

Third Exodus Assembly

Ruth's

Two

Husbands

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30th April 2006

RUTH'S TWO HUSBANDS

Sunday 30th April 2006

*There is a fountain opened
In the house of David
To you who would believe,
And there are streams of grace
That's flowing down from Calvary,
Come now and receive.*

Aren't you thankful for that open fountain? The Spirit of grace and supplications can be poured out, our eyes have been opened to see this great time when the original atonement has been restored back to us; a place where we can come and be cleansed from all uncleanness, so that we might come in condition to stand in the presence of God.

That's why blood was shed, friends, so that man can be loosed from sin to come back into union with God. That God's purpose of making an atonement, of remitting sin by shed blood and making a new and living way, because it was God's love that that fellowship that was broken would not remain broken; that man would be restored back to fellowship and favour and to his rightful position.

Shouldn't that encourage you, to see the thoughts that God has thought concerning us, that from Genesis to Revelation the Bible speaks of a slain Lamb? A Lamb that has been slain from the time man fell in the beginning, all the way to the end when the Lamb take that Book. And in God's mind it's redemption for the sons of God, and even though they didn't live in the day of redemption, the Bible says they were sealed: "Grieve not the Holy Spirit whereby you are sealed unto the day of your redemption."

They lived in the time of intercession down through the Seven Church Ages, but there was going to come a day, hallelujah! At the end of the Seventh Age redemption will begin to be revealed: "When you see the Son of Man coming in a cloud with power and great glory look up and lift up your heads because your redemption draweth nigh." Oh my! Then He Himself, the Redeemer, steps on the scene. Glory be to God!

And from the time He comes on the scene everything fades away. We see Him with one foot on the land and one foot on sea

and He cried out with a loud voice! He has an open Book in His hand. He comes to gather His redeemed subjects. Oh my! How much more, if He had it in His mind down through all these years, in this very hour He has come with the Book. And can you say you see your name in the Book? Can you say you are hearing the mystery being preached and you are hearing your names? “My sheep will hear My voice.” Is that right? “My sheep will hear My voice” the voice of the great Shepherd, who through the Blood of the everlasting covenant...

And how many know that that Voice is in the Bride in the last days? “And the Spirit and the bride”, and she becomes the final voice to the final age. Oh my! Then to walk into a place like this, this morning, where this reality is taking place, that is the greatest privilege any believer could have in this hour. All that you are desiring is all around you, it's in speaking distance; it's in hearing distance. You can reach out and touch Him this morning. Amen. Glory be to God in the highest!

To come in the house of God, even though it is dedication we start with, yet the little boy that God blessed the Dowridge family with is named *Boaz*, because it shows that people, their minds are illuminated, they understand the season. Inspiration struck their heart –glory be to God!– and they put a stone there, a lively stone, to mark the time that we are living in, to mark the hope and the expectation in the hearts of the believers for full redemption, because the redeemed, amen, having these hidden secrets of redemption, the hidden secrets that was in the back part of His mind. Hidden truth that was sealed in the Word is being whispered in our ear under that cover, under that veil where we are shut in, amen, where the apocalypse is taking place, where we see the whole body Word (Is that right?); where Christ is revealed in His own Word, where Christ is the mystery that was hid up.

She got under the robe to see Him. Amen! She saw what was under the Seals. She saw what was under the Seals. She heard Him speaking to her, who was under the Seals. Hallelujah! Oh my! That was the Holy Ghost overshadowing her with a sworn oath: “As the Lord liveth.” Glory! What a great thing, friends. It is more than earthly reality. This is eternal realities. This is the unfailing realities, because of the unfailing words of His promise. And He has come to make it happen. He has come to manifest it and bring

it to pass. I believe. Do you believe? I believe! “Only believe that all things are possible.”

It gives faith for rapturing grace. It's about marriage. It's about redemption. They are not talking about some evangelistic campaign. They are not talking about going out and giving out a tract to somebody, under that cover. Under the Seals they are talking about ‘*Marriage*’ and ‘*Future Home*’ (Glory be to God!), ‘*Things That Are To Be.*’

Go in denomination, you will hear that kind of message they are talking there. But here under the Bride, where the Seals are opened, in the apocalypse, they are talking about ‘*Future Home of the Heavenly Bridegroom and the Earthly Bride*’, ‘*Invisible Union*’. Why? Because between the reaping and the threshing, we are at the last stage before the garnering. What are you expecting the Spirit to speak? The tares are bundled for the fire under the Sixth Seal; but the Seventh Seal, Boaz dropped down, amen, and Ruth has come to see this great One in the field. Oh my!

I could say a dismissal prayer, dedicate the baby and go home, and we would have been blessed, if you understand what the Spirit is saying to the Church!

I walked in the pulpit, I didn't even know I was coming to dedicate a baby, and boom! It come like a thunder. Oh my! That's why you ought to pray and sing and praise God, and create an atmosphere and come with expectation. You are bound to hear from heaven, because God keeps all His appointments.

Let's sing that one more time, ‘*Streams of grace.*’ It's flowing down. Now it's a reality. The Blood, the Voice of the Blood, seven voices of the Blood, it speaks better things. It speaks healing for you if you're in need of healing. It speaks deliverance, it speaks joy, it speaks pardon. Amen. It speaks redemption, whatever.

Recognize the open fountain is the open Word – the open Word, friends! Seven voices of the Blood! The covenant is in effect! Hallelujah! The great Shepherd is here; the sheep is here and the Lamb's book is open! Glory!

From Calvary,

Come now and receive.

(Come now and receive.)

Oh there is a fountain opened

In the house of David

(To you who would believe.)

Do you believe? Do you now believe? The Headstone came with seven voices saying "Grace, grace!" Hallelujah! The God of all grace and peace.

Come now and receive.

Come now and receive. They have come to receive dedication of the baby, to receive the blessing of God upon this child that they want to dedicate back unto Him, recognizing that He is the Giver who gave them this stewardship, this sacred charge. God placed one of His attributes, God's wrapped gift coming in flesh, putting it in their hands. That is great confidence, when God would select a family and say, "Take care of one of my attributes. Raise them to know Me and glorify Me." What a great thing.

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. [Psalms 127:3]

What a great thing. Praise His mighty Name.

Gracious Father, we stand in Your great august presence, our hearts already charged because of Your Person being present in our midst; Your inspiration flowing into our hearts, our minds so illuminated under the unction, our mouths filled with the good things because of the utterance, oh God, that You could give when Your Spirit drops in, Lord. And God, we know that the child shall be blessed because You have come to impart this blessing; You have come to speak to us; You have come to do all the things that is in Your heart. We know it is to our benefit because, Lord, this is according to Your plan that You have revealed to us out of the Scriptures, having placed us positionally to know the time and the season.

Lord Jesus, we thank You, Lord, we could stand here identified with Brother Brent and Sister Gemma, saints that we love, Lord, saints that have taken this great stand to be identified with this rejected, humiliated, ridiculed, persecuted Jesus Christ revealed right here amongst us, Lord; coming back around a second time after You showed Yourself in Your prophet, after You identified Yourself in that first fold. They believe these things and they know it to be You, Father. Lord Jesus, even as they stand here today under very the inspiration of Your Word that You opened here, because they believe it, because they see themselves as part of it, Lord, they name this child *Boaz Alpha*.

Oh God, I pray in the Name of the Lord Jesus Christ, a special blessing upon Brother Brent and Sister Gemma. You know the things that they hold in their heart before You. You know where they have lack, Lord. You said seek first the kingdom of God, which they have done. You said all other things shall be added. Give to them, Father, I pray, out of Your bountiful treasures, may You impart richly to them even in this hour, performing a paradox. Their eyes will stand open wide and their mouths filled with praise, giving glory unto You, knowing that they serve the Almighty God whom they have chosen and made their God. May You grant it, Father.

Now bless little Boaz, 'in him there is strength.' Oh God, may, dear God, he ever cause them to walk in Your great redemptive blessings, know Your redeeming grace, sing the great redemption story. May he bring joy and gladness, Lord God, every time they would call the name *Boaz*, Lord, they will know that he is a symbol of You, dear God, as You revealed Yourself, what You are to us in this harvest time, and how it has touched our hearts as Your people that it will ever live and remain in their hearts as this child grows to the glory of God.

Give him health and strength. May Your divine presence be his divine protection, may he be sheltered safe and secure under Your precious blood. Dear God, may he be instructed and be raised up to fulfill the allotted time that You have put him here for on the earth, to fulfill Your will because You said out of the mouth of babes and sucklings You ordained strength and You have perfected praise. Your ways are past finding out. Lord, we know You work in mysteries ways Your wonders to perform.

May, dear God, even as we know Your Holy Spirit is here so present, may this great mighty unction be upon this child even from this day. And may, dear God, he grow, Lord, with this touch of Your Spirit upon his life, Lord, he would be sensitive to the instruction that would come from the lips of his parents and its godly influence will cause him truly to fulfill Your will. Grant it, Lord. We dedicate little Boaz Alpha Dowridge unto You this day for a life of service, committing him back into Your great almighty arms, in the Name of Lord Jesus Christ. May he live to Your glory. Amen.

Kind of little hot today, but it was a hot day at harvest time. I like it hot better than cold. When you come to winnow when the place is hot, you're working and you're sweating. Come to work a little bit here this morning.

We have Sister Elverna from St Kitts. I don't know where she is exactly at. God bless you, Elverna. Amen. We're certainly happy to have you. She just had this desire for so long, but just moved suddenly. The Holy Spirit dropped in there and give her a nudge, she had the bags packed and was ready to come. That's the way Spirit led people move, amen, and we definitely, over here, are glad for Spirit led people. May God bless you while you are here.

And I thought I was going to hear you sing during the service, maybe. I don't know how many days you are going to be with us, but you can't just come here and do all the talking and things outside; you need to be doing something inside here. You are part of here, by God's grace, our beloved faithful sister, like Phoebe and them. When I see her, I think of Phoebe and Lydia and them; standing in the outpost there, and taking such a great responsibility.

Well, I told you I want to preach on **RUTH'S TWO HUSBANDS** this morning, so we really want to get going, by God's grace.

And Brother Brian, accept our sympathy, brother. We heard of the passing away of your sister and really feel great compassion in our hearts for what your dad and mom had to go through. May the great God of all peace and comfort, who knows how to hold us and stand with us in that time be the hope and stay, be the anchor of the soul in this shaking time for them. You know God is faithful.

Also, after I read my Scripture I want to have prayer. I got a call from Sister Natasha Little today, this morning before I came to church. I've been in contact with the family and one of the daughter's husband is very low, in a low condition with cancer, and they are asking that prayer will be offered for him, which I told them they were able to intercept me in time so we can do that this morning.

Do you have it open in Ruth chapter 1? Okay. Let us offer a word of prayer before we read.

Gracious God, we stand here with bowed hearts, with great reverence and respect, sensitive to the nearness of Your presence, and in great anticipation for how You will lead us and what You

will do for us, knowing, dear God, that You give a little inspiration to speak on this Message, but Lord, it's all committed back into Your hands that You will lead and direct my paths today as I endeavor only to speak that which is pleasing and that which is necessary and beneficial to the body of believers, dear God, not just here, but across the region and around the world.

We pray, Lord, that it will be Your Voice speaking. We just don't want to quote that 'the final voice is in the Bride' as a quotation, Father, but we want the Spirit to speak expressedly, the great Spirit of Truth that is opening the Book wide before our wondering eyes. And the results of it: "we being edified and purified by the Spirit and being made ready for Your coming", that's a rapturing faith, Lord, that we will recognize that we are receiving this, causing us to live in the position and in the condition that You desire for us.

Also, dear God, we want to remember Wayne Marquis, Lord, who is laying sick there in New Jersey, being eaten up by cancer. Brings to mind that it may terrify human beings, it may terrify doctors who see it as a hopeless case, it may terrify family members; but the Angel that we sense is present here in this service, the One who we believe came to the prophet in that cave, told him, 'if you are sincere when you pray, get the people to believe you, not even cancer will stand before you', because You know when You became flesh You paid the price for all diseases. You heal us of all diseases, all sickness. And we know that divine healing is an earnest of our full redemption, and Lord, if we are speaking about a full complete redemption, surely we can see the manifestation of that earnest.

