

Third Exodus Assembly

The Sickle,
The Fan
And The
Garner
Pt. 3

Pastor Vinworth A. Dayal
19th March 2006

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Just once more, Lord
Just once more Lord,
So we can feel Your Power
moving once again
Just once more, Lord

O, why don't we just lift our hands and sing it one more time unto Him. Let Him just move in our hearts. Let that Holy Fire burn within us today. Let His Presence just overshadow us.

Just once more, Lord
Just once more, Lord,
So we can feel Your Power
moving once again
Just once more, Lord
(One more time)
Just once more, Lord

Samson standing there between those pillars, he was in dead earnest. Hallelujah! He knew that God would hear a sincere cry.

Just once more, Lord...

Let's bow our hearts. Our gracious Lord Jesus, we embrace this opportunity, Father, to hasten into Your House again. Coming, oh God, this morning with haste, with expectations, like how we read of Peter and John when they heard that You was risen; they hastened, dear God, they hastened to the tomb, because they were in anticipations to see You. How it always have done something to the hearts of believers, Lord, when they know that You were nearby, when they knew, dear God, that You were passing their way.

Makes us think of Zacchaeus, how he climbed the tree and got in the right position, Lord. He wanted to see You when You

passed by. Makes us think of blind Bartimaeus, sitting there on that stone, Lord and thinking, thinking back, Lord, when You passed by in Your prophets some years before, when You came down there even as the great Captain by the walls of Jericho. Then that day he heard that the Son of David was passing by. How faith was inspired in his heart, Lord. It was an opportunity for him, one that he longed for. Seemed that faith could move on the spur of the moment; seemed that the heart could have got up into a place. A channel opened Lord, where it could be inspired; faith took a grip upon You. They couldn't stop him that day; he was determined, oh God, that that was his moment.

We want to come in Your House like that today, Father, because You're not dead, You're alive. We didn't come here for a religious service; we came to meet with You, Lord. We came in anticipations; we came knowing what faith can do.

You felt Bartimaeus' faith. The prophet said with all that commotion going on, You, probably as a natural man there standing in human flesh, You couldn't hear what he was saying; but the supernatural God in His human temple could feel that faith. The great High Priest could be touched with the feeling of that infirmity. You turned around. He stopped the Son, stopped the very Creator. Lord, Your prophet said which was greater to stop: the creation – the solar sun, or to stop the Creator – the living Son, walking by there that day?

We know that You can meet our every need today, Father. We know that the things that we have in our hearts, the things that we carry in our lives, the things that we have been seeking You in prayer, the things that we have been struggling to overcome; the thing that we desire is to have more of You. Lord Jesus, even standing in the need of prayer, Lord; standing even on behalf of loved ones, like we have some like that today here. We know, dear God, that Your ear is attentive to our supplications, because we come and gather according to Your divine commandment, much more as we see the day approaching.

And how You have so clearly identified that this is that day, and how we see it is approaching with such haste, dear God. It behooves us today, Father, to lay aside every weight and lay aside every bit of unbelief, casting down all reasonings and these things. So we come confessing our sins and our shortcomings, Lord, all

our mistakes, all our failures. We pray that Your precious Blood would be applied to every heart where sincere confession is being made, oh God, even now, knowing in true confession and faith we are subject to all the powers of God that is in heaven. If our hearts condemn us not, we can have confidence, oh God, knowing that what we ask according to Your will, Lord, we have the petition that we desire of You.

We pray today, Father, Lord You would cause us to rise up into such a place, Lord, where whatsoever we are holding in our hearts even now, Your Holy Spirit, Lord would be able to respond to each and every one. Your Holy Spirit, Lord, would be able to minister personally and individually to those needs today, Father.

Our Sister Layne believing for her husband with that prostrate condition, dear God, gone across the seas to seek medical care and attention. But Lord our thoughts now are turned, not to the natural doctors, but to You, the great Physician, to You the great High Priest. And we ask a favor of You, dear God, that Lord You would send Your Angel to him, oh gracious God, and You would drop faith into his heart, dear God, even as we pray now, Father.

Lord, like when that Angel beat the telegram by twenty-four hours, when they sent and asked for prayer for Brother Bosworth, and Your prophet praying there in that car, dear Lord, on that mountain. The Angel of God beat that telegram, Lord; by the time the telegram came they had to send another one saying he was already recovering.

We pray for mercy, oh God, for our sister's husband, Lord, that Father Your great grace and favor would be extended to him; the fear of God would come upon him and he would humble himself and call upon Your Name. Hallelujah! And You who have paid the price for healing, Lord, would give to him a piece of that Bread today, Father – for did you not say it is the children's bread? – that he can come out of that condition and be made whole. May You grant it, dear God.

Our Sister Dyette, Lord believing for her grandson with that low blood count, due for surgery. God, our sister had been so faithful, walking in Your Word with a humble heart, in submission. We see such an obedient and willing spirit in her, dear God. And Father, as a mother she looks to that little grandson of hers and desires that You would touch him, Father.

We think, dear God, of that woman in the prayer line, coming with that baby, and that other woman, dear God, believing for that little boy as she asked if she could offer prayer. And, dear God, You moved upon a mother's heart and she could have entered into the feeling of that little boy and prayed and seen him delivered. You're still that same God this morning.

We pray, Lord, that You would send down healing to that little grandson of our sister, God; cause his blood count to come up to the level that it should be. You can do that, Lord. One little drop of Your Blood, Father, can move every bit of infirmity and disease in that blood and give him a new blood. Oh God, make him well upon the faith of a grandmother holding the Token and believing, we ask together with her that Your all-sufficient grace would be extended.

No doubt standing here, Lord, throughout this audience are many needy ones, holding their request in their hearts this morning. We all are needy, Lord. How can we not be needy in an hour like this, Lord, as we see the time clock striking the hour, and we see the Holy Spirit calling us to come up higher? Lord, we pray that Your great favor would come down in the form of the Holy Spirit, Lord, baptizing Your children today, giving such a surge of the current of the Spirit; this great Baptism of the Holy Ghost and Fire that is promised at this Harvest Time, when Your fan is in Your hand and when You're purging Your threshing floor, dear God.

John thought it was going to be back in that time, Father. His eagle eye was filmed over. But Lord, we realize we are in the hour now when Your fan is in Your hand. Oh God, we can have that expectation now and see You come on the scene, dear Jesus, and grant these things. May You grant it today, Lord.

Move hearts and lives into that condition. Move us up into that spot, dear God, remove every hindrance. You are our great Boaz. What Boaz did for Ruth, may You do for us, oh God. Lord, we humble ourselves. We lay ourselves at Your feet, as it were, today. Cover us with Your great Garment. Grant it we ask, Lord, in the name of Jesus Christ.

Remember our brothers in the paths of service today, out in St Lucia, out in Tobago, out in Dominica, dear God; then those gathered in Grenada, St Vincent, out in St Kitts, out in Guyana

dear God. May Your great grace flow out to them, Father. God, may Your healing power, this great divine healing that the Church is in need of, may it be so rich and so free, so bountiful in their midst today, that Lord, You will lift up Your children Lord, that You'll break the hold of the grip of all darkness and all evil that is restricting and hindering them. May through the divine teaching of Your truth, Lord, an entrance be ministered to bring them to live in the riches and in the power of Your grace, that they could have this overcoming power, Father.

May you grant it, Lord. We ask these mercies and blessings knowing that You're the Giver of every good and perfect gift, in whom there is no variableness or shadow of turning, for great is Thy faithfulness. You did say that Your mercies are new every morning. Let it be, Father, let it be experienced in its richness, in its fullness today, in the name of Jesus Christ we pray. Amen.

Praise His mighty Name. God bless you. Let's just turn in our Bibles. I'd like to get to Ruth chapter 1. Speaking a bit out of there on Friday night.

I'd like to greet each and every one this morning. All the strangers and all the visitors in our gates, God bless you. You who have traveled from far and near to be here, you'll find the Lord Jesus faithful this morning, find Him all together lovely. We come excited about Him, knowing Him, walking with Him and serving Him. You know, when we think, it is not just a form of religion to us, friends. What a privilege to know our God, to experience His grace and to serve Him in this hour. Amen.

Ruth chapter 1, verses 1 to 6.

Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

And the name of the man was Elimelech (that means 'God the king'), and the name of his wife, Naomi (means 'pleasantness' or 'my delight'), and the name of his two sons, Mahlon (which means 'sickness') and Chilion (means 'pinning') Ephrathites of Bethlehem-judah. And they came into the country of Moab, and continued there.

And Elimelech, Naomi's husband, died; and she was left, and her two sons.

