

Kinsman Redeemer 14-1204

1 I'm going to read some Scripture out of the Book of Ruth. And now And I'd like to approach it from four different standpoints on redemption. I want to speak on what is a Redeemer and how does He become a Redeemer? And remember, a Redeemer redeems you completely when He redeems you: from your sins, from your sickness, from everything that's wrong. He is a Redeemer.

2 Our heavenly Father, I am so glad today that there is a great high power. Amen.

I'm reading from the Book of Ruth, the 1st chapter.

NOW, it came to pass in the days when the judges rule,... there was a famine in the land. And a certain man of Bethlehem-judaea 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... his wife Naomi,... names of his... sons was Mahlon and Chilion, Ephrathites of

Bethlehem-judaea. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband died;... she was left, and her two sons, And they took them wives of the women of Moab: the name of... one was Orpah,... the name of the other Ruth: and they dwelt there about ten years. Mahlon and Chilion died also both of them; and the women was left... the woman was left of her two sons and her husband. And she arose with her daughter in law, that she might return from the country of Moab: for she... heard in the... she heard... that the LORD had visit his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughter-in-laws with her; and they went on the way to return unto the land of Judaea. And Naomi said unto her two daughter-in-laws, Go, return each to her mother's house: and the LORD deal kindly with you, as ye have dealt with the dead, and with me.

And... The LORD grant unto you that ye may find rest, each of you in the house of her husband. Then she kissed them; and they lifted up their voices, and wept.

And they said unto her, Surely we will return with thee unto thy people.

And Naomi said, Turn again, my daughters: why will you go with me? are there yet any more sons in my womb,... that ye may... that may be your husbands?

Turn again, my daughters, go your way; for I am too old to have a husband. If I should say, I have hope, if I should have a husband also tonight, and should also bear sons; Would ye tarry for them until they be grown? would you stay for them... for their... from having husbands? nay, my daughters; for it grieveth me much for your sake that the hand of the Lord is gone out against me...

And they lifted up their voices, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her,

And she said, Behold, thy sister in law is gone back unto her people, and to her god:

return thou after thy sister in law.

And Ruth said, Intreat me not to leave thee, nor to return from following after thee: for where thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people,... thy God shall be my God:

Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part... me and... of thee and me.

3 I want to title this little talk this morning as I teach it, trying to bring a faith to you of redemption, and what it is, and how to receive it. I want to title it: "The Kinsman Redeemer." Now, to redeem anything is to bring it back, something that's been lost, like put in a pawnshop. And you go down and redeem that, it's redeemed by a price. Then it's your personal property, after you have redeemed it. But the law of redemption in Israel had to be a kinsman to redeem a property or something that had been lost.

4 **O**ur story starts out in the time of the

rulers of Israel, which was the judges, after the death of Joshua. And to find a very beautiful picture of this, read about the first five or six chapters of I Samuel, and you will--you will get the real story of it.

5 And this story was written, and all the old manuscripts, when they were segregating the Bible, the holy men when they were trying to put it together in the Old Testament... This Book of Ruth was one of the outstanding books that they accepted. Why? If it's just a love story, why would the writers and ancient sages accept this Book as inspired? Because there's a hidden revelation in It. And in this hidden revelation, you catch the real meaning, and It'll bring you real close to God. And I pray my whole soul this morning, that God will catch every heart so spellbound, till He'll reveal Himself just what He is in this story, what He is to you, how to accept Him. And when you once see it, it's so simple you wonder how you ever went over the top of it. But it can only be revealed by the Holy

Spirit.

6 Many reading the Bible, read it--just stand up and read a page, and read a page. You'll never get It. Because It's in riddles. And Jesus thanked God for making It like that, said, "You've hid It from the eyes of the wise and prudent and will reveal It to babes such as will learn." As I've often said, and Mrs. Simon setting back there this morning... But when I'm away, she'll write me a letter. She'll say, "Dear Simon, I'm setting here tonight with the children. I'm thinking of you." And she'd go ahead and write what she's going to. But I--I love her, and I know her so well I can read between the lines. I know exactly what she's saying (See?), whether she writes it on here or not. 'Cause I know what she's saying. Why is that? That's a close contact. We're one. And she knows my nature. I know hers. She can just set and look at me; I can tell you what she's going to say. Because I--I know her that well. And she can do me the same way. Now, what does that, is

confidence in one another, love.

7 Love never did begin and it never will end (See?); it's eternal.

And when a man loves a woman and marries her because she's just pretty, there'll be an end to that. But when a man finds a woman that he loves, he don't know why, but he loves her... And she finds the man that she loves, no matter what he looks like... He loves her. She loves him. That's an eternal mate in glory. Death nor nothing else can ever separate them. Because they are from eternity, and they stepped out into space of time, and will return back to eternity. Eternity has dropped down in a body called time, then it goes right back up into eternity again. It cannot perish.

