



GRACE'S



FRIEND

INTRODUCTION

Grace's Friend or Naomi's Ruth is an expose` of YOUR GRACE, THE ALL GLORIOUS ONE, THE MOST HIGH, THE ALMIGHTY, THE MAJESTY OF HEAVEN, THE KING of Kings, LORD of Lords and JUDGE who rules in the kingdom of men and gives it to whomsoever He wills. He wants you as His friend.

In the Oracle, the Book of Friend (Ruth) outlines this amazing fact, that the relationship between God and His people is that of best or superlative friends. This golden cord runs throughout the Oracle. Abraham believed God and it was imputed to him for righteousness. Genesis 15:6. And Abraham became the friend of God. James 2: 23. Such was the friendship that God would visit him, and he and his wife, Sarah, played the role of host and hostess, and prepared the fatted calf which the Lord and His entourage partook of in the plains of Mamre. Friends, they were, that God shared with Abraham the details of His business in judging Sodom and Gomorrah. Genesis, 18. Jesus says, to all his disciples, I call you no longer servants but friends. If you do what I command you, then you are my friends. But I have called you friends, for all things I have heard of my Father I have made known unto you. John 15: 13 –15.

He that will have friends must show himself friendly: and there is a friend that sticks closer than a brother. Proverbs 18:24. Two can only walk together when they are agreed and God wants you to be holy.

The Oracle of God is as two lenses, the old and new testaments; that can be viewed through three broad ranges: the immediate, in the experiences of the lives of his people; the ahead or in front, as it teaches principles to be applied in living and the future; the very distant or eschatology, as it relates to Christ and His kingdom. This work focuses on the ultimate, the eschatology. Of course there are also a multiplicity of ranges between all three. And depending upon 'The Light' available at the time for seeing, the Spirit will so inspire that the mind can grasp the Truth.

Except the Lord builds the family, they that build (sons, daughters, mothers and fathers) labour in vain; except the Lord keeps the city, the community of families, the watchman watches in vain. Psalm 121. Many do not understand that God writes His doctrine in the experiences of His people, and if one could read them then they would understand that we are but instruments in the hand of God. Much the same way Paul, the least of apostles, says to the Corinthians, you are our epistles, written in our hearts, seen and read by all men. 2 Corinthians 3: 2 (and 3)

I invite you to come with me on a journey to discover YOUR GRACE'S epistle written in the lives of His people in the Book of Friend (Ruth). May Y'hovah add His richest blessings as you read!

FOREWORD

Grace's Friend is the forerunner to another work, The Preacher. It demonstrates how the measuring rod Revelation 11:1 is used to measure or understand the Bible or Oracle which was placed in the side of the Ark of the Covenant that was placed in the Most Holy Place in the Temple.

When using this reed or rod each chapter and verse speaks to a specific precept. Precept must be taught upon precept, precept upon precept, line upon line, and line upon line, here a little there a little. Isaiah 28: 10 and 13. The complete rod has seven units of measure, therefore, the verses and chapters runs in a cycle or groups of seven. And then the measuring starts over again from the first precept. This is the application in its simplest of form. However, it becomes progressively complex when a book has more than seven chapters and a chapter has more than seven verses. I have not yet mastered measuring at this level and therefore I have not introduced these thoughts into this work.

The measuring rod is of such that, in general terms, if one understands how to use it, it reveals the subject matter, by way of precepts, of the contents by reference to the chapter(s) and verse(s) of the passages of scriptures. Therefore, it presents the passages in 'The Light' of these perspectives or precepts.

Therefore, you will find in Grace's friend that each verse and the attendant commentary are paired as one paragraph, irrespective of its length. And each section with the appropriate Precept being exposed is so titled, consisting of a maximum of seven verses. The Chapters are also reckoned in the order of the Precepts on the measuring rod. The Book of Friend (Ruth) has only four chapters. Therefore, the full length of the measuring rod is not exhausted by the chapters, however, several chapters have greater than seven verses in length, therefore, at this level, the verses, the full length of the rod is revealed.

The work, in each section, in each paragraph mainly repeats the scripture verses in the order that they appear in the Oracle, the Bible, in each chapter of the Book and then elucidates the precept by an attendant commentary. The synonyms for the precepts and sometimes the attributes are bold for emphasis. This will facilitate the book being used unedited as a Preacher's Script. If the book could be opened out as a scroll, and the sections put side by side in the order of the verses, with similar precepts in the same line, then one could get even a better understanding of the development of the precepts by sections and chapters reading from left to right.

I had no clue has to this approach in understanding the scriptures but it was revealed to me when I sought, to do another major work, The Two Witnesses, after I had finished a work captioned: "The Six Stone Water Pots and the Wedding Feast." This was one of a series of work on the book of Jehovah Favoured, John, and speaks to Jesus' first miracle and first work at Creation and also, alludes to redemption. There is a connection to be made with this first miracle in John 2 and Revelation 11:1. And I stumbled upon it, perhaps, by chance?

Firstly, the book of John and Revelation has the same disciple as their writer, John. John 2 identifies, Cana, in Galilee has the place where the miracle was wrought. Cana, means reed, rod, to erect, creates, and redeem or buy back. Notice the words reed and rod. Simply put, the things to which this miracle speaks of are the reed or rod, which must be used to measure the temple and its worshippers. See the section in the work, which speaks to this miracle.

The reed or rod is therefore, the work wrought on each of six days of creation, the six water pots; and the seventh day, the wedding and the feast. Each work on each day speaks to a subject matter and I have discovered them to be:

- 1 **Name of God:** Hebrew pronounced ‘Shame’ which means mark of individuality, an appellation: title or name; infers power, authority, and character. This also speaks to His Person, Presence and Function.
- 2 **Spirit-God** is a Spirit.
- 3 **Genesis:** age, period, generation, first (pre-eminence), nativity or birth, nature, beginning or origin. This, the book of Genesis speaks of.
- 4 **Exothos**-speaks to ‘out.’ So we find Israel cried ‘out’ to God and he sent Moses, one drawn ‘out’ of water to carry them up ‘out’ of Egypt. And Pharaoh expelled them ‘out’ of Egypt and they went up ‘out’ of the land. This speaks to the precept of faith (fullness) or the spirit of faith: “out of the abundance of the heart the mouth speaks.”
- 5 **Levi**-speaks to the precept that governs one who is attached or joined unto God. So the book gives the guidelines of how the Leviticus Ministry is carried out.
- 6 **Numbers**-speaks to the precept of identity, ownership and sealing. It also speaks to death or dying. This is the book where all Israel was counted, and grouped according to families under their respective banners and tribes. This is an application of this precept.
- 7 **Dueteros**-Deuteronomy speaks to this precept. It’s essentially a recall or recount of Holiness: the experience which God had with Israel and how He brought them up out of Egypt and through the wilderness into Canaan because they were enjoined in His rest. A Name, Memorial or the Sabbath or Wedding typifies such a recount.

These are the seven subjects’ matters that the work of creation week reveals in that order. Now, if you understand that: ‘all things were created by the Word of God.’ For He spoke and it was done. Then you should also understand if you understand these precepts and apply them to His written word then, they can, help you understand the Oracle or Bible. This is all that I have done in this work.

Also, lastly, the Hebrew pronunciation rather than the English spelling or translation for many names and words are used freely throughout the work, be not perturbed over this, the intention is to amplify the piece and to inform of the correct sounding of the names and words. Other meanings for certain key Hebrew words and their roots are also given in the verses by inserting them in commas. You will find that when these, alternate words, are used at times they render the verse in a light as if God speaks of things as if they are not, but they are, because the applications are true. I have used the electronic tool called e-sword.net, please feel free to refer to it.

DEDICATED

This book is dedicated to the memory of Hannah, favour, merciful, kindness, to those who have embraced God's truth by showing to others a similar favour. She is our second daughter, the answer to Grace's prayer. They are best of friends.

Favor continues the work of Grace, perhaps, now, one or all of the hands of the clock will be lost, never, to return to human time, for now we dwell in eternity with God and His Ministers.

May the Lord of the Harvest, Y'hovah cause your work to bring forth myriad of souls unto eternity.

I call her Friend.

We thank thee O God for your grace and favor.

Love Dad

THE AUTHOR

Born in Kingston, Jamaica, on 21st day, February 1965. At the age of 21 on the 13th March 1986 I was baptized a Seventh Day Adventist Christian in the Washington Gardens SDA Church in Kingston city.