And they took themselves wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years.

And Mahlon and Chilion died also, both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab; for she had heard in the country of Moab how that the Lord had visited his people in giving them bread.

Verse 22:

So Naomi returned, and Ruth, the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab; and they came to Bethlehem in the beginning of barley harvest.

And also in Ruth chapter 4 verse 17...verse 14, rather; chapter 4, verse 14. Maybe I should read from verse 13:

So Boaz took Ruth, and she was his wife; and when he went in unto her, the Lord gave her conception, and she bore a son.

And the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, who is better to thee than seven sons, hath borne him.

And Naomi took the child...

We are already told that he's a kinsman. We are already told that his name would be made famous in Israel. We are already told that he's a restorer of her life. We are already told that he's a nourisher of her in her old age. All these things we are told about the son before she takes the son. So in taking the son, we see what she has received.

And she took the child, and laid it in her bosom, and became nurse unto him.

And the women, her neighbors, gave him a name,

It was not Ruth who gave the child the name; it was the women, Naomi's neighbors that give the child the name.

...saying, there is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

And from verses 18-22 it traces the generation from Perez all the way to David.

May the Lord bless the reading of His Word. You may have your seats.

I'd like to use the same title that I've been using for the last two services, Sunday and Wednesday: ***“THE SICKLE, THE FAN AND THE GARNER”***.

And we have been looking at that. I trust that from speaking thus far and especially the comments I'm making and if you're sensitive and you're really following in the Spirit, you would have already, I believe, read through the book of Ruth. It is four chapters and we have been taking it Sunday, Wednesday, Friday, and then this morning again. And in coming back around to this book we have quite a few things under consideration.

You know, the Word of God is something that you could never exhaust. The more you read it, the more you fellowship with it, and especially books of this nature, this is not a ... It's the type of book where it's like a little story. It's a story. It keeps its focus from beginning unto end. It just unfolds from stage to stage and when you look at it you realize that there is something here that goes deeper and deeper into personal life and experience.

You know, you read the book of Revelation, you're going from different subjects: you are going from the Church, to America, to Rome, to Israel. It is so much different things and so much detail. You're going into war, you're going into redemption, you're going into religion and politics because it is so much prophecy, it encompasses the entire book.

But yet the mind of God is so infinite, that this book of Ruth, which is like a little story, and the characters are very few, the ones that are mentioned and whom the story builds around, which is Boaz, Ruth and Naomi; and we even see this servant who was set over the reapers, who was given special mention in this book.

And as we walk in this revealed truth we are conscious already of who these characters are. We know who Boaz is; we know he represents the Lord Jesus. We know who Ruth is; we know she represents the Bride, the Gentile Bride. We know who Naomi is; she represents Israel, the 144,000 that is going to come and receive redemption in the last days. We know whom the chief servant, the reaper is at harvest time. He represents the end time prophet. And we know the time. It is harvest time. It is one time with different stages of that time from chapter one to chapter four. It goes all the way through the harvest. You don't lose sight of the harvest scene, but you see the harvest progresses through the book.

My reading here from chapter one and chapter four is with purpose, because in chapter one what I read covered Naomi in the homeland, Naomi leaving the homeland, Naomi coming under chastisement, loses her family, and Naomi restored back to her homeland. That's the whole history of Israel. That's the whole history of Israel who was in the homeland, who left the homeland, who went out in the land among the Gentiles. The family perished in the land of the Gentiles, but at harvest time they headed back home. They are home.

That takes in the Seven Church Ages and the Seven Seals, because when the Jews went out of their homeland and suffered all this persecution was when they rejected Jesus Christ. And we found out from that time until Israel came back was Seven Church Ages. The Feast of the Passover, Feast of the First Fruits, Feast of the Unleavened Bread was the Lord Jesus Christ, His personal ministry. Feast of Pentecost was Seven Church Ages, and after Feast of Pentecost is Feast of Trumpets that gathers back Israel in the homeland.

So just in those few verses there is so much that you can look and see how inspired the Word of God is. That alone should tell you, you cannot read the Word of God casual, because to the normal person, they read a few verses and it means nothing. With the Holy Spirit, you see how God condenses His truth. You see how God seals up so many things in a picture of few words.

Then in chapter 4, we see Naomi comes back. And the book closes with Naomi receiving the baby, and it goes to David who was the king that was to be established on the throne, because when Jesus comes He is going to come as the Son of David to the

Jews and He is going to establish His throne. In this last age before the Rapture goes, we are told that He left the Father's throne to take His own throne. "To him that overcometh I would grant to sit with me in my throne, even as I also overcame, and am set in my Father's throne."

And so we see how the Gentile age, the Church age ends in the last age. And we get a picture also of David, David's Son, coming to take His throne, because He came in three sons' names: Son of Man, Son of God, and Son of David. Son of Man in His earthly ministry; Son of God, the Holy Spirit through Seven Church Ages; and in the Millennium He would be Son of David. Eagle, Lamb and Lion; Prophet, Priest and King; the Lord who is, the Lord who was, and the Lord who is to come. That's the three-fold revelation of Him in the entire Bible.

Israel, we know, who is gathered back in the homeland, has been gathered back because they still have three and a half years of the time allotted to them. Which, God allotted seventy weeks, and we find out that sixty-nine and a half of those weeks were fulfilled from the time it was given to the time when Jesus died on the cross. And when the Jews rejected Jesus, He went to the Gentiles, and He has called a people out of the Gentiles for His Name's sake. And the same way Israel was blinded that the gospel could come to the Gentiles, now we find the Gentiles are blinded and the gospel is going back to the Jews.

So Israel is to receive three and one half years. The book of Revelation tells us that one thousand, two hundred and threescore days, in Revelation chapter 11 verses 3 to 11, Moses and Elijah, two prophets will come and preach that designated amount of time, which, when you divide that by thirty it is three and a half years, (thirty days a month). And so that's half a week, because one week was seven years in Daniel's Seventy Weeks, and so they are yet to fulfill that.

And we see when Naomi comes back in the homeland she received redemption. In chapter one, remember the husband is dead. In chapter one, the sons are dead. She is without an heir, she is without a kinsman. But we find that at the end, Boaz, this great one, that when they went back in the land, he appears on the scene at harvest time. All these things is with great significance.

Last week we went in to show how Jesus, in Matthew 13, gave the parable of the wheat and the tares, telling us specifically that harvest time is the end of the world. Harvest time means when the seed comes back to seed. You don't have a harvest until the seed comes back to seed.

And so we find that in that parable He planted a seed in the earth. That was the Church. And the Church that He planted in the earth, we see in the history of the Church Ages it fell in the ground and died. And we see that Church went through the stages of the reformation coming through Luther, coming through Wesley, coming through the Pentecostals and coming back in this day where we see the same doctrine, same faith, same signs, same wonders, same ministry of Jesus Christ, all these things come back to show that the Church has come back to Seed.

The prophet himself, making this known to the Church and identifying the time, he preached, '*End Time Seed Sign*'. He preached, '*Harvest Time*'. He preached '*The Seed Is Not Heir With The Shuck*'. He preached '*It Is The Rising Of The Sun*'. He preached, '*The Masterpiece*'. He preached, '*Anointed Ones In The End Time*'. All these messages have to do with proving that it is harvest time and the Grain is here.

The Grain is the ministry of the Lord Jesus Christ. When He came on the earth He was Son of Man, He was the Corn of Wheat. He said, "Except the corn of wheat falls on the ground and dies, it abideth alone." He said, "the works that I do shall you do also."

A Sower sowed a Seed. That Seed reproduced in His own church, and they did the same things, they had the same Life because from God *with* us, it went to God *in* us. And so we are promised in the last days that Son of Man was to come back after Son of God was revealed.

It took Seven Church Ages to reveal the Son of God, and then Son of Man was revealed to prove to us the Church Ages is run out. That's why we are told that we are in a Bride Age. We are told that we are in a conjunction when the Son of Man is being revealed. We are told that we are in the hour of the Rapture. The Rapture is the gathering of the wheat in the garner. He's taking it to the storehouse – that's the Rapture. When the Lord of the Harvest appears, He's appearing for one thing. When He comes as

the Chief Harvester, John spoke of Him as “His fan is in His hand.” That’s the Harvester.

First He came: “a Sower went forth to sow the Seed.” Then He said, “when the seed is mature you put the sickle and you reap the wheat.” Then he said, “The fan is in his hand”, because He is threshing that wheat, which is the cleansing of the reaped grain.