8 A woman that's beautiful, that beauty will fade just as sure... You give it a few years. Maybe today she's twisting down the street, some little half-dressed woman sending more souls to hell than all the barrooms in the country. But she'll twist herself down the

street thinking she's something, as the Bible said, "They'd have stretched out necks, walking, mincing (that means twisting) as they go in the last days." Fulfilling the Scriptures and doesn't know it, just stand in the yard with immoral clothes on, men looking at her, and don't know... She may be as virtuous to her husband or boy friend as she can be. But at the day of the judgment, she'll answer for committing adultery with hundreds of men. A spirit on them and they don't know it. The Bible said, "Naked, blind, and don't know it." The miserable part is, "Don't know it." But did you know that well formed little figure that God has given that girl, may be rotten by this time next Sunday? That tall, dark and handsome man may be nothing but just a pile of rubbish by next Sunday? That all perishes. But that on the inside, God, love, lives for eternity. So watch the inside. Keep your eyes on the goal.

9 Now, this story starts out something on that manner, as a lovable, sweet woman;

her name was Naomi. "Naomi" means "pleasant." "Elimelech" was her husband, means "worship." Pleasant worship was her family. They had a son "Mahlon," one--that means "sickness." And "Chilion," the other meant "weary, gloomy, sadness." There was the family. And they come a famine in the land of Israel. And the first mistake a Jew ever makes is leave that land. God gave them that land. When Abraham was given that land, God told him not to leave that land. And he made a mistake when he went down into Gerar, got in trouble. A Jew is never to leave Palestine. That's his 'lotted place. And they have been drove out all over the world, and now they are returning back again.

10 Naomi was driven out because of a famine, Naomi and Elimelech, and they went over into Moab. Now, the Moab, the Moabites, originated from a illegitimate child, which was Lot's daughters. After they had escaped the fires of Sodom, by the grace of God, then the daughters got the

father drunk and lived with him as a wife. They brought forth a child, and one of them was--originated and brought in the--the nation of Moab, supposingly to have been Christians, but were mixed in paganism. And see, leaving the promised land, no matter how bad it was, to sojourn over in another land, brought trouble.

11 And any time that a believer, gets off of his God-given grounds... Many times in politics, this election coming up and so forth, a good man can be a good man, and he'll wander off of those grounds. Like a certain minister I know run to be mayor of the city. And when he did--got off of his ministerial grounds, and Satan overtook him. If any Christian gets off of those grounds. "Well, I'll just go down tonight, set with the boys in the pool room awhile; I'll do no harm. I'll just take one little drink." You're off your grounds. Come back. You're only setting your course for trouble. "Oh, all the rest of the girls smoke; I'll just try one." You're off your grounds. Don't do

that. Stay in the homelands. "Oh, well, everybody over here, they call me old foggy; they call me old fashion." Stay there anyhow. That's your place. Stay in Christ.

12 Naomi, because of the famine, wandered out from the lands and went into Moab, finding bread. She didn't have to do that, because the rest of them stayed in Judaea, Bethlehem. "Bethlehem" means the Bethel, "house of God, house of praises." And they stayed there. And she wandered away with her husband. And her two sons married Moabite girls. But if God has ordained something to be done, it'll happen anyhow. That's the reason I certainly believe in predestination, God's foreknowledge of things.

Then we find over there death struck the family, and they started back. Both boys died and the father died. And Ruth started back, Orpah, and Naomi.

13 Now, I want to liken this morning, Naomi, the elder lady, to the *orthodox church*, the

Jewish orthodox church, Ruth, the Moabite, a Gentile, being the *Christian church*, the new church. And I want to approach it from four different phases: (1) Ruth **Deciding** (making her decision), (2) Ruth **Serving**, (3) Ruth **Resting**, (4) Ruth **Rewarded**. As we come back: Ruth, making the decision; Ruth, after she made her decision, then Ruth is serving; then Ruth is resting; then Ruth as rewarded.

14 Now, on the road back there come a time, as her being a type of the church, or of the Christian... As each individual represents the entire Christian nation. Did you know that? You, in your behavior, in the way you act, and what you do, you represent the entire Body of Christ. You say, "But I'm just a lay member." That doesn't matter. When you take on that name of Christian, you represent Christ and His church. You should live like that. You should live like gentlemen, like ladies. Don't never do things of the world, because the whole eyes of heaven and earth is cast on you to represent that

one thing. No matter how weak you are, how little you are, hold your head right, 'cause you are a Christian.

15 Now, Ruth was a pagan, served idols, and so was Orpah. And they was on their road coming back with the mother-in-law, because she heard that down in Bethlehem, Judaea, that God had lifted the plague, and the people was having bread. She'd been up there about ten years, so Edersheim says, about ten years: the historian. And coming back, sad, and her husband dead, her children dead, with her two daughter-in-laws... Then she turned, must, and looked upon them, and said, "Why would you go with me? Now, you can't do nothing but have trouble." Said, "I'm sorry that the hand of God has stretched out against me."