In 2007, after 21 years of being an Adventist I have suddenly realized how little I know the fullness of the Scriptures, The Oracle of God. I have been an ardent Sabbath School member. I have held several offices in my Church ranging from Sabbath School Teacher, Deacon, Treasurer, and Elder-in Training. At one time I even committed the entire book of Revelation to memory. This has been my approach in studying the Bible and I dare not begin a day without worship and a quiet moment of reflection and communion with my Best Friend. No day was complete without such a start. In June 2007, I also removed to gate number 21 by chance, before that I lived at gate number 2 for about one year by chance, and prior to that gate number 1 for about 12 years by chance. At gate number 21, I had a dream one night by chance in which was revealed to me the meaning of all this, which agrees with the measuring rod I had discovered. What shocked me further was that at the next Communion Service, in the ordinance of foot washing I was also numbered 21 perhaps you will still say by chance. This was nothing in comparison to what was going to greet me in Miami, Fort Lauderdale, at the Lauderhill S.D.A. Church, on August 4, when I would hear the testimony of a Pastor and his wife, who also was numbered likewise, after 21 years of marriage, the last three plus years of sickness, stroke, paralysis and his complete recovery to health nursed by his wife and The Alpha and Omega, The First and The Last, The Beginning and The End. This was the appellation that the visiting Pastor, Noel Rose greeted the congregation, immediately after the testimony, when he got up to preach on: Why John the Baptist was such a great Prophet?

I sat in the pew in wonderment, astonished, the very same explanation I had received by night vision was explained in the testimony and the greeting in Miami. I therefore left

with the resolve to reveal the Secrets: Christ **R**ighteousness, **B**eginning and **E**nd.
Therefore, I write under signature of **S.C.R.I.B.E. 21**.

Since three plus years ago, I began looking into the meanings of the Hebrew and Greek words from which our English translations have been made. And I never knew until now this fullness of the beauty of the Word of God. There are many such electronic tools that can facilitate such a study, however, my favourite is 'e-sword.net.'

I have found the parables that Jesus told His followers were also acted out in the stories of miracles that He wrought. They are as it is termed Living Parables. It was on such a study that I discovered the meaning of Revelation 11:1, which I have used to measure or understand the Book of Friend (Ruth), which, I now share with you.

I do hope that you enjoy the story as it unfolds in the book. I have found that many are afraid to allow the scriptures to speak for themselves and do not have the freshness of objectivity that facilitates a succinct view from the word. I do hope that you; will be blessed by these pages.

I was married in 1998 to Ketsea, and we have two daughters, Grace-Anne who is 7 years old and Hannah who is 10 months old.

I have found that as I learn from the Oracle our Best Friend confirms it in our life, so I know the truth of the things that I speak about in this book. This work is a for-runner to another work. **THE PREACHER**, which I begun earlier this year, but it has proven to require more research than I had thought before, therefore, I have decided to publish this work ahead of it. I do hope that by year-end or so **THE PREACHER** will also be ready.

S.C.R.I.B.E. (21)

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*THE SIX STONE WATER-POTS
AND THE WEDDING FEAST &
THE TWO WITNESSES.

THE SUMMARY OF THE TITLES FOR FRIEND

Chapter 1: The Name of Y'hovah

Proclaim the Name of Y'hovah!

(1st. Seven Verses)

Y'hovah, the pronunciation of the English translation spelt: Jehovah reads, Self-Existent, Eternal or To Be: To Exist. The Name speaks to His nature, which is To Exist. Yet this set of verses testify how he would lay down His life, dying for His Bride and Children. Death does not only destroy and separate family members but is the means of justification, sanctification and marriage of God and His Bride, if the Testator died innocently being righteous. Therefore, His Righteousness is the means whereby life is now our inheritance as death was Adam's inheritance.

Introduction:

The One attached or joined unto God, The Levi, who said: I and my Father are One, descended on Mount Sinai, and revealed His Glory to His friend Moses, proclaiming His Name. Genesis 34:5-7. This proclamation reveals His Character or attributes in His dealings with all peoples. The first group of seven verses in chapter 1 is but a manifestation of this revelation of His Glory and another of His proclamations. This time, however, it's non-audible but written as an epistle in the lives of his people. How do you read?

1st Seven Verses:

In the days when the judges ruled, The Judge of Heaven called for a famine in the land. And a mighty man of Bethlehem-Judah, of the house of bread and praise; and his wife and two sons, the builders of the family name, went out to sojourn or visit the country of Moab, from her mother's father. In the house of bread and praise, there was no bread nor praise, but sorrow and dearth. And so this family left their country and people, their love, for there was no fruits meet for repentance there: **'and that by no means clear the guilty, visiting the iniquity of the fathers upon the children and upon the children's children unto the third and fourth generation.'** Exodus 34: 7. **The Judge of Heaven** had visited his people in judgement because of their sins that they would sorrow unto repentance. Judgement was upon the land, the famine of spirit, fruits meet for repentance, was what caused the dearth of bread or truth.

The family members' names identify that this was a **Spiritual House**, The man was Eli-melech, God of the King, his wife, Naomi, pleasant or grace: so this was a union of

God's Grace. Their two sons: Mahlon, sick, to be in pain, afflicted or sorrow, to pray and Chilion, to end, make perfect or complete. Out of the loins of God of the King and the womb of His Grace came these two sons or builders of the family name, **the seed of truth.** The first son is a depiction of the Old Covenant or testament, which reveals the truth about ourselves: our sickness or sinfulness that leads us to afflict our souls and to sorrow unto repentance and to pray. The second is a depiction of the New Covenant or testament, which is the answer to our prayer, as to how we can become the truth, holy, bringing our sins to an end and be perfect and complete in God. God's Grace ministers: the saving knowledge of His truth, salvation. If we confess our sins He is faithful and just to forgive us and to cleanse us from all unrighteousness. 1 John 1:9. Sanctify them through Your truth, Your Word is truth. John 17:17. The marriage was doubly fruitful (Ephratha in Ephraim) then, not only were sins or sicknesses pointed out but they were brought to an end and they were made perfect or complete. Therefore, not only was bread in their House, food for the soul, a depiction of the product of fruits meet for repentance, an embodiment of truth, but also, praise. For He have appointed to comfort them that mourn in Zion, to give beauty for ashes, the oil of joy for mourning and the garments of praise for the spirit of heaviness. Isaiah 61: 3. This is the depiction of their nationality, Ephrathites of Ephraim and the location: of Bethlehem-Judah. Bethlehem, the House of Bread, is, therefore, synonymous with the House of Truth. This would continue as long as Israel remained penitent. But they did not, therefore, when God judged them, the family of His Grace left and came and visited Moab, one who is interested in preserving life, bearing children by having intercourse with her father.

The **genesis or nature** of God, Eli-melech is **longsuffering**, such that he would die but His grace, Naomi, and sons, truth would live on to minister His abundant goodness.

The union or marriage, of the sons of God, under the old and new covenant, with the daughters of moab, the ones, whose focus is to preserve life by having intercourse or communion with their father is a testimony. Firstly, of God's **faithfulness**, in **forgiving or pardoning our iniquity, transgression and sins**: viz. they 'took' wives and secondly, the **faith** of the bride in The Father to be merciful, and preserve or save their lives. Only by faith can anyone have communion with God, The Father. For without faith it is impossible to please God for they that come to him must believe that **He is** and that He rewards those that diligently seek him. Hebrews 11: 6. The name of the first daughter is Orpah, which means back, the back of the neck as declining. This is a portrayal of 'backsliding,' which the union under old covenant, the first son, Mahlon, reveals our backsliding or sinfulness. The second is Ruth or friend, which speaks to the type of relationship that we must enjoin God, under the new covenant, the second son, Chilion, in order to put an end to sins and become perfect and complete in Him. We have to pine after God, hunger or thirst after him as a friend that sticks closer than a brother to become complete in Him. All the years of marriage or period must be of such that we honour or tithe the Lord with our first fruits and with the substance of our increase, in order to stick close to him or to keep our hearts on Him. The Lord will do the same and keep our barns full and our presses flowing with new wine as the Good Husbandman. Proverbs 3: 9-10 and Mathew 6: 20-21. This is the ten or 'tithed' years spent by them there in Moab.

God's Grace and family can neither tolerate nor co-exist with impenitence. Hence, God's Grace left Bethlehem-Judah during the famine. Because, death, the reward thereof, destroys not only the **goodness of the work of God's Grace**; and its saving knowledge of truth, two sons or family. (It is not good that man should be alone, therefore God made an help meet for him, the union of two as one is this goodness, Genesis 1.) But it challenges Grace, threatening to take away her pleasantness by grief, reducing her to bare essentials only, widowed and childless, just 'a woman', taken 'out of man'. But this, 'bare essential,' speaks to the fundamental precept, by which all things were made. God spoke and it was done, He commanded and it stood fast. Psalm 33. 'Out of God' came forth His words and all things created and 'out of' the God-man, 'woman'. Grieving Grace is now referred to only as 'a woman', taken out of the God-man; **the one joined or attached unto or one with God: Levi**. Bereaved of all her men folk: Husband and two sons, she was not anymore a wife, nor a mother, but simply, 'a woman', taken 'out of man,' a depiction of the spirit of faith. As it's written I have believed, therefore, have I spoken (out), we have believed, therefore, have we spoken (out). 2 Corinthians 4:13. But this is the most potent part of Grace, if you abide in me; joined or attached or one with God, and my words in you, you shall ask (out of man) what you will and it shall be done. John 15:7. This verse also, alludes to a time, 'eternity,' when the old and the new covenant shall come to an end, two sons died. And the woman, grieving Grace, shall be left of her two sons and her husband. Destitute but not of the power of God, alone, but not lonely, for this female, the woman, shall be full with power of the spirit of faith, that which she should have used against the enemy when she was alone and tempted back in the garden of Eden. Jesus used it also, in the wilderness when He quoted 'it is written.., it is written.., it is written' Matthew 4: 4, 6,7 and 10. Now the woman is about to come to age or maturity, for in the resurrection they neither marry nor are given in marriage, 'neither do they have children,' but are as angels. Matthew 22: 30. That is without maternal or natural sons and husband. This verse alludes to the level of faith that will be demonstrated in the resurrection by the church or family of God, which is the same faith that is needed to make the spiritual journey to that place or promise land. I call it 'Levi's faith', that is the faith of him or her that is one with or attached or joined unto God.