And so Lord, knowing, dear God, how that family has need to see Your grace, see Your power that is in this Message, see the reality of You, oh God, Lord, who can show Yourself alive by infallible proof. Cause their faith to wax strong again, to rise up, dear God, and find back their place and their origin, like that man in the Jubilee did when he heard the proclamation of the emancipation. You are still that God, and we are in that time.

We ask out of the riches of Your grace on the wings of a snow white Dove that You will send Your pure sweet love. Oh God, let that Dove, that blessed Holy Spirit, move into that room were he is, flutter in there, oh God, and, God, may this great redeeming grace,

Lord Jesus, come down and redeem him from that condition, oh God, and raise him up, Lord. May that devil, oh God, that is called cancer, Lord God, that is in that growth like a parasite, living off his very own life, bringing him to a premature grave, may that devil see You and take his flight.

We stand here, thousands of miles away, but yet in faith, believing that You are the all-sufficient God who is able to do the exceedingly abundant above all that we could ask or think. Grant it, oh God, in the name of the Lord Jesus Christ.

May it take such effect upon them that it will break Satan's hold and grip around every life, cause them to be delivered from bondage and walk in the liberty, for where the Spirit of the Lord is there is emancipation, there is liberty. They could stand fast in the liberty in which You can make free and not be entangled again in the yoke of bondage, but be restored back to their place of origin.

You said, 'ask anything.' You said, 'ask that your joy might be full.' You said, 'when you stand praying believe that you have received what you ask for, and you shall have it.' We know then, that we are not wrong to ask in faith, believing, and to take You at Your Word; You who said to Ruth, "all that thou requirest, I will do for thee, as the Lord liveth." May it be done, Father. Grant it, oh God, in the Name of Jesus Christ we pray. Amen.

Bless us now, Father, as we await Your divine direction. Let the blessing go throughout the region, be felt where they are listening to the service, or even standing there where Brother Elijah is standing, Lord, in St. Vincent, knowing it was something he said which I can't even remember, talking to him on the telephone but something You had him to mention, oh God. He called me right at that time when I was studying, Lord; I begin to pen these things, Father. Let it have such a free course today; let the blessing fall there amongst them also, for the glory of God. In the Name of Jesus Christ. Amen. Praise His mighty Name.

Ruth chapter 1, verse 1:

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, and the name of his wife, Naomi, and the name of his sons Mahlon and Chilion, Ephrathites of Bethlehem-Judah. And they came into the country of Moab and continued there.

The Holy Spirit is so specific; giving the account in this inspired record here and is being very specific. It tells us the family; it tells us the tribe, it tells us the location where they live. It is not just at random, because all Scripture, every word, every jot and tittle is inspired. He wants us to know it is Bethlehem Judah; He wants us to know it's Ephrathites. He wants us to know what family they are from. He wants us to know it's a people going out of their God-given inheritance. Why? Because all this will go right back to Genesis. All this will go back to the beginning of the world.

Why is the world in this condition today? A family went out of their God-given inheritance. Why Judah? It was a family outside their inheritance, even though they had the Messianic promise. They were from Judah; they're in Moab. Like us in the world as sinners, but we were in the lineage that had the Messianic promise; sinners, but predestinated to be part of the Bride of Jesus Christ, because we were supposed to come by the Spoken Word and we didn't come, in the garden. We came by sex. We were born in a perverted race in a perverted world, but that never nullified our election and calling, because we were chosen and predestinated, our names placed on the Book before there was a star, atom, molecule, angel or anything, we were there, to be there in the eternal purpose of God.

...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 them wives of the women of Moab; the name of the one was Oprah, and the name of other Ruth: and they dwelled there about ten years.

“They continued there. They dwelled there.” They are determined in the counsel of God to remain there until harvest time. Did you get that? And the time of the beginning of the first fruits is when God's law will be set in motion to bring them back out.

Let me tell you, we who were in God's thoughts were ordained of God. He planned what Age we were going to come in. He planned how we were going to come in contact with the Message. You didn't stumble into that mission that night. Since before you were born, God planned your birth. God planned what colour your eyes were going to be, your stature; what family you were going to be born in. God fixed the day and the hour when you were going to be born. The stars had to be right to bring you, designing you according to your birth path to take your place in the body of Christ. Is that right? You were Word predestinated to Word written for the hour.

And we continued on in the world until that time was run out. You lived under the book of life until that time was run out. Like the prophet, he lived from 1909 having visions, experiences, voices, images, lights, until May 7, 1946, when down came the Angel in the cave. You understand what I am saying?

He couldn't run with visions before. Although he had visions, he couldn't run when he get the Holy Ghost, couldn't run when he heard the Voice on the river, couldn't run when he saw men fall off the Ohio Bridge, couldn't run when he heard the Voice in the maple tree; but when the Angel dropped down. Why? It's fixed to Israel back in the homeland. That's how our life is. That is how our life is!

I was born in Mission Road in San Juan. I had to be born again in Santa Cruz. It was going to take about twenty-two years from Mission Road to Santa Cruz, that's right, to bring me back. Amen. Glory! And then, from the time that happened, a law started. A law started. That's why this church is standing here today. That's why this mystery that was sealed up in the Message is being opened! Amen! Shepherds had to find Him. I have found Him! I have found Him! I am a shepherd that has found Him, because it's Him I am declaring to you. I am only saying that to say the prophet didn't lie. I am only saying it was God who spoke to the prophet; he didn't preach a sermon.

He said "Humble herdsmen, unqualified speakers." Men with no learning, but they have something, when they speak they can call sheep; because when they speak, they speak mysteries in the Bible, and sheep hear their name. They understand the law of occupation and person. They know how to see God in their life. If they try to

preach it by theology they die, because the faith is zeroed to look in their life. Hmmm! You felt that? You felt that?

When I leave that, I leave my channel. That is like the fish going out, trying to live outside of water. That is like the eagle trying to take a long run to take off, when he has a law. My dynamics and mechanics is inside of me, and this channel teaches me how to operate in it. No man could have written a book about me, but God's foreknowledge wrote a book about me. He knows every experience I was going to have, and then He comes back and leads me where to find it. Hmmm! Yes!

You want to find out your life? Get away from them novels! You want to find out about your life? Get away from all that kind of nonsense! Come into the Book of life, you'll find the mystery! Sit under the teaching, you will find the mystery! Your life will jump out the Bible to you! If you are part of the Book it will jump out of the Book to you. God will introduce you to yourself, to know as you were known.

I hear that! A man can't talk so! Man don't talk so, Stephen! That is what we were just praying a minute ago: "You speak, Lord"; not the pope, "You speak." You see how quickly He answers prayer? You see, I am sensitive to that. If that was just a talk to God that didn't have any faith in it, I would have forgotten it already; but I said that and I'm looking for it to happen. Boom! And I feel the current.

Now I get back concerned that I have you on your feet, but you're not a hothouse plant. If you were raised up under this Word you're no hothouse plant. Satan may try to make you feel you are, but you are not. You are original. Yes, sir. You have repellent.

Verse 4:

And they took them wives (these two, boys Mahlon and Chilion) women of Moab; the name of the one was Orpah (Chilion took her) and the name of the other Ruth (Mahlon took her): and they dwelled 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.

If Orpah could have only understood that when the old husband died she had a chance to come and find a new husband in

Bethlehem, but she couldn't see that far. She came up to sanctification and went back, and never come into new union. But something in Ruth, she came into new union after the old husband died— Ruth chapter 4. So that was the first marriage; that was the first husband. That was Ruth's *first* husband. That was the elect's first husband.

Where were they married— in Bethlehem? No. They were married in Moab. They were married in Moab. Where were they living— in the God-given inheritance? No. They were living outside their God given-inheritance. Outside your position, you have no power.

What is his name? What is his name? Mahlon. What does it mean? 'Sickness.' What is sickness? Weakness. What is weakness? 'Without strength.'

How many know the Bible says we were without strength in the world? And as long as she is married to a nature that has no strength, she can't do all things. She needs to get married to a nature, 'in Him who is strength'; then she could do all things because He strengtheneth her. She will live in bondage in that marriage. She will live all the years in that marriage outside her inheritance. She will live without redemption all the years, as long as that husband stay alive.

This is a message designed to let you see in this hour, between reaping and threshing, the need and the importance to have the baptism of the Holy Spirit and come into new union. This goes back to, "Shall I not find rest for you?" You have... you can't stay there, with the house just swept and garnished. Oh brother, did you get that? You can't stay there with the house swept and garnished; you'd better get it filled up quick.

Naomi knew the importance to get her into union; not just come over in Bethlehem, not just over in Boaz's field: "Oh, I see the reaper. I have the picture of the chief reaper. Oh my, I eat some parched corn the other day, it was so nice. Oh my! I see Boaz coming there; I have a picture of the Cloud." And you're not in union? And you're not in union?

This is a message designed— Naomi saw the necessity and the importance, the urgency! Why? Because grain was being threshed, ready for the garner. Grain was getting ready for the garner, and she was not in union yet. A Church getting in rapturing condition,

having the mysteries of the Thunders, knowing their position, and many of you don't have the Holy Ghost yet. Hmm! Hmm! Hmm! Whooh!

Brother, I don't know were these things are coming from. I am hearing it myself. I don't have this with me; this is the extra things He is dropping in here. I have some things written that He gave me before; but this He is giving me now, to fix what I had before right.

Ruth 4. May God bless the reading of Word. You may have your seat. I'll let you sit down. Ruth 4, verse 7.

That's why I believe in present tense redemption. I believe present tense Holy Ghost, I believe in calling Jesus on the scene. I believe this Message can't be preached without that. I believe that Dynamics is present! I believe where two or three are gathered in His Name He keeps the promise, and there He is in the midst. I believe that is why we don't forsake the assembling of ourselves because we know He is present. We know the potential of coming in the field when Boaz is present in the field. Whether you are in the field or on the floor we know the potential, what Ruth can receive.

Ruth 4, verse 7. Now we went through chapter 3; you know what chapter 3 is. And chapter 4 is your promise: 'wait until the new day breaks'; and he when up to the gate. And I am just trying to save time because I have other Scriptures to get to.

Now this was the manner in former time in Israel concerning redeeming and concerning changing,...

That is something you need to catch right there. You know, Brother Branham said Boaz took off his shoe. And every time I read, he said "Boaz took off his shoe." And I'm reading the Scripture here and I'm seeing it's like the man who takes off his shoe. And to show the perfection of the Scriptures, the Holy Spirit just spoke to me and say, "It says 'concerning redeeming and concerning changing'."

The man was going to transfer his rights; Boaz was going to redeem. The man had first rights, but he had to exchange his rights. In other words, he had to transfer his rights to Boaz. He had to relinquish his right because he was not going to go through with it. You get what I am saying? So both of them had to take off their shoe, because taking off your shoe is a testimony. That is how it was ratified.

Just like how she said, “Cover me. Do this, because if I go back home and say I lie down close to you and you talk to me nice and everything, and then you didn’t spread that garment, then you really exploited me. You got me close to you, treat me nice, you talk all kind of things in my ear, but the one thing that you were supposed to do to let me know that marriage, you accept that. You are going to see me through this. You are going to honor my claim according to the Word. You’re going to honor my faith in you that you are a man of integrity, because when I read Deuteronomy 25, I see you. You are that kinsman Deuteronomy 25 is talking about. You are the man who is going to raise up seed.”

The seed that Adam was to bring had to come by the Spoken Word. That Name of God that was to be glorified in Adam didn’t get glorified. His wife couldn’t take the Name. They started off with their name as *Adam*, but she ended up getting *Eve*, because she was deceived. She became a deceived church. Like we started off in the Lord Jesus Christ and we end up with Baptist, Methodist, Jehovah Witness, Seventh-Day Adventist, all kind of different things. Why? Deceived churches; they have their own name. They have no sign and evidence of life of the Male, who they claim to be married to, in them.