16 How many times has Israel thought that? Not knowing that it was all God's program. How the weeping wall's just outside of Jerusalem, still there. The old stones of the temple, they picked them up and made a

wall. And they are rubbed slick from tears and crying of Jewish hands crying and begging Jehovah: "Jehovah..." They don't realize that their hour is close at hand now. Weeping walls, these stones once housed in the Ark of the Covenant. King David looked upon these stones. "O Jehovah, where art Thou?" See, not knowing that soon her King will return, her Redeemer... They had to be cast out for a little season.

17 Naomi wondered, "Why has the hand of the Lord been so cruel to me, my daughter-in-laws? God has cast me out. I'm an outcast. I don't know what I ever done, but I'm an outcast." See, God was working His program. Because all things work together for good to them that love God, no matter what it is.

She said, "You return to your mothers, and find rest in your mothers' house. Your husbands is dead, and you're young, beautiful women. Go back. Go back to where you come from, there find rest. God be merciful to you because you was kind to

the dead. And you've lived virtuous since your husband has died. And you been kind to me, an old widow woman with no husband, and you stuck by me. Return back, and God give you rest in your house." They wept.

18 She said that, "I'm old, and I could have no more children. But if I would have a husband and have a child, what good would it do? You'd never wait for that baby." That was actually the law in them days, that if a brother died The other brother being single, he had to take his wife to raise up a name to his dead brother. But she said, "You wouldn't wait on him, these babies. So return back and find yourself rest in your husbands' houses. Go back to your mothers." And Orpah, a type of the *lukewarm church* that once started, a type of the church that won't go all the way, she said, "That sounds pretty good." So she kissed her mother-in-law and returned back again. That's a type of the lukewarm believer, who'll believe Jesus to be the Christ, and then turn around, and go

back into the thing she come out of, to the men that'll take the way with the Lord's despised fews, and then turn around and go back, "Like a dog to it's vomit, and a hog to it's wallow," as the Bible says.

19 Now, she returned back to her gods. Many time we return back to the gods of beginning. Maybe we got eyes of lust after the wrong thing. We'll turn back to lusting again. Maybe we got idols of drinking, idols of smoking, idols of lying, idols of stealing, all kinds of idols; and then profess and be baptized, and then turn again. What a sad thing. You remember, it never spoke her name no more. She was excommunicated because of her decision. The lukewarm church, the lukewarm believer, as each believer represents the church... Every kenyan represents Kenya. Every Christian represents Christ.

20 Hear. She turned her back to go back into the things she come out of. How that men, even preachers sometime, will take the way

of the Lord, and when you speak to them about the baptism of the Holy Spirit, "Nonsense," turn away from it. That's Orpah. Tell them about the Name of Jesus Christ, that there's not another name under heaven given among men whereby you must be saved. Whatever you do in word and deed, do it all in the Name of Jesus Christ. If there's not another name under heaven whereby you must be saved... Then Peter said on the day of Pentecost, "If you want to be saved, repent and be baptized in the Name of Jesus Christ, for the remission of your sins." That's how they're remitted. And a man, because of popularity... He can't hold the Bible on it. But because of popularity, will kiss the church, kiss the Message, kiss Christ good-bye, go back to where he was hollowed out of. Orpah, lukewarm, excommunicated...

21 But, oh, how I like that little Ruth. She had to make a decision. I had to make a decision. You've got to make a decision. You'll never walk out of these doors this

morning without some kind of a decision. You'll not leave this room today either being a better man or woman, or a worse man or woman. To reject it, you'll be worse. It'll be harder the next time for you to get to it. Or you'll go out better. It come a showdown in her life. It comes a showdown in everybody's life. And Ruth had to make a decision. So the Bible said that her mother-in-law told her, "Go back to your gods like your sister did. Go back like the lukewarm did. Why don't you go on back?" The Gospel preacher, "If you want to go, go on." The real truthful preacher that'll put it before a class of people, "You make your decision. You stand on your feet." The lukewarm, wishy-washy, in-and-out won't say that. But a real servant of God will lay it on your lap, "Make your decision."

22 And Ruth said, "I'll go where you go. Your people will be my people. Your God will be my God. Where you live I'll live. Where you die, I'll die. And where you're buried, I'll be buried." There's the real decision."Lord, I'll

take You as my Saviour. If the Bible says, 'Repent and be baptized in the Name of Jesus Christ,' that I'll do. If the Bible said I must receive the Holy Ghost, that I'll do. If the Bible tells me Jesus Christ is the same yesterday, today, and forever, that I believe. I'll take the Bible and God for what He's wrote and what He is, no matter what anybody else says." There's the real Ruth... She made her decision. She had to either go back or go forward. We stand on that same grounds this morning: go back or go forward. Don't never go back. Let's go forward. On into the promised land they went, into the land of strange people.

