His Word abides in you, you ask what you will.

So, we just would like to ask God's blessing upon this betrothal. It is a precious little moment here and I will do the honors and hold this for you while you... [Bro. Dave puts the ring on Sis. Indra's finger -Ed.] Praise God. It is so easier to work with the mature ones. Join your right hands together. Turn this way.

Our gracious, loving Father, You the very God of Eternity Who instituted this great institution of marriage in the Scriptures, and Who showed to us these steps that makes a marriage complete: the courtship, the agreement, which is the betrothal, and the marriage, today they have come to this place of agreement, having made confession, being drawn to each other by Your Holy Spirit; having received witness and confirmation from You, You identifying these things to them, giving them something, dear God, that they can hold and look back to and know that it came from You and that You are true to Your Word.

They have walked in what you have shown them and now they stand here in the presence of these witnesses, Lord, to give a public display of what they have already done privately but now in the presence of family and friends and in the presence of the Assembly of which they are a part here. Lord, we too are happy for them and to be identified with them.

We thank You for their dedicated lives. We thank You for their faithful service. We thank You for the loyalty and the commitment that we have seen them display to Your Word, and the integrity in which they have walked and how they have carried themselves as worthy ambassadors of the Lord Jesus Christ.

We pray today a special blessing upon them, that Your Divine Love would be shed abroad in such a bountiful measure in their hearts, Lord, they will be truly as we are in this time of the revealing of Your Word, this great love story in the Bible of Boaz and

Ruth; they would be something like that, Father; that this would be our physical manifestation in the same season, that we can look at them, Lord, and know truly, dear God, it is You, the God Who brought that union that typified You in the Bible, giving another witness here in this great Harvest Time.

May You guide them in the days to come as, Lord, they have a time appointed when they will come back and have their wedding ceremony and then go forth to establish their home where they would live together. And we pray that Your Holy Spirit would so lead them in all things and undertake for them and cause their light to continue to shine bright, and the story of their lives, this great script that You have written, making them written epistles read of all men, that Lord, there would be those who would be greatly influenced and will draw faith and inspiration to know, dear God, that You are the God Who answers prayer, You are the God Who watches over Your Word and Your revealed will in the lives of Your children and know how to guide their feet into the paths of this will.

May You bless them, may Your Divine Presence be a hedge around them and may in their fellowship they come to know and understand each other that would cause their love to enter even to a deeper place; that it would continue to grow and abound, and Lord, they would see Your great, mighty hand every step of the way, working with them and making them, Lord, even like Aquila and Priscilla, great servants together as they have joined their forces under this covenant of marriage in this state of betrothal, dear God.

May You grant it, Father. Have Your blessed way in their lives. And when we would come back for that special time, we look forward even with great anticipations for the great fullness that this is an earnest of, until that time. We ask these mercies and blessings today and Your Divine blessing upon their

lives on this day of their betrothal, in the Name of the Lord Jesus Christ, amen.

[Bro. Vin greets the couple and they make their way back to their seats -Ed.]

Isn't that what Naomi said? "Shall I not seek rest for you?" Amen. Sometimes for people to find the real fulfillment of their purpose in life, to find the place where they can truly be settled, heart and mind at rest, and have joy and gladness and companionship for the remaining portion of their days on this earth, God knows how to work to bring these things about because He is so mindful of this great mystery of Christ and the Church being put on display in this Hour when the marriage institution is brought to such a low place and people have gone back like the days of Noah: choosing just wives, as many as they want, and living common law and everything, and people—today men are marrying men and women are marrying women and these things. God knows He needs good, strong examples. God knows He needs it in every place to show that His Word has not failed, just like healing, just like salvation. He puts a witness of the good things that He has given (amen) in His Word. Amen. Could we say, "Praise the Lord"? [Congregation says, "Praise the Lord!" -Ed.]

Let's just stand to our feet now; we have a few minutes. We are not going to get any problems today, right? [Congregation responds, "No." -Ed.] Leviticus 19 and Leviticus 23. I would like to read shortly.

I trust you have been enjoying this great study in the Book of Ruth. And what a time we had on Friday night. Wasn't that a wonderful time for those of you who were here? [Congregation responds, "Amen." -Ed.] Amen. Such a great, mighty time in the Presence of God.

As we continue just to feed and refresh our souls in this great Book, it seems that the light has turned on even brighter upon the revelation. You know, it was like from thirty fold, to sixty fold, to a hundred fold the Word just got bright and so beautiful. Details that we would have maybe passed over, they become more relevant at

this time and this season because we have realized the Word is inspired, and everything that was there.

And you know, this Book, they even questioned one time in the old days because many people couldn't see much; they thought it was just a little love story. But we find out it is a true love story; one that reveals the great Love of Almighty God that He has for His Church. And I trust that He gives me grace and I could do justice by yielding to Him that He can really give to the church the great things that He wants to just pour out upon them, by His grace.

Leviticus 19, verse 9:

⁹ And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

This is directed especially to landowners. When you reap the harvest of 'your' field. 'Thy' field and 'thy' harvest. Don't gather the gleanings; leave the gleanings in your field. Leave the gleanings of your harvest in your field.

¹⁰ And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard;

You know, some people want to eat the last grape on their tree. But God says, "The tree is planted in your yard, it belongs to you, your land is fenced, but I never intend for every one on that tree to be for you. I have some there for the birds too. I have some there that a neighbour could get some." You understand what I'm saying? Because you see, you represent God and He is the great Giver. He gave the first Garden. He gave the first fruit tree to a man and a woman (is that right?) in the Garden of Eden. So, He is that same God.

... thou shalt leave them for the poor and stranger: I am the LORD your God.

So, don't try to eat up every, every, everything for yourself this morning because it is going to have some

here for the strangers too, and for the poor in the field, by the grace of God.

Leviticus 23, verse 22. These were laws that the Exodus prophet received from the Pillar of Fire when he went up on that mountain when God descended in the form of a Cloud, and it became the Word. And this was the Word that Boaz used to read. This is the Word Ruth used to read. This is the Word Naomi used to read. They had the Word there like we have the Word of the Prophet when God came down in the Evening time in a Cloud on the mountain and the Prophet brought the Word. Amen.

22 And when ye reap the harvest of your land, thou shalt not make clean riddance...

That's Leviticus 23, verse 22.

... thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD thy God.

And Ruth 2, I would just take a couple of verses and then you will have your seats and we will read the rest sitting down after. But let me get a little couple of verses right here where it would be appropriate to read this portion while you are standing.

Ruth Chapter 2, verse 1.

We have been back and forth now in this Book of Ruth, and you know, I have been going back over Chapter 1 every time we come in prayer service so you know what Chapter 1 speaks of: the great chastisement, the great fall of Elimelech, the great death that struck his family, the graveyards that littered where they lived, and the impoverished condition that they went out for in the land of plenty, she came back with nothing because when she came back she couldn't even buy food; Ruth had to go and glean. She came back with nothing. Maybe the government said, "You can't take anything out of this country; you all are foreigners. Leave that right there. Freeze the assets"; whatever they

might have had in a bank down there, or either they spent it on funeral expenses.

¹ And Naomi had a kinsman...

That's how it started! That's where we struck last week and couldn't stop. 'And' is a conjunction, and so, a conjunction joins two sentences together. You know that. When they wrote the Bible it didn't have Ruth 1 and Ruth 2 and Ruth 3; it just had the story. So, Chapter 1, God lays out the fall of Elimelech, the forfeiture of his inheritance, the destitute condition of Ruth and Naomi; of Orpah going back and they coming in in the barley harvest. And after you see them destitute, impoverished, hopeless, in a state of ruin, in a state of grief and pain (she was so bitter she said, "Call me not Naomi, call me Mara. 'Mara' means 'bitterness'; 'Naomi' means 'pleasant'"), we hear 'and', conjunction. All of that built up to this.

¹ ... Naomi had a kinsman of her husband's, a mighty man of wealth,

An impoverished, destitute, forsaken woman has a relative. It is the family of her husband, her old husband; her dead husband. Amen! He is a mighty man of wealth.

... his name was Boaz.

Which means 'in him is strength'.

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.

While she is saying that, she is going into somebody's field. You don't glean by the roadside; she has to go into somebody's field. So, she hopes as a Moabite when she goes in there they don't run her from there. But she has a Scripture. She is going with a Scripture. She saw herself in the Word, "I'm poor, I'm a stranger and God has that not just for Israelites; for strangers too. So, if anybody tells me anything, I will tell them I'm a stranger. Didn't your God say so in Leviticus 19? Are

you a true Israelite? Do you believe the Word of your God? Your God said I could come and glean in your field. Your God said you are supposed to leave something for me.” So, she knows the Word. Naomi taught her the Word. Naomi said, “Girl, you can’t do that! What happened to you, are you crazy?” No. Naomi knows the Word has provision for that. Naomi had to teach her that Word.

So, you see where her experience started. I want you to catch where her experience started in the revealed Word but I want to show you where her experience ends in the same revealed Word. If you come in this revealed Word, even as a stranger, I could show you this morning where this could end. I will show you the potential of a visit in Boaz’s field; how much potential lies inside of that, when you could get in the right field. Amen?

... Let me now go to the field, and glean ears of corn...

In other words, “Let me go and gather up some leftovers so we could survive.”

... after him in whose sight I shall find grace. And she said unto her, Go, my daughter.