If they say they are Christ’s Church, Christ’s seed ought to be in them. Their children that come through the womb must resemble Jesus Christ. And when you can’t find it, there is no evidence of Christ’s life, so it’s a false claim on Christ as their husband, because when Christ speaks He called them ‘prostitute, whore, adulteress.’

So Ruth now, was making claim on him in chapter 3. We went through those things. And here he is honoring His Word to her: “You rest; I will take care of the thing.” So it tells us this was the manner, this is how it was done, this was according to the customs and the law, how it was carried out. This is an illustration of how those things were done, where it was done, and what was necessary to put in place, to consider this being done, where it is legitimate and recognized by God.

If you try to do that without elders you’re in trouble. If you try to set up your own court and gather a bunch of men who are not elders and no heads in the place, you’re doing something wrong. If you go in another place instead of the specified place, and then you

change the law and custom of how it was being done, then when you examine it by the Word it will be a travesty of the constitution, so it will not be recognized because it violates the principle of the law that governs the society.

So that is why he told her, he said, "Now although I really want to do this, I really can't just jump ahead. There are certain complicated things here. And it's true that I am a near kinsman, but you have another one nearer than me." In other words "It's true that I want to marry you, but there are certain claims involved, and I have to honour the Word, because this thing is only considered legal and official if it is done according to the requirements of the Word."

God doesn't give you one law and work by another law; God works by His own laws. God submits Himself to His own laws. That is why God's justice demanded that that penalty be met, that God just couldn't tell Adam and Eve, "Okay." Slap them on their wrist and say, "Go back home, behave yourselves. Don't do it again." No, no, no. It had a penalty: "the day you eat, you die." So for them to come out, that price had to be paid. And since they couldn't pay it, then God had to come and take the justice that His Word required upon His own self.

That is why our sins was transferred to Him and He died a sinner, having our sins on Him because when God couldn't judge Him righteous with death, but when He took our place as a substitute, and our sins went upon Him, and His righteousness came upon us; then God had to exonerate us and God had to judge Him.

That is why in Egypt God said, "When I see the blood I will pass over you. When I see the blood there, it's a sign that something died in your place, and My penalty is met." He said, "So make sure you examine that lamb; I will know. And if that is a lamb that didn't go through any examination, any scrutiny... On the tenth day you get the lamb, on the fourteenth day you kill it. Examine it and make sure it has no spot or blemish."

That's why God did these things, because it is only considered done when it is according to the Word. God cannot work outside of His Word. Carnal people try to get Him to work outside of His Word. God's plan is to give you His life, and His life will make you submit to His Word. And He is able to give you everything that

His Word requires because you are getting it upon the basis that He has made, so in the end it glorifies God.

If after God does something then He bypasses what He did and He deals with you another way, He gives no value to what He does and He makes your desire more than the work that He did. And then what is the purpose of having a plan, if you are not going to work by your plan?

But God's plan was to reveal Himself, His love, His willingness so that we could have faith; so we could have faith. Because when we see these things by revelation, we see that no man could save himself, but God so wanted to save man, God came and became sin to free man and give His life to man and reinstate man back to what he was before the fall, like he never did sin. Yet God has scars. He still has the wounds to show what He went through for us. Did you get that? So you see how obnoxious it is when a life would argue with God? You see how rebellious it is when a life wants to find, "Why does God want that?" Do you understand what I am saying?

So we can understand what that nature is, what that husband is, what that first birth is, because that really is Lucifer's nature. That really is Lucifer's nature. We were children of wrath by nature. Did you get that? 'We once were darkness, but now are you light.'

Understand the new birth right, because that is what we are in this morning. Because a lot of people say, "Well, I'm predestinated"; and they talk Calvinism without death to get the Holy Ghost. But this Scripture shows what we getting into, these two husbands, that you come joined to a husband; and Christ can't touch you, Christ can't deal with you while you're in that covenant, otherwise He isn't a holy man. Do you get what I am saying?

We see Ruth was married; we see Ruth's husband died. We see with the death of Ruth's husband, Harvest Time started, and she is going back husbandless. She doesn't know anything about chief reaper, doesn't know anything about Boaz, doesn't know anything about the season, (Do you understand what I am saying?) and the laws of redemption and these things. That's why when she came in the field he had to give her parched corn; he had to give her bread and wine. He is getting her to a place where she could come from *no* husband to *new* husband.

Right now she is unfruitful. Right now she's barren. Ten years passed and she has no child, doesn't have an heir. She is a widow

without heir. Her husband left her in debt, in a beggar's life. She was joined to a husband whom she never saw in his true position; she saw a man in bondage, in weakness; outside of his God-given inheritance.

Do you see how senseless it is to spend all your time on the flesh? Do you see what condemns you or justifies you in the sight of God is your nature? It's not whether your hair's nice, whether it's curly; it's not whether your complexion is light or dark— that isn't worth a cent in God's sight! It's not whether your nose is straight or your nose isn't straight; not whether you're missing a few teeth, or your hair's falling out of your head— that doesn't mean a thing in God's sight! It's not whether your dress is long or it's short. Until that nature is God's nature inside of you, you and a sinner who is drinking, smoking, in adultery, fornication are the same in God's sight. Without the new birth you are in one section: old book, sex birth, condemned!

You say, "But I live moral." It's not that that condemns you. It's not moral or good works or bad works that condemns you: it is your birth that condemns you; the way you were born. You were born by sex. Anybody who come by sex come dead, is an enemy to God, is a carnal nature, a nature that is enmity with God; is a person that is outside of their position, is a person that is dead in sin and trespasses; "born in sin, shaped in iniquity, come into this world speaking lies." It has nothing to do with your complexion or the colour of your eyes or nothing like that at all. Until that Blood is applied to you, and the life of that Blood comes into you and quickening power raise you up, you are still dead in sin and trespasses.

So:

*Now this was the manner in former time in Israel
concerning redeeming and concerning changing,*

'Changing' there means 'exchanging' or 'transferring', because, you see, in redemption a man can say, "Okay, I have the right of redemption, but I relinquish my right."

Remember Deuteronomy 25 tells you that, if the man refuses she loses his shoe, she spits in his face. He is known in a disgraceful way, as 'the man without a shoe.' So in this case this man was going to transfer his right. He said, "I am not going to redeem it, so you redeem it."

Boaz said, “But you have to do something; you just can’t say it. You have to do something before the elders here.” Like the prophet said you have to symbolize it, like how he took the rock and threw it up; how Moses had to take water; how Jeremiah had to break the flask before the people, and so on. You have to do something to symbolize it.

...for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel.

Whether it’s redeeming or transferring rights. “Concerning redeeming and concerning changing,” or ‘exchanging’–transferring.

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

The kinsman, watch him here in the midst of the elders at harvest time. Are you catching a picture? This is happening in the midst of the elders at harvest time. The kinsman had told Ruth, “I will do the kinsman’s part.” The kinsman is doing the kinsman’s work in the midst of the elders. It’s concerning redeeming as pertaining to claiming, restoring, delivering, buying.

I will show you how in that one place all the work was done right there. If you don’t have inspiration you look at it, it confuses you; but it shows both the purchase work and the claiming work. It gives you the two views of those two aspects of the work right there in one scene.

Just like Revelation 5, when He comes for the Book, it brings back Calvary, a Lamb that had been slain, that was bloody. Did you get that? Yet when he is taking the Book, now, it’s the claiming work. But the claiming work is based on the purchase work. This is the shadow, and God is putting all the details in the shadow. Why? Because it is foreshowing a work of redemption that is to be done at Harvest Time when the Redeemer stands in the midst of the elders in the last days, because Harvest Time is the end of the world.

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.

This is a purchase work that’s going on. This is a **purchase** work: “I **have bought**. I paid a price.” There was a possession in question; there was a price to redeem it. “I **have bought all!** I

didn't leave not one lot back in bondage. They weighed the money to the last shekel." That's typing the Blood. That's typing the Blood. Do you know what confidence a believer gets to read that in the shadow? Jeremiah said, "And they weighed it— seventeen shekels"; and he paid to the last shekel.

Jesus, dying on that cross, He knows every name in that Book, He's not just going to pay and leave one undone. He is going to pay and pay the price in full; that when He's finished paying, nobody has no claim. They could measure it, they could do what they want.

They can't say, "No, no, no, when we calculate the money a half acre is still not redeemed, yet." No, no, no! They say, "These two orange trees have to stay in bondage; we have to keep eating off of that tree." No, no, no! Every thing on that land is his when he's finished paying.

...and all that was Chilion's and Mahlon's, of the hand of Naomi.

Purchase work: "I have bought."

Moreover Ruth the Moabitess, the wife of Mahlon,...

Now we know that she was Mahlon's wife. That is where it tells us she was Mahlon's wife, not Chilion's.

Do you see how the mystery is hid? Because we have to find out it is she who was ruled by one who is named 'Sickness', one is whose name means 'weakness'; one whose name means 'a man with no strength.' And her new union is to a man whose name means, 'in him who is all strength.' Hallelujah! He said, "All power in heaven and earth is given unto Me!" after He paid that purchase price. Is that right? Oh, I feel good! Amen!

It's a contrast. What God is doing, He is contrasting the old husband with the new husband, because this man never left his position. This man is living in his God-given inheritance. This man could never die! This man, brother, has wealth to redeem and buy back. This man is born in Bethlehem; this man is of the tribe of Judah, this man is Lord of the harvest! He is redeemer, and becomes Bridegroom of the gentile Bride: *this* man. And in Him is all strength, the new Husband at Harvest Time.

And at the beginning of the harvest, the old husband had to die; and at the death of the old husband, she could come out of Moab. She could come out of Moab! What is Moab? What is Moab? Moab

is a race of people who had a perverted birth. She is leaving a race and a world of people with a perverted birth. Where is she going? She is going to Bethlehem! Hallelujah! Where is she going to end up? In the field of 'Him who is all strength.' What is going to happen there? Union is going to take place. What is the whole thing about? New husband, new covenant, new marriage.

Look what the first husband put her in— in debt. The second husband took her out of all debts, made her debt-free. A sin-free Church, a debt-free Church! Oooh! She has enough to live on the rest. She has enough to live on the rest! His work is unsearchable! His riches are unsearchable! One who redeemed her and she doesn't have to go back in bondage. That redemption brought her in the Messianic lineage. She came in the lineage of Jesus Christ Himself! Yes!

A nature of a fallen son, outside his inheritance— Adamic nature. Is Adam a fallen son? Is Adam a son who was in self-will, outside his inheritance? Is Mahlon a son with an inheritance? Did Mahlon have dominion? Did Mahlon have an inheritance back in Bethlehem? Mahlon represents Adam, the Adamic nature, the first husband. But where did Mahlon fail? He left his position, He left the Word, He fell from Bethlehem to Moab. He fell from strength to sickness, because in there, he would have been like Boaz, 'in him is strength', in Bethlehem, in the inheritance. But he fell to sickness; he fell to weakness. If she has to get redemption, it will take one who never fall. It will take one who was in his original position. Oh my!

Can you see the picture in the little story? I declare to you, some of you who were putting on your binoculars and watching me and examining me under the microscope, can you see what I am talking about now? Are your eyes opening now? Who you think is breaking the Seals off the Book— me? I am Sylvia and Newton's son. This is the outside man you're seeing; but the inside man is Boaz, the Redeemer. Yes, sir!

I am going to prove to you that according to Revelation 5, there is a Kinsman. A call was made for a Kinsman, and a Kinsman Lamb was in the midst of the elders doing a work of redemption at the end of Seven Church Ages when denominational ages run out, at Harvest Time. And I am going to show you after He did that then He appeared in a Cloud twenty-seven miles high and thirty miles

wide, saying: "Now I am coming to claim what I have redeemed. Your redemption draweth nigh." Revelation 10, it's on the earth now. He came where she is. He left where He lives and He comes where She is. He is coming to claim! He is coming to claim! Because He is going to take Her back to that Faith Civilization where He is from.