23 Ruth, a type of the believer now... What is the believer? When she or he comes out, the person from the world, he comes in amongst Christian believers. Women that used to smoke, drink, and play cards at societies and so forth, and have all kinds of fancy stuff, and like some kind of a frizzed up bird, but now she's changed; she's made a decision to go with God. Now, she comes

into a people that doesn't believe that kind of stuff. She's a stranger. She's got to walk as a pilgrim. She doesn't know their customs; they're all strange to her. She don't know what to do. That's what Ruth had to do. That's what you have to do. That's what I have to do. When I accepted Christ, I was turned out of my own home. When I accepted Christ, my boyfriends, girlfriends, everybody throwed me down. I went in with a bunch of old people that had the Holy Spirit and believed in God, serving Him. The girls was down there in that church was different than what the girls I'd been going with. They looked different. They acted different. They were strange, and I was scared of them. They were different people.

24 That's what Ruth had to do. She had to come from her own, over to another people. She was converted. She made a decision. And you make a decision. And you've got to take your choice. You want to go back to the things of the world, or you want to go on

with God? You want to act like the world and the rest of them, then kiss Christ good-bye and go back. But if you want to take the way with the Lord's despised few, hold on to God's unchanging hands. Regardless of what the rest of the world says, you hold right there. "God said so. It's true. I believe It. Though I can't make it manifest in my life, God said so; I believe It. I hold right here."

25 That's the way she did to Naomi. "I'll not leave you. I'll go where you go. Your people will be mine. The way they act, that's the way I'll act. The way they do, that's what I'll do. And what they eat, that's what I'll eat. Where you die, I'll die. Where you're buried, I'll be buried. And the Lord do more to me if I fail anywhere." That's the real clean cut decision. God wants clean cut decisions out of His church.

26 "Well, Lord, if You'll just bless me and do this for me, I'll do so-and-so." That's not a decision. "God, I don't care what you do with me; I'll go anyhow. If I die, all right. Live or

die, or whatever, if they laugh at me, make fun of me, don't make any difference, I'll go anyhow." That's clean cut decisions, like Rebekah made 'fore she even seen Isaac. Her parents said, "Let the girl answer. The girl, she's of age, let her answer." She said, "I'll go": clean cut decision, quickly made. She clave to it. That's what Ruth did. Orpah went back.

27 They journeyed on. Ruth in her heart, not knowing where she was going, but a type of the church. We sojourn like Abraham, pilgrims in a strange land, among strange people. And on she went, and finally she came into the room and the place where Naomi was bringing her. And what did she find? Everybody patting her on the back and saying, "Ruth, we're glad to have you down here"? She found discord. She found something evil. She found trouble. And preachers that'll tell you that the Christian life is a flower bed of ease, he either is deceiving you or he's never accepted that experience himself. The world hates you.

And the people will hate you. You've got to take the way of the Lord's despised few, and be laughed at, and made fun of, or anything else. You got to be different. You're borned of another nation.

28 "We're Christians." Kenyan acts like kenyan; German acts like a German, because that's their national spirit. And we have a national Spirit. That's the Holy Spirit coming from God out of heaven, and you act like that. Makes you conduct yourself as they do up there. Because you are of another world.

29 We're living in Kenya; that's true. That's the body part. But the soul that conducts us, our character is from above. We live from above because we're born from above. All Christians come from above. Jesus said, "I'm not from below; I'm from above. If I was from below, My subjects would fight for Me, but My Kingdom is of above." And so is every man that's born of the Kingdom of God, He's from above.

30 Now, watching now, as we go on we find them coming into disappointments. Is that where you come into when you got the Holy Spirit? Sure did. I did: making fun of and everything. Then notice, life was hard for her. And it's hard after you become a Christian. Because you got to adjust yourself from one life of gaiety and pleasures of the world, to another life of consecration to God. You've got to readjust yourself, over into this side.

31 And Ruth had to adjust herself from being in a land where plenty to eat, and everything respected, to a people that was laughing, making fun of her; into a land she gleaned in the fields for what she'd eat. Put it in her scarf and take it home, and beat it out and make some bread, and her and her mother-in-law eat it. When she was there, they come to find out, while she was gleaning, or going to glean... Now, she made her decision; that was her deciding.

32 Now, the next thing she has to do is serve.

And that's what the church has to do. The church, after making your decision, you have to serve, serve God according to His diagram, according to His blueprint. You must serve God.

33 Now, Ruth serving under her decision. Now, she goes into the field to glean. Now, her mother told her, which the Old Testament telling the New, you know. Her mother told her, said, "We've got a kinsman, and his name is Boaz. He's a rich man. And He's a near kinsman. You go to his field and perhaps... Don't you go to another field; go to his field."