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

Or, “And it happened she found herself on a part of the field belonging unto this mighty man, Elimelech’s family, in him who is strength.”

... on a ... field belonging unto Boaz, who was of the kindred of Elimelech.

Naomi’s kinsman, in other words, who was born in Bethlehem, who was of the tribe of Judah, who was a mighty man of wealth. Do you see what field she ended up in? Do you know a Man Who was born in Bethlehem? Do you know a Man Who is of the Lion of the tribe of Judah; a mighty Man of wealth; a Man Who has redeeming qualifications and redeeming power? Do

you know such a Man? Do you know a Man Who is kind to strangers?

May the Lord bless the reading of His Word. You may have your seats. What a story! What a drama! This is the kind of drama Hollywood tries to impersonate. But they can't reproduce this because this is the Divine One Himself Who does these things.

Let's continue to read a little bit so we can capture the feeling of what it is – her first day out in the field.

In the first three verses right there, you see how beautiful the Word of God lays the revelation on the pages for us. It starts off in Chapter 2, introducing Boaz, the great person, the near kinsman because he is the principal theme of the book. The Book could have been called the Book of Boaz because the one who did the great things in the Book is Boaz, not Ruth. Ruth was the recipient of the grace. Boaz is who owned the field. Boaz is who redeemed their inheritance. Boaz is who married her. Is that right? Boaz is who went up by the gate and made the testimony. It was Boaz who did everything. Boaz is the one who gave her the assurance, "I will do the kinsman part." Without Boaz, the two of them were destined to be gleaners and live in poverty all the days of their lives. But the Holy Spirit, in this great drama, lets us see them first.

We see man in self-will. Oh, here it starts! It has started already. We see man in self-will choosing his own will instead of abiding in the will of God, and we see the results of trying to lean on your own understanding and going your own way, and we see where they fell into.

This morning we want to magnify—not just put the microscopic lens alone but also use the magnifying lens a little bit here because we want to look back just beyond Israel's history. We want to look at the history of the human race. Because Elimelech is this redeemer's family; a man who had a great inheritance, a man who had a God-given inheritance, but a man who

forfeited his God-given inheritance and went with his wife outside the will of God.

Do you know such a man? Does the Bible give the story of such a man in the beginning of the Bible? Did God give Adam an inheritance? Did Adam have a God-given inheritance? Did Adam have a promise that he and his sons will live on that inheritance? But Romans 5 tells us, "By one man sin entered into the earth and sin passed upon all men." Is that what the Bible says, "Sin passed upon all men?" And sin reigned unto death.

Can you see the picture of Elimelech, a man with a God-given inheritance, he and his wife going out of the will of God, forfeiting their own inheritance, failing to abide in their God-given, God-provided place, and by this man's sin, death passed upon him and all of his sons who were the heirs of the inheritance? Is that what happened to the human race? Did all of Adam's sons come dead? Were Adam's sons supposed to be his heirs? In Adam, we all died. You know that. But thank God this man who forfeited his God-given inheritance had a kinsman from the tribe of Judah; had a kinsman who was born in Bethlehem. Did Adam have a Kinsman that was born in Bethlehem? Did Adam have a Kinsman of the tribe of Judah; a great, mighty Man of wealth; the Lion of Judah Himself?

So, we are beginning to see that in this story, the Book of Genesis is here, and we also saw the Book of Revelation was there too. This book... How many know 'Genesis' means *g-e-n-e-s*, 'genes', 'seed'; 'Book of beginnings'? 'Genes-is', Genesis. It's a Greek word which means 'beginnings'. We see the origin of things in Genesis. Revelation, everything is seven; the consummation, the harvest of that seed. And so, here in this Book of Ruth, this beautiful story, Boaz is the Old Testament; Christ is the Old Testament. How many know that Christ is the Old Testament? He took the Law and the Psalms and the prophets and all things and showed it spoke of Him. "Search the Scriptures, They

testify of Me.” How many know in the New Testament through His Blood, that is where He purchased His Bride, the Church in Seven Church Ages? How many know that’s Christ and the Bride, and one deed was opened and one deed was sealed and that’s the Title Deed to an inheritance? Is that right? Did Adam have an inheritance? He did? [Congregation says, “Yes” -Ed.] That’s right. He did. He had an inheritance, a God-given inheritance.

So, here we are seeing how this Book is so beautiful. Elimelech, Naomi, his children – and even before he had those children, he had his inheritance, and he had his children in that inheritance. But watch something. We see how the Holy Spirit introduces this kinsman, and it tells us how mighty he was, because at the end of the story, he is going to get them out of that condition.

You see, you must see Naomi’s and Ruth’s condition. Sometimes at the back of your mind, you know they are the ‘stars’ in this story, so you don’t stop to see their condition. This woman, when she left to go out, she had great estates. Her sons and they already had their portions specified for when they would marry and raise their families. Is that right? And so, here when we look at that, we see the woman now, when she comes back in the same land, she can’t go on that property because that property is held by another, and it is in need of redemption.

The landlord might have said, “Live right here in this corner until everything is paid off and then you could get back over here. I don’t want you by these orchards; I don’t want you over here, because you can’t live like you are still the owner. Potentially, you are the owner and since you don’t have anyone to help you, you will have to wait until fifty years for this; maybe forty, because you were down there for ten years. You have forty years again.” You get that?

Could you see a picture in that? Are you spiritual enough to see a picture in that? What is Israel’s problem

in Palestine? “Live here, but you have to get out of Hebron here. And the Golan Heights, move from there. And there is trouble over here down in Jericho. And we are disputing over this piece over here. And you can’t operate like you own the whole thing; you have just come back! You can’t get this whole inheritance like that. You can’t go and enjoy all the wealth and the resources just like that! You need your Kinsman to come. Let a kinsman come and pay this. And you don’t have any kinsman that could pay this right now.” Amen.

But under the Seventh Trumpet, a Mighty One will appear with an open Book in His hand; He will come with the Title Deed; He will come with the Title Deed! He’ll put His foot upon it and claim it back. He’ll have a mouth-piece there specifying the boundaries that God gave to Abraham and where He blessed them through Jacob and where He blessed them through Moses. Is that right? That is the Word. Look how God hid Himself in the pages of the Book!

Now that word ‘kinsman’, just like those laws I read for you in Leviticus 19 and Leviticus 23, that word ‘kinsman’, the Spirit furnishes us with that information, but Ruth had not yet met the kinsman at verse 3. She is in his field but she hasn’t met him. She doesn’t even know he is a kinsman. She doesn’t even know she is in the field of the kinsman; she doesn’t even know that. But ‘kinsman’ is *‘hopes of redemption’*, because the law was so set up that nobody can redeem except if you are a kinsman. You have to be family and you have to be the nearest of kin.

A kinsman has to have three things: he must be related by blood. Not like today; well, we take you out of the orphanage; we put you in our home; we give you the father’s name and you raise up, and then you go and claim the land. No, no, no! Not so in Bible times. You have to come from the loins. The blood has to be in your veins and the blood is your name. The name is in the blood, (that’s right), because in that blood has a life and

that life has characteristics; has a DNA, and a DNA test will prove that you came from that loins; you have pedigree; you have a rightful claim to it.

Well so it is. To come back to the things of God, it has to be by birth, the right Birth. That is why Jesus said, “You must be born again. In Adam we all die, but in Christ we shall all be made alive.” And there is no way to come out of Adam and get into Christ outside of a New Birth, and that New Birth will make you a new creation. Old things are passed away; the old nature, the old name, the old self, the old habits are passed away. And like Paul said, “The life I live now in this flesh, I live by the faith of the Son of God. It’s not I that live but Christ that lives in me,” to prove that you are part of the new family. The family in Heaven and earth is named after the Lord Jesus Christ. Amen? So, that is a powerful thing there.

In this Book, I want you to see something; the secret. God has a purpose. God has a purpose behind every Book. In Daniel and Revelation, He put all the things about kings and kingdoms and what is going to happen in the last days, and the super power – America; and in Daniel – the two big toes in the image’s feet, and the iron and the clay, and all these different things He put there identifying the nations in the last days; what is going to happen in religion; what is going to happen in politics. He put about the three woes, “Woe, woe, woe” and what is going to happen in those wars. He put about the biological and chemical warfare and all these things, and the nuclear warfare that is going to burn the earth with fire. God put it in the Bible. But in the Book of Ruth here, He has a purpose behind this as well, and the great mystery of this Book was designed to unfold to us God’s redeeming Love and grace. The story is set up—and that is why it is written the way it is written; that is why it is introduced—it is told...

You see, a person can tell a story if he wants to bring over a certain point. You might know all the facts of the

story as statistics, but when that person starts to tell that story, he tells that story to reveal a certain theme and to bring out certain points that the statistics can't show. You might say, "There is a family living in Penal; there are ten of them. The father's name is this; the mother's name is this; the children's names are this. They have a piece of land; (so and so, and so and so) and they had to wrangle in the court one time." But then somebody starts to tell that story about this man and how he came into that piece of land, that by the time, now, he takes how the other person tried to steal the land, you could start to see the wickedness; you could start to see the injustice; you could start to see the exploitation (do you understand what I am saying?) that the statistics don't show.

Well, God is telling this story, but God chose to start with the depression and the impoverished condition and the debt, the hopelessness, and He shows how they fell into a place where they lost all their wealth; they lost the heirs to the inheritance. They ended up there where nobody in their family could make a claim; with no money among them to go back and redeem their property. And when He finishes Chapter 1, they are hopeless; she is bitter. But when He starts Chapter 2, He says, "And she had a kinsman." And she had a kinsman!