Armed with the knowledge of the authority, power, and character of her birthright, that of 'woman' equating with the 'words of the God man.' She was roused into action, the woman arose with her daughters in law, bride (as if perfect), that she might return, go back, from the country of Moab, they that preserve life by having intercourse or communion with their father. For she had heard in the country of Moab, how that Y'hovah had visited His people in giving them bread. In her barest state: 'woman,' full of the spirit of faith, she could best relate to the news, for faith comes by hearing and hearing the word of God, Romans 10:17. The Lord had visited His people in mercy, for he had **numbered** the days of the famine and brought them to an end because they had repented: '**keeping mercy for a thousands generations of them that love me and keep my commandments.**' Exodus 20: 6. Therefore, where mercy lives Grace will also abide, even if at first it's in its barest form: 'the spirit of faith.' This will lead to peace or rest, eternity.

So she went forth out of the place, standing or condition of mind and body, sorrowful, where she was and her two daughters-in-law, bride (as if perfect), they went on the way, course of life or mode of action, to return to the land of Judah, or praise. Only faith can take us from the sorrows of this life, to the land of rest or peace and praise, eternity. This is a spiritual journey, to the land of praise and rest, eternity. And can only be made by those who have been elected by Grace through faith, steadfast not just a willing faith. This is a depiction of entering into the **rest of God**. Grace, mercy and peace be unto you. 1 & 2 Timothy 1: 2. Grace's paramount desire is rest or peace.

Conclusion:

Having read His proclamation, will you like Moses make haste and worship the Lord in the beauty of holiness? Exodus 34: 8. Grace has for a husband, love: merciful, just and longsuffering; for sons: truth, that reveals what we are and the hope of what we can be; and for in-laws: father, mother and daughters, faith (willing and steadfast); but for best friend that loves, steadfast-faith. For this is who she is and what she remains. For an abode she has rest, peace and Eternity. This is 'YOUR GRACE.' Hallelujah!

Chapter 1: The Name of Y'hovah

“The Spirit’s test or election by grace through faith.”

(2nd. Seven Verses)

Y'hovah, the Eternal, also warns that He is Gracious. Your Grace will lead you to only necessary, uncharted territory: death, grief and loss, essential only to our soul salvation. You can only follow Your Grace, if, only, your love is steadfast in spite of death. Your faithfulness will be rewarded with mercy and rest: peace, eternity.

Introduction:

Who will return on the spiritual journey to the land of praise, rest, Eternity? The Bride who is elected by Grace through faith! For by grace are you saved through faith; and that not of yourselves, it is the gift of God. Not works lest any man should boast. Ephesians 2: 8-9. Filled with the ‘spirit of faith,’ the woman, called Grace will exercise her God given power, authority and character to elect the chosen bride. This she does by default, in her unselfish way. Will it be those, who were married under the First or Old Covenant or will it be those who are married under the New Covenant, Jeremiah, Jah will rise? 31:31-34. But! Rather those who have steadfast faith!

2nd. Seven Verses:

The three were now on their way to the land of Judah. Naomi, Grace, said unto her two daughters-in-law: Go return, back, each of you to your Mother’s house, family, and **the Lord, Y'hovah**, deal kindly, **merciful**, to you has you have dealt to the dead and to me. Grace charges her bride (as if perfect) to go back to her Mother’s family and by the spirit of faith, blesses her in the **Name of Y'hovah**, conditionally, as she has been to others under the old and new covenant, merciful, even so will Y'hovah be merciful unto her. Every blessing is conditional. Though charged to return to her Mother’s House, this was not the primary condition of the blessing, it is as she had done to others, even so, would she now reap? For the Husbandman can only grant to each as we have sown, even so shall we reap. Blessed are the merciful for they shall obtain mercy. Matthew 5: 7.

The Lord, Y'hovah, grant, give, you that you may find, attain, rest, consolation, peace each in the house, family, of your husband. Then she kissed, fastened or armed with weapon, them; and they lifted up their voice and wept. Marriage is holy, the husband’s family, constitute a **spiritual house** which has the blessing of Y'hovah or **gift of rest or peace**. Blessed are the peacemakers for they shall be called the children of God. Matthew 5: 9. This gift of peace identifies whose House we are, God’s House. A

Husband's House, therefore, should represent God's House. This gift is only attained when one receives the Gift of the Spirit. The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. Galatians 5: 22-23. The Gift of the spirit, is not limited only to the fruit of the spirit, but also includes spiritual gifts. All this comes by the blessing of Grace, by her 'spirit of faith.' And she seals or imparts it by a kiss, the press or seal of her lips from the breath of her mouth. Greet one another with a holy kiss. 2 Corinthians 13: 12. On the top of first blessing of mercy is now added the gift(s) of the spirit, rest or peace. Grace's two-fold blessing identifies that her Husband's House and that of her Son's were akin to this doctrine, that of God's House. The response of the brides (as if perfect) of lifting up their voices and wept; is one of sorrow. How could they part from such blessing to expect this in another House or family?

And they said, surely, certainly, we will return, back, with you unto your people, tribe or love. The **genesis, or nature** of the daughters was a **willingness** to follow, the woman or 'spirit of faith' to return to her people, tribe or love. This is but only a profession, a willingness to believe or follow; a childlike faith. But 'mature or steadfast' faith, which works by love, is what counts. Galatians 5: 6. The woman, 'spirit of faith,' seeks for such steadfastness, very wittingly or by default, I should say. This is the same paces that Elijah, took Elisha through on his final day in order for him to receive a double portion of the Spirit, if he lasted to see him taken up and away.

And Naomi, Grace, said: turn my daughters, bride(s) (as if perfect): Why will you go with me? Are there any more sons in my womb that they may be your husbands? **Exodus, out** of the womb of Grace, came, the seed of the woman, **Truth**. Truth reveals our sinfulness (Old Covenant) and the hope of what we can become (New Covenant), holy. Grace can bear no other son(s). Faith is the substance of things (truth) hoped for the evidence of things not seen. Hebrews 11: 1. These sons are to be embraced, by faith as Husbands. Grace had borne her sons and there were no more. But, let us wait and see what Grace's rest provides. Grace reveals not at this time the secret provision of her rest, but argues unselfishly that reason would dictate that her bride return each to her Mother's House. Perhaps, she was too overwhelmed with grief, to think.

Turn again my daughters (apple of my eye or focus of my mind or faith), go; for I am too old again to have a husband. If I should say I have hope, (faith), I should also have a husband tonight and bear sons. Will faith (daughter) turn from her Mother-in-law, the woman, 'spirit of faith'? The answer is a resounding no! This is but a test to severe willingness from steadfastness. The woman, of her self, can have no husband, she is too old, but she has **Levi's faith**, and He is her Husband. He shall give you the desires of your heart. Psalms 37: 4.

Would you tarry, expect with hope and patience, for them till they were grown? Would you stay for them from having husbands? Nay, my daughters, faith, for it grieves, bitter

or provoke, me much for your sakes that the hand of the Lord, Y'hovah is gone out against me for your sakes. The situation that Grace describe is aptly so, life imposes itself upon us in this way, we can find no reason to have hope in this life. If we have hope in this life only in Christ, we are of all men most miserable. 1 Corinthians 15: 19. The answer to both rhetoric questions, of course, is a resounding, No! Faith is not routed in the things of this world but in God and His promise of the rest of eternity. Grace identifies that it is the power of God that had **numbered the days or life** of her men folk, that makes her bitter, yea, 'a woman,' having the 'spirit of faith.' All things work together for good of those who love God, who are called to be heirs according to His purpose. Romans 8: 28. The daughter who comes with her must, therefore, be able to exercise faith not in things of this life, but in God, and His promise of the rest of Eternity.