Every grain that is reaped must be cleansed. It is being cleansed from the chaff – those fleshly things around the life. It is a separating time. At harvest time it is separation, separation, separation: separate from the tares; separate from the chaff, and then separate from the field and the threshing floor and go to the garner – total complete separation. Nazarites in the end time, a set apart people that God choose for Himself. They’re not of this world.

I trust that as you listen carefully it dawns upon your heart and on your mind the need to know the Word; the need to spend time and pray for revelation. You need it more than your very own food, the prophet said. “Any man claiming to know God apart from the Word is as barren of life as a sterile eunuch.” *Christ Is Revealed In His Own Word. Christ Is The Mystery of God Revealed.* He is those Seals, the prophet said.

What is the opening of the Seals? Revealing Christ. He says, “How can we know Him, except we are laying constantly in the Word, day and night?” The revealed Word is your Mate. You must feed upon Him, because you are what you eat.

So from Ruth 1, verses 1 to 6, and verse 22, which I also tied that in with Hosea 6 on Friday, and Brother Ricardo has already read it. Hosea 6, they said, “Come, let us return, because He had torn us, He had smitten us, He had afflicted us, but He will heal us. He would bind us up.”

Here is a people. Here is a people like Naomi, who Naomi is a type of, who have been smitten and afflicted. She came back in that land wounded. She came back torn, she came back chastened; she came back in grief and pain. She said, “Don’t call me Naomi, which means *pleasant*; call me Mara, my name is *bitter*, because the Lord had testified against me.” Remember that that was one leaving their place; but they heard that there was going to be bread. They heard that there was going to be bread. God had visited the

people with bread again. And so the famine, God broke the staff of bread, but now He had sent back the rains.

God had made the heaven brass and the ground like iron. Deuteronomy 11, He told them, “When you come in this land, it is going to be a land flowing with milk and honey.” Let me tell you, you come into this revealed Word, this Promised Land, it is a land of prosperity and great blessing. If you are walking in this Message and you can’t prosper, you are walking in this Message and you can’t see your way something is wrong, because this Message is the Title Deed put back in your hand. Everything that you have need of you can make a claim to it. That’s what this Message is. But that is a statement I’m making. That is only a statement. For that to become real in your heart, you have to stay long enough in the presence of the Word. You have to fellowship long enough with it until it dawns on you, until it starts to inspire your faith, until it starts to take away your fears, until it starts to bring a holy boldness inside of you, until it starts to convince you that you are a son or daughter of God, until you start to realize this is what Grace is. This is the Grace of God that has come to you in this hour, that has come to the Church. “Down from His glory!” Amen.

From the time Ruth was in the field, Boaz said, “Don’t go in any other field. Stay in this field.” And in that field was blessing after blessing, after blessing. From the time she came into association with Boaz it was increase after increase after increase.

How many know you can’t beat your type? The reason you can’t beat your type is because the type is made off of you. But you don’t know who you are or what you are until you see your type. Your type is to make you know as you were known. Light comes on the type because the type is a mirror. It is the only way you can look deep in your own heart. Because when she came in she didn’t know anything. All she knew was that this God Naomi was talking about, it had reality to that; and her soul was hungering and thirsting for that reality.

Now today, we are not sitting down and talking with Naomi. We don’t communicate with Naomi. The Naomi we communicate with is not the physical people that come back in the land; it is the Old Testament Scripture. Naomi represents the Old Testament. You understand what I’m saying? All our association is right

there. It's a Word Age. It's an Age where the revelation comes. It's the time of the revelation. That's why not even flesh and blood among us could bring it. You have to know me in the Word. I have to know you in the Word. You try to know me after the flesh you're dead. I try to know you after the flesh, I'm dead. But if we know each other in the Word, then it is the mystery of God for this hour being revealed, then it is the economy of God, amen, we are beginning to get an understanding of.

That's why all the time I say, don't think Longdenville; don't think this building; don't think Third Exodus Assembly and these kinds of things. Think this Word I'm preaching. Think this mystery of Revelation 10: 8 to 11. Think this mystery of the Seventh Seal. Think this mystery of the sons of God in the last days bringing to the Church these things that have been opened in them Seven Seals by the end time prophet. Think these things. Think of a Church under the Message getting ready for the rapture.

From the time we miss that, our gathering will become just like any denomination. We'll go through the motions of a religious service without revelation. But if you come in that channel that I'm talking about, it is Word unfolding into more Word. That Word becomes a lamp to your feet and a light to your pathway. You're progressing all the time because the Word is unfolding all the time. It is advancing; it is taking you somewhere

In the Scripture I read, Ruth came back with Naomi at barley harvest, the first one; then we don't see Ruth no more; and the last one, Ruth is bringing forth Boaz's child, Boaz reproduced through her life. So something happened in between. You should be interested to find out what happened in between. You should be interested to find out what happened in between, because if you're living there, as I showed you on Friday.

You have to walk back through the steps, everything she experienced. You have to have your checklist: "Did I get that? Did Boaz tell me that yet? No, I really can't point a place where He told me that, you know. Well then, let me really labor in the field. Maybe I am not laboring in the field as I should, that's why He's not taking notice of me. I'm not even in the field; I'm in my own field somewhere. How could Boaz see me if I'm in my own field? I have to be in His field. I'm not going to meet Him in my field; I'm going to meet Him in His field."

There are about four things I want to hold before you as we go through this book again. One is: watch the grain! The grain is you. He said, “The wheat – the good seed I plant – is the children of the kingdom.” The children of the kingdom have to get planted– Number One. The children of the kingdom get watered; rain comes down from heaven– Number 2. The children of the kingdom get sunlight, which gets stronger, and stronger, and stronger to mature them. The children of the kingdom get reaped. The children of the kingdom get threshed, and the children of the kingdom get garnered. And I told you, before the children of the kingdom get planted in the earth, they came from somewhere. They came from the storehouse, and right where they come from, is right where they end back up, too. It’s a complete cycle.

Did you come from God? Did you come in flesh in the earth? Did you come through an earthly journey? Did you go back to your eternal destination? Where did you come from? It’s a cycle of life. It’s a great circle! Amen. A great circle of Eternal Life, where eternity drops down in time, but you come through certain phases. It was needed.

So if you watch through the book... You see, the book has a lot of things happening in it, and sometimes you don’t pay attention to something that’s important. But Matthew 13, He’s not talking nothing about Ruth and Boaz, and this and that. Matthew 13 talks about the wheat, when it is planted, a blade spring up. Mark 4, it tells you it comes from a blade to the ear, and then the corn forms in the ear, and then they put forth the sickle. What you’re watching is the wheat. He’s holding you to see what the wheat is. You must know when you’re planted. You must know when you’re being watered. You must know when you’re growing.

It says, “and it grows up and comes back to seed.” The seed is the formed image of the life. Because the stalk, the first place, that is the life; but that’s not the image of the life. You can’t plant a stalk and it would grow. You can’t plant a tassel and it would grow. You have to plant the grain, the image.

The first Church was a church without sin. The first Church was He Himself in that Church. God that was above us, and came with us, was now in us, that same God. The works that He did, they did also. He said (in the *Seven Church Ages* book) “It was like Adam and Eve just before the fall, so they were together.” Just

like that was in the Book of beginnings, here was the Church of beginnings, because Christ was the second Adam, and this was His Wife. So watch something.

Then you watch that wheat comes. He said, “but they sow tares in the field, too. Some enemy sow tares in the field.” But the book of Ruth doesn’t focus on the tares in the field, but they’re there. You get what I’m saying? Because the Bible is one book telling one story. The entire Bible is the expression of one goal and one purpose. It’s one message, one revelation in the Book.

And He said, “When the Lord of the harvest come in the field he’ll say to the reapers, ‘Bind the tares first, then gather my wheat in my barn.’” Boaz can’t come in the field and not say that. No harvester comes in the field and don’t say that, because he’s instructing his reapers.

As I told you in passing there, I saw it myself today (I read it there in the papers) the big massive billboard standing there of Benny Hinn coming to Trinidad. You read the papers; the papers don’t tell you anything about him. You read the Word, you know what he is coming to do.

He said, “the tares are maturing quickly under corrupt teachers who turn them away from the Word.” He said, “the ecumenical move is binding the tares and that’s factual, because we can see it right now.” That’s the man that goes to the pope. Watch. But the believer has discernment. This is the age of *Anointed Ones In The End Time*. Harvest Time. What a time, friends. What a time!

He said, “and between the binding of the tares”, because the tares must be bound first. The ecumenical move was already moving before the Seven Seals opened. That’s right. And the Seven Seals opened; the Shout was to do what? Gather the Bride together. But the tares were being bound first, “though their burning would be later”: their body under the Sixth Seal and body and soul in the lake of fire after the second resurrection.