And I am going to show you that this Lamb in Revelation 5, Luke 21:27 and 28, Ephesians 1: 13 and 14, we have the Earnest; those who get the six measures on your faith... Six measures on your faith: virtue, knowledge, temperance, patience, godliness and brotherly kindness; and the seventh one is to bring oneness. He Himself is going to cap off the pyramid of your life, perfect love, 'the huge portion that will make and bring to pass this tremendous victory.' This full complete redemption, take you back to immortality. Full!

Watch something. She who receives something... It says until what? "The redemption of the purchased possession." He purchased a possession and then He claimed the possession He purchased. Ruth 4, the kinsman who was in the midst of the elders, I'm showing you where He purchased the possession. I am showing you where He is going to come and take her to His house. He is claiming the possession that He purchased, and she is going to become Wife, because Revelation 19 says, "the marriage of the Lamb." Which Lamb? The one who take the Book? The Redeemer? The Kinsman?

"His wife hath made herself ready." He said, "You get ready, I'll be knocking on your door this evening, at the last Trump." Is that right? "You are going with Me; I'll be gone! We'll be gone!" "Behold the Bridegroom cometh, go ye out to meet Him!" And they went in with Him, and the door was shut.

Now watch. So according to the book of Revelation there is a Kinsman at Harvest Time, after the denominational ages run out – stalk, tassel and shuck in the grain time – the Seven Seals book is to be opened. Is that right? All inheritances that were forfeited and in need of redemption is to come back. Is that right? Then, after He does that, He is to be married to His Wife whom He purchased– Revelation 19.

Watch in the Bible, Revelation 5, where is that coming from? Ruth. Revelation 10, where is that coming from? Ruth. Revelation

19, where is that coming from? Ruth. Because Revelation 10 is the Seventh Seal, Harvest Time; the Seal that is the entirety of the Word and the entirety of the Life. It takes all the Word to become seed, to bring back a seed age— Alpha. Boaz – Alpha. The first Bride and the last Bride is the same Bride.

Watch this now. And then he is to raise up seed. There is to be a super race, a people who will be in His image and His likeness; and watch the Third Pull then; a people who will have eternal life, because Ruth got married to a man who had forfeited his eternal life, his fellowship with God, and power over the earth, the first husband.

Your first birth by sex, Adam brought the children by sex, so they had Adam's flesh nature, Adamic nature, because Adam lost the image and the dominion when he left the position. He couldn't keep the glory. It left him! He couldn't bring it back! And every one of us come with Adam's nature. "In Adam we all die." Mahlon represents old creation; Boaz represents new creation.

This one is a little deeper than the rest. You have to think a little more and understand, I've preached too much on *Marriage* and *Invisible Union* and all them things here, and *Two Sections of the Book*. That is our message since we started in the ministry: your name in the Lamb's Book, see your name in the Book, see your position in the Word.

The inside life is about the Lamb's Book of life, not outside life, because the endtime Ruth, the Elect, is the only one who has two natures in one body. Nobody else in the world has two natures in one body; that is why in non-seed there is nothing to quicken. Though they get the Holy Ghost twenty-four hours a day from the cradle to the grave, if it has no gene of eternal life, they become false anointed. They are not converted by their baptism.

But if you have the gene, when the Holy Ghost comes upon you, that seed will be quickened and then you will start to grow up a new man inside of there, into the stature of a perfect man. You're coming from faith and virtue and knowledge and temperance, patience, and godliness. That's not your father and your mother. That's Christ in you, the hope of glory!

Under Adam and the old creation, under Mahlon, the first marriage, the first covenant, the old husband; the Moab life, the Moab marriage, the Moab world, in the midst of a perverted race of

people by a perverted birth where there is no dominion, no fellowship with God; where there is not God's will, it's self will.

Your first birth didn't bring you in the will of God. Your first birth made you walk after the lust of the flesh, the lust of the eyes and the pride of life. You walked after the course of this world. Don't fool yourself and think you are walking after God, and you are serving God. You can't serve God with your mental mind. He doesn't recognize that! That is Cain bringing his fruits, bringing his own self-works.

You have to bring a Lamb, where the life of the Lamb comes back on you. That is what God accepts; not reformation–conversion!

That life in Moab, bound by the law of the old husband, nobody under the law of the old husband could please God. In Moab they're not keeping no Feast of the Passover, no Feast of the Unleavened Bread. They're not going up by the Temple. They're not offering the wheat before God; they're not bringing the grape as a drink-offering before God. They're in Moab. God's Temple is not in Moab; God's priesthood is not in Moab; God's Ark and God's glory is not in Moab.

Every elect has two natures in one body. What you see today is a lot of people who see the hour is late, and they're trying to work up themselves in a fleshly desperation. They are not trying to seek God for **revelation** of the Word; so that's why they work up and work up and work up service after service, and they keep on working up. And when their imaginary mind tells them the Spirit is moving they try to run in the water and hope something happen. But the Spirit teaches you, "That is wrong; give it up. That is wrong; lay aside that weight. That is wrong, lay those things aside." You walk in self-will, you walk in disobedience, you are dead as far as God is concerned.

That is being rebellious to the Revealed Word, "children of disobedience." Look in the Bible! Take a dictionary for that one, and see what it is, see what it says. 'Disobedient to the revealed Word amongst you.' When God speaks and says "That is wrong; leave that alone", and you want to continue because you are seeing that it's right, and you feel a certain way. And you're trying to get a different God to me, then I have to follow you. You don't have to follow me, I have to follow you, because you have God. But you

sit here this morning under this Word, you know it has no other God but this God, because this is the God of the Bible. This God is glorifying the Word and His work and His presence and His promise for the hour. This what I am saying is glorifying that, glorifying the Bible.

That's why carnal people does try to pull you in their fleshly ways and their rebellious, disobedient ways, and when you refuse to go there, then they try to rally support with other people, to make you look like you're bad. And they will influence the carnal, but if they meet a spiritual person, they will say, "Get next to yourself. Do you have the Word? He have the Word, not you. You have to get washed by that Word, cleanse your inwards." That's right.

I'm dealing with something here; that is who it is for. I'm sprinkling some water on the leper. The doctor is in the ward; not everybody needs operation. Do you understand what I'm saying? We're not in a party here. Threshing time is what? Getting rid of your chaff, your fleshly thing that is supporting you and propping you up.

People are so carnal, they like the 'Ruth part' and the 'type part' and the 'elect part'; but when it comes to the 'chaff part separating' they get trouble with that part. It just shows you how much flesh is still in the place. It's all in the book. He will remove the things that offend and commit iniquity in the field. He sends angels to do that. Go back to Matthew 13:39 and see if He doesn't do that. He specifically sends angels and He identifies that work.

That is why there are men on a robe-checking mission, saying, "How you get in here? Toss this chap into outer darkness, hand and foot." That is what Brother Branham was sent for. That is why he get rejected. Because Oral Roberts and they were not doing that; they were letting everybody come in, bringing them in by shake hands and joining church, put your name on the church book.

He was bringing them in by the new birth! He say make heaven high and make hell hot and keep it gun-barrel straight. He said the Church need a good washing out, wringing out, drying out, and ironing out by the Holy Ghost. He said God wants man who can stand there and preach sky-blue and sin-killing religion, where they hit the sawdust trail again! That's right!

I'm just trying to speed up the death of your old husband. I want to get you in union with the new Husband. I'm trying to bring you

from the book of life to the Lamb's Book. I want to bring you out of the old covenant to the new covenant. I want to bring you out of Moab into Bethlehem! I want to bring you from Mahlon to Boaz! I want to bring you out of your debts to a debt-free life, at Harvest Time, before Naomi gets the baby, in the days after He appeared to the chief reaper in the field.

You see how much, how much this is in the Word? Where Mark is? That is how you have to line it up. No matter which side you go from, it's lined up according to the Bible. He was sharing some things with me the other night, that God was blessing his heart with, but I say, 'It's a nice vision but it's a little off the beaten path.' You have to get it on the crosshair. You have to search a little more thoroughly than that. You have to get it a little more refined.

That's like the thinking man's filter, if it is not correctly placed poison nicotine could come in; and then you get some intellectualism killing the inspiration, and we get a kind of mental story, and not the mystery that the Bride is living out that is bringing her to full redemption. Because remember, for her to come into full redemption, she has to first get the new birth. It has no full redemption without union. Union, new birth, new husband new covenant is what you grow up into— the stature of a perfect man.

Faith is the new birth. Ruth 3 is the Holy Ghost. You have to get beyond the veil, in your third court. You have to start to hear His Voice. You have to get earnest from Him. After she laboured she entered into rest.

It says, "Don't stop short of the promise (Hebrew 4), labour to enter into rest." Ruth 2, she's labouring; she didn't stop short. Naomi made sure she didn't stop short. She had to cross Jordan and go over into rest. And what happened? "Where you cease from your own works." She was not living no more, trying to get this, and get this, and get this— Boaz was supplying. Boaz was supplying. She ceased from her works. She ceased from her works, because Ruth resting is Ruth getting the Holy Ghost.

You see sometime your thoughts don't go that far, because you're not called to teach it, and you can't see it. That is why, "How can you hear except you hear from a preacher? And how can he preach except he be sent to you?" And how do you do the works

of God? You believe and receive them, and you get the benefits of believing and receiving. So you don't run off and try to find; you start to thank God that you are in the right place. You start to thank God you are under the right Voice. You start to ask God for revelation to get it how it is being transmitted.

It has no more age to run out on nothing. The second fold is bringing back clear what he said. That's why I always say, I am sent to say what has already been said, just giving the sense to it. So don't try to get another thing from me; understand what the Spirit is saying because it's not I saying this. Don't try to get your own thing to make you look a certain way too. That is nonsense. Get this. Recognize that this is special grace.

I don't even see myself worthy for this. I am ashamed the way I live, that He should show me things like this; that when I stand on the pulpit He would do those things. As Brother Branham said on *Proving His Word*, he says that "if the Rapture would come and we have to go by merit," he says, "many of you will go before me." He says, "the way I walk," he says, "not that I'm talking about something sinful," he says, "but when I realize what is given to me, and how I carry it out."

Maybe sometimes I put the blame on you, that you can't receive it, but maybe sometimes it's me who can't get it across properly; and maybe I have to work on finding a way to get it across more effectively, because it is real hard to get it across to the carnal mind, you know.

You see how the Word comes back around? Because if you walk in the Spirit, from the time that Word starts to speak, the amount of things start flashing before your eyes, you're glad it's taped, because too much is happening too fast. When the service is finished you get about ten percent. When you go back and begin to hear it over, you realize thank God you could get a chance to listen it over.

You know, let me tell you. If you are a Message preacher or a Message believer or a Message student, you know how hard it is to understand clearly, and express back, '*Invisible Union*'? That message? You have to talk about two natures, you have to talk about forgiven and justified; you have to talk about old covenant and new covenant. You have to talk about sex birth and Word birth; you have to talk about bypassing the Word and coming back to the

Word. You have to talk about old covenant and new covenant, you have to talk about forgiven and justified, the book of life and the Lamb's Book of Life to get it correct.

And if you are listening and you hear what is being expressed from a place in that book, it's not even mentioned, and in a way that is bringing the Scripture to light here for you, you will realize how much grace that is. Do you know why? The 'two souls' doctrine and all those things come out of that Message. The misunderstanding of the Holy Ghost and Adoption and these things come out of there. And the real revelation of that is, if you're born again you will see yourself in the Bible from Genesis to Revelation, because the Lamb's Book is opened.

This is the Lamb's Book; not a book in heaven— *This*. [Bro. Vin indicates the Bible.] And your life and your name and your experience is right inside of here. There is nothing that you ever went through, is going through and will go through, that is not written in this Book here. And that is how you get faith; you know where you are, what you still need to go through.

And that's why the Holy Spirit is placing these things in the book of Ruth so meticulous, in such a meticulous manner, so precise. Showing from somebody who start with the old husband, first birth: barren, unfruitful; ruled by sickness and weakness, living in Moab, not Bethlehem; and end up living on that inheritance that was Mahlon's own where seed is being raised up, seed that Mahlon was to bring by the Spoken Word to fulfill Genesis 1.28.