And they lifted up their voice and wept; Orpah, 'back-slider', kissed her mother-in-law but Ruth, friend, cleaved, to catch in pursuit or be joined or cling, unto her. Orpah sealed her return to her Mother's House and to an expectant Husband of her people, with the seal or press of her lips and the breath of her mouth. She returns to them with the conditional blessing of mercy and peace. If she had shown mercy under the covenant of her first marriage, then this blessing by the spirit of faith would be hers. Was there no Kins-man Redeemer, in the land of praise for her? Friend on the other hand sticks closer than a brother. Faith clings to the Spirit of faith. If any man has faith, then he will associate with the spirit of faith, it will be alive in Him also. Listen to Friend, she is soon to speak: Out of the abundance of the heart the mouth speaks. Matthew 12: 34. She had found **her rest**.

Chapter 1: The Name of Y'hovah

The nature or character of a 'best' or superlative friend

(3rd. Seven Verses)

Your Grace provides eternal life, by bestowal of His mercy and peace also; and in default demands nothing less than the superlative love of a friend. Such sacred full love is captured in the Seven Tenets of Friendship.

Introduction:

This set of verses reveals the Deed of Covenant of best or superlative friends. Best of Friends is a 'shadowed' marriage relationship. Happy is the marriage where the spouses are best of friends. Outside of this, though, they bear no children, only spiritual fruits; such is the nature of this friendship. A man who has friends must show himself friendly and there is a friend that sticks closer than a brother. Proverbs 18: 24.

3rd. Seven Verses:

And she said, your sister-in-law is gone back, unto her people, tribe, flock, or those who preserve life by having intercourse with her father, and unto her 'G(g)od(s)'. Return, go back, after your sister-in-law. Whom did Orpah worshipped under the First, Old, or Second, New Covenant of marriage with Grace's son? Was it not **Y'hovah**? Did not her people worship Y'hovah? Or did they back slide? Could Grace be encouraging her daughters to become apostates? The answer has to be no to this last question. The blessing earlier on was done in the Name of Y'hovah. Remember, other sheep I have which are not of this fold them must I also bring, they shall hear my voice, and there shall be one fold. John 10: 16. Grace, however, in her barest of state, woman, 'spirit of faith' offers or demands only steadfastness; this is the ultimate test, for those on the brink of eternity or death. Only such a faith can make the journey with her to the land of Judah, praise where mercy now abounds.

Friend now breaks her silence. Her heart was now full and her '**spirit of faith**' swelled forth; willingness had now matured into steadfastness. Entreat me *not to leave you, nor to return from following* after you: for where you go, *I will go*, and where you lodge, *I will lodge*: your people *shall be my people* and your God *my God*. 'To stick closer than a brother', means to cleave, that means she will never leave. She was willing to become one in purpose or **in Spirit** (not leave), **in Discipleship** (not return from following after): Genesis, **in Mission** (I will go): Exodus, **in Abode** (I will lodge): Levi, **in Fellowship** (my people): Numbers, and **in Worship** (My God): Dueteros. Now, if any man has not the Spirit of Christ he is none of his. Romans 8: 9. You are my disciples, if you have love one to another. John 13: 35. Go, therefore, and teach all nations. Matthew 28: 19. Abide in me and I in you. John 15: 4. Forsaking not the assembling of ourselves together.

Hebrew 10: 25. Stranger that join themselves to the Lord..., him also, will I bring to my Holy Mountain. Isaiah 56: 6-7.

And where you die, *will I die* and where you bury, *will I be buried*; and the Lord, Y'hovah do so to me, and more also, if, but death part you and me. Only the **Genesis or the natural** elements can end the best of friends' relationship, but this is only true for those that are not of the Spirit. So also, she would be one in death and burial. As we have been planted in the likeness of his death *and burial* so shall we be in the likeness of His resurrection. And this is commemorated by baptism, which is done in the Name of (God) the Father, Son and Holy Spirit. Romans 6: 5. Such is the Deed of the New Covenant of Best Friends spanning the Spiritual and the Natural. Who could ask for more? And whosoever lives and believes in me shall never die. John 11: 26. Welcome my friends to eternity! So you see the Seven Tenets of the Deed of Friendship also fulfills or mete the measure of the reed or rod that John was asked to use to measure the Temple, The Altar and also the Worshipers. Revelation 11: 1-2.

When she saw that she was steadfastly minded, fortified or strong, to go with her, she left off speaking to her. With **steadfast faith**, there is no contest. For whosoever shall say to the mountain be plucked up and be cast in the sea and shall not doubt in his heart but shall believe those things that he says shall have those things. Mark 11: 23. Such was the faith of Friend. Therefore, Grace could not contest with her, but yielded her the privilege of being her best friend. Grace is now one **in Spirit** with her best Friend, Ruth, **in Discipleship, in Mission, in Abode, in Fellowship, in Worship and in Death, Burial & Resurrection**. These are the, complete or perfect, Seven Tenets of the Deed of the New Covenant, which only Best Friends can meet and be enjoined in such a relationship.

So they two went until they came to Bethlehem, House of Bread or Truth. And it came to pass, when they were come to Bethlehem, House of Bread or Truth, all the city, community of families, was moved, in an uproar or make noise, about them, and they said, Is this Naomi, Grace? Grace and Friend, Best Friends walked as **'one woman,'** 'spirit of faith' to the House of Truth. Such was the effect that it generated uproar or a joyful noise of praise. The whole city was moved about them as if the earth had shook and was vibrating the question: Is this Grace? If two of you shall agree on anything that they shall ask upon the earth it shall be done of my Father in heaven. Matthew 18:19. Mercy had met truth; righteousness and peace have kissed each other. Psalms 85:10. And this was all a provision of God's Grace. Grace's entrance was but an acknowledgement of this fact. God's Grace had returned unto His People. Oh Marvellous! Matchless! Infinite! Grace! freely bestowed on all who believe! Hallelujah!

And she said call me not Naomi, Grace, call me Mara, bitter: for the Almighty, have dealt bitterly with me. Grace's men folk were all **numbered and died** but it resulted in her being stripped to her bare essential status of 'a woman,' spirit of faith which fulfilled the request: 'teach us to number our days and apply our hearts unto wisdom.' Psalm 90: 12.

I went out full and the Lord, Y'hovah, had **brought me home again** empty: Why call me Naomi, Grace? Seeing the Lord, Y'hovah, had testified against me, and the Almighty, Shaddai, had afflicted me? Mara, underscores her question by identifying God's Name three times, to make succinct her thoughts that the evidence was overwhelming, on three occasions, God had witnessed against her, in the death of her Husband, firstly, secondly her son, Mahlon and thirdly, Chilion, her other son. In the mouth of two or three witnesses shall a matter be established? 2 Corinthians 13: 1. Therefore, why call me Grace? Only a sorrowful person that has been transformed to 'the woman,' now having the 'spirit of faith' perfectly, can understand this, that she is the mother of all living, for by the Spirit of Faith God made all things. Therefore: 'Rejoice, barren that bear not, break forth and cry you that travail not; for the desolate have more children than her that has a husband. Galatians 4: 27.' This woman,' therefore, with understanding is Grace, pleasant. Notwithstanding, no chastening of the Lord for the present seems joyous (pleasant) but rather grievous (bitter), after-ward it yields the peaceable fruits of righteousness to them that are exercised. Hebrews 12: 11. Therefore, the complete story is that, it is better for the soul to be filled with plenty, and the quiver empty than the converse. A filled or satisfied soul is one that has entered the **rest of God**.

Chapter 1: The Name of Y'hovah

Faith in the Name of Y'hovah

(4th. Seven Verses)

All we have and can ever hope to be we owe it to the Name of Y'hovah. This is the testimony of Genesis 1 and 2. Steadfast faith in Him is the only means that enables us to make the Spiritual Journey back to His Eternal Home.

Introduction:

In conclusion, the last set has one verse, verse 22; that speaks to faith in The Truth, The Bread of Life. Grace's refuge and abode was the House of Bread or Truth and Praise, Bethlehem in the Land of Judah, to which she and her friend returned. So it is of God's Church. This is the Name of Y'hovah; which is a strong tower, the righteous run into and they are saved. Proverbs 18: 10.

4th. Seven Verses:

Naomi, Grace, returned, and Ruth, Friend, the Moabitess, one who believes she must preserve life, by having children by intercourse with her father, her daughter-in-law, perfect bride, returned with her; which returned out of the country of Moab. And they came to Bethlehem, **House of Bread or Truth**, in the Barley, rough, Harvest. The House of Bread, the staff of life or Truth identifies whose Family we are if we make it our abode. I am the way, THE TRUTH, and the life. No man comes to the Father but by me. John 14: 6. Jesus, Yeshua, is The Truth. The Father of 'Truth,' is therefore, Our Heavenly Father and we are His children. Jesus says abide in me and I in you. Grace was so in love with 'The Truth,' that, she bore and named her two sons likewise. The Perfect Bride, Ruth or Friend; fell in love and married the truth, Mahlon, befriended and loved Grace, desirable, and abided in THE TRUTH, Jesus. The Perfect bride has the faith to embrace The Truth in whatever shape, or form it takes. The Truth is also an appellation for God. If you live in Bethlehem, this speaks to abiding in THE TRUTH, you must, therefore, be sanctified by the truth, and be Holy. Then it is that you have exercised faith in His Name and you are of His Family like Grace's Friend. This is the Character of God.