But watch, here in this hour we are seeing that while the tares are being bundled, he said, “and between the binding of the tares and the revelation of the antichrist, the Rapture *will* take place and **does** take place.” The Rapture *will* take place and **does** take place. He said, “By Him coming to gather the wheat seed Bride together.” Why? Because when He comes to gather them in the field, He’s taking them to His storehouse. But we find in the

Bible, in the Old Testament and the New Testament, that before it could get to the barn, the way to the garner is through the threshing floor. The way to the garner is through the threshing floor.

And there are some beautiful things that we would get on that threshing floor, because Gideon was threshing wheat when the Angel came. Boaz was threshing wheat when Ruth came and received that blessing. David, when he saw the Angel appear and put the sword back in the sheath and stayed the plague in the land, Ornan was threshing, and God told him to buy the threshing floor, which was really Mt. Moriah. I thought I was going to preach on that this morning, but somehow I'm back here.

But you see, as we come, you have to catch in your life because in this way you can know if you're being made ready or not. This is a good checklist to know how you progressed, and where you are positionally, because coming back in the land and bringing forth the child, she went through a lot. She had a season of laboring in the field. She had a season of serving, in humility. It is in the course of that service that she got this great revelation where she saw Boaz coming to the chief reaper.

Let me tell you, you can't even get into marriage in this Age, you can't even get in the Rapture if you don't see that revelation. You must see where Revelation 10:1 came to Revelation 10: 7, because that's where the Rapture started, and that happens after Naomi was back in the land and before Naomi received the man-child. That took place first, before Ruth came into Boaz's presence because it is that reaper who brought her and introduced her to Boaz. Read the book.

You mean to say God put these things so precise, so perfect? Because when you go to the book of Revelation, Six Trumpets get the Jews back in the homeland. What for? For the Seventh Trumpet. Six Trumpets is what? Feast of Trumpets. What follows Feast of Trumpets? Day of Atonement. They're going to recognize the Messiah; they're going to receive their redemption. But what happened between the Sixth and Seventh Trumpet? Revelation 10:1 comes to Revelation 10:7. Not only that; behind Revelation 10:7 is Revelation 10: 8 to 11. She's right behind him there.

As long as he's on the scene, she can't even get the Holy Ghost. She didn't get the Holy Ghost when he was here; she gets rest in

Chapter 3. She gets rest when it is she and Boaz alone. Because John said “There is One mightier than I, who is coming after me, who will baptize you with the Holy Ghost and fire.” And he connects the baptism of Holy Ghost and fire with the fan in the hand: “And His fan is in His hand.”

When she went down to get rest, Boaz had the fan in his hand, he was winnowing at the threshing floor. He had the winnowing fan in his hand, that’s where she got rest. What does that tell me? Brother, that tells me God’s Word is not just a story in the Book, it’s a happening, and all that you believe I’m preaching about is right here in the Book, and your very experience is in the Book.

You see the Revelation 10:1 part manifest. You see the Revelation 10:7 part manifest. You see the Revelation 10:8 to 11 part manifest. And not only that, chapters 3 and 4 is the mystery of the second fold, because the chief reaper leaves in chapter 2. Now it is the Spirit and the Bride. Hallelujah! Revelation 22:16 – the chief reaper. Revelation 22:17 – the Spirit and the Bride. What happened on the threshing floor? She came in union with the Spirit. She received rest. She received the Holy Spirit.

In Chapter 4, he had already taken her to his house. She’s not in Naomi’s house, she’s not in the field, she is not in the threshing floor – she is in Boaz house. “I go to prepare a place for you that where I am there you may be also.”

The threshing was finished in Chapter 3. He finished threshing everything on the floor, and he had a whole big heap of corn, and every one of those grains had no chaff, they were all cleansed. Every one of those grains was Eternal Life. Every one of those grains was bound for the garner. Every one of those grains was a name in the Lamb’s Book of Life. And that whole heap of grain was a symbol of Ruth herself, because after that she went to Boaz’s house too. The wheat went to the garner, she went to his house, and that’s where the Bride goes: in the Rapture. She goes there first.

That’s why Naomi ...Naomi, “a son is born to Naomi.” You hear how they say it? And his name, this son’s name, this heir Naomi gets, when she had no more heir, when she had no hope of a kinsman, they said “Naomi now get a kinsman.” Because the law was, Malhon was Naomi’s son, so when Boaz raised that seed...

Turn to Deuteronomy 25. I should read it for some of you; some of you don't know that scripture. I mean, that I preached on it a few times. Deuteronomy 25. Watch how the name became famous. Remember that Name was the Name on Boaz thigh, you know. How many knows the Name on Boaz's thigh was to be written in Naomi's forehead? How many knows Revelation 7 Chapter 7: verses 2 to 4 and Revelation 14:1 show you 144,000 who went back to be sealed and they have their Father's Name written in their forehead? And how many knows right now Israel don't know that Name by revelation, but they will know that Name? Is that right?

How many know there is a resurrection for Israel too, in Daniel 12? How many know Daniel 12: 10 to 12 is Revelation 10? How many know he saw that mighty Angel. "In that day Michael shall stand and deliver the names found written in the book... And they shall be raised up out of the dust of the earth." Is that right?

This old Israel, this nation for so long, brother, the holy nation God talked about is that 144,000. The kingdom of priests is them. The Bible they didn't defile themselves with women. Virgins, Eunuchs, consecrated, sanctified, Spirit-filled. And they know the Name, and because they know the Name they have victory over the Beast, the image, the mark and the number of the name of the Beast. Because Israel was trapped in a covenant with Rome (is that right?), but Elijah took them out of that Jezebel system. Moses brought them out of Roman hands. Is that right? Oh my! They get two wings to fly like a great eagle – Elijah and Moses. My! My! Think of it.

Deuteronomy 25, verse 5.

*If brethren dwells together, and one of them dies,
This is an ordinance here.*

*And have no child, the wife of the dead shall not
marry without unto a stranger; her husband's
brother shall go in unto her, and take her to him to
wife, and perform the duty of an husband's brother
unto her.*

You see, God's laws that He gave Israel were so strange, but in these laws was sealed up the plan of redemption. The hidden secret of redemption was in the back part of God's mind to reveal what Christ was going to be to us. Because remember Adam was

to bring forth a super church and a super race in the Garden of Eden.

Adam came by the Spoken Word; and God said, “multiply and replenish”, but he never brought not one by the Spoken Word. He died and didn’t bring forth any like himself. But Jesus, the last Adam, came to redeem Adam’s inheritance that he lost, and also to bring that race that Adam was supposed to bring, because “in Adam we all died, but in Christ we are all made alive.” In Adam we were condemned, but in Christ we are justified and made righteous.

And it shall be, that the first born which she beareth

Because Elimelech was like Adam, he lost his inheritance. Boaz was like Christ who came and redeemed the inheritance and rose up seed for his dead brother’s name to continue on the lineage. This ordinance that is given here is illustrated in that story, and that story is the end time mystery, because Naomi is under the Seven Trumpets. Ruth is under the Seventh Seal. Same Michael with the open book in Revelation 10 is the same Michael with the open book in Daniel 12. Same Christ that came to us goes to them. Are you understanding?

And it shall be, that the first-born whom she beareth shall succeed in the name of his brother who is dead, that his name be not put out of Israel.

And if the man desire not be take his brother’s wife, then let his brother’s wife go up to the gate unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel; he’ll not perform that duty of my husband’s brother.

Then the elders of the city shall call him, and speak unto him; and if he stand to it, and say, I desire not to take her;

Then shall his brother’s wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man who will not build up his brother’s house.

And his name shall be called in Israel, The house of him who hath his shoe loosed.

In other words, his name goes into disrepute because he desired not to see his brother's name be perpetuated.

Look at denomination, they all took their own name; but look when Malachi 4 comes, he comes and raises up seed.

Like I even showed that one time, in Princes town and Cedros on a local level, when my brother died and his wife was left there without an heir, you have to go in now and raise up children – Word children – otherwise the Name would have gone out.

How many know that when I went, that's the purpose I went for? I said, "a church in Princes Town all those years." There was no church from Moruga to Chaguanas. I said, "if that one goes, it is a shame for the Message, because many denominations still standing inside of there." If the saints remember, that's exactly what I said. It's hard to deal with a lot of widows, but God has become the Husband of the widows, how many knows that? The Word, friends, la *Palabra*; it's not an easy thing.