Adam was to bring the Super Race, the Super Church. Adam was to bring the manifested sons. Adam brought a dead race of children: "In Adam we all die." But in the last days there will be a Super Race. The earth is groaning and travailing for the manifestation of the sons of God. Where are they coming from? Christ in you. Christ in you, the hope of glory. The sons of God—Christ being formed in you; the pregnated Church giving birth to Christ. Every one bringing forth Christ, the Jesus of your age. Not a justified life; the Person, the image and the dominion: *Why Cry? Speak! New Ministry! If you say to This Mountain!* Is that promised?

Under Mahlon, under the first birth, the first covenant in Moab is Six Seals. Moab is the world, Six Seals: no redemption, deceived, war, famine, death, pestilence, plague, judgment; but redemption,

the Seventh Seal, in Bethlehem, in the new union with Boaz. What grace! Oh my!

Yesterday, or day before yesterday I was sitting at home, and Timmy was playing back part of the service (he was kind of editing it and doing it in a nice way) from Brazil that we played last week Sunday. And at a certain part, I said, "Timmy, if I die before the Rapture goes, play that in my funeral right there." I said, "Play that part in my funeral right there. Let me be remembered that way. That was me right there."

You see, these things, if Jesus stays a thousand years before He comes, if He remains a thousand years, these things that I am saying here will still be the truth, a thousand years from now. These are the mysteries of the Bible.

Your first birth put you in a world: the lust of the flesh, the lust of the eyes, and the pride of life. It put you in a condition: enemies of God, without strength, a carnal nature; no fellowship with God, a veil between you and God; the heart exceedingly wicked and full of all kinds of mischief. Six Seals: man's suffering. But inside of you was Christ sealed up; a mystery, Who has to come and give you an Easter, break the seals of death and sin and sickness.

The first husband Ruth had was associated with sin and death. He left his God-given inheritance. He died. "The day you eat, you shall surely die." The day he get away from God and God's presence, he died! And his name was 'sickness', he was no more in health and strength.

Now, when I am saying that, I am actually quoting. I keep quoting *Invisible Union*, you know. Those are quotes! I am quoting *Invisible Union*, and the reason I am doing that is to show you how perfect it is, how clear it is, how true it is, how precise it is.

Then, friends, if that is so, and His presence is here, do you think He is giving you an explanation about the new birth clear, and don't want to give you the new birth at the same time? The reason He is making it so clear, is so that He can give It to you this morning, right here. So don't go in your shell and sit down there like somebody's gunning you down in your seat; start to realize, "Oh God, break the grip of the old nature around my life. Look where my life is, without the Holy Ghost! I never see it so. Look at my condition without the Holy Ghost!"

Because she actually came over in the economy of Israel at Harvest Time, didn't yet see the chief reaper; didn't yet see the Seventh Seal, the mystery of the coming of Boaz; didn't yet get the mystery opened up to come into union with Boaz. Yet she was getting blessings amongst Bethlehem dwellers, yet having some indirect association that was bringing benefits from Boaz, but that didn't mean she was married to him. That didn't mean she had any legal claim on him.

Don't you know God can bless you and yet you have no claim on God? Because you get blessing doesn't mean you have any claim on God. You have to have God's Name. You get it by birth. You come into union by marriage.

Brother, many of us as men we help people: "Oh, you need some passage [taxi fare] here. You need some food in your house here. What can we do for you over here? Oh, we have an old car; we can fix it up and give you, and help this family here." Fine. You don't have any claim on nobody, but because of your association you get blessings and privileges. But my wife can tell me, "We need *this*, Vin." "Vin, the boy needs *that*", and I have to listen because she has claim. And you know what gives her claim? Marriage, because marriage has obligation, commitment, responsibility.

If you are a real endtime Ruth, born in this Age to go in the Rapture, you started with the old husband. You're living with Mahlon until Mahlon dies. Mahlon had to die at harvest, because at harvest, when Boaz sends the chief reaper in the field, Mahlon's death has to speed up.

You mean to say the Message of the hour and the messenger with the real teaching of the baptism of the real Holy Ghost, that could give a new birth to bring the Church back to perfection is here, and you not getting the new birth and you are around the Message? How you will get it? But if God predestinate you to be part of this Message that He send the messenger with, and this Message is to bring you into Rapturing Faith, to give you a new birth. And you grow up into Christ, and come to the stature of a perfect man, to the stature of the measure of the fullness of Christ, where your body materializes around the image formed in you, giving you full redemption, the redemption of the body; open the Thunders to you, to see your name in the book and cross you over to the Book of Life, where you thank God you are not the son of

Newton and Sylvia Dayal. Something to let you realize *this* is not you, *this* is the house you get from your mother and father; but inside of you, there is another Vin inside of there, Vinworth inside of there. That's right. This one can bring that Vin. *Vin* is wine. That comes from the soul. That comes from the Christ, the Seventh Seal, inside.

Where is your Redeemer? Do you have an outside Redeemer? Where is your earnest? Is your earnest outside of you? How you are growing up from Faith to Virtue to Knowledge? How you are growing up there? Something come in you. Could you grow up there without the Holy Ghost? You can't get faith. Your first birth gives you five senses, not the sixth sense. The new birth brings the sixth sense. Oh, brother! Whew! Let me finish reading my Scripture.

So we find out that she was Mahlon's wife.

Verse 10, he says:

Moreover Ruth the Moabitess, the wife of Mahlon have I purchased to be my wife...

He purchased land and he purchased bride. Did you catch that? He purchased land – the earth, and the people who will share the new earth with Him, this one born in Bethlehem, this one from the tribe of Judah, *this* one.

Who was he reflecting? Oh my! Can you see when we go to Revelation? Can you see when we go to Revelation? And then when he and his bride are going back to that inheritance, what is that for? Is that to be Son of David? Is that to be Son of David? Is that to reign and rule? Then He has to have the key of David before He could get the throne of David. Did you get that? He has to get the key of David before the throne of David, because the promise is: "You will sit with Me in My throne."

He can't carry anybody to His throne who is not married to Him. And the key is put on His shoulder. It is the position of the key. He said, "The key is not around the neck; the key is not on a chain; the key is not in the pocket; the key is laid on the shoulder. He said, "To understand the key on the shoulder, then you have to go to Isaiah 9:6, "And the government shall be on the shoulder." And to understand the key on the shoulder, which is the government on the shoulder, you have to go to the marriage ceremony, now, of the East.

And that's after He purchased the Bride; because he can't marry the bride if he did not purchase the bride. He say, "I have to do the kinsman's part first. I have to purchase you and then I will claim you to be my wife; then we're going back and live in the inheritance."

Revelation 5, in the midst of the elders; Revelation 10, the Title Deed is in the hand: that pertains to the people and the earth. St Luke 21: 27, the sign that He is coming in the claiming work; the redemption draweth nigh. What is that? Ephesians 1:13 and 14: to claim the purchased possession.

When he was coming for Ruth, he had purchased her by the gate. He's coming to claim the possession he purchased to take it with him back on Mahlon's inheritance, to raise up seed in Mahlon's inheritance, because Mahlon was supposed to have a race, a seed in his inheritance.

Adam was to have a race in the Garden that he didn't have, so Jesus, when He gets there, is to have that race there. And they are being born in this Third Pull. That's why that Word is being opened, that's why a Super Race is coming up in this hour, the manifestation of the sons of God, under this Message! That's what the opening of the Seven Seals is for! That's why they have the Name in their forehead. They know the Name in the Book, and they know they came from the Name in the thigh; and the family in heaven and earth have the same Name! They have the same Name.

You should be glad your name is not Pentecostal and Methodist and Jehovah Witness. If it is that, it shows your mother is a whore, an adulterous church that will be stoned with hailstones for committing adultery, God keeping His law of the Old Testament, stoning the adulteresses under the Seventh Vial, when Babylon's sin come into remembrance before God. You can't be in Moab in that hour. You can't be amongst the race with a perverted birth. You have to be in Bethlehem. You have to be in Bethlehem, married to a new Husband; only those who are married to the new Husband; only those who get the new Husband.

Could you see the faith and the value and the understanding in the approach, now? Could you see the necessity and the urgency to get down to the threshing floor? There is no way to go in the Rapture— the new home; there is no way to go back in the restored

inheritance, because to go back there you have to go through marriage.

Can't you see you can't go through, "to sit with Me in My throne", Revelation 3:21, without Revelation 3:7, the key of David? Revelation 3:12, "And I will write upon you the Name of my God, and the name of the city of my God, Heavenly Jerusalem which cometh down from heaven, and My New Name."

"And then one of the seven angels, who has the Seven Vials showed me a holy city, heavenly Jerusalem, coming down out of heaven from God; and he said unto me, 'Come, I will show you—' What? "The Lamb's Wife." Who was the Lamb? The Redeemer who did the work before the elders, who has the Title deed in Revelation 10, the One who came to claim the purchased possession, the One who came in the Cloud. Are you understanding?

And His Name is written on Her, and her light is clear as crystal, and a city on a hill that can't be hid; and all the nations round about see Her.

You could be in this Message in this hour and don't know His Name, and don't know if He write His Name in your forehead? You could be in this hour and claim you have the Name in your forehead, but don't know if you come from the thigh? And if you come from the thigh that is the loins, that is the Lamb's Book. And could you say that you see your name in the Lamb's Book and you don't have the matching piece? That your life doesn't dovetail with Ruth and Esther and Rebekah and Sarah and Rahab, to prove you are the Ruth, the greater Ruth outside of the Bible, revealing the mystery of your name in the Book between Judges and Samuel at Harvest Time? Revealing your name, showing your experience from the old husband all the way to the new Husband, and in the restored inheritance.

This needs breaking down! It is coming out of me, but it's coming out of me for adult... this has adult rating on it. This is not for small audiences except you have grace. This is for the mature—this is meat. Those who use milk, you have to get it broken down a little bit, but I trust you're getting enough.

Listen. Let me talk to some of you a little bit. You are Ruth; and because you are elected, in you have two natures: one that came by your first birth; one is representation from God that shows you are

predestined to come into the new birth. So Boaz, which is the new nature is in you, and Mahlon, the old nature.

If you can get to Boaz, you're getting into eternal life, divine nature, that 'in Him is all strength.' If you live in the flesh, lust of the eyes, lust of the flesh, the pride of life, reasoning, conscience, memory, affection, imagination, you're united with Mahlon. And he's weak; he has no strength, so your imagination would go haywire. You talk about mind battles? He will mess-up your emotions. Your conscience? He will keep you in guilt and condemnation all day. Faith? You don't know him because in Mahlon doesn't have him. Faith is in Boaz; that's the gene of God.

So your first birth is associated with Mahlon. Who is Mahlon? Where did we get this nature? We get this nature because Adam fell. "By one man sin came in the world." He was the head of the whole creation. When he fell, the whole creation fell. Why? Because we all were in Adam's loins. Though Eve did the sin first, the by-product, yet we were not in Eve, we were in Adam's loins. So that's why when Paul is writing "in Adam we all die," he started with Adam, and put it to Adam to show, because we were seed in Adam, laying there.

You see, a woman has no seed. She can't bring the seed; she is a bedding ground. And then you realize, now, here in this hour, you're born in this world and this nature inside of you is really a fallen nature.

Mahlon could talk a lot about God in memory. He says, "If you know when we used to go by the temple in Jerusalem." He says, "Chilion, how that song go again? We sing it as a special one time, you know." He says, "Start it, start it for me; the one with the lamb that was slain and the Passover and so on." He says, "I can't remember it too well, you know." They are in a strange land. They are in a strange land. They are outside their position.

You see, this nature shows we are outside our position. Do you know why? This nature is associated with sin and death, because when God made the man, it had no death there. Death was in a Tree, and God said, "the day you eat of that Tree, death in that Tree will come into you, because in you has no death. That is the death Tree. Stay away from the death Tree."

So when we see sin and sickness and death in us, we know the life that we had in the beginning, which was God's life, is not there.