Chapter 2: The Spirit

The Name of the Spirit: Bo-az

(1st. Seven Verses)

God is a Spirit and they that worship Him must worship Him in Spirit and in Truth. John 4: 24.

Introduction:

The wind blew were it list, and you hear the sound thereof, but can not tell from where it comes and where it goes; even so is everyone born of The Spirit. John 3:8. You have seen how Emmanuel, died for His family, now the account shows how He will raise up children by His Spirit, so that none of his brethren's name be blotted out from his inheritance, thus redeeming His Bride and Family. This is first depicted in the physical Harvest of Corn and Barley and then later on in the lives of Grace and Friend. When the Spirit of Truth is come he will guide you into all truth; he shall show you things to come. He shall glorify me for he shall take of mine and show it unto you. All things that the Father has is mine, therefore, I say he shall take of mine. A little while and you shall not see me and yet a little while and you shall see me because I go to the Father. John 16: 13-16. The Spirit spoke expressly in Ruth's Harvest or Missionary experience, firstly, as to how in the future she would become a bride again having or gathering 'the seed', 'children or souls' as the train of a woman's bridal dress. Those who are engaged in the work of the Lord of the Harvest will be imbued with visions of the future while engaged in missionary endeavours.

1st. Seven Verses:

Naomi, Grace, had a **Kinsman**, acquaintance, of her husband's, a mighty, powerful, tyrant, warrior, man of wealth, force of means, men or other resources, of the family of Elimelech, God of the King; and his name was Bo-az, he comes and goes, strong, vehement, harsh, fierce. One of Grace's kinsmen is now identified as **Bo-az**, whose name speaks to one who in performing his functions, **he comes and goes and is very powerful having great means and resources, and is strong and fierce**. Bo-az role is that of the Holy Spirit. The wind blew were it list, and you hear the sound thereof, but can not tell from where it **comes** and where it **goes**; even so is everyone born of The Spirit. John 3:8

And Ruth, the moabitess, said to Naomi, Grace, let me now, I pray, go, walk in a literal and figurative way, and glean, gather or pick, ears of corn, stream as flowing, flow, woman's train as trailing after her; after him in whose eyes I shall find grace, favour, mercy. And she said unto her, go my daughter. Grace's friend has the faith of the perfect bride, **in mission** she expresses her love of Grace, seeking **mercy** to gather corn, figuratively, she was actually preparing her bridal train for her own wedding. This is the message concealed by the **Spirit** words. Grace agrees with her, for they are one in mission; she seeks to fulfil the blessing of the bestowal of mercy first pronounced by her in Chapter 1. The Spirit of God will bestow His mercy upon all those who will work in His field, of harvesting soul, but you must, first be willing to have intercourse or communion with the Father, a moabite, yeah, the Spirit of Truth, and perhaps, by chance as Friend, enter His field. Remember: Blessed is the merciful for they shall obtain mercy. Matthew 5: 7.

And she went and came and gleaned in the field after the reapers, harvest, cut down, mourn, much discouraged, grieve: and her hap was to light, by accident, upon a part of the field, spread out, belonging to Boaz, who was of the kindred, family, of Elimelech. Let the **genesis** of your gleanings, gathering, behind those who wield the sword, the Word of God, and cause souls to mourn, be in the out spread area or field of The Spirit-Bo-az, of that of God. This will provide food for the soul of friend and Grace and seed for the sower.

And, behold, lo!, Bo-az came, to come or go, from Bethlehem, House of Truth: God's House and said unto the reapers, to harvest, the much discouraged, mourn, the Lord, Y'hovah, be with you, and they answered and said the Lord bless you. Surprisingly, The Powerful One, who comes and goes as the wind, came **out** from God's House and the blessed the reapers of souls with Y'hovah's presence as they worked and they blessed God in adoration.

Then said Bo-az unto the servant that was set over the reapers, whose damsel is this? This is of course a rhetoric question, for the Spirit knows whose we are, we that are **joined or attached unto God, are Levi's**. The dialogue is also private between the Spirit and His Servant(s), the Angel(s), which are set over the Preachers of the Gospel, the reapers.

And the servant that was set over the reapers answered and said it is the Moabitish damsel that came back with Naomi, out of the country of Moab. The Angel is specific in responding **identifying and numbering** Grace and her friend as one. She is also identified as one who is willing to preserve life by having children through communion with God, her Father, Moabite.

And she said, I pray you, let me glean and gather after the reapers among the sheaves, heap, omer as dry measure, figuratively to chastise: so she came, and hath continued even from the morning until now, that she tarried a little in the house. Friend willingly labours in gathering the chastened souls, she is satisfied and at peace to enter in on this mission. In-fact it is an answer to her prayers. She does so for long ours, she is **at rest or peace**, only stopping a little when her personal needs dictates so. She is working for Your Grace and her soul salvation in the field of the Spirit-Bo-az, The Lord of the Harvest.

Conclusion:

Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reaps receives wages, and gathers fruit unto life eternal: that both he that sows and he that reaps may rejoice together. And herein is that saying true, one sow, and another reaps. I sent you to reap that whereon you bestowed no labour: other men laboured, and you are entered into their labours. John 4: 35-38.

Chapter 2: The Spirit

The Spirit of mercy or favour: friendly to a stranger or hand –maid that trust in Y’hovah’s providence.

(2nd. Seven Verses)

The Spirit is glorious in magnanimity that inspires the soul beyond its own reality to occupy the Glory that is God’s.

Introduction:

If a man loves me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14: 23. Such is the communion of the Spirit with His Servants and Maidens. God imparts His friendship through this medium.

2nd. Seven Verses:

Then said Bo-az, he who comes and goes, the **strong, powerful** and wealthy one, unto Ruth, friend, Hear thou not, my daughter, faith? Go not to glean in another field, neither go from hence but abide, cling or catch by pursuit, here fast by my maidens: The Spirit-**Bo-az** begins communion with the friend of faith and Grace advising her to make her abode with His Maidens, lady gospel workers in His field. Here she will always have communion with Him. The workers identified are Angel-Servant, Preachers-Reapers, and Gospel Workers-Maidens.

Let your eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? And when thou are athirst, go unto the vessels, and drink of that which the young men have drawn. Friend’s position in missionary endeavors is assured, and the young men servants, **ministering spirits** sent forth to them that are heirs of salvation have been charged with ensuring her bread, food for the soul, and water is sure. Hebrews 1:14.

Then she fell on her face, and bowed herself, prostrate, do obeisance, to the ground, and said unto him, Why have I found grace, mercy, favour, in your eyes, that you should take knowledge of me, seeing I am a stranger, alien or foreigner? We who work in the field of the Holy One are humbled by the **mercies** shown to us by such Lofty One, more so if we were formerly aliens of the commonwealth of Israel. Humbled because we consider ourselves grossly unworthy of this His goodness, and acutely conscious of His awesomeness, we are constrained to **worship prostrate** at his feet in recognition of His magnanimity. This is the **nature** of those who are faithful servants and their Lord.

And Bo-az answered and said unto her, it has been fully showed me, all that you have done unto your mother-in-law since the death of your husband. And how you have left your father and mother, and the land of nativity, and are come unto a people, tribe, **love**; which you knew not, heretofore. Friend's love of Grace, the widow, constrained her, in much the same way there is no contest for steadfast faith, she had to leave with her Mother and she **went out** from her country of birth and her Mother and Father's house to enter into the commonwealth of Israel

The LORD recompense, requite, repay your work, by implication friendly; and a full, friendly, peaceable reward, will be given you of the LORD God of Israel, under whose wings you are come to trust. Spirit blesses those who are **joined** unto God in the name of Y'hovah with a **friendly, full and peaceable reward**. Though Friend is a stranger and not yet married her virtue is rewarded justly in the missionary endeavours by the Spirit and she has now find mercy and peace, such as coming from a Friend, called Bo-az. Yeah the Lord takes care of his own.

Then she said, Let me find favor in thy sight, my lord, to rule, sovereign, controller; for that you have comforted, sigh, breathe strongly, pity, me, and for that you have spoken friendly unto your handmaid, though I be not like unto one of your handmaidens. Friend finds a comforter, and is **identified** or treated as one of the Spirit's handmaids though she is an alien. I will not leave you comfortless. I will come unto you. John 14:18.

And Bo-az said unto her, at mealtime come here, and eat of the bread, and dip your morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, to fill to satisfaction and left. Friend finds **rest**, a place at the Comforter's table, who serves her and she left satisfied and filled.