Remember the story in Genesis 38, how Onan and Er, God killed them because they wanted to have the rights of husbandship over Tamar, but they didn't want her to bring the seed? God killed them. And how she knew nothing was wrong with her. And then Judah took Shelah, the last one, and because of prejudice and discrimination towards her and superstition, he refused her her rights. But she knew her rights, and she refused to be childless and barren. She knew she had rights to motherhood, she knew she had claim to seed; and she wasn't just thinking of having a child, she was watching the house with the promise of the Messiah going down, and she had more faith at that time than they who were in the house. While they were even looking down on her, she regarded God's purpose with a far greater understanding than they could have even conceived.

I'll show you how she is in the story here too, and this same law in the story. Let's go back to Ruth 4, you'll see. I should not be doing this but I'm doing this because your mind is right there right now, so I can just use that to crystallize that thought there for you. Ruth 4, verse 1.

Now you know Ruth 3, that's what we are really dealing with, and that's why I'm trying to frame it a little bit for you, so you can

appreciate that experience there in a deep way. So that's why I took Ruth 1 and 4. And now I'm trying to bring out this to you, so is to highlight what is going to happen to Israel under the Seven Trumpets.

Then went Boaz up to the gate, and sat down there,

You know he had promised Ruth, "I'm a near kinsman, I'd do the kinsman part" because she had gone and made the claim upon him to be husband.

And, behold, the kinsman of whom Boaz spoke came by;

Because Boaz had told her there was a nearer kinsman than him and he had first preference because he was closer in the family lineage. You see, these laws that God gave showed you the value of family because that family is a type of the family in heaven and earth, which is named after the Lord Jesus Christ. Because God had a family that was in His loins, and God's loins is the Lamb's Book of Life, and God had all them names in the family album. That's why all these mysteries here is to reveal our name in the Book. And so, when we understand our experience here, we can catch these things in a real way.

...unto whom he said, Ho, such an one! Turn aside, sit down here. And he turned aside and sat down.

And he took ten men of the elders of the city, and said, Sit you down here. And they sat down.

And he said unto the kinsman, Naomi, who is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's;

Remember, the famine in the land, they ended up, maybe mortgage that land. Then things got harder, they got into debt, the man held the land, because the law in Leviticus 25 tells you if a brother becomes poor, he could use his land, and the creditor could hold that land as collateral.

It happens still today, in the bank. You go, you have piece of land, you carry the deed and they hold the title deed, and you get something; but the day you can't make your payment, what happens? And sometimes you are not sick that you can't make payment, you healthy and strong; you just maybe can't get the

money. You just can't get somebody to lend you – all your family poor like you, or poorer. You might be the richer one in your family and now you're in debt, they can't help you. And you have nothing else to go in another bank as collateral, after. And then you're already in debt. You understand what I'm saying?

So by the time they end up down in Moab now, they say, "Well, let us work," trying to work; carry the whole family to work, "we'll save our money and come back." You know how they run away to America for US dollars? You know how they leave the Word and jump on a plane, right? Read the Bible.

That's why, if you study the book, God will bless you. You know why He'll bless you? You'll start to see how to serve God in the Harvest Time, in the days when Naomi is back in the homeland before the Rapture, you'll see how to serve God. You'll see how you're provided for. You'll see where you need to be to get your needs met; Whose feet you need to be at. And you'll need revelation and teaching to show you where to find Him and how to approach Him and how to come into those blessings in that time, so you could progress, and have all your needs met, and have assurance.

Because remember, when He appeared to that reaper in the field, that was the Headstone coming. Is Boaz the Headstone? Is Christ the Headstone? Is the Lord of harvest the Headstone? Is the Kinsman Redeemer the Headstone? That was the Message of Grace. The book is a book of Grace. The book is a book of Grace. She couldn't meet her need, Naomi couldn't meet her need, but she found favor in somebody's eyes, and the one in whose eyes she found favor, He promised to meet all her needs. Regardless He putting himself in jeopardy, he promised to meet all she needed.

You have met such a One in the form of the revealed Word Message, how could you live in bondage? How could you be confused? That's the way He revealed Himself to you under the Message of the hour. You spurn that when you go your own way. You bring reproach on Him when you go your own way. You dishonor Him when you refuse to get at His feet, when you lean on your own understanding and refuse the teaching that shows you where to find Him and how to go, and you lack the faith to walk in it. That's why you end up in all kind of troubles.

You have to come to a place under the teaching, between the reaping and the garnering, to say “All that Thou sayest, that will I do.” You have to learn— what? “Full obedience to the whole Word entitles you to the Token.”

When she obeyed all the Word did she get the Token? Did she get it? She came back to Naomi in the house. Naomi said, “Who art thou?” “Who art thou?” Because the whole chapter 3 is a plan. Naomi said, “We’re going for lock stock and barrel.” She said “Girl, your poor days over.” She said, “I’m going to ask you to do some hard things here.” She said, “You see that man out there who you say give you that little handful?” She said, “We ain’t going for handful, we’re going for the whole field. We are going for him and the whole field!”

You know when she made the claim on him, he didn’t say no? He said, “I’m more than willing. I’m more than willing.” It is a kind of, “Ask what you will.” And she said, “It has a big mountain – a nearer kinsman.” He said, “Don’t be frightened, I will take care of that mountain for you. That mountain shall become a plain.” He said, “Nothing isn’t stopping me and you from coming into union, because now I realize you interested in me, I will open up my heart to you. From the first day I saw you in that field.” Oh my! He said, “When the chief reaper introduced me to you (Amen! Oh my!), something fluttered inside of me.” Glory be to God in the highest! “All the city knows you are a virtuous woman.” Oh my!

Think of it, friends. This is what God wants to do for you as a believer in this hour. You get there with Him and you start to talk to Him. And before you go to bed in the night you read a few verses; and when you get up in the morning, you take it from under your pillow and you read a few more verses. And while you are in the kitchen you put it down, and while you’re mediating on what you read, you go back and you look at it. Amen. I tell you, something is going to happen to you.

You are going to watch the wheat all the way it goes until it reaches the garner. You’re going to watch Boaz. From in the field, the next time you see Him, He’s in the threshing floor. The next time you see Him, He’s going up at the gate. You are going to fellowship on these three places as you follow Him, because these are three definite moves of Him, in this hour, and all relates to you.

In the field it relates to you, in the threshing floor it relates to you, and at the gate. What He was doing there, relates to you. You get what I'm saying?

Then you are going to watch Ruth from where she decides, and where she comes back. And she comes in the field and what happens in the field, and then what happens in the house with Naomi, when the teaching starts to open, and she starts to get the instructions, and she starts to catch the mystery of time and season, and she starts to know Boaz by revelation. And now she is acting out the revelation that she was taught, as she approaches the living Boaz.

In other words, Boaz was revealed in His own Word to her, and she went knowing where He was going to be, what He was supposed to be doing, how to come into harmony with Him, and she was moving in that kind of channel.

Then you're going to watch her, when she comes back in the house. Naomi said, "Who are you?" In other words, "Say your name. Say you're Bride; say He choose you. Say it!" Oh my!

She said, "Who art thou, my daughter?" It's not that she hadn't seen her yet. It is morning time, she came back home. Naomi is up in the house. She's coming through the door, she trying to carry all the six measures.

She used to walk in with the little handfuls and skip in the house: "Hello, Naomi. Where are you?" Now she's trying to drag these six measures— so much! From the time Naomi saw the six measures, she asked that question. That's a rhetoric question. She already knew the answer, but she wanted Ruth to express back thanksgiving and say, "It worked, Naomi. It worked! I obeyed your word; I did exactly like you told me. I lived it out and I saw the response. It is positive!"

Catch this. Naomi told her a lot of things to do: what to do, what not to do. But when she went down, in obedience to the word, when she came back, all Naomi told her afterwards: "Sit still." In other words, after Boaz accepts you, you are His responsibility. You don't have to do anything at all; you just stand still and see the salvation of the Lord. Stand still and see the salvation of the Lord! You don't have to get involved in this. You sit down here and rejoice now. Make your bread and cut your slice thick.

Hallelujah! Oh brother! Yes, sir! My! Because He has stood for you already.

Oh, may God write these laws in our hearts. My! Oh, praise God! Yes sir! You just trace the steps; it's all in the Book. It's all in the Book. Oh, praise God! Now watch, now.

Then you watch Naomi. You see, you have to make each one a specific study to get in all these places. Then you just watch Naomi: she is coming back to where she left, and she is depending. She is going to have a time; she is going to have her season, but Ruth has to live out her part. And Naomi conscious, though she's back in the homeland, it is not yet her season. It hasn't come to the fullness of that time yet, and she can only get that when Ruth comes to the climax of her experience.