We are not living by that life here, because we're in sickness and death. When that new birth comes, because there is election there and God come at a certain season to start to bring birth pains, and sometimes things go rough in your life it's nothing going wrong. Don't backslide then. No, no. He wants to bring you from that old birth to the new birth. He wants to kill Mahlon. That's to kill Mahlon, because He can't get married to you unless Mahlon is dead, because a woman who has two living husbands is in adultery.

You can't be governed by wisdom and governed by faith at the same time. "No man could serve two masters." You'll be trying to live between two desires. You will be a profane person. Do you understand?

So this endtime Ruth, Boaz and Mahlon are two natures inside of us. One come by sex and one is going to come by the Holy Spirit bringing the new birth. And for you to get the new birth, you are ordained to come to a place were that old nature is going to die, because down beneath that nature there will be another Voice calling you. It will be strange to you and you'll not be able to put it together. When you start to hear preaching like this, it will start to make sense, that there's another part of you that you need to discover. A next term they use for it is, 'hidden potential' or 'untapped resources' that you have and you don't know you have, but you will be lead one day to discover what you have.

You see, when Columbus and Raleigh and all of them came here, they saw the pitch lake, but they didn't see the natural gas, because in that season they were only to discover the pitch lake, like Luther discovered justification. But the real power of the nation was in the natural gas, but it would take later on, as it advanced, to come to that kind of discoveries; but it was in the earth all the time, laying down inside of there, a power to raise you up to a better life, a richer life, wealthier life, a more secured position— economically, we're speaking.

Well, so in your earth, your gene, is Faith and Virtue and Knowledge and Temperance; unlimited, eternal, untapped resources down inside of you. So when you start to realize that God has another birth for you; and this is not the one He wants you to try to serve Him with, because you can't. As long as you try to serve Him in this one, Satan has control of this one, because this one is really the sex birth; it joined you to Satan, not God. Because the

sex came by the serpent, so he has a grip on your life. But the new birth makes him loose that grip on your life. It looses you from the law of the first husband. You were bound.

Let me finish read this and we'll get to Romans 7 and you will understand. I want to show you the words Paul used: *bound* and *loosed* and *free* and *delivered*, from a husband. From a husband; from a control, a rulership.

A husband represents a rulership and government of your life, an influence over your life, and that is personified in the nature that controls you, because in that nature is appetites, desires. So half of those things you find that come up inside your flesh, that is the 'sinful impulses' in you; that is not you. That is not you. That is not the real you! That is why it kills you and holds you in bondage.

The real you is that Seventh Seal, the Redeemer, the redemption, that One that should have come in the image and likeness of God. Not just have a pretty face and have a nice haircomb and a nice dress; have a nice faith, and beautiful virtue, and a godly knowledge, and real patience, and longsuffering and these things; and gentleness. Not temper and harsh and wild and radical, no, no, no! The fruit of the Spirit and the virtues of God in your life.

The other one makes you want to be vulgar and sexy and give you a sex image and reflect a Hollywood star, which is a fallen angel. Los Angeles: city of the angels; fallen angels, movie stars; stars that fell. See? That is the wrong star. But the real influence, God doesn't want you to show yourself sexy. No. God wants you to show yourself virtuous, character. Character! You see, the next one will attract the wolves. 'Sexy' will attract the wolves and the predators, but Jesus, the Holy Spirit, a real son of God who wants to reflect Jesus, he's looking for virtue.

Verse 10 says:

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

He says, "I purchased his wife." To do what? "Raise up seed. I purchased his wife." In other words, under the old husband she's unfruitful and she's barren. She can't bring forth anything; desolate.

She become fruitful when she come into new union. She bring forth 'worship of God'— Obed, 'servant', doing God a service according to His will, prepared servant. Christ, one in the image, because Obed was born in the inheritance. Obed was born in the God-given inheritance through the new union, under the new covenant.

Old Covenant speaks of old birth. Old birth is sex birth. That is why the law we call Old Testament and old covenant too, it is to show the man who is fallen, his need for a Saviour. It's not to justify the man; it's to show him his need for a Saviour. That's why the law has no redemption; it can't save the man. That is the nearer kinsman. That first nature is the nearer kinsman, the law that can't redeem. It has no redeeming power.

He said, "I cannot redeem it." That is his confession. Standing before grace that had to be his confession: "I can't redeem; you redeem." Standing in the face of Jesus Christ, the law says, "All these years, for fourteen hundred years, I've tried to save and I can't save. I've never saved not one. I have everybody shut up in the prison and I can't bring them out. I was like a schoolmaster until the Seed come. 'The law came by Moses but grace and truth came by Christ.' Did you get that?"

My! the Word is deep, isn't it; but it's so simple, too. I am sure the little ones, with the few words I was speaking just now they start to understand; they start to see some of these things. It's just terminology.

The old nature is your old husband. Do you know why? That nature tells you to do things. A husband rules a wife, like a head over a woman. So when we have that old husband, he says, "Take a smoke." I say, "But that is cancer." He says, "You weak or what? Look at that *Marlboro*, that's rugged man. You want to look rugged? Stick one in your jaw." That's right.

He says, "How you looking like that? They have 'Lambada' shorts and you don't want to wear one? Are you crazy? Nobody will ever look at you. If you want to get some attention, get in the thing." He is ruling you. That nature is ruling you. And when you obey that nature, it's like a wife obeying a husband, because he has control over you. But that husband, he is associated with sin and death. He could only tell you things to kill you, keep you unfruitful; keep your life painful, in misery.

Ruth's life was painful and in misery. She was barren. He could never her raise up to motherhood. When he was finished with her, she's in debt; she doesn't have a single child, she's unfruitful, she's barren. She did not bring forth anything to show. He left her without an heir. He met her in poverty and carried her in deeper poverty. Her life was a beggar after he died. Under the old nature there are no riches. There are no riches.

That is why God said, "You think you are rich and increased with goods," He say, "You're poor, you're naked; you're miserable and don't even know it; but buy of Me gold tried in the fire that you will be rich." New nature, character of God, riches.

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 thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem:

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

So Boaz took Ruth,...

In verses 9 and 10, we see him doing the purchase work. In verse 13 he is claiming what he purchased. He purchased a possession, now this is the claiming work.

So Boaz took Ruth, and (conjunction) she was his wife: and (conjunction again) when he went in unto her, the LORD gave,...

"The **LORD** gave." The **LORD** could not give under Mahlon, but the **LORD** could give. Out of that body must come Boaz's life; not Mahlon's life. Mahlon's life has her in a state: misery, pain unfruitful, everything else; but brother when she had to give birth out of that womb, God preserved that womb. She came to Boaz like a virgin. You get what I'm saying? Understand me in the context.

In order words, the Lord is now giving conception. The Lord didn't honour that first thing; we were trapped into it. We were trapped into it! We were deceived into it, 'but the gene that you was supposed be, found you.'" Because of the adulterous parent Eve, we come in the fallen condition; but we were supposed to come by the

Spoken Word, but God had to make a way for us to come into the new union.

Aren't you glad this morning, that when there is something inside of you that can hear, not just with this ear, but with an understanding in the heart, that the picture starts to become plain, not just plain, it starts to bring things up in your life to you, that you find that a faith starts to come out of you, because you will be able to identify.

That means there is part of you that Word is contacting, that has nothing to do with your father and mother, because that Word is not coming to your father and mother's child. That Word is not coming to the old nature. The old nature will only put a carnal interpretation to that and go into sin; but that Word is coming for redemption, to redeem the one on in the inside, bring you up into a spiritual resurrection, to new union, bring you to the Lamb's section were you start to see the mystery of that life in the Book here.

Outside of that, you talk about your job and your career and your promotion and what you want in the world, and a better life and a better house, and better food and different things like that; and you're talking things in Moab. But over here, you're talking about eternal life and position and adoption and full authority, and fellowship with God and fellowship of the mysteries and the unsearchable riches, and the Millennium and the great hereafter. That is for the new man. That has nothing to do with the old man, because the old man's life is in Moab. He was supposed to reproduce in Bethlehem but he fell. That's how we come, Ruth, yet chosen and predestinated to come into new union.

...and she bare a son.

I'm going to close. I'll just read Romans 7 and close; the time is gone. I'm just barely opening up but I'm sure you see the picture clear.

Roman 7. This here, with these thoughts that I have expressed, you can understand why the prophet said Roman 7 is a mystery of prophecy for the last days. Now you could understand that, because when you read Romans 7, it don't look like prophecy, but he said, "I think what Paul was looking at is a prophecy for the last days." He said the same Zerubbabel that laid the foundation stone is the same one that brings back the Headstone. He was the messenger of

the Age. He was the light to the Gentiles at morning time. This is the light to the Gentiles at evening time.

Roman 7. Roman 5 tells you how sin came into the world. Romans 6 tells you how through the death of Christ we are freed from sin. Romans 7 brings you into a place where it shows you how you could be separated from the old husband. Romans 8 shows you now, born again led by the Spirit, the sufferings of this present time are not worthy to be compared, about the glory that shall be revealed in you; the full redemption of the body, the whole creation groaning and waiting for the manifestation of the sons of God.

Remember my message, years ago, on Romans chapter 1 to 8? And I showed you how, from 1963 to this present time is Roman 1 to 8. Romans 1: Jews are guilty. Romans 2: Gentiles are guilty. Romans 3: the whole world is guilty. Romans 4: blessed is the man whom God will not impute sin unto.' Romans 5: justified by faith. Is that right? Romans 6, how you're freed from sin. Romans 7, how your old husband is dead and you're living with the new husband. Roman 8: full redemption.

1963, Catholics and Protestants: Catholics guilty and Protestants guilty. All Christianity is guilty. Mohammedans, Buddhists, everybody guilty. The whole world guilty: *'I Indict this generation for crucifying Jesus Christ'*; but, justified! Justified! Hallelujah! (Brother Dale, you get ready to sing for me *Justified*.)

Justified! It means something is going to happen to free a people from sin: 'legal and formal acquittal from guilt by a judge.' The same Judge who just now indict this generation, is the same Judge who set you free, because "Abraham believed and it was imputed unto him for righteousness"; the righteousness of faith. The just shall live by faith, coming out.

And then Romans 6: freed from sin. Sin had no more dominion over you, the old husband is gone. Romans 7, now that he is gone, you could come into union with the new Husband. Romans 8, you come into full complete redemption.

So that is what has been happening down through these years, from the world guilty until that Cloud come, that Supreme Judge with the white wig, who indict this generation and set a people free also; open the mystery and revealed your name to show you were elected before the foundation of the world to hear this Message in

this hour. The elect will not be deceived. “Come out of her **My** people”, that God has an elected people inside there. Now you have the earnest and you are looking for full redemption; and Boaz has come to claim you.

Roman 7, let's read.

Know ye not, brethren, (for I speak to them that know the law),...

He says, “Know you not?” He's speaking to them that know the law.

...how that the law hath dominion over a man as long as he liveth?

For the woman which hath an husband is bound by the law to her husband so long as he liveth;

Your vow is until death. For people who try to find quote for marriage and divorce, that alone shows you. That alone shows you, right there. Watch the word— **bound**! Binding and loosing; power to bind and power to loose. I want you to catch that thought, because, really, that new birth **looses** you; it **emancipates** you; it **liberates** you! It raises you up into heavenly places, the believer's position in Christ, where he lives and walks in authority.

You don't get the new birth and not be loosed. Before you get the new birth you are bound, but the new birth looses you. Watch!

For the woman which hath an husband is bound by the law to her husband so long as he liveth;

As long as Mahlon live, Ruth is bound by weakness. She is ruled by weakness. She is ruled by a backslidden man in self-will; without eternal life, fellowship and power; a man who lost his dominion, a man who is no longer in the image. She is ruled and she is destined to live in the midst of a perverted race with a perverted birth, as long as he live. All her life under him was in perversion. You get that?

...but if the husband be dead,

And Mahlon died; coming at harvest time, Mahlon died.