As I say, that doesn't mean... If He had said, "And she had a mechanic," you might have said, "Oh, she must have an old car that needs fixing." And if He had said, "And she had an uncle who was a tailor," you might say, "well, at least she will have some clothes to put on." (A seamstress or something; tailor doesn't sound too good.) See?

So then now, when you see 'kinsman' you say, "That is relative." In English, it may just sound like 'relative'. In Hebrew, the word is '*goel*'. And '*goel*' speaks of certain obligations and certain duties that that person is made responsible for by God, to his relatives. Do you

understand me? In the Hebrew, the term implies certain obligations arising out of that relationship and it has for its primary meaning, *'coming to the help or rescue of one'*. In other words, Naomi is in such a condition, but she has one who could come to the rescue. She has a kinsman; she has a goel. And the goel among the Hebrews was the nearest, living, male, blood relative and on him rested the responsibilities of certain specific duties to his next of kin, specified in the laws of God. In other words, if that is not your next of kin...

You might have three next of kin in the same family. You get what I am saying? Your uncle has three sons, but the biggest one will be your first. Then he may have a second son. And then, in another case, you may have a family here next to you, but he is poor. The next one after that is poorer than that first one. Then you may have one, about tenth, that you call 'pumpkin vine' [a very distant relative -Ed] and he has some money. You can't go and put that burden on him, because "the goel" doesn't mean that. You better have a rich one that is close to you.

Now the Old Testament, we are told, is a shadow of the good things to come. A shadow... It takes light to cast a shadow and you can't have a shadow unless you have some substance that the light could strike, and when the light strikes the object, the object casts the shadow. Well, when you see the shadow, you are actually seeing—getting an indication of the image of what the substance will look like, when you would see it. In other words, you can't see the shadow of a dog, and then when you see the image, it's a giraffe. That doesn't make sense. Do you understand what I'm saying? You don't see the shadow of a cow, and when you see the real thing, it is a lion. No, it doesn't make sense. The shadow must reflect the image that the light has struck.

So, if this Book is a shadow: Boaz is a shadow of somebody; Ruth is a shadow of somebody; Naomi is a

shadow of somebody; the harvest time is a shadow of a certain time. Jesus said, "The harvest is the end of the world." Naomi is a type of the Jews who went out of their land and came back in the last days. "The generation that sees Israel become a nation will not pass away until all these things be fulfilled." That's the last generation.

Then Ruth, a Gentile, a stranger, a Moabitess, she couldn't even be in the congregation of Israel. Her cursed background, her perverted birth, her people – the injustice they did to the elect of God; God remembered that. Yet this woman, apart from being impoverished, all she is coming with is faith. You get that? Background status is zero in God's sight, according to God's Word. Her privilege and rights in Israel are zero. The woman she followed, all that woman's substance is in the pawn shop; it is tied up in mortgage. The life she is coming back to 'do' [live -Ed.] is the beggar's life; the poor and stranger in the land. All she knows is one Scripture to step out by faith with.

Look where your life begins to come into full Redemption! Look at where the Author starts you and when He finishes you, look where you are at the end. Look at the great God, how He magnifies Himself; He is both the Author and Finisher! Think of it!

Do you see any denomination in this story? Denomination is out of the picture 'clean' [completely -Ed.], because that is a man-made business. The One who is doing the redeeming is the Kinsman. Hallelujah. The mighty Man of wealth, born in Bethlehem of the tribe of Judah, is kinsman to the man who forfeited his inheritance and who brought death on all his family, (is that right?), and on all his sons, and threw everything into chaos and darkness. But he had a relative. Oh, thank You, Jesus!

Adam had a next of kin. Who was Adam's next of kin? Do you know? You might say, "Adam was by himself; he had no family." God was his next of kin.

Now these laws were not taken from the Babylonians or the Egyptians. These laws were given to the prophet Moses who God had appeared to on the mountain in a Pillar of Cloud and a Pillar of Fire. And these people were called out to be a different people than all the people of the nations, like the denomi-nations of the world. They were to be a holy nation, a royal priesthood, a peculiar people, a chosen generation, and God put them in that land, and God placed them in that land positionally. Elimelech was placed positionally in his inheritance. Did God place Adam positionally in his inheritance? My!

So, this Book here is showing us God's obligation to His people. "My people are ruined. My people are fallen. My people are destitute. My people have lost everything. My people can't redeem themselves. My people don't know how to get back to their original estate. But I will become a Kinsman to My people. I will be born in Bethlehem. I will come in the tribe of Judah. I will make the ensign at the gate. I will do the Redemption. (Hallelujah!) I will reinstate them in their lost inheritance." That was the Substance, but He put a shadow. But the shadow tells us the time and the season: how, where, when, at what time it is going to come back, so the living ones who are living in that time will know and they will see when the thing is happening. You get that?

How many know God's time-piece of the Bible, what it is? Israel, the Jews. The generation that sees the fig tree put forth its bud; when they see Israel come back in their homeland in the last days. Oh my! For twenty-five hundred years they were out of their homeland. The oldest ensign; the oldest flag on the earth is that six-point star of David, but in May, 1946 they began to hoist that flag. Is that right? In 1948, they became a nation. They have their own money; their own army; their own air-force; their own navy; everything, and they are back as a nation among the nations of the world, but they are still blinded.

Romans Chapter 11 tells us, "Israel was blinded so that the Gospel could come to us Gentiles." They had the laws, they had the covenants and they had the prophets. The Bible we are reading is a Jewish Book. Is that right? We're talking in It tonight, It's a Jewish Book; Jews wrote It. Amen. But in the last days, God promised that a Gentile Prophet was going to come and bring the Mystery of It. Oh my! In the days of the Voice of the Seventh Angel, the Seventh Church Age Angel; Gentile Church; a people out of the Gentiles He called for His Name's sake. And Israel will be blinded until the times of the Gentiles is fulfilled—until the fulness of the Gentiles, rather. Is that right?

And here we have come back to the Hour where the Jews are back in their homeland blinded. The Gentiles are prophesied to be blind, in the Bible. According to Revelation Chapter 3, verses 15 to 17, It says, "They are blind, wretched, naked, miserable and don't know it." That's the condition of the Gentile church in this Hour. Israel is in their homeland and they are blinded. So, the Jews are blinded and the Gentiles are blinded, but God promised, "When there is gross darkness on the earth and upon the people, it shall be Light at Evening Time. Arise and shine, thy Light is come and the Glory of the Lord is risen upon you. And it shall be seen upon you."

God promised that the Word of God was going to come back, just like the apostles had it. He'll call a people out of all those man-made systems. He'll bring them back to the Bible. He was going to give the revelation of the Word, to turn the heart of the children back to the faith of their fathers.

God can't start an Apostolic Church and end up with this bunch of confusion that they have on television, that has littered the world, the Gentile world today; all these man-made denominations; one Bible and a thousand different interpretations. God is not the author of confusion. There is one Lord, one faith, one

baptism, one Church, one Body! Is that right? That is what God promised.

And in the last days, the Holy Spirit was going to open the Seven Seals that sealed up the Bible. And the same Book that we read, and the denominations struggle with, and they made a thousand different interpretations, now God is going to make it so clear in the sounding of the Seventh Angel, who has come and sounded.

And that's why we are walking in Light this morning. Hallelujah! That's why we can read with understanding. Amen. We can see the Mystery laying there in the pages; we can see how relevant it is. The news that is not yet made is already written in Here. The news that *TIME* magazine and *Newsweek* will print in the months to come is already written inside of Here. Do you believe that? Why? Prophecy is becoming history! Modern events are being made clear because of the vindicated prophecy. My!

So, look. I want to get a little past there otherwise that will be two weeks I will be stuck there. But God had this purpose to show His obligation to His people and His willingness to redeem and restore to them all that they had lost. I want you to catch something here. Do you believe now it is the end of the Age; the end of the world; it is Harvest Time? We have seen a ripened Sheaf in this Day waved over us, *It Is The Rising Of The Sun* [1965-0418M -Ed], *The Seed Is Not Heir With The Shuck* [1965-0218 -Ed], *Harvest Time* [1964-1212 -Ed], *Masterpiece* [1964-0705 -Ed], the grain was formed again; the ministry of the Son of Man came back to the Gentiles. It came to the Gentiles; what had come to the Jews and Samaritans has come to us in the last days. That's right!

So, watch something! Then if the Harvest Time type is being fulfilled, have we seen Israel come back in their homeland? If the Naomi type, the Israel type is being fulfilled... Have we seen the Gentile Bride being called in this Hour, coming into Redemption? Have we seen

that? Then, there are also types of the Lord Jesus in the Book, because He is Boaz. In other words, what I am saying, if you want to know what is going to happen to Israel, keep watching Naomi. Will Israel get back their lost inheritance? [Congregation says, "Amen." -Ed.] That's right, because the boundaries are written there.

Is the Bride going to come into marriage with Boaz and go to His Home; He will take her to that Home, that Future Home; that *Things That Are To Be*? That's right! She is going to go There for sure. Are the chaff and the tares going to be burned with unquenchable fire? Will the atomic bomb scorch the earth? Will the righteous walk out on the ashes of the wicked? Then, sure, the Harvest Time type will be fulfilled.