How the Holy Spirit tells us not to get off into some kind of a--a church book, some kind of a catechism, but go to God's Field, the Old Testament, the Bible. Don't say, "Well, we'll say this. And we'll say this for a prayer. We'll have this." Stay right with the Field. Go right in It, 'cause He's the near Kinsman.

34 God's Word, the Old Testament, is the Near Kinsman to the New. The Old church is a mother to the New church. The Christian, a believer..."Don't go to another field. Stay right in his field. And maybe someday you might find grace with him."

35 And one day while she was out in the field, this rich young man by the name of Boaz, a ruler, a wealthy man, came by and he saw her. Oh, when he saw her, he fell in love with her. He thought she was a wonderful woman. He liked her character. You remember he said, "I know, and then the people knows, that thou art a virtuous woman." Made her decision clean and clear, come right back over and lived just exactly what she said she'd do.

36 In otherwise, today they'd say, "We know that you're a Christian. We know that thou art a man of God, 'cause no man could do these miracles except God be with him."That's what Nicodemus said to Jesus,

said, "Rabbi, we know that thou art a teacher come from God. No man could do the things that you do except God be with him," when he could see Him set there and discern the very thoughts of their heart. Woman touched His garment; turn around, said, "Who touched Me?" All of them denied it. And looked back out in the audience, and said, "You with a blood issue there, your faith has made you well."

37 Said, "No man can do that except God be with him. We know you come from God. We can't accept you, because we'll be kicked out of the church." They'll kick you out. "But down in our hearts we know you come from the original Vine." And Christ is the Vine; we're the branches. "We know, because we see the same Life that is in God, that's in you."

That's what Boaz had seen in Ruth, that clean-cut decision, that virtue of woman standing there. And he fell in love with her.

38 Now, I want you to notice, Naomi, the old

church begin to explain to Ruth all the laws about her religion, like the Old Testament is a shadow of the New. Now, I want you to get this story right here. The Old Testament explains the New if you'll just read it, for it is a foreshadow of the New. Now, if I was going towards that wall, and I never seen myself, and I seen my shadow, I would know have some conception of what I'd look like. If you don't know what the New Testament is, read the Old and you'll see the shadow of it. See? And then when the New Testament comes in, you say, "Why, sure, this is It."

39 Now, notice closely now, when Naomi said to Ruth, said, "Now, he is our kinsman. And if you can find grace with him, you'll find rest. (Oh, my.) If you can find grace, you'll find rest." Boaz represented Christ, the rich man, the heir of all things, the Lord of the harvest. Oh, my. How when Boaz come riding out there in that carriage, looking around over the fields, and his eyes fell on Ruth. He was master. He was lord of the

harvest. And she found grace in his sight. That's what the church does today. While the Lord of the harvest is going by, He ain't looking to big buildings, big steeples, well trained choirs. He's looking for individuals: men and women who are dedicated and made a clean-cut for Christ, consecrated themselves to His service, "God, I believe It, every Word of It. When Your Word says anything, I stay right with It. That's Your Word. I believe It, every Word." That's what He's looking for, the Lord of the harvest. That's what He wants, to give the Holy Spirit to those who are hungering and thirsting. "Blessed are ye that hunger and thirst, for ye shall be filled." He's trying to find that church today.

40 Now, then Ruth was asked to do something that was disgraceful, but she was willing because she'd made her decision. What a type of the believer, what a perfect type. Naomi, the old church said, "Go down tonight; it's barley season." Naomi and Ruth come in just at barley season. Barley season

was bread season, the season when fresh bread was being served. And the church in this last days, through two thousand years of pagan teaching and things, has come in at barley season: freshness of Life, new Bread, honey out of heaven. This is It, Bread from heaven. "I am the Bread of Life. Your fathers did eat manna and are dead. But I am the Bread of Life that comes from God out of heaven. If a man eats this Bread he'll never die." And the church in this last days here, is brought in right now at barley season.

41 Ruth, a Gentile, excommunicated, run off, has been brought in as-to be accepted as Bride. Christ come in just at barley season. He said, "Now, put thy garments upon thee." Not take thy garments off of thee. How contrary to today. "Gird thy garments upon thee when you go to meet him. He's going to winnow barley, tonight. Go down and put your garments on you. Cover yourself up to meet him."

42 Today, they want to uncover themselves. Cover yourself. "Go down because he winnows barley. And then mark the place where he lieth down." Did you do it? On Golgotha. Many years ago I marked in my heart where He laid down His life, that He might take me. Mark the place that he lieth down. Watch where He laid. That's what every believer should do. Mark what He done for you. Last Sunday's message on "Mark what He did for you.

43 She said, "Mark where he lieth down. Then when he lieth down to sleep (to rest), you go lie down by his feet," not his head; his *feet: unworthy*. "And take the blanket that he was covered with and pull it over you." You see it? Mark where He lay at Calvary, where He laid down in the tomb in Gethsemane. Mark, and crawl up to His feet, and lie down there and die to yourself. There you are. Cover yourself over with His skirt. She said, "The skirt..." she called it.