This Bride has to go before He deals with Israel. He doesn't deal with the two at the same time. You get what I'm saying? So you watch and see how it is happening. Let's get back here. Chapter 4, verse 3.

And he said unto the kinsman, Naomi, who is come again out of the country of Moab, selleth a parcel of land, which is our brother Elimelech's;

Because the land now had to be sold, but—remember the law? I'll have to take a message on that for you also, with Jeremiah 32 again, because that is where the law... This next law is illustrated in Jeremiah 32. You could only sell the land to somebody in the tribe. The land can't go outside the tribe, because that's an allotted portion that God give for a specific people. You could never loose that inheritance. That's why we have to go back to the garden of Eden. We can't loose that. It may stay for a while, but there is a great Jubilee came in this day. Hallelujah!

We had One who stood in the midst of the elders in Revelation 5. We had One who took the Book and took them Seven Seals. Is that right? We have One who is coming to claim His purchased possession. All that we have in this hour; it is all happening. All of this reality is under this Message. You go on the Breach, it will help you a lot too.

So Boaz now was rich enough to buy back that. In other words, pay off the mortgage; buy it and own it, because it has to stay in the family, and he's family. Watch.

Verse 4:

And I thought to tell thee, saying, Buy it before the inhabitants, and before the elders of my people.

If thou wilt redeem it,...

Because, you see, ‘the elders in the gate’, that was the judgment seat. That’s where matters were judged, when the elders sit in council. Remember, when the man run into, when he slay somebody, and the kinsman avenger is coming after him, the elders had to listen the case, to know if he could come in that city or not.

That’s why people like to run in this church and don’t realize that it has scriptural elders here. And they don’t understand that each city is governed by laws. Cain’s cities weren’t governed by these laws, but the city of the children of Israel was governed by these laws. You understand that?

Cain’s city is looking for membership– they’re taking anything. Here, we want to know what you’re running from. If you’re looking for refuge here you have to qualify for refugee status. See? Sometimes you have citizens in the city and they don’t even know the laws that govern the city, so they can’t even understand why their elders in the gate require certain requirements to be met. But you see after you get placed in that city, that city will die to defend you. You understand what I’m saying?

It is not an easy place. You see, some peoples’ Christianity is shallow, you know. They only read the Word when it applies to them personally, and that’s the part they like; and the rest – well, they think it has no meaning and value. But all the Word, “Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God”, because this is the very mystery of God. This is lining up with God to get God’s blessing. When the church in the last...

That’s why we come back to an Age of the fullness of the Word, because this is what is going to take us back to Eden. We could not go back to Eden until the fullness of the Word came. There could be no rapture until the fullness of the Word came. That’s why the grain is the entirety of the Word and the entirety of the Life. All the Word becomes seed. All the Word becomes the Life, the Person of Christ in you, the Giver.

He said,

But if thou will not redeem it, then tell me, that I may know; for there is none to redeem it

beside thee, and I am after thee. And he said, I will redeem it.

Look at wisdom Boaz has. Boaz told him the first part. Boaz hadn't even told him about marrying the girl yet, you know. He jumped up fast – he sees land, boy! He's a man who likes his image and reputation, you know. So when he sees land, it is like, more land. He has control of that land now. That's good land, best wheat in all Palestine, and barley, because it was in Bethlehem. Best water – he knew the springs on that land. Then Boaz dropped the bomb on him.

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

In other words, Boaz put the full weight of kinsmanship upon him. You know, people like to be Christians, they want to be Christians, but when you say, "A Christian will not do *that*, and if you say you are a real Christian, a Christian should do *this*." And then you find you are a Christian, you know, but you don't want to go all there, because you still like this over here, and you can't give up this over there.

Because, you see, that kinsman was to represent the great Kinsman to man. God became man, to become Kinsman to man. That's why He shows us how obligated kinsman is, and though it is family, see, He came down to redeem that family.

Man was sold into slavery and bondage, and man's inheritance fell to squatters, because Adam forfeited his inheritance; but look how God became man and came down. Look at the price He paid to redeem it at Calvary.

It is this Book [of Ruth] that will get you to see the riches of His grace and love, to see what He did for you and to see where your end is going to be. Love this Book. Know this Book. Let me tell you, you can't be a bride under this Message in this hour and you don't know this Book, because the mystery from the field to the garner is locked up in this Book. That is the mystery of the Rapture. That is the mystery of the second fold; the mystery of how you come from gleaner to wife, and bring forth fruit unto God.

How many know that's Romans 7? Romans 7 is a mystery of prophecy for the last days. The old husband was dead, and she had to come into union with the new husband, and bring forth fruit unto God. Invisible Union. Mahlon was sick, but Boaz is a mighty man of wealth. You get what I'm saying? Mahlon's field could go into mortgage and the creditor could hold it. But Boaz has his field and buy them other fields out of bondage and restore it back. You aren't glad for that kind of Kinsman?

A little famine and Mahlon and they run down in Moab. But Boaz says, "I'm not just leaving what in the corners for the gleaners, but let her glean among the sheaves, too." He said, "And give an extra handful on top of that." Amen.

He said, "but you see her first day, and you behaving so?" He said, "you don't see what I see, and you don't feel what I feel!" Oh brother!

...And the kinsman said, I cannot redeem it for myself, lest I mar my own inheritance.

This is a man that doesn't want to take any risk. Now God put this here to show you our Kinsman taking risk. He's going to put His Life on the line. It has no situation that He isn't going for you. You get what I'm saying? Oh brother! Watch.

This is the man who was threshing the wheat, you know. How many know that threshing the wheat is judgment? How many know we're in the threshing season? How many knows they call that 'sifting'? Remember the old people long ago, when they plant the rice, they bring it, then they take sticks and they beat it. Then they have the old pitch oil tin and they cut it a certain way, and they put the rice inside of it, and they throw it up in the wind like *that*, and all the chaff blows away, because the chaff is light.

You know what Psalms 1 says? "The ungodly is like the chaff that the wind driveth away." The ungodly is those who don't have a real true concept of God. The grain falls back down because it's heavier. It has weight; it has substance to it. He'll break up some relationship that is convenient relationship, to bring you into true relationship.

You see, the chaff (as I told you on Wednesday), hugs up the wheat. See, when you plant the corn and you see all the husk around the corn? It needs that, because as the sun is getting stronger and stronger, getting hotter and hotter, it is maturing the

plant. And then when the seed come back it needs a protection, because that hot sun will dry it up. So that's why people, when they go in the corn field, they pull the husk a little bit to see down inside, and then they put their finger and they feel the grain, to see if it is good enough, and then they break it off the stalk.

And when they go now, they start to rip off that. They have no mercy with that, you know. Let me tell you, if while they ripping of that it falls on the ground, they aren't going to pick it up, you know. But if the corn falls, they picking up the corn, you know. When that chaff on the ground sometimes they don't even bend down to pick it up. They kick it like *this*— they kick it aside and they use something to rake it into some fire or something. But that was needed. It had a relationship. It had an association. It had a connection between the two for a season. You get that? One was benefiting from the other one's presence.

Sometimes you hear the corn talk: "Oh God, I love the chaff. I can't do without the chaff."

You love the chaff? You can't do without the chaff? You ever hear when Brother Corn say how he love Sister Chaff, and Sister Corn say how she love Brother Chaff? And they feel they could live together all they life. And God has a season come around where He starts to bust up Brother Chaff, bust up Sister Chaff, because the Husbandman comes for His grain, and He knows the grain is only talking that for the time being; they don't understand. He knows that's only sentimental and emotional talk without revelation.

Now, everybody didn't like that, but everybody is supposed to like that. That's too plain for you not to like it. You see, but if you don't go through the channel of the chaff and the corn, you would find so much defense for that relationship; but you could only see that relationship has to come to an end when you see that. So God knows what part of the Word to go on, to bring true estimation, and true value of certain kinds of relationship, and that gives people strength and courage to make the right decision.

Because, Ruth could make decisions. She left father and mother and country and everything; and Naomi who was looking old and in bondage, everything; no husband, ready to die, full of grief, broken in spirit. You think it was she Ruth was following? No, no. She said, "Your God will be my God." "Your God will be

my God.” That young girl, faith struck her heart. God showing election and calling. God showing the kind of faith the elect has. God showing how it takes faith first, to bring you into grace.

You hear, faith comes by what? Hearing. And the same one who is telling her about this God, to make that decision, is the same one in a later season bringing her now, out of gleanership, into wife, into ownership— from gleanership to ownership. The teaching she needed for that season to make that decision, and the teaching she needs in this season to bring her out into union, it is all locked up in the Old Testament— Naomi.