Conclusion:

Since the death of Emmanuel, God's Grace, His Church is depicted as a widow which is taken care of by the younger widow by gathering or gleaning other souls in the field of the Holy Spirit, for they are one **in Spirit and Abode**. This is its **mission**. He the Sovereign One, the Lord of the Harvest, comes and goes throughout the Harvest, he appoints Angels over the Preachers or Reapers, who severs the soul that mourns and are discouraged, these are gathered by the Gospel Workers or his Handmaidens. They go through the other processes: threshing, winnowing, replanting and fruit bearing, of the Harvest to make them perfect and join the group of workers. They, become either, bread, for the eater (That eat up my people as they eat bread. Psalms 14), or seed for the sower (A Sower went to sow some seeds, and some fell by the wayside. Luke 8:5). These other stages are likened unto **death, burial and resurrection**, baptism by water and the Holy Ghost. His Workers or **Disciples**: Angels, Preachers, Handmaidens are all treated as friends and dines at His table. This is their **Fellowship**. He is their Comforter and they are filled and are satisfied. In gratitude for His mercy, peace, favour, rest, friendship and magnanimity they all **worship** Him. Pure religion and undefiled before God and the Father is, this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world. James 1: 27.

Chapter 2: The Spirit

The nature or character of Bo-az, best friend!

(3^r^d. Seven Verses)

Because 'Your' loving kindness is better than life my lips shall praise 'You'. Psalm 63: 3.

Introduction:

This, I recall to my mind, therefore have I hope. It is of the LORD's **mercies** that we are not consumed, because his **compassion** fails not. They are new every morning: great is thy **faithfulness**. The LORD is my portion, says my soul; therefore will I hope in him. The LORD is **good** unto them that wait for him, to the soul that seeks him. It is good that a man should both hope and quietly wait for the salvation of the LORD. Lamentations 3: 21-26. Hallelujah!

3^r^d. Seven Verses:

And when she was risen up to glean, **Bo-az** commanded his young men, saying, let her glean, even among the sheaves, to heap, chastise, and reproach her not: He shall give His Angels charge over you to keep you in all your way. Psalm 91: 11. The Spirit directs not only the Angels ministering spirits but also the other seasoned Workers to be **kind, merciful and show favour** to the poor, the redeemed of the Lord in their missionary experience. They minister God's providence in His behalf. This is Fellowship in Mission. All to the glory of the **benevolent**, Lord, of the Harvest, the Spirit-Bo-az.

And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not. His **Spirit of Compassion** is purposefully driven and He is explicit to His Workers in this matter. Such is His favour to the faithful, the poor in spirit. Blessed are the poor in spirit for theirs is the Kingdom of Heaven. Matthew 5:3.

So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah, a measure for grain, of barley. Friend's **first** gleanings reaped an ephah or one measure of Barley.

And she took it up, and went into the city, Bethlehem: and her mother-in-law saw, literally and figuratively, what she had gleaned and she brought forth, took out, and gave to her that she had reserved, make plenteous, after she was sufficed, filled and satisfied. Friend was now finished her labour of love and went **out** of the field into the House of Bread and Truth, God's House, and she reserved and **took out** a plenteous amount for Grace, The Church, after she herself was filled and satisfied. Such is the **faithfulness** of a friend of Grace, The Church. This Grace also understood.

And her mother-in-law said unto her, where have you gleaned today? And where did you work? Blessed be he that did take knowledge of you. And she showed her mother-in-law with whom she had worked, and said, The man's name with whom I wrought today is Bo-az. Grace understood not only the faithfulness of friend from the offering to her, but also the **goodness** of the Lord of the Harvest. She knows that Ruth could not, on her own, have amassed all that gleaning. From the ephah, one measure of barley she knows that Bo-az Spirit was **one with Y'hovah**, whose we are.

And Naomi said unto her daughter-in-law, blessed be, he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, the man is near of kin unto us, one of our next kinsmen. Now she **identifies** him to be of Y'hovah, and also, their Kinsman: Redeemer-Husband. By their fruits you shall know them. Matthew 7: 20.

And Ruth the Moabitess said, He said unto me also, you should keep fast, abide, by my young men, until they have ended all my harvest. Friend now informs Your Grace that she has been guaranteed by His instructions a permanent field for gleaning throughout the Harvest. This provided some **solace and rest** from searching elsewhere for such an opportunity.

Conclusion:

The mercies, compassion, faithfulness and goodness of the Spirit of God encourages us to do likewise as friend, so was Ruth to Grace as she had received even so she gave; freely you have received freely give. Matthew 10: 8. And this faithfulness was about to be rewarded that an ephah, one measure of barley, was to be increased by six measures to the sacred full measure of 'Seven' by a gift from her Husband to be, Spirit-Boaz. She would soon be married to the Spirit (Bo-az) of the Father. And 'raise up' Children and preserve the life of her Family and fulfill the calling of her Nationality, a Moabite. I will rejoice in the Lord, for He is my Rock and my Salvation! My God in Him I will trust! Hallelujah! Amen!

Chapter 2: The Spirit

‘Faith in Bo-az’s Harvests-Barley and Wheat.’

(4th. Seven Verses)

Perfect love cast out all fear. He that fears is not made perfect in love. 1 John 4: 18. There are only two verses in this section.

Introduction:

The Lord of the Harvest does not promises that it will be easy, in fact, it is expected to be rough and fearful and filled with terror. But he gives the assurance to comfort his own and asks that we band together in working. Listen also to these His words: He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and fortress. My God in Him I will trust. You shall not be afraid of the terror by night, nor for the arrow that flies by day, nor for pestilence that walks in darkness, nor for the destruction that waste at noon... A thousand shall fall at your side, and ten thousand on your right hand. But it shall not come near you; neither shall any plague come near your dwelling. Only with your eyes shall you behold and see the reward of wicked. Psalm 91: 1,2,5-8.

4th. Seven Verses:

And Naomi, Grace, said unto Ruth, friend, her daughter-in-law, ‘bride (as if perfect): spirit of faith.’ It is good, pleasure, my daughter, ‘faith,’ that you go out with his maidens, that they meet thee not in any other field. Your Grace advises that it is a pleasure for friend only to work or exercise **her faith** with the **Spirit-Bo-az**’ Servants in His mission field.

So she kept fast, abide, by the maidens of Bo-az to glean, pick up or gather, unto the end of barley, roughness, to shiver with fear, harvest and of wheat, fear and terror, harvest; and dwelt, abide, with her mother-in-law. As Friend had made Grace her abode even so she abode with the **Spirit-Boaz Servants-Maidens** and she was able to gather through the fearful and rough Harvests unto the end. Iron sharpens Iron so does a man sharpen the countenance of his friend. Proverbs 27: 17.

Conclusion:

The same level of faith that friend needed to make the spiritual journey to Bethlehem with Grace is the same faith that will be needed to work in the Harvest. She had been elected by Grace through her faith, and therefore qualified to make it to the end. The race is not for the swift but he that endures to the end.

Chapter 3: Nature of Grace's rest

'Nature of Grace's rest for friend: Kinsman: Redeemer Husband'

(1st. Seven Verses)

Your Grace provides an eternal and peaceful rest for His 'superlative friends,' those who have steadfast faith. Hebrews 3:11 – 4:14.

Introduction:

The Workers: the reapers, and maidens, like the crops harvested must be perfected. Remember: we too were harvested. The crops, barley and wheat have been beaten out already, it's now time for them to be winnowed, that is, to be tossed about to diffuse the rough particles from the grains, which is done in the open even area, the threshing floor. After this they will be ready for consumption, bread for the eater or seed for the sower. The same process is followed in the perfecting of 'Saints,' we are winnowed by adversities, trials and tribulations to separate the called from the chosen. By this process we are washed, anointed, and given a change of raiment and are ready for the marriage with the Lamb. This is done under the Ministry of the Holy Spirit. The term that is used to describe this winnowing in the last day is 'sifting or shaking.' This process is now illustrated in this section.

1st. Seven Verses:

Then Naomi, Grace, her mother-in-law said unto her, My daughter, faith, shall I not seek, procure, rest, place of, for thee, that it may be well with thee? **God's Grace** procures a place of rest for faith that place is called Salvation, through Yeshua, the Messiah our Lord. This occurs from the moment His Spirit resides in the body temple.

And now is not Bo-az, he comes and goes, strong, powerful and vehement, of our kindred, acquaintance, with whose maidens, servants, you were with? Behold, he winnows, toss about, scatter, diffuse, barley, roughness, fear tonight, adversity, in the threshing-floor, open even area. Our acquaintance, **the Spirit-Bo-az**, whose servants you worked with, he scatters and diffuses the souls' harvested in fear by adversity in the open even area, 'the public'. Tribulations are the manifest token of the righteous judgement of God that you might be counted worthy for the kingdom for which you suffer. 2 Timothy 1: 4-5. For if you suffer in adversity innocently this is the evidence available to all, public: open even area, that you are worthy of the Kingdom. So are Saints perfected for the Kingdom.