44 And Ruth said, "What you say, that I'll

do."

Oh, what a clear-cut decision for a believer. "What the Bible says, that I'll do. It says, 'Repent and be baptized in the Name of Jesus Christ,' I'll do it. If It says, 'Go ye into all the world and preach the Gospel,' I'll do it. If It says, whatever It says... 'Jesus Christ the same yesterday, forever.' Ever what It says for me to do, I'll do it." See the church taking It's orders from the Word. She laid down.

45 Now, remember, that was a disgrace for that young widow woman to be laying by the side of this man at his feet: a disgrace to the outside world. Oh, can you stand it? Here it is. The church, the young woman, the young man, the old or young, is asked to separate themselves from the world and come into a place, a Kingdom of the Holy Ghost, that's disgraceful to the world. In their own heart they know what it's all about. But to the world they become a fanatic; they become a holy-roller or something on that idea, some disgraceful

name. But the church is asked to do it. Are you willing to mark the place, and lie down? Let the world call you anything they want to.

46 The old song you used to sing...

I've started to walk with Jesus alone, (See?)

Have for a pillow, like Jacob, a stone;

And I'll take the way with the Lord's
despised few,

I've started in with Jesus, and I'm going
through.

47 That's it. I'll pay the price whatever
others do. If it means disgrace, if it means
to lose home, if it lose--lose family, all your
associates, girlfriends, boyfriends, whatever
it means, I'll go alone. I'll take the way. If
my neighbor says I'm a holy-roller, or a
Pentecostal, or a fanatic. I don't care what
they say. It don't make one bit of difference
to me. I've started it. I've made my decision
clear, and I'm going through.

48 Now, he was the only one could give her
rest from them weary fields of gleaning.

And, oh, it's so sweet, when Boaz... when he found her out in the field. Boaz found her out in the field; he said, "Look..." He said, "Who are you?" Said, "My name is Ruth." "Oh, the Moabite that come to sojourn with us."

"Yes."

"I've heard of you. You don't go to another field." I like that? Don't start mission-trotting. Stay right here in my field. Stay with mine. He loved her. Stay here. Stay with me. Don't go to running around from place to place. Stay here."

If you believe the Message, hang on to It. See? No matter what the price is, stay right with It. Go right on. "If it means sacrifice this, that, or the other, and I have to quit my drinking, have to quit my stealing, lying; I'm going to stay right with It."

49 And it said again... He said, "Now, they're not going to bother you, because I've commanded the young men not to insult you." Amen. I like that: His protection. Who said that? The Lord of the harvest."Be

careful, don't touch My anointed. Do My prophets no harm." Is that right? "For verily, I say unto you, it'd be far better for you that a millstone would hang at your neck, and drown in the sea, even to offend the least of these, my little ones." Is that right? "Don't even bring offense to them."

"I've commanded them not to touch you." Oh, watch that world that's a persecutor. They got their hour coming.

50 Then he went to the young men, the others... He said, "Now, she's gleaning for life. Now, I want you reapers, you angels..." In other words, that's what they are. Said, "I want you angels, you reapers, every once in a while to drop a handful on purpose. Don't let it all be so tiresome for her. But every once in a while, let her hear a good message. Let a good power of the Holy Spirit cover over her once in a while to let her know that I'm still there. Do some kind of a healing amongst her. Show some kind of a sign or a wonder, that she'll know that I'm in her midst." That's it. A handful of

fresh barley... The Lord do something that He used to do, something that we know He does. He's the Lord of the harvest. He's the only One that can drop the handful, "I command the angels to go down to that meeting this morning; I want them to do a certain-certain thing. I've commanded them, and they'll do it." Oh, my.

51 Now, here, she had to take on the disgraceful part to lay down, be called anything she wanted to. She could be called a prostitute, you know. She could be called a ill-famed woman, yet she wasn't. And she was following exactly the rules that was laid down to her. So she goes down and covers herself over with the cover that he had on. Oh, where'd she go? To the tomb. Where'd she go? Where he was resting. That's where I found it: Down at the cross where my Saviour died,
Down there for cleansing from sin I cried,
There to my heart was the Blood applied;
There is a fountain filled with Blood
Drawn from Immanuel's veins;

Where sinners plunge beneath the flood,
Lose all their guilty stain.

52 Mark the place where he laid down and lie down there with him. Have you marked the place in your life? Have you brought yourself to that place where Jesus was crucified?" Oh, we appreciate that." But what about your crucifixion? Are you ready to take the way with the disgraceful name, as being a holy-roller, or a religious fanatic, or whatever, whatever the price is? Have you marked the place, so you go there and lie down with Him, say, "Lord, here I am"? Then what? Pull the same cover that was on Him, over you.