Then what about Boaz's type? Will Boaz say, "Fear not?" If Boaz tells you, "Fear not" this morning, could you say, "Thank You, Jesus"? If He says, "I will do all that thou requires." If I could show you in time and season where He is, what He is doing, what He is saying to the Bride, will you step in and put yourself in the Bride's place?

Remember, you will glean all the days of the Message if you can't see yourself and can't see Him as Kinsman. If you only know Him as Lord of the Harvest, you only want sustenance; you only want providence; you only want Him to meet your physical needs: "Oh God, I have rent to pay; oh God, my children need clothes; oh God, my child is sick; oh God, I have this here." And every need you have, you are only bawling, "Oh God, my need." You get what I am saying?

But what about Redemption? What about being restored to your inheritance? What about coming into marriage with Boaz? What about Boaz's Life being reproduced through your own body? Are you not interested in all that? If that is going to happen to Ruth and you don't have that desire this morning, you have the wrong desire; you have to get rid of that desire. It means you are still in Moab and you don't understand

what is going on yet. If you are over here, from the time you start to hear all of that you can come into, but this is the condition you must be in, you are going to start to change your attitude.

If you want to know what attitude you need to be in, then you can see what Ruth's attitude was; you can see when she got teaching and when she was instructed, how she received instruction; you can see how she obeyed instruction; you can see how she lined up with the Word; you can see how she purposed in her heart, "I will do all that thou sayest." You can see where she will go down to the floor and she will do exactly what she is told. Why? Because she has faith. Because she has faith. Because she understands those instructions open a revelation that puts her in claiming position.

Remember when she starts off here, all she knows is, "I am a stranger." She told Boaz in the field, she said, "I am a stranger and you took note of me?" She didn't say, "I am Mahlon's widow and I have a claim on you." She said, "I am a stranger." She fell in the dust.

When you came in the Message, you didn't know you were Bride. You saw the Chief Reaper in the field and you asked, "Sir, could I glean here?" He said, "Go ahead!" You hear him telling the reapers his '*Life Story*' and '*How The Angel Came And Commissioned Me.*' You see him in the field; you see him in the field and while he is in the field, you see the First Pull and the Second Pull.

You see he tells a damsel, "Go thy way. Put this on your mom when you get home, and she will be well." Hallelujah!

You say, "Whoo! All of that is in this field?"

My! He watched that brother coming there, late to work, and he said, "Bro. Charlie, I see since you moved to that new home, it's hard to get transportation to come out to work on time."

He says, "But nobody knows we moved; we moved last night." He says, "How do you know that?"

And Ruth was seeing these things in the field. No. You just walked in the Message. You heard about a man who an Angel came to. Is that right? You heard about a man who was born in a log cabin and the Pillar of Fire came through the window and hung over the crib at 5 a.m (in the morning), April the 6th, (a few days from now) 1909.

You heard a man talking in the field to the reapers about, “When He took me beyond the curtain of time, I was there in that World, and my wife and my daughter who had died and gone on was There, and millions came running and screaming.” And She had not yet seen Boaz. When She saw Boaz, it was when He was coming; it was when He was coming. She saw the Epiphany; She saw the Parousia of Boaz. Oh my! She saw His Appearing.

Brother, in 1973 when I sat in there and I heard that voice and that discernment and those things, and heard him talking about *Looking At The Unseen* [1958-1003 -Ed.], I didn't see any picture of the Cloud and any Pillar of Fire. I didn't know what the Seven Seals were. The whole country, up to 1975, didn't even know what the Seven Seals were. You understand what I'm saying?

So brother, when these things were happening, she looked there and she said, “Sir, could I stay in this field?”

He said, “Glean.”

But one day, she saw him. And when she saw this one coming, brother, oh my, she looked up and lifted up her head, her redemption was drawing nigh in the form of Boaz – in the epiphany, in the parousia, in the coming of the owner of the field. The lord of the harvest, the one born in Bethlehem, the mighty man of wealth, the lion of Judah, is who was coming there in that coming. Was that her redemption? Was that the kinsman? Is your Redemption locked up in the Kinsman? Was that the Kinsman coming?

Oral Roberts was in the field with his reapers gathering the tares, Billy Graham was with his reapers in the field gathering the tares, but this one was over the reapers born in Boaz's house. These were Bethlehem dwellers! The others were hired hands, a labor force, who lived outside of Bethlehem. In there he has young men who draw the water from the well which is by the gate that he dug. Boaz dug that well by the gate. You get that? How many of you are catching what I'm saying there? The mighty Gentile warriors; David wanted the water from the well which is by the gate of Bethlehem. Boaz dug that well. That's right. When we read of drawing water and drinking, it was Boaz's young men drawing that water at harvest time. When David wanted that water, it was harvest time. You understand what I'm saying? Because Jesus dug that Well! Revelation 10, that is Jesus' Well.

Oh brother, quickly. Alright, we are doing okay. Time is not the problem. You just belch hard enough, I will know when you are hungry. With these kinds of "Amens" here, I wouldn't hear some of your belches. It wouldn't be my fault though.

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

It happened she found herself.

... on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

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.

That's his coming. That's his coming.

⁵ Then said Boaz unto his servant...

That is the one he is speaking with.

... that was set over the reapers...

He just greets everybody but he is going straight to this one to talk lip to ear, for discussion; to impart the secrets!

... *Whose damsel is this?*

As I said, what eyes, what eyes! Harvest Time – bumper harvest; so many people in the field, workers everywhere, and He is coming on that White Stallion coming through the sky. Brother, when He landed there to the Chief Reaper, such a blast shook the earth, and in all of that, His eyes immediately dropped on that girl.

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

They said, “Why does he want this one to stay around?” From the time she came, he said, “You don’t go in any other field; you stay in this field.” Character. Do you know why? What she did to Naomi. Now I want you to see something here. This woman’s light was not under a bushel. “You are the salt of the earth. You are the light of the world. A city on a hill cannot be hid. Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven.” [Matthew 5:13-16 –Ed.] He said, “All of this city knows you.” Do you mean one Moabite came in and shook up the whole of Bethlehem? Bethlehem’s dwellers have eyes. Bethlehem’s dwellers scrutinize. Bethlehem’s dwellers know character.

How many know, *Why Little Bethlehem?* [1958-1228, 1963-1214 –Ed.] Every true believer is born in Bethlehem, the

house of God's Bread. They knew this woman had character. They knew she was a special woman. They knew what the law said about a Moabite but it made those who were Israelites to check themselves. She started to show Israelites, all Israel are not Israel. She started to show Israelites, Abraham had a seed after the flesh, but the real seed is the faith seed, the faith children. She started to show that there is a thing called a Jew inwardly who is more a Jew than a Jew outwardly.

How many know Paul taught that in Romans Chapter 2? The same way, there are Christians inwardly and there are Christians outwardly. And sometimes you meet somebody and they are not what you call 'in the Message', but they stand for Christian principles and they live by the Christian principles they know, and they are more Christian than those who say they profess the Message and believe the Message. Do you know that? That's right. That's right, friends.

He said:

⁷ And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.

Now I want you to catch something here to bring it to the kinsman, because they brought that kinsman in there because the story now has introduced the main character who is Boaz. Now everything to get them out of their condition is revolving around this man. From the time he appeared and she saw the Epiphany and she saw his appearing, and she was in his personal presence, his parousia, she was going to come to his apokalupsis, the unveiling, the revelation of him. Are you seeing all of that in there? That is the exactness of the Book.

When Revelation 10:1 came to Revelation 10:7, was that the Epiphany? *Who Is This Melchisedec?* [1965-0221E -

Ed] *There Is A Man Here That Can Turn On The Light* [1963-1229M -Ed], who was he talking about? Boaz? Was it Boaz? Was it the mighty Man of wealth? Was it the Kinsman Himself Who came down? When he was talking about *The Unveiling Of The Mighty God* [1964-0614M The Unveiling Of God, 1964-0629 The Mighty God Unveiled -Ed] was it Boaz? Who did he introduce to Ruth? Himself? Billy Graham? Boaz.

So Genesis is there and Revelation is there. You see? Are you catching those things? Okay, I'm going to close up for you in a little while. Constrain Him. Constrain Him. It's good to constrain Him. You see, there is a part that you do. When you constrain Him, it doesn't be too much longer, you know, but your eyes are opened then and you go beyond heartburn. Right now a lot of people are only getting heartburn but then your eyes are opened and you have a confession, "He is risen indeed. My eyes have seen Him."

So I'll know when you see Him. I'll know when you see Him clearly; I will know. It will come right back here to the desk. It will come right back here to the desk. It will be all around me. Your faith will create that around me. Right now I'm speaking these things to lift your faith up. I want to show you how obligated He is. I may not get to it, but I'll drop it here for you.

You see, we know about Ruth deciding and Ruth serving and Ruth resting and Ruth rewarded, but I want to show you, Boaz deciding, Boaz serving, Boaz resting and Boaz rewarded. Because Boaz has to decide to do the kinsman part, and then Boaz has to go up by the gate and do that service; fulfill those obligations and those duties. And Naomi says, "He is not resting until that is finished today." Then Boaz got rest when that work was done, and then Boaz got his reward. Is that right? He got Ruth. So she was coming this way through her four stages and he was coming this way, and then both of them met in the fourth stage; they became one.