Wash, lave, bathe, thyself therefore, and anoint, to smear over with oil, thee, and put thy raiment, dress, mantle, upon thee, and get thee down, 'descend to a lower region, to the floor, threshing,' but make not thyself known unto the man, until he shall have done eating and drinking. If any man is in Christ, Messiah, he is a new creature, old things have passed away, Behold! All things have become new. 2 Corinthians 5: 17. Verily, Verily, I say unto you, you must be born again, born of the water and of the spirit. John 3: 3-5. This **new birth or genesis experience** is what is likened unto a bath. When one is born of the Water and of the Spirit, then we must put on Christ, The Word, as a garment that we sin not. Romans 13: 14 and Galatians 3: 27. This is done: your word have I hid in my heart so that I might not sinned against 'You.' Psalm 119: 11. Your words I esteemed more than my necessary food. Job 23: 12. Therefore, water baptism is to wash us from sins. The baptism of Holy Spirit is to anoint us, to consecrate us to service. 'The Word of God,' is the garment we are to put on by the Spirit of Faith, there is also the garment of praise for the spirit of heaviness. This is the advice given by Grace to those who have faith in order to meet the Lord of the Harvest. Note that the meeting takes place in 'the lower region,' faith must humble herself to descend to this place. Except you become converted and become as little children, you shall in no way enter the Kingdom. Matthew 18: 3.

And it shall be, when he lies down, rest for sleep, decease or sex, that you shall mark, know, teach, the place, spot or a condition, where he shall lie, rest, and you shall go in, besiege. And uncover, reveal, his feet, at the foot or foot itself, and lay thee down, rest; and he will tell, inform, praise, you what you shall do. Grace by the Spirit-Bo-az work has now revealed that Jesus, Angels, his disciples, and the women gathered and winnowed the harvest of souls for half of a week, three years plus. At the end thereof, he laid down to rest, like Mary Magdalene, who **by faith**, stooped at His feet and learned His Way, when her sister Martha complained (Luke 10:38-41); refused to leave His Place of rest, but by importunity and great humility, besought and constrained Him. That He manifested His way to her and told her to inform His disciples. John 20: 1-18. See also the woman with the issue of blood, which was a living parable of Mary. Mark 4:35-5:43. Likewise, faith or friend is told to do the same thing, by her 'steadfast faith' she is able to reveal to the Spirit-Bo-az that she knows His way: Kinsman-Redeemer, by so doing constrain Him to act and inform her of what else to do. The Church is given this mission of imparting to the world that Yeshua, is the Kins-man-Redeemer, that all might prepare themselves like Mary and Friend to be among those who are numbered as His Bride, only those who have steadfast faith will be counted.

And she said unto her, all that you say unto me I will do. 'Faith is **joined unto or attached** to Grace, therefore, she follows her advice unswervingly.' Her profession is her bond.

And she went down unto the floor, and did according to all that her mother-in-law bid her. Descending to the lower region is the place where one is **numbered or dies**, it requires a humbling of self, that, the soul can be created anew by the indwelling Christ. We have to accept the death of Christ as the atonement for our sins; that we might be made alive by His resurrection.

And when Bo-az had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. Faith enters into and proposes **rest** or union with the Spirit-Bo-az.

Conclusion:

God's Grace proposes to all that have faith what needs to be done to enter into the rest of Salvation. Hear you Her voice?

Chapter 3: Nature of Grace's rest

Spirit's Midnight-Woman at Man's feet

(2nd. Seven Verses)

And at midnight there was a cry made, behold the bridegroom comes go you out to meet Him. Matthew 25: 6. This midnight is yet future but Christ had His midnight hour already for us.

Introduction:

The 'Midnight hour' is but an analogy for 'the critical decision hour or time,' that is final that speaks to death or life. You will find that the role played by the Spirit is interchangeable with that of Christ, remember: He shall glorify me: He will receive of mine and show it to you. John 16: 14. Hence Bo-az also acted out the role of Yeshua, Jesus.

2nd. Seven Verses:

And it came to pass at midnight, midst of adversity, that the man was afraid, shudder with terror, and turned himself, take hold: and, behold, a woman lay, for rest, sleep, sex, death or whatever purpose, at his feet, at foot or foot. Both characters, were stripped of their names in this verse, naked: the male, **'the man,' made in the image of God and likeness**, shudder with terror at the presence of the unknown, he was in the midst of adversity, the moment of decision, rest: sleep, intercourse, death or whatever purpose. This is atypical of the time when Jesus became 'sore amazed' (Mark 14:33) just before is death, when he had to take hold of himself by prayer: Let this cup pass from me, nevertheless, not my will but your will be done. Mark 14:36. Friend was in her barest state, 'woman' as it required, steadfast faith, to make the proposal, not knowing what the result would be. She had to expose herself fully to ascertain the possibility, it might be he would accept or reject the proposal? Nevertheless, she had discovered His foot, way: Kins-man, Redeemer.

And he said, who are you? And she answered, I am Ruth, friend, your handmaid, servant, spread, disperse, therefore your skirt, edge, end of garment, over your handmaid; servant, for you are a near kinsman, Redeemer, to buy back relative's property and marry his widow. **The Spirit-Bo-az** is the earnest of our inheritance, until the redemption of the purchased property, unto the praise of His glory. Ephesians 1:13-14. Therefore, we can claim Him as our own and become the God-man and woman we were made to be. He is constrained to hear if we follow the advice of Grace.

And he said, Blessed, praise, be you of the LORD, Y'hovah, my daughter, apple of the eye: faith. For you have showed more kindness, mercy, in the latter end, hind part, than at the beginning, of old time, inasmuch as you followed not young men, properly selected youth, whether poor or rich. The Spirit-Bo-az praises faith's mercy to have increased **over that of the beginning**, old time, in that in the latter end, she did not choose the younger. Remember, the woman, in the beginning choose the younger, the serpent. Genesis 3. Genesis' faith and mercy will be surpassed in the latter end of time.

And now, my daughter, faith, fear, affright, not; I will do to you all that you require: for all the city of my people do know that you are a virtuous, force of men, means or other resources, wealth, woman. The Spirit-Bo-az now assures faith, that she has no need for fear for she has 'stead-fastness' in abundance. O for **steadfast faith** to trample doubts and despairs! O for steadfast faith to triumph with you my God!

And now it is true that I am a near kinsman: howbeit there is a kinsman nearer than I. Had Orpah came she would have found that there was another Kinsman. There are three that are, **Levi: joined or attached**, clothed as Divine of the Proud or Wide Garment, Salmon (Garment) and Rahab (Proud, Wide) weaved. They are 'Such a One' or 'So and So', 'Eli-melech' and 'Bo-az': The Father, Son and Holy Spirit, respectively. These Three are man's Redeemer.

Tarry, stop or stay permanently, this night, adversity, and it shall be in the morning, dawn: break of day, that if he will perform unto you the part of a kinsman, well; let him do the kinsman's part. But if he will not do the part of a kinsman to you, then will I do the part of a kinsman to you, as the LORD lives: lie down: rest for sleep, intercourse, decease or whatever purpose, until the morning. The Spirit-Bo-az was willing to redeem the Widow, however, he needed the approval from 'One' whom was the nearer living Kinsman. His invitation for her to lie at His feet till day break, speak to this His willingness to be **numbered with her in death**, also that she should abide in His way and by such he would be able to redeem her and prepare her for the Marriage of Kinsman. This the Spirit-Bo-az testify Christ would do, would His acceptance of the proposal on the cross; when He slept, died and rested on the Sabbath meet the Father's approval in Heaven at the break of day on the first day of the week? Or would the Woman be permanently in adversity or would the Father himself need to die? Weeping may endure for a night but joy comes in the morning! Psalms 30: 5.

And she lay, lie down for rest or sleep, intercourse, decease, at his feet, at the foot or the foot, until the morning: and she rose up before one could know another. And he said: let it not be known that a woman came into the floor. There are many applications for this verse; firstly, in adversity if we abide or rest in God's way, then we will last to see the breaking of the day. Unto the upright there arise light in darkness. Psalms 112: 4. The resurrection with Christ is guaranteed to those who **rest with the Spirit in His way**, they will rise with Him at the break of day. This hour no man will know. Also, he will make an utter end: affliction shall not rise up a second time. 1 Timothy 4:1 – 5:2, Nahum 1:9 and Isaiah 65: 17.

Conclusion:

Who is he that condemns? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us. Romans 8: 34.

Chapter 3: Nature of Grace's rest

The nature of the gift: Six measure of Barley in a Veil

(3rd. Seven Verses)

Only 4 verses are in this section. 'So shall a man leave father and mother and cleave unto his wife and they being two shall become one.' This is only possible if the woman receive the full measure of the spirit of the God-man. Genesis 2: 24. The condition for this to happen therefore is steadfast faith and trust in the Husband and the same tenets or deed of covenant that governs the relationship of best friends is likewise applicable. Can two walk together except they are agreed? Amos 3: 3.