Let me tell you, if you are ordained to go in the Rapture, everybody who is ordained to go in the Rapture, their first husband must die. Anybody who has to come into the ‘*Uniting Time And Sign*’, ‘*Super Sign*’, ‘*Oneness*’, ‘*Marriage Of The Lamb*’, ‘*Invisible Union*’, the first husband have to die. Anybody who have to grow up in ‘*The Statue Of A Perfect Man*’, being united with the divine

nature, your first husband have to die. Your first husband is your first nature that come by your sex birth. Under that you can't know the mysteries in the Lamb's Book.

The things that Boaz, and the things that she learned in Bethlehem, she did not know in Moab. She didn't know about Leviticus 19, and Deuteronomy 25. She never eat that kind of parched corn, and that bread and wine, and never drink water from that well drawn by them by the- She never had that in Moab! Oooh!

Sammy, do you see where this is going? I think God now, I think we were watching the book of Ruth one way; God now turned it, this morning. I think God turned the book this morning! A next angle!

...but if the husband be dead, she is loosed from the law of her husband;

She could say, "Oh God! I thank God I get rid of him! God have mercy! I would have been a barren woman all my life; I can't mother a child, and I love children. I'm only hugging up other people's children, buying things for other people children, raising up other people's children. What did God give me these breasts for? Not to put in bikini. This is to nurse some children! What did God give me this womb for? I'll never be a mother. I could be a woman; and God made me to be a mother, so my children could call me 'blessed', and my husband could stand in the gates in the midst of the elders."

Ruth's husband was in the gates, you know; in the midst of the elders, you know. She was a virtuous woman! Oooh, yes! Proverbs 31, a virtuous woman.

So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law;

Loosed, free. **'Free** from that law.'

...so that she is no adulteress, though she be married to another man.

When Mahlon dies she is no adulteress if she is married to Boaz. When that old carnal nature, that sex birth dies, you are no adulteress if you are bringing forth faith and virtue and knowledge that you couldn't bring forth under the old nature.

Under that you are bringing forth scheme, you are bringing forth evasion; the way of least resistance. You are bringing forth compromise; you're bringing forth a life with no principles. You're bringing forth an old tattler, busybody, tell-tale, gossip life. But under this life you're bringing forth a virtuous life, sacred womanhood, sacred motherhood –Is that right?– holy decency; walking right, talking right.

Under Mahlon you're running down your husband; under Boaz you're glorifying your husband. Have you ever heard a woman running down her husband? “Oh God, oh that man is something else. And that man, and that man, and that man.” Brother, run him to the ground. A foolish woman plucks down her house, because you can't live higher than the law that governs you.

That is why people have good intentions, good motive and good objective, but they can't live the life. And God says you need something a little more than your good intentions. God don't want 'shoulda', 'woulda' and 'coulda'; God wants “I can do all things through Boaz that strengtheneth me. In Him is strength that strengtheneth me!”

When weakness governs my life it's compromise, it's fear, it's doubt, it's uncertainty, it's indecisiveness, it's evasion. It's 'I can't take responsibility.' It's an evasion; it's throw the blame on somebody else; it's self-preservation. But when you come to Boaz, it's self-sacrifice. He lays down His life. He doesn't fear He jeopardize any inheritance: “I will do it, and I swear I will do it, too!” He is about taking fear and insecurity away from the girl He loves. Do you get that?

“Why did He open the Seals?” the prophet said, “To take the fear and the doubts out of the Church.” To take the insecurity and give the Church eternal security; knock the fear and the falling away and being lost away from the Church, and showing Her Her position and tying her to the Absolute to anchor the soul of His Church! And that's what the new Husband does to you.

When you go around: “I can't have faith. Oh God, I will die. You think I will die, girl? You think this sickness is going to kill me? Oh God. You think, you think God will really heal me? Oh God, I remember yesterday. You think God will judge me for that?”

Pray that Mahlon dies; you will be free. Ask God to kill him, get you out of your misery. Because Boaz is there, inside of you,

that gene of eternal life, “Christ in you, the hope of glory”, but you can’t come into that glory; you only have the hope of glory. But when the old husband Mahlon is dead, the hope can become a reality. You can get under the kind of teaching that’s going to raise your faith up. Is that right? That you know your scriptures in the Word, you know how to approach the Word; you know your time and season, you know where to find Him, you know how to line up.

... but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

“The marriage of the Lamb is come.” The marriage of the Redeemer is come. It’s another marriage. There is another marriage. The Lamb who did the purchase work, the Lamb who took the Book and opened the Seals, doing the claiming work; the Lamb who give the testimony in the midst of the elders; the Lamb who come in the Cloud, showing your redemption draweth nigh, He is coming to claim. That Lamb who sent Eliezer out to get the Bride; that Lamb who talked to the chief reaper and said, “Who is that there?” And the chief reaper introduced Her to Him as Eliezer introduced Rebekah to him— to Isaac. Isaac and Boaz is the same!

You see, the reality is so great it takes many shadows to unfold the substance, each one having a different aspect. So Rebekah and Ruth is the same, “gradually unfolding the mystery, not giving out all at one time, but a little part in Isaac, a little part in Boaz, a little part in Ahasuerus.” Marriage at Harvest Time, marriage in the evening time; marriage between the Sixth and Seventh Trumpet.

When does this marriage take place? I’m proving to you this is a marriage. Revelation 19, when He takes Her to the Father’s house, does He go and make Himself known to the Jews afterwards? Do the Jews get the last half of the seventieth week? Is that under the Seventh Trumpet, Moses and Elijah? Did Six Trumpets drive Naomi back in the homeland? Does Revelation 10, He come, the Kinsman come with the open Book, between the Sixth and Seventh Trumpets? Is that when Ruth sees the chief reaper, when that Seventh Seal mystery is unfolding?

I’m showing you this marriage in the book of Revelation is happening between the Sixth and Seventh Trumpets! I’m showing you between Naomi coming back in the homeland and Ruth, Naomi getting the baby, this marriage is happening in the book of Ruth! I

am showing you it is the same, and I'm showing you there is a people on the earth this morning, of which we are part, and we have the grace of God that is opening that mystery right in our very midst, tying us into that reality! He is proving to us this morning, we are part of that people here!

Why did Israel go back in the homeland? Why did the Cloud come? I am showing you in the book of Revelation, in the book of Ruth it's happening, and the revelation is being made plain right here! What you see and witness is what the prophet said, "Wait until them sons of God in the last days catch the mysteries" that he released when he opened the Seven Seals, and bring it down among you! That is what you are witnessing, down through these years! That's God's grace. That's the Headstone with grace, brooding, brooding upon a Church to raise you up.

That's why you hear me quoting the Message: '*Kinsman Redeemer*', '*Choosing a Bride*', '*Marriage and Divorce*', '*Invisible Union*', '*Uniting Time*', '*Marriage of the Lamb*', '*Super Sign*'. I am saying that to tell you, I am only saying back what he said. And what he said, it's he who said these things. I am reflecting from where he is, finishing up the pages of notes he never finished on this side. I can't get it if it don't come out of his mouth.

Listen to me! When I have service here, I have people who left there and are still in touch with here, you know. Today we have service on the Internet. People sit down like this— Like that service on Sunday, that went live on the Internet right across the world, last Sunday what I showed you from Brazil. And so somebody, let me say in some other part of Europe, Africa, somewhere, who have their site could log in and sit down there in the service. And though they're there in that land, they could look into the service and get tuned in and get blessed and charged and leave with more than people who was in the service.

Now, if from the Tree of Knowledge, when it strikes the earth it comes in a perverted form, as a shadow, a negative, and that happens now in this Information Age, can't they who left and have gone beyond the Curtain of Time, who walked with us here, who believed these things, who died in faith, believing these things? Because that's my people. When I have to be gathered, I have to be gathered with my people.

When they leave there, they are coming back under me, here, to be with me for eternity, because whether I live or die, if this a ministry from God, this stays with me throughout eternity, because I couldn't pray for this ministry; it was foreordained of God! That's why Moses was still a prophet; Samuel was still a prophet. That's why Brother Branham was still a prophet. That's why Abraham was gathered to his people, Isaac was gathered to his people, because your people— Your design, the way you walk, the way you talk, the way you express yourself, what you like, what your don't like, you are designed and sent to a people, to fit them; like a knot and a bolt, to fit them!

That's why my people will understand my style of preaching. In another country I'd have to explain, "I preach different; I preach like *this*", but I don't have to explain that to you here, because here we are *United By One Language*. Here we have a *Unity Of The One God In The One Church!*

When these things happen you know the Rapture is close, don't you, because you feel that atmosphere from that next world. It is like the breath of God, "Whoosh!" The curtain is getting thin, and that side is pressing to come here; and that perfection, that pull that was pulling you, now that you begin to quicken and raise up and mature, you're feeling the pull stronger, because you are more sensitized to the pull now.

Before, you were like the little eagle, you walking and watching up in the air, "Like I come from somewhere?" Like the dewdrop, "Where I come from? I don't understand, but I feel like I didn't really start here. Something is strange about my life; I feel I can't fit in here."

You see, you're not too sensitized yet, but when you start to grow in it, after you start to hear the Word you start to grow up in it now. You start to know what that is. You start to know in the Word; where that is in the Word; and you start to relate with a certain consciousness now. And when you start to get these feelings, you could start to say, "He's here. Jesus is near." You could say, "Everybody get quiet; let us just pray. Don't make any noise, just wave to Him a little bit here. The Holy Spirit is close by." Why? Because you are getting a little more sensitized, so when these things happen the pull is more on your radar screen. You're getting strong, strong signals. Your signals are in bright red,

your lights flashing, all your sensors are on. Why? Because that system inside of you kick in, because the Holy Ghost now have you conditioned, Rapturing condition. You're linked to the Theophany; you're getting messages from God; living in a world of perfect faith, living in the revelation of your position, living under the mystery of your name in the Book.

So are you convinced now that Ruth is a mystery, and that's some people in this hour? And that's a name written there, and that's an encoded life of some people? Are you waking up to see that it takes the greater Ruth to reveal— the Word Herself to reveal Herself in the Word Itself? Because, like I said the other night, that is the part you can't read in any dictionary, none, for the last two thousand years. You can't read that in none.

That comes from the way the Seven Seals opened through the mouth of a prophet: *Invisible Union, Marriage and Divorce, Choosing A Bride, these* mysteries. That is where that comes from. And that— How many know that that was one of the Thunders mysteries? Because that was what caused the fall in the world, *Serpent's Seed*. To bring the redemption in the last days Christ had to come, to bring a new birth, a new creation, because the old creation fell, to bring it back to the Garden of Eden. That's what I am preaching here.

And look how all those things in Genesis, in Revelation, in Romans, in the Epistles, I am showing you it's right here in the book of Ruth, in the time and season, in the days after the one-man Scripture, under the second fold in chapter three and four.

Not to be sacrilegious, but this is like when the Seven Seals opened in the Tabernacle, because this, that is the Spirit that is revealing Truth. That's the Spirit that was revealing Truth. Only one Spirit reveals Truth— the One who wrote the Word. "Men of old moved by the Holy Ghost." He know what He wrote and He know what He sealed up in what He wrote; and the Spirit of Truth was to come to lead us and guide us into— what? [Congregation says, "All Truth."] *Dove Leading Eagle*, that's the next message, if you understand.

Let the musicians come for me; we are finished.

*Wherefore, my brethren, ye also are become
dead to the law...*

When that husband is dead, you become dead to him to. It doesn't exist in your world any more. That nature is gone; you can't find him, you can't dig him up. You didn't hide him under a mattress, you didn't embalm and put him under the bed: dead, buried and rot and gone. You're not walking around with a picture of him in your wallet.

You ever see people so vain, they have a lot of their old pictures in their wallet? They say, "Look at me over here." They want you see them how they used to be when they had shorts on. They want you see them when they used to wear makeup, how they use to look still, because they still find that is one of their best pictures. They don't want to put that in the sea of forgetfulness, they keep it in the hall of memory.

They want to be influenced by the old lover and the old husband, and it is always bringing trouble with them and Boaz, because you're supposed to be talking about Boaz, you are supposed to be glorifying Boaz. You're supposed to be talking about how sweet Boaz is. Every day you're seeing something new about Boaz to talk about. You're not remembering the old self to talk about— that is obliterated!