Eternity – the Eternal and the Eternal united for all Eternity; the Eternal God and His Eternal Attributes in

the great uniting time and sign. Amen? While we see nations uniting, businesses uniting, churches uniting, armies uniting, that is in the natural realm and every man can see that, but there is another uniting, an invisible Union that it takes revelation to see. In the Book of Ruth, it shows you that Union – how Christ and the Bride become united. Because in the Harvest Time, the tares are being bundled. That’s a uniting. Is that right?

⁸ Then said Boaz unto Ruth, Hearst thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens:

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

And I trust that you as the Church, everything you hear him say, that is the Word out of Christ’s mouth to His Church, instructing the one whom He will bring to full Redemption. From the meeting when He met them under that Seventh Seal, when He appeared to His Chief Reaper at Harvest Time – from that time, all the way until He is reproduced through her own body after union, in *The Future Home* [1964-0802 -Ed.], in *Things That Are To Be* [1965-1205 -Ed.]; all these Mysteries in that Seventh Seal, (you get what I am saying?) in this Eternal Church Age that we are in.

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

In other words, “You are in the field, keep your eyes on the reapers, Boaz’s reapers.” You have to know Boaz’s reapers. Why? They are working among the Wheat and the Barley, Christ and the Church. Christ is the Barley; the Church is the Wheat. That is the Grain. That is the Corn. They know how to take that. They know how to handle Wheat. They have ministry for Wheat. They are not among the tares. The tares mature under corrupt teachers who will gather them for the World Council of Churches, but the Wheat who are

going to go into Rapturing Faith, it takes a certain kind of ministering to minister them to that place!

He said:

⁹ [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? and when thou art athirst,*

“He that is athirst, let him come. The Spirit and the Bride say, ‘Come.’”

... go unto the vessels, and drink of that which the young men have drawn.

Boaz’s young men are drawing that water from the Well which is by the gate in Bethlehem that Boaz dug. In Boaz’s field, you have Living Water from that Well.

[Bro. Vin sings, “Give me water from the Well that never runs dry.” –Ed.]

¹⁰ *Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am...*

What? [Congregation says, “A stranger.” –Ed.] “Let me go and glean.” A gleaner and a stranger. That was provision in the Word for the poor and the stranger. In Chapter 2, she is a poor gleaner and stranger; she is not bride. She hasn’t made a claim on Boaz yet. She doesn’t know how to make claim. There are Scriptures there that have not opened to her yet. The only Scripture she knows... Like we are in the Message for years and only know Malachi 4:5, Revelation 10:7, and we can’t even get into Rapturing Faith, we can’t even get into Perfect Faith.

Ruth was gleaning in the field because she was living under the influence of Leviticus 19:9 and 10 and Leviticus 23:22. She knew that she was a stranger; she knew that she was poor, but she saw in the Word, her condition in the Word: “I am poor, I am a stranger, I see God’s provision for me; and so if I have to get anything in this economy that is governed by the...”

Remember, Israel's society was governed by the laws of God. You couldn't live in Israel... God used to kill Israelites when they broke God's Word. Do you know that? When Israelites stole, they had to restore fourfold. When they wounded somebody, they had to pay compensation. When they went and worshipped other gods, they would excommunicate them; they would bring them before the elders at the gate. That is how Israel operated. When certain feast days came, you had to find yourself in Jerusalem and, "Don't come empty. And when your poor brother is going out who was a bondservant to you, make sure he goes out full so he doesn't go back into bondage. Give him from your winepress and your floor."

Israel had high standards because God told Moses, "I'll show you what is in Heaven, how we live up here; you go and represent it down there that I may dwell among them!"

Is the Bride like that? Are the called-out people like that, or do we live anyhow? We have ways we betrothe people. We have ways we baptize people; not in Father, Son and Holy Ghost. Nobody in the Bible was baptized like that. We baptize in the Name of the Lord Jesus Christ. We don't christen babies, we dedicate babies. Like Jesus, they brought them unto Him and He laid His hands and blessed them. We don't believe the Church is a business. We don't believe preaching the Gospel is ninety-eight percent money. We don't believe that. We have laws that govern us from God's Word! We are trying to live our life by when the Word opens to us, we find our experience, our condition, our season in the Word.

She found gleaner, she found poor and stranger. She found—that gave her faith to go out in an Israelite field as a Moabite.

And when she goes and they say, "What are you doing here? Where are you from? We don't know you. Are you

from around here? How long are you living here? Is this the first time you have come in this field?"

Brother, she says, "I'm from Moab."

One of the young men, who is a legalist or something, he says, "Wrong field; wrong field!"; in the back, "Wrong field!"

The chief reaper looks at him with those eagle eyes and he sees right through him. Brother, from the time he sees that look, he draws back.

He says, "Leviticus 23, I see you have read that. I see you read that last night. I see you believe it, that is why you have come this morning." Oh my! Hallelujah! "Leviticus 19: 9 and 10, you believe that is the inspired Word of the Exodus prophet. I can tell. Go my daughter, reap. Follow the reapers. Go ahead."

Oh, thank You, Jesus. From the faith to follow Naomi, she came now into some knowledge of the Word but only understanding a portion. But that is good enough to start. Hallelujah! That is good enough to start. Some of you don't understand much, you are new, and you have just come in, but you see a little portion that you have right there; they can't tell you to go back. If they tell you to go back then they are not real Israelites.

You would have to ask them, "Wait, am I in Bethlehem? Give me a map, let me check and see if I am in Bethlehem. Let me see, are you an Israelite? Let me get a blood sample here, because if you are an Israelite, how is it that you want to run me from this field, and your Word says this. So wait, are you one of those make believers? I heard in Israel there are three kinds of believers in every field." She says, "So which one are you?"

He says, "Okay lady, I don't want any argument with you. You go and glean; go and glean." See?

But there is Deuteronomy 25:5-10, she had never read that yet. She didn't know, that is in the Book. That was a fold sealed up in an unknown language. Listen to me now, where I'm getting. Listen to me, where I am

getting here now. She had Leviticus 25:23-25 sealed up in an unknown language. She doesn't know that yet. When that opens to her, she will know, "I don't have to come in this field and wait for a leftover. I could claim him as my husband. I could own this field." She started to catch a vision.

Gleaner did not show her, her true position, because she was chosen and predestinated to be part of the Messianic lineage. She was chosen and predestinated to come into Judah through spiritual channels ordained for Gentile admission, to build up the house of Judah like Tamar and Leah and they built up the house of Israel. She was chosen to come in there, but she could only come in there when those things were opened to her. And that is when she got the revelation of 'kinsman.' She only knew him as lord of the harvest in Chapter 2.

It was when she went home, Naomi said, "That man is our kinsman."

She said, "What do you mean, kinsman?"

She said, "Family."

She said, "You mean, family?"

Naomi said, "Yes, but family with different specifications. We don't say 'family' like how Gentiles say family." She says, "We are in a different society." She says, "We have Scriptures, and I'll start to show you your position."

And Naomi started to open up to her a mystery that she began to recognize position, claims, rights; understand approach; start to know time and season; what he is doing, where to find him. She didn't have that gleaning. You didn't have that until 1980. Showers of that started to come in 1980, *and our eyes were made to see our own prophecy.* [#700 - Songs That Live -Ed.] And many of you who came in and got added to the church since then, many are still shut up in the realm of gleaning for years because they haven't broken out of the gleaning realm where the stranger is coming to the Lord of the

Harvest for a handful. But this was the widow whose husband is dead and his brother must take his wife to raise up seed for his name. She started to come as the widow: she started to see herself in another Scripture that gave her more power.

You might have seen Romans 3:23, "All have sinned and come short of the Glory of God." You might have seen 1st John 1: "If you say you have no sin, you are a liar and the Truth is not in you." But one day you started to see, "Chosen and predestinated unto the adoption; those whom He foreknew, He did predestinate; and those He predestinated, He called; and those whom He called, He justified, and whom He justified, He hath already glorified."

One day it starts to open, to see that after the Gentile Prophet and before the Jewish prophets come, there is a Mystery, and you start to see that. And that is Life of His Life, and Spirit of His Spirit, and Word of His Word. And something starts to open to you, and He starts to change the way you see, think, behave, and your attitude. And then what you were calling grace before, when you fell on your face that first time and said, "I am least of the apostles." And when He puts you by the table, you bawl, "I am least of saints." When you start to see that kind of grace you say, "I am chiefest of sinners." It is not that you are getting worse, but the revelation of His grace is getting greater.

Let me go on fast-forward here. I'm not going to get to Chapter 3, and that is what I wanted to get. Now, let me tell you quickly: let me see you in the week. I have three more services before I leave for Brazil: Wednesday, Friday and Sunday; and Monday I'm gone. I don't know if I am coming back to pick that up (if it's God's will), but what I have in my heart, my Easter message and everything inside of here; it is right inside here. Because at the gate is Easter; He paid the Redemption price, (brother) He dealt with the nearer kinsman and then He went and claimed the purchased possession;

(hallelujah!) redeemed the lost estate and reinstated them! Who! He was delivered for our offences but He was raised for our justification. So, you could enjoy it on DVD, but if you come out to service then you could sit right here and be in His Presence.

So just let me finish here, because I can't get there. I'm just going to finish reading this, because there is something there I want to strike this morning here, and show you something. Did you understand what I just said there, about that part of the Word that held her true identification to bring her into redemption? That Scripture only carried her into gleaning; the first one. That Scripture didn't carry her to redemption, that carried her into gleaning. That secured survival and food to eat but the next one brought her into union, and oneness and joint heirs and co-equality. In other words she started to catch a vision, and she thought it not robbery to be co-equal with Boaz. She thought it not robbery to be...