Let the musicians come for me.

Verse 6 says what?

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem it.

Now this was the manner in former time in Israel concerning redeeming and concerning changing (or exchanging), for to confirm all things: a man plucked off his shoe, and gave it to his neighbor, and this was a testimony in Israel.

Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe,

The Kinsman Redeemer in the midst of the elders. Watch Him at harvest time. Here he is.

You catch the picture there? He’s at the gate. Because, verse 1 tells you he went up to the gate. What is he going up to the gate for? He’s waiting now, for the other man to come, because that’s an obstacle in the path of his union with his bride. And he is not delaying. He’s not going to hesitate.

Don’t you like how chapter 4 starts? “And Boaz went up to the gate.” You hear, “And Boaz came from Bethlehem... And Boaz winnoweth barley...” Every time you see him in the book, it’s in a drama. Every time you see him in the book, he’s in action, in a drama. Three times you see him: chapter 2, chapter 3 and chapter 4; and each time it’s a specific work he’s doing, and she is part of it. Each one of them experiences brought her into the position that she ended up in at the end, because those were the three places they were associated and they met. So that means from the going

of the chief reaper in 1965 to 2006, these last forty years, those three places, our whole experience constitute those three places.

Those three junctions must be clearly and distinctly marked out in the life of every believer. You must know the first time you met Him. You met the chief reaper first. Then one day, the One mightier than him came on the scene, and it opened up to you. You saw the coming. You saw the coming, because he will be on the earth. “Like John was on the earth at the time of the first coming, so this seventh angel will be on the earth at the time of this coming of Revelation 10.”

The messenger is on the earth at that time when this mighty Angel descends. And what time does He come down? Harvest time. He does not come down before Israel goes back in the homeland. He comes down after Naomi goes back in the homeland. 1946 in the cave, when they began to hoist that six point star of David, Boaz came to the chief reaper in Green Mills Indiana, and He said, “Time to go on the field.”

He was there with the gift, born, seeing visions from small, but now the constellation was in Cancer, and right there He designated about cancer. 1963, it came to Leo the lion. The Lion roared and Seven Thunders uttered their voices— the Seventh Seal.

Naomi returning to the homeland is what? The last generation. Harvest time: the end of the world. The appearing of Boaz to the chief reaper: the end of time seal. Watch those three things.

When you see the fig tree put forth its bud, Naomi is going back in the homeland. That generation will not pass away until all these things are fulfilled. It’s even at the doors. Harvest time is when she went back in. That’s the end of the world. Because why? The grain is the finished cycle; there’s no other stage. The Lord of the harvest will come to take the grain in the garner.

When Boaz appears to the chief reaper, “When I come in the field I will say...” The Son of Man shall come (read Matthew 13), He’ll say to His reapers, “Bind the tares first, and bundle them to be burnt.” Read it and see if He didn’t say that.

He said, “He will say to His reapers.” And the ecumenical move started. They started to bundle it. There are special men to bundle that. They were hired hand He hires just for the harvest time, but the other is the one who is born in the household. Like Abraham had trained ones in his household, whom you purchased with your

own money, that's like how Boaz had. He and they are one. They were the gifts in the body. The gifts outside the body bundle them tares; these gather the wheat.

It takes special man to handle wheat. It takes special man to know how to thresh wheat. That Word has to come and divide between soul and spirit, between the thoughts and the intents of the heart, between the bone and the marrow. That Sword has to get down there, to separate chaff from wheat, because the grain would not be cleansed. Threshing is to cleanse it.

That's where the Scripture comes, "Don't muzzle the ox that thread the corn." It used to be the hooves of the ox threading that grain, busting up the chaff. Not an easy thing to get the chaff off of you, you know, but that is what gets you in rapturing condition. Because once it is threshed, it can go. It can go. But it can't go without being threshed.

It is wheat; it enjoys former rain and latter rain, and come to maturity. Transforming power brings it back into the image. But threshing can't take place there in the field; it has to be in the floor. He must separate you, now, from the tares.

And you know when God starts to bring deeper separation in your life. That's the time the Holy Spirit makes demands upon your life: "You are wasting time with that. You are wasting time with that. That's unprofitable, that's your flesh, and your flesh likes that. Time to get your soul serious. Get focused; know the time."

Remember the Scripture says, "And the harvest is past, and the summer is ended and we are not saved." They said, "Why has God withheld the showers?"

I preached all these things before to you, under those *Former and Latter Rain* messages. God withheld the showers. That is where the song was written, '*Ask of the Lord Rain in the time of the Latter Rain.*' These are things you must fellowship with. This is what your life surrounds. You miss these things, then when things start in your life you begin to complain, you think you are lost, you don't know what's going on in your life, after you serve God for so much years, after He's brought you so far. But it is God getting your concept right.

These messages here are designed to fix your concept, and you can see threshing, between reaping and garnering. Just before the

garnering – the rapturing – threshing, experiences designed to bring you into garnering condition to leave this dimension.

As I showed you, they had to separate from Egypt; then they had to separate from themselves; then they had to cross Jordan and completely separate. Abraham had to separate from kindred. Abraham had to separate from Lot. Abraham had to separate from Ishmael.

Remember when he loved that piece of chaff? “Oh, that Ishmael might live!” God said, “Shut your mouth. That has to go. Cast out the bondwoman and her son. Listen to what is Sarah saying. The seed will not be heir with the shuck.” That’s exactly what Sarah said: “Cast it out, because it can’t be heir with my son.” From the time Isaac was weaned, the persecution started. From the time God took him off the milk and put him on the meat, problems started. He had to go at that stage and Abraham found it hard to give him up.

Then God came: “Offer up Isaac, thine only son, whom thou lovest.” God said, “I’ll specify the mountain – Mt. Moriah.” That’s the place they later built the temple. That was the threshing floor. That was the threshing floor. (I was going to preach on that this morning.) That was the threshing floor right there. But I feel that’s where He wants me to come back to.

Verse 9:

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

Watch him first in the midst of the elders at harvest time, then watch him now doing a purchasing work.

Moreover Ruth, the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance,

You see how it became Naomi’s son? You see the law? You see the understanding of the law? Do you know this, the same mystery of Christ, is reproduced? Is only one Jesus it has, you know. This God in us, this mystery of Him, do you know it is the same One going to them, that is going to give them the Holy Ghost too, that’s going to have the Name written in the forehead? And do you know that the same Name that’s written on the thigh, that’s

revealed out of the Book, which is written on our forehead, is the same Name that's going to become famous in Israel? And this same One, who nourished us, and who restored us...

Like the old woman ninety years old [whom the prophet saw when he went beyond the curtain of time], He said, "She'll never be old again; she is restored back to her youth." You know they're going to have resurrection on that side also? That's right. You know that they will be in the Millennium also? Because Naomi was with Ruth in Elimelech's restored inheritance, together with Boaz. Christ, the Bride, the 144,000 in the inheritance – it's all coming back. Look how beautiful it is.

... to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place. Ye are witnesses this day.

And all the people who were in the gate, and the elders, said, we are witnesses, The Lord make the woman who is come into thine house.

Now watch this now. Remember there was spirits. This is so deep; I don't even have time to even touch it. It was by virtue of marriage; Ruth came into the house, of Judah. There were channels ordained for Gentile admission. You had to denounce your god and everything else and become an Israelite. Rahab did that. Ruth did that. She said, "Your God will be my God." She submitted to the very law of Israel by going down to make claim on the kinsman according to the law. She started to understand herself as Israelite now, and not Gentile. She was Jew inwardly. You get that? She was Jew inwardly. She was a type of the royal seed of Abraham in the last days, faith children, and father of all them that believe.

Right there is the mystery of the key of David. Right there is the mystery of the key of David, because Jesus, in the Philadelphia Age, before He come to the throne in the Laodecia Age, He revealed Himself as "He that hath the key of David." And the key of David is the government on the shoulder: Isaiah 22:22. And the only way He can come to receive that key, the government on His shoulder, is when the wife takes the veil off and puts it on her husband's shoulder.

So, in other words, for Jesus to get that throne and have the key of David, He has to have a Wife that He's married to. He has to have a woman that would put that veil on the shoulder. You get what I'm saying?

Then, other than that... Because the Bible says, Isaiah 9:6: "the government shall be on his shoulder." But how did the government get on his shoulder? Through the marriage ceremony. And Son of Man is revealed between Son of God and Son of David. And Son of Man is revealed to do what? Unite the Head and the Body and make it one. The revealing of the Son of Man, bringing invisible union in the last days.