...ye also are become dead to the law by the body of Christ;

Because the new birth put you in the body; you're in a new economy. You are in Bethlehem, you raise up to live in another order. First was the order of temporal life, now you're in the order of Melchisedec, eternal life, in union with Boaz. You've come back to the image again. Oh the Word is sweet, so sweet! So sweet!

...that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

You see Who you're married unto? 'Him who is raised from the dead.' 'Him who is raised from the dead!' Mahlon left his God-given position, Boaz stayed in his God-given position. Mahlon forfeited his inheritance, Boaz redeemed Mahlon's lost inheritance. Mahlon incurred a lot of debts, Boaz paid all Mahlon debts: He paid a debt He didn't even owe. All the debts of this old nature Boaz paid for us, **all**, to free us completely.

Mahlon failed to fulfill the commission of Genesis 1:28 to bring us in the Word image to fill his inheritance with an heir. He left Ruth childless, insecure, never even brought her into motherhood; but Boaz removed Ruth from childlessness, Boaz raised her up into motherhood. Boaz gave her an heir who will have dominion over that God-given inheritance. He raised up Obed to live in Mahlon's inheritance, to be God from boundary to boundary over that inheritance, and keep that name alive. How beautiful!

Mahlon left Ruth in poverty; Boaz lifted her out of poverty and raised her up into wealth, treasures, unsearchable riches, that we have this treasure in earthen vessels right now. When he left Ruth, Ruth had to go and be a beggar in the field. He had inheritance and he didn't leave any money so that she could buy back that inheritance. So though she had something she couldn't even go on it and live on it and eat off of it. He left her living, in other words, below her God-given privileges, 'chosen and blessed with all spiritual blessing', but dead in sins and trespasses, not quickened and raised up into heavenly places yet.

So though our names are in the Lamb's Book of Life, and Christ died for us before the foundation of the world in the mind of God and put our names on that book to share His throne with Him, yet we are sinners in the world, drifting from pillar to post and can't appropriate a single blessing. We don't even know how to pray. Why? That birth and that nature, and living in the midst of Moab, a perverted race, perverted birth, tied to a nature of a fallen, backslidden Israelite, outside of his God-given position, an Adamic nature.

Mahlon made her future uncertain, but Boaz made her future secure. Your future is secure. Do you see the Millennium? Do you see a new heaven and new earth? Do you see a life that could never die? Do you see a body that can't have no more sickness, no more sorrow, no more pain, no more *nothing*? You don't need these kinds of clothes no more: greater clothes, greater house, greater transport.

You're walking around with your cell phone and think you're in something. Hallelujah! *Digicel*, '*Miss Digicel*', '*Miss B-mobile*'. Married to Mahlon! Married to Mahlon! Earthly communication; controlled by the Tree of Knowledge. But with Boaz, hear the communication me and Boaz had! Hear the communication me and

Boaz had this morning! I didn't run up no bill here, I'm online. All through the service I'm only getting e-mail; He's only sending things. You get what I am saying? Already paid for.

And I'm not feeling bad because this world is watching me and saying, "He doesn't have the latest, man." But all the angels are saying, Luther and Wesley and all of them are saying, "That is where communication has reached to?" Oh, Luther must be telling Wesley, "We don't even feel like messengers. When we hear him talk we don't even feel like messengers."

Luther says, "You saying that alone? I threw the book of Esther in the river Elbe; look what he's done with it!" Ooh! He says, "I'm going to stay far when I see him around."

Mahlon's union to Ruth couldn't bestow no honour and no dignity upon her. He could give a new dress and new shoes, but he couldn't bring her into a new covenant; he couldn't bring her out of debt, he couldn't bring her out of insecurity, he couldn't bring her out of beggar status, he couldn't bring her out of unfruitfulness. He could give her dress and shoes. He could buy *doubles* and coconut water and carry home. He's even buying Valentine's Card, so stupid. But Boaz lift her out of all of that.

That is people, I'm describing people under the old birth, trying to live thinking a life with some new clothes and a life with some cell phone and a life with some earthly transport, they think that is power. But Enoch had a kind of transport that Boaz is giving Ruth.

Boaz is giving Ruth a transport, he says, "You talking about..." Ruth says, "So what are you buying? I like the BMW, you know." He says, "BMW? That's the devil's own. It's *WMB*: William Marion Branham." He says, "I'm giving you a chariot like Elijah's own; you're leaving this dimension to live in a next dimension. I'm not giving you that earthly business from the Tree of Knowledge; that is what I'm getting for you to take you to the Supper. When your wedding day comes up and you're going to the supper, you're going in one of them." Oh, brother! Yes!

How many know the Bride is going in the Rapture? How many know She is changing dimensions? How many know her Husband provide the place for the wedding, He provide the garment, He give the gifts. Is that right? He send the camel to transport her to the unseen Bridegroom, He send the power, the wedding band, the marriage certificate. He revealed the Name! All of that come from

the Husband, from the new Husband. The new Husband give the Bride all that.

Mahlon couldn't do that for Her. Do you want to stay with Mahlon this morning? [Congregation says "No!"] All of you who still connected to Mahlon, how many want to see Mahlon fall dead in the service this morning, right here? Oh, praise His mighty Name! Let's stand to our feet.

Mahlon couldn't remove Ruth's shame, because no unclean thing can make an unclean thing clean. "Who could bring a clean from an unclean?" Mahlon couldn't do it; but Boaz took Ruth's shame as a Moabite who couldn't come in the congregation of Israel. Boaz the great wealthy one, went by the gate, in the midst of all the elders who looked up to him as a real great man, and show how low he was willing to stoop for that girl. Is that right?

Mahlon's name died, his inheritance was forfeited, his wife was childless, barren and unfruitful, and he married Ruth outside of his inheritance. But Boaz, his inheritance could never be forfeited; His wife could never be barren. Do you hear that? Boaz's Wife could never be barren nor unfruitful, not even in the knowledge of Himself. She could bring forth fruit onto God. Boaz was able to raise up seed that Mahlon couldn't even stay in his inheritance and think about raising up.

Mahlon and Ruth living in Moab outside of their God-given inheritance, all he could show her is the world. He can't say, "Let us take a walk in Hebron this evening. Let us go up to Jerusalem." He can't say, "Let us go over by the shores of Galilee, girl." He can't walk anywhere.

He can't say, "How about we get up there where Abraham was, in Mamre? I want to tell you about when the Angel came and turned His back to the tent. Let us go up there." He can't say, "I want to show you where Joshua, when he got the commission, how he opened the Jordan and take and call out people and placed them positionally. Come, I want to take you over there. I want to take you up to Shiloh, were he cast the lots. I want to take you to Gilgal, where he put the stones there."

When Mahlon was down in Moab, he say, "Let me carry you by the mall. Let us go down by the casino. I hear they have *National Cinema I*. You know, in *II* has all the bad people, the *I* is not so

bad, so in case at least if anybody sees us, we could always say in here has the better class of people! Oh my!

You know I don't have to ask you, you could just look at your our life and know if Mahlon or Boaz is your husband, this morning. Revelation 3: 15 to 17– Mahlon. Revelation 10:1– Boaz.

Boaz and Ruth lived in their God-given inheritance, in their God given-position. She received seed in the God-given inheritance, and she brought forth the heir to live and grow up in the knowledge of his position and what belong to him, and where he is placed in the eternal thoughts and counsels of God, when Joshua placed them out, and set that place in order and positionally placed them. So you see, when people talking about position, continuity, divine nature, second fold, you know that has to be people in union with Boaz, not just talking it, but showing it. This is a great opportunity this morning.

She crossed over in the field; and when she crossed over in the field, she met the chief reaper, the one who had the mystery of the baptism of the Holy Spirit, who had the true teaching that a thousand denominations didn't have, and he was going to bring it back to the original doctrine that Paul and they had.

And she was coming over now, and one day she began to discover Boaz. She began to receive revelation from Boaz: what water to drink, what to eat, what field to stay in. The new nature, the *inside* Teacher, Boaz the *inside* Teacher. 'In that day between threshing and reaping at Harvest Time, when Naomi is back in the homeland, you will know it is I, Boaz, in you, and you in Me; and He that is in you is greater than Mahlon was, and the works that Mahlon couldn't do in you, He will do in and through you.'

It's the anointing that makes the difference,

Hallelujah!

Once you've known it You'll never be the same

Let His presence, the person of Boaz, our Lord Jesus, this great Revelation 10:1...

You can't live without it

Once it rests upon you

It will teach you

This inside teacher.

How to walk in Jesus' name.

Oh, sing it again! 'It's the anointing.' That's Christ, the Logos, Boaz Himself; the only eternal life there is.

It's the anointing

That makes the difference (Hallelujah!)

Once you've known it,

Oh, I guarantee you, you will never be the same! He is right here today to take you up to that place. You can't live, friends, don't you even try! You can't live without it! What you call 'life' is really death, Moab.

(Once it rests upon you)

It not only gives joy, it could bring teaching in your life, to place you positionally. It unveils Him to you. It teaches you how to delight yourself after the law in the inward man. Hallelujah! The law of faith, Boaz inside of you! Hallelujah! "The Spirit of the Lord is upon me."

The spirit of the Lord is upon me,

Hallelujah! 'For He had anointed me.' I feel that He has today, and also you. "To bring good tidings to the meek."

To bring good tidings to meek,

(Oh, to bind the broken-hearted.)

Even broken hearted in here today, receive Him in your life. Open your heart. Say, "Come into my heart."

(To proclaim liberty!)

If you are bound and shut up in some prison, where the devil has you in some bad habit, some vice, He is opening that door for you today. He is loosing you from the law of that old husband. Surrender to Him.

It's the anointing to break every yoke here, today. He wants to set you delivered from the law of that husband, freed from that law, loosed from that law, no longer bound by that law, to live a faith life now!

You've known him, you'll never be same,

You go though a metamorphosis! You will be changed in your genes, and then in your atoms!

You can't live without it,

Once it rests upon you

It will teach you how to walk in Jesus' name.

He is here to break the power of demons around your life.

‘In my Name you will cast out demons,’ them devils that trouble you, torment you. A devil is tormenter, makes you nervous; bring all kinds of lustful desires in your heart and mind; condemn you so many times. If you want to be free from that, you can be free from that today. He can bring you into rest.

You might be laboring, trying to free yourself, take care of your own circumstance, but He can take you out of that human, self-will, self-effort, and bring you into a place where it’s not you that live but Christ that liveth in you, and the life you live you live by the faith of the Son of God.

Every sick, you can recover from that today.

All these signs

‘All these signs’, all these signs shall follow! Come believing, you shall go receiving. The Holy Spirit who gave this Word wants to make it manifest in your life. Take the opportunity! Capitalize upon it! Mean God, look to Him as you come. Expect, as you come, to receive. Come expecting to receive! Come expecting to receive, children! Hallelujah! Look to Boaz, He could drop the handfuls. He can drop you handfuls if you need. He can give you six measures if you need. It’s not man; it’s Boaz giving that to you!

It’s that same One that wants to unite with you, same One that want to marry you. You are chosen and predestined to come into union with Him in this hour. While His Holy Spirit is moving, this is the time. Amen. Learn how to capitalize on Him when He is passing by. Like the woman with the issue of blood, she saw Him. Zacchaeus saw Him. He climbed the tree; he came into a place where he could see Him. John Sproule got to a place where he kneeled down, in a certain place where he could see it. You have to get in position. You have to get in the attitude! Glory!

Oh, it will make the difference!

You prove the Lord: “Taste and see that the Lord is good.” He is gracious today. He’ll not send you away empty.

Some of you workers, some of you brothers here, come. Let’s not be long and drawn out. While the Holy Spirit is moving, let’s get some men with anointed faith inside of here that can pray with the people, inspired, not long and drawn out, with the faith in your heart anointed under the Word. Just charge that faith in there, let God give the result. They already know what they are coming for.

[Bro. Vin and elders pray for saints.]