53 A woman once said to our Lord, "Lord, grant unto my two sons, that one will set on the right hand and on the left hand in the Kingdom." He said, "Can you drink the cup that I drink?" That's the bitter persecution. "Yes."

"And can you be baptized with the same baptism that I'm baptized with?" Lay down,

pull the same cover over her...

Elijah was taken up. And Elijah threwed down the same cover that he had to cover Elisha with a double portion of his Spirit. Same thing, it's a double portion. Same power, no more, no greater, just a double portion of it.

54 Like Moses, when he was tired, his father-in-law said to him, said, "You're wearing yourself out. Pray, God, to take your Spirit and put It on others." He prayed. He took the Spirit and put It on seventy others, and seventy begin to prophesy. They didn't have any more power. They had more machinery; that's all. They just had more machinery. That's the way it is today. One man can't do it. God's got His machinery working everywhere, but it's the same power, same power, same Holy Spirit, same Jesus.

55 Now, took the blanket, the Holy Spirit... When she died out to herself, marked the place where he died, and where he laid down to rest, then she laid down, and took

the blanket that was over him and pulled it over her. And the man woke up, said, "Who's there?" She said, "I'm Ruth, the Moabite, thy handmaid." And he raised up; he said, "I perceive and know that you're a virtuous woman." Amen.

56 And what did she answer back? "But thou art a near kinsman." Amen. "Thou art a near kinsman. You can do for me. You can put me to rest. I've come here and laid here, not for an immoral woman. I've laid here, not to be a showoff (to show people I can speak with tongues, and show people I can dance in the Spirit, and show people I can shout), but I've come here because you are a near kinsman. Not to show that I can do something big; but you're my kinfolds. I've come because you're a near kinsman. And you're the only one can redeem me." See the attitude of the convert to the Christ to the church? "Thou art my near kinsman." And he said, "Thou art a virtuous woman. And I am thy near kinsman. Now, cover yourself up, and lie down until morning.

Whew. Just cover up in that blanket; I'm your Kinfolks. Lay there until morning, resting." Amen, amen. "I am your near kinsman; rest." Amen.

57 When morning come, way before the break of day, she gathered up a great big bunch of barley (six measures I believe it was) and put it in her--her little shawl, and went home. And--and Naomi said, "My daughter..." After she raised up from the altar and went back, "Now, what's going to happen, mama? What's going to take place now?" Amen.

"Rest. (Amen.) Rest, Ruth, because the man will have no rest until he's done the full price of redemption." Amen, amen. Right there's where I stand. Amen. He will not rest until He's done the full price of redemption to redeem you, everything that you ever lost, everything that you was.

58 Now, remember, the law of redemption. All the law of redemption is this: that before a man could redeem a lost property, he had

to be (1) *the nearest kinsman*. And the next thing, he had to be (2) an *upright man, a just man*, to do it. And then he had to be (3) *worth enough money* to do it. And then he had to (4) *make a public testimony* that he had done it. And from then on it was his property. So now, look. Boaz represented Christ. Now, Ruth represented the church, you, the believer. And now, God in the Old Testament, the only way that He could come and redeem what had been lost, God had to come kinfolks to man. And the only way that God could become kinfolks to man, was to be one of them. Amen.

59 God became man. He had to become kinfolks. And He couldn't be God... And us sinners, creations of His creation, creative beings of His creation, 'cause He couldn't be kinfolks there. So God became man, that man might become God. Amen.

60 We being men, sinners... God became a sinner, took our sins upon Him, knowing no sins, yet was a sinner because our sins was

placed upon Him, that we... He become me, that I might become Him. See? He become a sinner that I might become a son of God. He become a sinner, that you might become a son of God. And now, we are sons and daughters of God because God was made kinfolks when He took on the form of our flesh, was born of a woman. God, not another person, God, Himself... I Timothy 3:16 said.... without controversy great is the mystery of godliness for God was manifested in the flesh,... (God)
In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh,...

61 The Word, made a human being, become a Kinsman. He become a man. Oh. He become death, that through His death I might become Life. He become a sinner, that through His righteousness I might become-- have Life. He become poor, that I through His poverty, I might be made rich. He become what I was, so that I might through His grace become what He is. Oh, my. Then

talk about powers of God. Now, that's exactly the Scripture. And that's what the Scripture says. That we might be... What love the Father has beshed upon us--shed upon us, that we which were sinners, aliens, away from God, might be drawed nigh unto God; insomuch, that we become sons and daughters of God, not servants. The Gentile church was never a servant. No, sir. The Gentile church is son and daughter. You are sons and daughters of God, who has received the Holy Ghost. Now, if you're Orpah...?... and turned away... But if you've went on through to the Holy Spirit, you become sons and daughters.