Georgia, I think you caught it. [Bro. Vin addresses Sis. Georgia Noel -Ed] You see, I say things like that so quickly sometimes that people don't even understand; they say, "What did he say?" See? She caught that! Deuteronomy 25 has to do with wife, and has to do with union. That Scripture deals with union. If your husband dies and he has a kinsman, a brother, the wife can make a claim upon him because it is his duty to take his brother's wife if she has no children. So Ruth says, "Wait, I saw myself as a gleaner but now I'm seeing myself... That is me."

Now hear where I am coming from! You who want to kind of think that I preach too much on 'seeing yourself in the Word'; everything she did in the Book, it came out of what she saw in the Word. She started to see that the god in Moab was a false god, an idol: dead idols carved by man's hand that can't be any god; can't speak, can't hear and can't see. It was just an idol painted up that they called god. Then she met this living one in the field,

and then she started to understand grace. The faith that she stepped out with brought her into grace. By faith she had access into that grace, and when she came into that grace, then watch what she started to feed on.

¹⁰ Then she fell on her face, [verse 10] and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, [The musicians can come for me, I'm finished.] ...that thou shouldest take knowledge of me, seeing I am a stranger?

That is where she was: a stranger. She saw herself; that was where she was. She didn't say, "Seeing me; I'm a widow who lost my husband; his inheritance is in need of redemption, and you are a kinsman." She doesn't even know he is a kinsman yet. Naomi doesn't even know whose field she is in yet. It is when she goes home and tells Naomi, she will get to find out the man whom she met, how that was really God. At first she was seeing Divine providence: "But look how God led me. I didn't have a job and look I got a job, and look at my salary. The boss gave me perks and all; extra handfuls, dropping at the side." Do you get what I am saying?

Joel, thank you so much. [Bro. Vin addresses Bro. Joel Bishop as he plays the organ -Ed] Thank you very much. I like the instrument you go on. You played for me Friday night there, and I wanted to tell you thanks especially for that; it was so inspiring. I know sometimes I put a musician to the test, you know. After a while you get accustomed here; everything is kind of pre-recorded and different things too, but when you get back there, it is just your heart. But that is what we feel, while He is here on the scene, present.

She said:

... why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

*¹¹ And Boaz answered and said unto her,
It hath fully been shewed me, all that thou
hast done...*

Let me tell you, when you come in His Presence, He knows your past, He knows your present and He knows your future. When you stand in the Presence of the Eternal, your book is opened. Remember, every time I keep saying “Boaz and Ruth” and “the story at harvest time” – remember I have already established what that is. That’s under the Seventh Seal. Ruth: the Seventh Seal mystery. Naomi: the Seventh Trumpet mystery. Israel in the homeland: the last Age. Harvest Time: the end of the world. Boaz coming with the chief reaper: the end of time Seal starting; it’s a total secret.

Notice, Ruth’s experiences weren’t in public view. Even Boaz said, “Don’t let anybody know a woman was on the floor here tonight.” In other words, “Keep this mystery in silence” – ‘*silencio*’. [The Spanish word meaning, ‘silence’. –Ed.] (Did you get that Bro. Glaude? I threw that straight for you.) He said, “Keep this thing secret. Let this be a total secret between you and I. Nobody must know this.”

Was Jesus appearing only to the Elect in secret? Here we go again. It was no more a public ministry at that stage. Do you see how the Bible is? I hope you can catch it. Those are not coincidences you know, that’s the Eternal mind of God. He said:

*... all that thou hast done unto thy mother
in law since the death of thine husband:*

When Boaz is saying that, “*The death of thine husband,*” does Boaz know Deuteronomy 25? I wonder if that is why he said, “Don’t leave this field.” Where did this thing start, with you or with God? Jesus said, “You have not chosen Me; I have chosen you, and ordained you that you should bring forth fruit, and your fruit should remain.” Because, “No man could come except God draws him first.” When the Master had come he called for her. Under the Seventh Seal the Master had come, and He said, “Bring her in My Presence.”

They said, “Who, the maidens?”

“No, the Moabite damsel; the one whose husband is...”

They said, “We have about three Moabitish damsels here you know. Some of them got work permits now, since the Caricom thing started. [Caribbean Community established to encourage free trade between its members -Ed]

He said, “No, the one whose husband is dead.”
Hallelujah!

He says:

... 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.

She left father; she left mother; she left the land of her nativity; she left all the gods there, and she came to a people that she didn't know before, and in the end she found full, complete redemption. She had to 'start from scratch' as a gleaner in a foreign land, among a strange people; among a people where she was looked down upon and scorned. Why does God do that? His purpose is to show us our lost condition, but to magnify His grace towards us, when He reached down His hands for us to lift us up. And He lifts us up so high where He was raised up; because He was raised far above heaven, and got a Name above all names, and had to look down at heaven, because He was so far above heaven. And when He rose, we...? [Congregation says, "Rose." -Ed] He raised us up that high too!

'She' who was not a people. 'She' who was strangers, foreigners and aliens to the Commonwealth of Israel, but this One had torn down the middle-wall of partition and brought her in and made her a citizen – a fellow citizen, Ephesians 2. All of this was happening. All of this is happening to us, because we are coming to marry this One, Who is the Lion of the tribe of Judah, Who was born in Bethlehem.

He said:

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.

He saw that all that she was doing was because of her faith in that God. He started to compliment her. In other words, he said, “Girl, thou have made a momentous decision. Thou have picked the precise and correct decision. Thou have chosen the harder way, which is my way; and because of this, a huge portion awaits you. It will make and bring to pass the tremendous victory in the Love Divine.” Did it make it in the Love Divine? Did she get a huge Portion? Did it start as a momentous decision? Was it a harder way? But was it His way? Isn’t it astounding, the precision and the accuracy of the Word?

13 Then she said, Let me find favour in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

14 And Boaz said unto her, At mealtime come thou hither,

Come and dine, the Master calleth. Let us see what He has on His table. Let us check out Boaz’s table and find out if he is the one really born in Bethlehem of the tribe of Judah; if he is the one who is the mighty man of wealth, in whom there is strength, and if he has redeeming qualifications and redemptive power. Let us see what he and his reapers feed upon at harvest time. He says:

... and eat of the bread,

They are in the barley harvest. He is the barley loaf. He was the Sheaf of barley. The Passover was barley.

... and dip thy morsel in the vinegar.

And a lot of you are thinking it is ‘shop’ vinegar; that white [transparent -Ed] thing you buy with Heinz [a brand of vinegar -Ed] printed on it. It’s not that. Vinegar is wine,

among the Hebrews. Just like grapes – dried grapes are raisins. You have the grapes that you make grape juice with, and then you have grapes that could make wine, and then this, what they called “vinegar” was made from wine that had been soured and become over-fermented. And in the New Testament, the only place vinegar is mentioned in the entire New Testament was in His crucifixion. So here we have broken bread and vinegar on the table; bread and wine – over-fermented wine. Let us see what else he has there.

... And she sat beside the reapers: and he reached her parched corn,

So he is giving her to eat bread and wine, and then corn roasted in the fire. He is the corn of Wheat. He is the parched Corn that went through the fiery trials and the sufferings. He is the broken Bread and the Wine; where His Body was broken, and His Blood was shed on the Cross. Who is she? The one that is coming into Redemption! The one that is coming into Redemption! What does He give to people coming to Redemption? They have to get broken bread; they have to get wine. They have to know Him in the fellowship of His sufferings; being made conformable unto His death. You say, “What about the Resurrection?” Let us read on and see.

...and she did eat, and was sufficed, and left.

¹⁵ And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves,

What were the barley sheaves? That is what they waved as the firstfruits of the harvest – Leviticus 23, the Feast of the Firstfruits; because the Feast of Passover, Unleavened Bread and Firstfruits were all kept together in the barley harvest. So what does He have on His table? The mysteries of His death and Resurrection; His redemptive work is what they are feeding on, on His table. He is the Bread, He is the Wine, He is the Sheaf

and He is the parched Corn! That is why he said, "Look on my reapers." That means, "My reapers are good." What water are they drinking? The Water from the well by the gate that he dug; living Water. This Water is not from any broken cistern, you know. David, hundreds of years after, knew about that water. David, hundreds of years after, knew about that water in Bethlehem and those men knew how he loved that water. And though he had water there in the canteen, they knew he wanted that fresh water; that Pentecostal worship.

16 And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

No gleaner goes in the field and comes out with an ephah of barley in one day. Now, this is the real place where Chapter 2 should start. (I'm saying this.) Watch something! The chief reaper is off the scene now. Now something is going to happen to start a new revelation. Something is going to start to open up Leviticus 25 and Deuteronomy 25 – kinsman. 'Kinsman' – the word isn't used yet, it is only mentioned there to introduce, but we start to get our first glimpse. She met the kinsman but doesn't know the kinsman. She knows him as lord of the harvest.

Let me say this! It is only after you drink the Water from that well by the gate; after you feed a little bit on the parched Corn; after you understand the Mystery of the broken Bread and the Wine, then you move up now into that sealed part. You can't go in there if you haven't fellowshiped on these things before. Do you know why? When that work was done, that is when He got the Bride, and She is coming in now to the Wife part of the Mystery. She is coming in now to the Wife part of the Mystery. She must see where Eve was taken out of Adam. She must see when God put Adam to sleep on

the Cross, to take the feminish spirit out to be revealed in another body.