That's why he preached, 'Oneness', 'Invisible Union', 'Uniting Time And Sign', 'Super Sign'. God and man becoming one. "Oh, the great union," he said, "between Christ and this Church now, in this hour." Because when Boaz married Ruth she became heir, joint heirs.

Roman 6: "Obey from the heart that form of doctrine", what Naomi gave her in chapter 3. Chapter 4: union to the new Husband and bringing forth fruit unto God. And chapter 8, the redemption of the possession that Adam threw, the whole creation that is groaning and travailing and subjected the same in hope, to bring it back. Look how beautiful those things are.

And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel, and do thou worthily in Ephrathah, and be famous in Bethlehem;

And let thy house be like the house of Perez, whom Tamar bare unto Judah, of the seed, which the Lord shall give thee of this young woman.

When they look there and saw him doing that, they remembered Tamar, and they remember how the lineage of Judah continued on, because Judah was throwing the whole thing in danger. His prejudice was blinding him from God's purpose in the Messianic promise to come. But God caused that woman to make the move she made. And then Judah himself, he said, "She was more righteous than me." That woman had all the identification that she

had the right seed, that it was not prostitution, that it was not some outsider child; it was not some false claim.

Like the Church in this hour to go back to Eden., the Child that we are pregnated with, the life and the characteristics of this life inside of us, this Man Child: Christ in you the hope of glory. The Token that you can present with your prayer: The Person of Christ. "In that day you know I in you and you in me," will prove that you are going back, it take these things.

So marvelous! What grace, friends! What grace! It's a whole picture of God's grace. And grace don't mean, well, God just forgive your sins. No, no. Grace is the Holy Spirit. That means God come in you, and you have a power, now, that you can't continue in sin. Because under the law you only had one birth, but grace made a way to bring a new birth. Grace provided an Atonement with a life that could come back upon you. And the Spirit of grace comes into you, to make you live above law and above sin, and that it exceeds even the righteousness of the law. Grace is the power of the Holy Spirit. "Not by might or by power but by my Spirit."

When that Headstone come with shoutings of, "Grace, Grace." "But by my spirit saith the Lord," the Holy Spirit in this hour.

Let's stand to our feet.

I wonder this morning, as we come to the end, let us believe Him with all our hearts. If you today, you sat and you listened attentively as the picture unfolds, you can catch the great hope that lies in there. In other words, you can see God's intent. You can see Boaz, from the time she made a claim on him, he was determined to bring it to a fulfillment, and even though there were obstacles, immediately he arose, and he went out.

Just like Naomi said, "That man wouldn't rest until he finish that thing this day." He went out, and he had one focus: to remove every hindrance and every obstacle. And you can see how he approached it, and the manner and spirit in which he approached it.

He gathered them ten elders. He sat down there with them, waiting. When he saw the man passing, he rose to his feet. He said, "Turn aside, here." He laid the matter before the witnesses. He presented to the man all the things that were required of him to do. He laid the whole weight and burden of it upon him.

The man shirked, he tried to evade the responsibility, he backed down. Then Boaz rose up, and point by point he begin to make clear, so specific, that he was buying back every bit of the inheritance. He was buying back Ruth. He purchased Ruth to be His wife. He was determined to raise up seed for the dead. Everything that the Word had required of a kinsman, he was willing to do.

He hadn't to be prompted, he hadn't to be begged, he hadn't to be reminded, and he hadn't to be negotiated with. He was the willing one. He was the determined one. Ruth just had to sit still and see the salvation of God.

If you can see that this morning, if you can really see that and believe that: "Hearing; recognizing and Acting", between the time of the reaping and the garnering.

He came back and claimed his purchased possession. He took her into his house he had prepared. Haven't we seen that in this day? We see Him in the midst of the elders. We see Him coming back. We see through the Baptism of the Holy Spirit, He claiming His purchased possession. He's taking us to that mansion, that place prepared for us, a theophany.

Can you see where you are going? Do you understand it? That's where the garnered wheat is going, friends. Are you willing to be threshed? Are you willing to be separated from the chaff? Can you see? Can you honestly examine yourself in the light of the Word?

Israel in the homeland: the last generation. The Harvest Time: the end of the world. Boaz coming to the chief reaper: The End of Time Seal. *Sirs, Is This The Sign Of The End? What Time Is It Sirs?* He said, "I can almost see that Angel lifting His hand and saying, "Time shall be no more." When Seven Thunders uttered its voices and that Angel comes with that open Book, time is no more, friends. Recognize your Day. Let's recognize it, this morning.

Our gracious Father, as we stand in Your presence today, sober and with deep consideration, being collective and gathering in our hearts all that we have heard today, the grace that Your Holy Spirit laid out these things, that we might look therein and ponder like Mary, how she pondered those things deep within her heart. Like those people in Berea, searching the Scriptures to see whether

these things are so. If that is so, then what is this that we can be sitting in a place like this, this morning, hearing these things, seeing the Scripture open before our wide wondering eyes, edifying us and purifying us by Your Spirit, making us ready for Your coming.

This great mystery of the book of Revelation, this great end time, Father, that we are living in. Lord, we see the ecumenical move binding the tares, we see the wheat reaped and being threshed; we see Ruth with the mystery opened up to her, and she knows where Boaz is. Every meeting with him was something personal. Every time he spoke, fear and doubt was leaving her. We see clearly the plan of these things in the Scriptures.

We look at the Sixth Trumpet: Naomi going back. We look at the Seventh Trumpet: Naomi receiving this Man Child. And Lord, we see this mystery of Boaz, the chief reaper and Ruth, between that Sixth and Seventh Trumpets, unfolding down through these years, dear God. You made these things clear, Father.

Here we are in 2006, today March 19th Lord, when Your prophet preached that Second Seal, in this very week when the Seals were opened forty-three years ago, Lord here it is still opening amongst us. It is still breaking with reality. Very same Spirit, same Message, seeing Your Light unfolding the plan. Not planning this, but You bring us right back around on this mystery of Redemption at this very time when the Angels came to Your prophet, when You opened the Book, when our Kinsman was in the midst of the elders. Hallelujah! Lord God, when He's come to claim His purchased possession, a Message to give Rapturing Faith to take us into the garner. The Shout gathers the Bride together.

Oh God, may Your Grace, may Your great power and Your love, dear God, put it in the hearts of Your children. Let it be theirs personally. Bring that Spirit to read Your Word and to meditate in It day and night. That's where real prosperity comes.

So many want prosperity today, without meditating in the Word day and night, and not turning to the right or to the left, and being strong and of good courage. It is then, You say, You would prosper our ways. Not just temporal prosperity, but spiritual, eternal prosperity. May you grant it, Lord.

We thank You today. May You continue to reveal Yourself. From these things we can see the lateness of the hour, because Lord, the wheat was threshed in chapter 3, then chapter 4 it was reward time. Ruth went to Boaz's house, a type of the wheat being garnered in the garner, another dimension, dear God, the translation.

Let us walk in these steps, Father. Let us fellowship deep in these places. Cause us to drink deep from the fountain that's being opened up here. May it bring refreshing like we never had before. May it bring faith and confidence in Your love. May it bring joy in our hearts; may it bring new enthusiasm. May it take the weariness away from us, that mental sluggishness, Lord, may it be gone. Lord, may our hearts flutter with joy and thanksgiving, because of Your love being shed abroad, as Boaz did for Ruth, Lord, because we are Your Ruth today, Father.

We commit each and everyone into Your mighty Hands. Just have Your blessed way among us. We thank You for Your grace and Your presence. We just want to walk in Your will, dear God. We just want to be true to You. We just want more of You, Father; more and more and more, until we are so filled and overflowing. In the Name of Jesus Christ, may You grant it. Amen. Amen.

Let's just sing that little song: *He'll Never Let Go Of My Hand*. What stability God can give to us in this hour. What confidence He can give to us, take away all fears and all doubt, bringing such assurance, bringing such settled peace that He'll take care of everything. It is not what you are trying to do. "Not him that willeth, or him that runneth," friends. "He who begin the good work will perform it even until the day." This is our confidence, and, "In quietness and confidence shall be your strength, and thou shall have perfect peace whose mind is stayed on Him."

Oh there's a hand.

There's a hand that covers the mountain,

And that furnished all the galaxies

And that same hand that holds the world in space

Is the same hand that's holding me.

Chorus

*And He'll never let go of my hand
Till I stand in heaven's fair land
Till I'm safe forevermore
On that happy golden shore
No, He'll never let go of my hand*

*He's been faithful when cold winds were blowing
And He's been true when storms have assailed
But His holy love that amazes me
Is that He loves me even when I've failed*