62 Who has the most power before God? What is an angel? An "angel's" "a servant." They're His servants. What are you? His son and daughter. Who has the most power in heaven then? A sinner that's been saved by grace, or an Archangel that's standing by His right side? The sinner that's been saved by grace has more authority in heaven than the Archangel that's stood by His side

without sin. Because He's a son. A son has more authority than the servant, of course. Oh, we forget what we are. We forget many times what made us what we are. After we become what we are, then we forgot how we got here. When God Himself...

Oh, what precious love that Father
Gave to Adam's fallen race;
Gave His only Son to suffer
And redeem us by His grace. (Oh, how we
ever know?)

Mid rendering rocks and darkening skies
My Saviour bows His head and died;
The opening veil revealed the way,
To heaven's joy and endless day.

On Christ, the solid Rock, I stand;
All other grounds are sinking sand.

When I survey the wondrous cross,
Where on the Prince of glory died,
I count all my sin to be but loss,

(That's right.) One said:

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:

Someday He's coming--Oh, glorious day.

63 It's been the theme of the church. It's been its outlook. It's been its heart. This earth's bathed with the Blood of this Kinsman Redeemer to redeem Adam's fallen race. Notice, here He is a Kinsman Redeemer. Now, the first thing: He had to be a worthy man. Who was any more worthy than Christ, than Jesus? Then another thing: He had to have the money. He had to be able to do it. He owned the heavens. He proved He did. He could take five loaves of bread and two fish, and feed five thousand, take up five basketfuls of fragments afterward. He could pump water out of a well and turn it into wine. He could take a fish out of the ocean and take coins out of his mouth of gold. Amen. But He become poor, not a place to lay His head. He become a Kinsman, not a Kinsman to the rich, a Kinsman to all men. He took the place of a Redeemer.

64 Then what did he have to do? Then he

had to make a public testimony. The next morning, Naomi said, "Rest, Ruth, everything will be all right now, because you've found grace in his sight." God, let me do that. Let me find grace in His sight. Then when morning breaks...

When the trumpet of the Lord shall sound,
and time shall be no more,
And the morning breaks, eternal, bright and fair;

When the saved on earth shall gather over
on the other shore,

When the roll is called up yonder, I'll be
there. (Resting now, waiting for the full
redemption.)

65 Notice: "I have it, the earnest of it now. I've took home a whole scarf full of barley. I got there..." And he gave it to her, measured it out, six measures. Six meant the six thousand years of existence of the world. Man's day is six. Man was created on the sixth day. There'll be six thousand years that the world was created, and the seventh thousand God rested. Six thousand years

the church will labor against sin with the power of God of these barley loaves and then go into the eternal rest. That's rest, wait. Six measures of fine barley he put in there to carry her over till the time of full redemption. I'm so glad to enjoy it.

66 The next morning when she woke up, she was happy, waiting, and the man came. He went down... He had another kinsman, that really had option on the woman first. Have I got time to get that? Well, just a minute, and we'll get part of it anyhow. That next one in the parable that had option on you was the Devil, 'cause you'd sinned. And first you belonged to him, 'cause You're his property, for you were borned in sin, shaped in iniquity, come to the world speaking lies. And he could not redeem it. He could not redeem it. So Christ come and was made man to take away our sins, to redeem us. And the other man couldn't do it. The Devil couldn't die for sins, because he was the very perverter that made sin. See, he could not; he'd mar his inheritance, the other

fellow. And Satan would mar his, because he is a devil. He could not become another devil to take away the devil, first devil. He could not become sin, 'cause he already was sin. But Christ being sinless, become a sinner. He could redeem us. Hallelujah, we are redeemed. We are "redeemed": means "to be brought back." We are redeemed.

67 So the next morning then he had to make a public testimony. He went down and met this man at the gate before the elders (and it had to be in a public place), and he looked him in the face; he said, "Can you redeem her?" Now, if he had to first redeem Naomi in order to get Ruth... And Christ had to redeem the Jewish church first in order to get the Gentile Bride. She come in with Naomi, as an alien from another country, a Moabite, heathens. That's what we were, the Gentiles, the heathen. And remember, he had to... He had to get Naomi. And when he got Naomi, he got all she had.

68 Remember, when Christ come, He never

spoke of the Gentile church. It was go to His own. "He came to His own, and His own received Him not." He was always to His own. "Go not in the way of the Gentiles. Go not into Samaria, but go rather to the lost sheep of Israel. And as you go, preach the Gospel, heal the sick, raise the dead, cast out devils, freely as you have received, freely give." Is that right? Sent them two by two... Go first... He had to redeem that church. And when He redeemed that church, He got the Gentile Bride. Amen. That was the bargain in it. See, He got the Bride when He redeemed the church.

69 Now, Boaz, he had to make a public... He said, "Can you redeem her?" He said, "No." Then he had to make a public testimony. He picked off his shoe and throwed it at him, said, "There you are. Let all Israel k