Take that Sammy! [Bro. Vin address Bro. Samuel Johnson. -Ed] Hallelujah. Um! Um! Um! Um! Um! Just lift your hands to Him and give a little wave a little bit; that's all; that all! Oh, just stay in the Spirit and just wave to Him. Oh my! How sweet; how wonderful! That's grace! It just came out of my mouth. I thought I was leaving off all my meat to close off the service, until a big piece of meat flew out of my mouth. My! Winston, I tell you. [Bro. Vin addresses Bro. Winston Philip -Ed]

*18 ... she took it up, and went into the city:
and her mother in law saw what she had
gleaned:*

Catch it!

*... her mother in law saw what she had
gleaned: and she brought forth, and gave to
her that she had reserved after she was
sufficed.*

*19 And her mother in law said unto her,
Where hast thou gleaned to day?*

An ephah of barley, where did you glean?

*... and where wroughtest thou? blessed
be he that did take knowledge of thee.*

What had her that way? It was how much she came home with! It was how much she came home with; that is what had her that way. She said, "Girl, there was famine in the land, and we were not even eating this much, when we left everything and went down to Moab. We came back to glean, thinking we were getting less than what we had, in the hard times in the depression, and you are coming with all of that?"

*... where wroughtest thou? And she
shewed her mother in law with whom she
had wrought, and said, The man's name
with whom I wrought...*

Now, up until that time Ruth didn't know that was a kinsman, and Naomi didn't know whose field she was

in. So it was still “gleaner” and “lord of the harvest”; a stranger living on the leftovers in the field, because God said, “Don’t eat every last grain; just leave some in the corner for the poor and the stranger.” And she said, “Am I not a stranger, and you took note of me?” Watch!

... *The man’s name with whom I wrought to day is Boaz.*

‘*In him is strength.*’ Watch something here now! Catch something here now.

20 And Naomi said unto her daughter in law...

She went into praise.

... *Blessed be he...*

What was the question all the time? Whose field did you glean in? Who did you wrought with? In whose sight did you find that grace? Who took this kind of knowledge of you; to give you a whole ephah? You got Seals, Trumpets, Vials, Thunders, Seventh Seal. Woe, woe, brought Naomi back before the third woe, when the chaff and the tares are burnt under the third woe.

Between the second woe and the third woe, you see Revelation 10:1 coming to Revelation 10:7. Revelation 10:8-11 comes in there, but not fully conscious that she is the Second Fold yet; to make claim on Him as Husband; to come into the Mystery of co-equality and union and oneness; to know where He is and what He is doing; how to approach Him, and mark the spot and come into union, and get covered with the Holy Spirit and the world is shut out. All you are seeing is Him under the cover in the unveiling; in the apokalupsis. You are seeing all Seven Seals, the entire revealed Body Word of the Son of man, from the feet all the way to the Head. You alone are seeing it and He says, “Keep this a secret; keep it secret. Keep our secret, secret. Keep this secret, secret. Let this be hidden communication. It is not time for what is done in darkness to come into light yet. It is just Light for Me and you.”

Oh brother! It was Him all the time! It was Him all the time! It is still Him this morning.

Hear the next thing:

... the LORD, who hath not left off his kindness to the living and to the dead.

What is she talking about? What does she mean? “How is it that an ephah of barley made me praise God, Who had not forgotten His kindness to the living and the dead?” It is in the next verse.

... And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

She said, “Oh God, girl.” Kinsman duties are connected to the living and the dead! He redeems his poor, living relatives out of poverty and bondage, and gets their inheritance out of mortgage; he avenges the dead who is slain; he is ‘kinsman avenger’ too, and also he must raise up seed for the dead, so the dead’s name doesn’t go out of Israel.

So, when Naomi heard the name, she said, “Oh my God! Girl, you walked out of this house this morning, a Moabite; you went down in that field; you didn’t know which field you were gleaning in. We just prayed here, acknowledged the Lord in all His ways and He will direct our paths, committed it into His hands, said, ‘thank You, Lord’ and you went out.” Yes. But the two of them were, ‘two shall agree as upon touching anything and it shall be done; that what they bind on earth was bound in Heaven’.

And let me say this right here; I’m catching it right here. Some of you might have found I was a little rough there, a little bit—answered you rough, maybe, when you came in the prayer line there, on Friday. But some of those things... You can’t be in the Message twenty-five years, fifteen years and then come and say, “Brother, pray for me for this.” You have to know when you receive Him as your Lord and Saviour, when you make a decision to follow Him and you baptize in His Name, you become His responsibility. You have to

understand the obligation that He is to you and He says, "It shall follow them that believe." And if you are a believer, He says, "That is the children's bread."

And there are certain things that are more honorable for you, to just say, "Lord, You have taught us *Thy Faith* [2002-0407 -Ed], You have taught us, *The Power Of True Confession*. [2002-0414 -Ed.] Lord, when I have an emergency and when I need some direction and spiritual counsel, and I know it is beyond my capability and my capacity, and though you have ministry there... But these kinds of things, I want to be able to have this in myself, and I can give to those around me, off of this. I must have enough faith for this!"

You say, "You know, brother, I'm going through a thing in my mind", or, "I have a little pain." You mean you can't say, "Lord, take away this pain?" You want to surrender to the Lord, "Brother, I want to surrender my life to God." Twenty-five years and you haven't surrendered yet? All the preaching and you haven't learned how to surrender, and let go and let God? How did she surrender in one message? How did Rahab hang the token in the window in one night?

Let me tell you, when you do that, you are telling me that I'm missing my message. You are telling me that I'm preaching it over your head, and you are missing it. Because I'm teaching you to recognize your own position and take what is yours. I'm teaching you to see your name in the Book. Those kinds of things like that, one puts a thousand to flight, and two put ten thousand.

Watch Naomi and Ruth; watch how they are worshipping God; watch how they are praising God; watch how Naomi is instructing Ruth in Bible things: Deuteronomy 25, Leviticus 23, Leviticus 19, Leviticus 25. They are not talking nonsense, they are talking the Word!

Watch the widow. She mixed the meal and the oil and put it on two sticks; a housewife came into such faith

to see the creative Power. Watch Elisha, a farmer, come in to walk where he was seeing angels, in association with God and the unseen world. Isn't that what I am teaching? Let me hear you say, "Amen." [Congregation says, "Amen." -Ed.] That is what I am teaching! I'm teaching you to make Him your own Jesus. "My Jesus. My Jesus!"

She said, "I don't want a gift from Him. He treated me nicely; He put me by the table; He gave me respects; He gave me privilege that I could dip my bread and I could eat with Him and the reapers; He Himself gave me parched Corn with His Own hand; when He stretched forth that hand, I saw nail scars inside of there. Brother, the way He handed me that parched corn alone, when I started to eat it, I started to see visions breaking, of His sufferings, His fiery trials. When I saw that broken bread - visions of the Cross, I started to sing, '*Jesus, keep me near the Cross; bring its scenes before me.*'"

Climb up higher than a church level, friends. "When I watched that vinegar, over-fermented; 'Oh God, that is the bitter cup. That is the bitter cup.'" Because that is not like the nice, sweet wine - table wine and things. No. He and the reapers don't want any sweet, sweet, sweet thing in the Harvest Time. The Son is in full strength. You are reaping that field; a lot of tares will be burned; a lot of chaff will be burned. He is winnowing with a winnowing fan. Oxen hooves are crushing all those shucks. Those reapers with sharp sickles, left and right, cutting those wheat.

Harvest Time is judgment. I've seen a world - a sick world, a dying world. You saw the crime there in the papers with the little boy, and the whole nation is talking about it? [Bro. Vin refers to a little boy who was sodomized by some older boys with a sugarcane. -Ed] Those are the ripened tares. Those are the ripened tares in the last days, without conscience; conscience seared with a hot iron. That is right.

The hideous condition, in the Day of His wrath; tares being bundled for the fire; a nation that rejected God.

Their god is Carnival. What do you expect? People want to ‘wine and jam’ one day, play holy the next day, run up to an altar call the next day, put ashes on themselves the next day. They are just playing mass all year!

And everybody is coming with a new idea of how to rehabilitate the society. It doesn’t need rehabilitation, it needs conversion. It needs water, Blood and Fire to bring a new heart and a new spirit, and God to put His Own Spirit. Otherwise man becomes brute beasts, and that is what you see in the last days: without affection, incontinent, fierce, despisers of those that do good, incontinent. You see it in the Bible. In the last days they will be reprobates, given over to vile affections. *The Realization Of This Insane Age* [Bro. Vin preached this series of messages from 2005-0116 to 2005-0313 –Ed], we came through last year; hideous! That is why we can’t come in here to politicize and ‘baby’, and ‘spray up’ people, and live in some religious fantasy. We have to come in here and contend for the faith that was once delivered unto the saints and press in to the Holy Ghost!

Do you see what Boaz has on the table? He doesn’t have some nice sweet ‘toolum’ and ‘tamarind ball’ and ‘kaser ball’ [Local Trinidad and Tobago sweets –Ed] and toffee. Broken bread, vinegar, parched corn (that is right), water that comes deep from the Well. You have to dig deep and toil to bring up that Living Water.

Let us stand to our feet.

She said, “God, this man is our near kinsman.” Naomi began to see the hope of redemption. Naomi began to get a flash. She said, “Girl, I thought you gleaned in maybe about four or five fields, and worked yourself to death in one day. I know you are not the kind of girl to go and take up somebody’s barley and bring it home. But Boaz took that kind of knowledge of you today, and you said—say it again, let me hear what he told you. It had been fully shown him all that you did and he carried you by the table? Wait. He himself handed you that parched corn, and you overheard him

telling the reapers to let you glean among the sheaves, and also still drop extra handfuls? And we came out of famine; a lot of debts to be paid? This big bumper harvest, he is trying to balance off things and get us out of debt for the last ten years. Everybody has debt in the country and he is so generous with you? And he mentioned about your dead husband; are you sure you heard him say that?"

She said, "Yes. That is exactly what he said." She said, "At first he said, 'father and mother, land of nativity' and then he said, "I know about your dead husband, too."

She said, "You are not going to understand that; he knows that you are coming home and tell me. He knows that I will ask the questions and when you tell me, I will catch that drift."

From there it started, friends. A mystery started to open that she began to see something beyond the life of a gleaner. It couldn't come out of Leviticus 19, it was coming out of Deuteronomy 25 – another portion of the Word, that she was already in the Word. And just like the Holy Spirit, in one season, led her to find Leviticus 19 and Leviticus 23, to go into gleanership by faith, and she saw the results that came back when she expressed her faith, walking in the Word—because she saw the Word; she knew it was the inspired Word of the Exodus prophet who the Mighty Angel descended to on the mountain, who gave that Word.

Those were the ordinances that governed the people. That was the church order: conduct, order and doctrine. She knows, "Well, if that is so, he already knows the next portion, because this is a man that lives in the Word."

Isn't it wonderful that in the days of Judges when every man did what was right in their own eyes, here was a man who was living and influenced by the Word; here was a young woman who believed the Word; here was an old woman who backslid from the Word but who

was restored to the Word and took her place; humbled themselves under the chastening hand of God, and she who humbled herself was exalted again in due time?

The revelation of those Mystery Truths, those hidden secrets of Redemption, laid in Leviticus 25 and Deuteronomy 25. But in the days after the Chief Reaper went off the scene, in the time of the threshing between the reaping and the garnering, the mystery of 'Kinsman' began to open. Because, to come into the blessing under the Seventh Seal and under the Seventh Trumpet (Naomi is the Seventh Trumpet and Ruth is the Seventh Seal), it is tied to a Kinsman. Revelation 5, it is a Kinsman coming to make Redemption claims. The call said, "Who was worthy?" And when One was worthy, they sang, "Thou hast redeemed us," and only a Kinsman could redeem; the Goel, and that is that Seventh Seal. And Revelation 10, He comes down to take possession with that Book, because Boaz went and got those deeds that Elimelech had. They had to have those at the gate of the elders, for him to redeem that property. For him to buy back that, they had to work out the interest that the man could hold that land for, and he had to pay it up in front, if he was going to take that land; if he was not going to wait for forty years until the jubilee. Those elders don't do that by guess.

Did you ever go somewhere in a lawyer's office to deal with something on land and deed, and they are not talking about any deed and they say, "Yes, the land is so and so," and they are just talking out of their mind? They have to know every square foot of that land; they have to know the boundaries, and if they have any questions, they send a surveyor, and they get the cadastral sheet, and they get the original title deed, and then they search the deed and make sure it clears all the way back to the original. Is that right?

Where she was getting that revelation, it was now coming into redemption and kinsman, and that was going to change her status from gleanership to wife. She

began to catch a revelation. Naomi began to open up to her, as I, by God's grace have been a Naomi to you, to take Scriptures that you didn't know about yourself in the Bible, in the days after the Chief Reaper, in the time between the reaping and the garnering, and start to teach you and show you where your Kinsman is, what He is doing, what time it is, how to approach Him, how to come in. I gave you a revelation and you got all the way under His cover, until you see nothing but Him: the whole Body Word, unsealed. You, shut in a secret place.

Gracious Father, today, with bowed hearts in Your great Divine Presence, time does not permit us to continue on; the building is rather hot. Many, oh God, have other responsibilities that they must attend to. But with deepness of sincerity and gratitude, we bow in Your great august Presence today. How it thrills our hearts, dear God, that our eyes are being enlightened, to see the hope of our calling and the exceeding greatness of Your riches towards us who believe, and to know the inheritance of saints that is in Light, and the Spirit of wisdom and revelation in the knowledge of Jesus Christ coming to us, oh God; showing us these deep hidden secrets of Redemption, preparing us and making us ready, oh God, to go with You Father; to be translated, to be taken to Your house, the place that You have prepared for us, oh God. Lord, we realize that these things are moving us into that sphere.

Today, dear God, as Your Word has been ministered, may Your Holy Spirit take these things, Father, and let it lodge deep in the hearts of Your children. And may, by Your Divine providence, just like You knew how to lead Ruth to the right field; to be in the right place at the right time, to catch the mystery of Your Epiphany, Your Parousia, Your Apokalupsis, as it was unfolding in that Hour when she saw that great appearing, and the Coming of Boaz between that Sixth and Seventh Trumpet, as we have seen in this Day; let it become so personalized, Lord. Lord God, because if it does not,

we'll just be Trinidadians with a religious feeling and a religious spirit.

But when these things are opened, we have an entrance that gives us access into a deeper life, into a greater faith, into a greater knowledge and understanding of our position. And those sealed things that pertain to us, that we must see, to come into that Perfect Faith, and then to know the time and the season, and then to know where You are and what You are doing, and then to have the deepness of the revelation that pertains to the relationship, and the same harmony that is to exist between the Bridegroom and the Bride; how we must approach You, and relate to You, and behave in Your Presence.

Even to hear Your Voice speaking to Ruth; the two under the cover of Your Spirit, Your great rainbow Garment that You spread over her. Let us see today, Father, that *that* was just a shadow of You, and that if we can hit that spot, we'll hear Your very Voice saying, "Fear not! All the city knows that thou art a virtuous woman. All, for Seven Church Ages, know that this Bride is a virtuous Bride. And all that thou requirest I will do."

So many today, Father, think that these things are fanaticism, but when she made those claims upon the kinsman, he saw one who had faith in the inspired Word; he saw one who had faith to step out in that Word, and believe that God and man can become one in this Hour; that is the plan of God.

That was Your Spirit drawing us to make that decision, when we said, "Where you go, I will go, and your God shall be my God, and your people shall be my people." When we were led, Divinely led, our footsteps were ordered to find the right field where there is Redemption; when this mystery opened to see the Coming of this great, Majestic One at Harvest Time, to the Chief Reaper; when we sat and we fellowshiped at Your table and fed upon the hidden secrets (Lord) of

Redemption in the Corn, and the Water, and the Sheaf; in the Bread and the Wine.

Oh God, when the sheaves were dropped on purpose and we saw the Easter Seal, the Mystery of Your Resurrection, and began to feed upon *that* also. Lord Jesus, that was the one she beat out for herself, because when they dropped it, it wasn't yet husked, but she opened it up, and then she fed upon it. The next time we heard of her, she was catching the mystery of kinsmanship, of redemption, of restoration of lost property, of marriage and union, of childbearing and bringing forth fruit from the womb for the married husband.

Let us grow, Father, in this knowledge. Let us come from 'deciding' to 'serving'. Let us come and catch this Mystery that brings us into the baptism of the Holy Spirit and the communion and the fellowship through the Spirit and then come to a full complete Redemption. Grant it, oh God.

Even the strangers and the visitors in our gates today; this great story of the Bible, how it took God to become flesh in the Person of Jesus Christ, Who laid down His Life to pay the price for our Redemption, to bring back Adam's lost, fallen race and restore them in these last days; when all creation is groaning; the earth in birth pains, oh God, but a people being made ready to enter back into that restored Inheritance with You. How beautiful, Father. Such Love, such wondrous Love, more than we can even speak of, Father, but may You let it be shed abroad in every heart today by Your Divine grace. In the Name of Jesus Christ, amen.

"Down from His glory; ever-living story, my God and Saviour came," as we worship Him in this song before we leave. *"Oh how I love Him, how I adore Him. My Breath, my Sunshine, my All in All; the great Creator became my Saviour and all God's fullness dwelleth in Him."* That is the story of the Book.

[Song #167 Down From His Glory - Songs That Live -Ed.]

... *and Saviour came,*

... and Jesus... [In Him is all strength, friends.]

Born in a manger, in Bethlehem, our Kinsman.

... *to His own a stranger;*

A Man of sorrows...

The parched Corn, the broken Bread, the red Wine!
Oh, but how Ruth loved him; how she loved him! Sing
the love song to Him and worship Him with all your
hearts. Adore Him!

Oh, my Breath, my Sunshine,

All those elders at the gate saw Boaz's love for Ruth.

Hallelujah!

... became my Saviour,

And all God's fullness

... *dwelleth in Him.*

Look how low this rich man stooped for those poor
people.

What condescension,

Oh, bringing us Redemption; [In that dark Hour!]

That in the dead of night...

Oh, but God's gracious, tender,

Oh, He *laid aside His splendour,*

He went by the gate for a Moabite!

... *to woo, to win, to save my soul.*

Oh, lift your hands to Him and sing it, "Oh how I love
Him! How I adore Him today!"

[Bro. Ricardo continues singing. -Ed.]