Introduction:

The gift of 'six measure of barley in a veil' plus an ephah by the Spirit-Bo-az was spoken of. The Prophet, Joel records: And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: Joel 2: 28. God by His Spirit gives us the perfect gift and he encourages us as we have received to freely give: Give a portion to seven, and also to eight; for you know not what evil shall be upon the earth. Ecclesiastes 11: 2. What he asks us to do is what He himself has done for us. Only when we have received the fullness of His Spirit will; the bride be ready for the Marriage. (The Ten Virgins)

3rd. Seven Verses:

Also he said, bring, come, take, put, the veil, wide cloak for a woman, to nurse a child, that, you have upon you, and hold, take or possess, it. And when she held it, he measured, extended or stretch self, six, as an over-plus beyond five fingers, measures of barley, and laid, to place or mark, it on her: and she went into the city. The gift of the Spirit that the disciples enjoyed in missionary service when Jesus was alive in the world with them was but an installment, an ephah, of the final payment. The final payment is six more measures or ephah to equate the gift to **Seven, the Sacred Full One**, now we will possess and be clothe with Divinity as a nursed child, marked or sealed to enter the Heavenly City, New Jerusalem.

And when she came to her mother-in-law, she said, who are you, my daughter, faith? And she told her all that the man had done to her. The answer: one sealed with the **full gift of the Spirit** to share with you, Grace, the Church of God. After Christ died this fullness of the Spirit was poured out upon the disciples in the upper room, it is our gift for the claiming today. Acts 2.

And she said, these six measures of barley gave he me; for he said to me, go not empty, ineffectually or void, unto your mother-in-law. **The nature of this gift** will never make the faith that posses it ineffectually or void to the Church.

Then said she, Sit still, my daughter, faith, until, you know how the matter will fall, be judged: for the man will not be in rest, until he has finished the thing this day. The **Spirit of Faith** will never rest until he completes this matter of Man's Redemption, we, therefore, must abide as Faith with her Mother, Grace, the Church, until we hear: well done.... enter, into the joy of the Lord. Matthew 25: 21.

Conclusion:

Grace and the Spirit have given us wise instructions as to how to possess the Gift of God. How much the better would we be when we heed them? To enter Your Grace's rest we need the gift of the Spirit. Enjoy.

Chapter 4: Faith of Kinsman

Faith of Kinsman: Redeemer –Such and Such or So and So Or simply Ho, such a one

(1st. Seven Verses)

By the ‘Word of the Lord’ were the heavens made, and the hosts thereof. For he spoke and it was done. He commanded and it stood fast. Psalm 33.

Introduction:

The Father gave up the right of redemption to His Companion, who is one with Him in faith. This section reveals their agreement and the means that the atoning sacrifice is acceptable and met His approval. O death where is your sting? O grave, where is your victory? The sting of death is sin. The strength of sin is the Law. But thanks to God, who gives us the victory through Jesus Christ our Lord. 1 Corinthians 15: 55-57. His life as witnessed by the Law is righteousness and this is our justification to receive the sacred full gift of the Holy Spirit having died for our sins.

1st. Seven Verses:

Then went Bo-az, up, ascend or mount up, to the gate, an opening door or gate, and sat, him down there, as a judge: and, behold, the kinsman of whom Bo-az spoke came by; unto whom he said, Ho, such, specified person, a one, concealment: so and so without naming! Turn aside sit down here. And he turned aside, and sat down. Lift up your heads O you gates and be lifted up you everlasting doors and the King of Glory shall come in! This was the first part of the chorus that rang out when Jesus ascended to heaven after His resurrection when the Angels escorted Him inside. The Angels within the gates answered who is the King of Glory? And the escorts said the Lord strong and mighty, the Lord mighty in battle. He is the King of Glory. Psalms 24: 7-8. And song continues. Fresh from the grave, armoured in His Robe of Divinity, He entered in to speak with His Father to see if His death was accepted as atonement to redeem or buy back fallen man. He got his **Father’s approval** and all power and authority in Heaven and in Earth was given unto Him. And he became the Judge of the quick and the dead. This is what is being depicted in this verse.

And he took ten men, mighty, of the elders, aged, old, ancient of the city, and said, sit down, judge, here. And they sat down. The Spirit-Bo-az uses only that which is spiritual: the **law is spiritual**, but I am ‘carnal’ sold under sin. Romans 7:14. These are the ten witnesses that give testimony in the Judgement.

And he said unto the kinsman, Naomi, Grace, that is come again out of the country of Moab, sells, surrender, a parcel, allotment of land, which was our brother Elimelech's. 'The **Genesis**' of earth's trial stems from those upon whom the God's grace was bestowed surrendering their inheritance to an alien, the dead. God who is Sovereign, the greatest champion of the freewill allowed it, that man might learn to love Him with a willing and steadfast heart. Therefore, Grace is accorded responsible in surrendering the allotted inheritance.

And I thought to advertise, reveal, show thee, saying, and buy it before the inhabitants, judge, and before the elders, ancient, old, of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said I would redeem it. The nearer kinsman **believed** that He could redeemed it not knowing of the condition of marrying the widow of the dead Once the children's widow was alive she had to be married by kinsman Redeemer who bought back the parcel of land.

Then said Bo-az, What day you buy the field of the hand of Naomi, Grace, you must buy it also of Ruth, Friend the Moabitess, the wife of the dead, to rise up the name of the dead upon his inheritance. The condition of marriage is now stated: that of two becoming one, or **joined, attached as Levi**.

And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem it. The nearer Kinsman, Father, circumstances forbids Him to exercise His right of redemption, as He **identifies that it will ruin the numbering or ownership of His inheritance**. Does this mean that He was married already? He is the Father of many nations and worlds. Is he also the Husband of many or other Worlds? He also approves the next of kin exercising His right to the redemption and accepts that he does so.

Now this was the manner in former time in Israel, one that rules as God, concerning redeeming and concerning, changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. To **recount** and seal the transaction, this custom is the '**Deuterios**'.

Conclusion:

We thank thee our God for the victory through Jesus Christ our Lord!

Chapter 4: Faith of Kinsman

The Spirit-Bo-az: Redeemer

(2nd Seven Verses)

For we know that the whole creation groans and travails in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Romans 8: 22-23.

Introduction:

Herein is the culmination of the 'age old prophecy': Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife have made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of saints. And he said unto me: Write: Blessed are they, which are called unto the marriage supper of the Lamb. And he said unto me: These are the true sayings of God. Revelation 19: 7-9.

2nd Seven Verses:

Therefore the kinsman, 'Redeemer,' said unto Bo-az: buy, erect or create, redeem it, for yourself. So he drew off his shoe. **The nearer Kinsman** was in agreement that Bo-az would redeem and marry the widow of the dead to rise up the name of the dead on his inheritance and He confirms it by removing His shoe.

And Bo-az said unto the elders, old ancient, and unto all the people, You are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. The **Spirit-Bo-az** appeals to the Law again, as is Testimony or Witnesses.

Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to rise up the name of the dead upon his inheritance? That the name of the dead be not cut off, destroy or covenant, from among his brethren, and from the gate of his place: you are witnesses this day. The **birth or renewal** of the name of dead is one of the primary conditions of the redemption exercise. In reality it turns out Mahlon, the son that depicts the Old Covenant had taken Ruth's or Friend's, hand in marriage. The twinning of the names earlier on in the work, however, depicted what is recorded in the following scripture. For finding fault with them, he said, Behold, the day come, said the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not, according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, said the Lord. For this is the covenant that I will make with the house of Israel after those days, said the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he said: A new covenant, he had made the first is old. Now that which decayed and waxed old is ready to vanish away. Hebrews 8: 8-13. Therefore, the marriage under the New Covenant, Chilion to Orpah was then a prophecy that spoke to Israel continuing in their backsliding when God was ready to do away with sins. May God help us that we do not follow this example?

And all the people that were in the gate, and the elders, said: We are witnesses. The LORD, Y'hovah make the woman that is come into your house like Rachel, good traveler, predominantly the female of the flock, and like Leah, weary or longsuffering, tender eyed, which two did build the house of Israel, one that rules as God. And do you worthily in Ephrath, fruitfulness, and be famous in Bethlehem, house of bread or truth. The Elders now uses the **spirit of faith** by the Name of Y'hovah to bless Bo-az union. O, that we would know that the Sword of God, The Word is sharp to cut and to heal and will bring to pass any blessing it is used to pronounced by faith in the Name of Y'hovah.

And let your house be like the house of Pharez, break out or breach, whom Tamar, to be erect or upright, palm tree, bore unto Judah, celebrated or praise, of the seed which the LORD, Y'hovah shall give thee of this young woman. Pharez who break out of the womb before is twin brother, Zerah, raising of light, even though his brother's hand came out first, was one of two, whom Tamar, Judah's son widow had borne unto him. The **joining or twinning** of Bo-az House with that of Pharez is a blessing of the ease or speed of birth.

So Bo-az took Ruth, and she was his wife: and when he went in unto her, the LORD, Y'hovah, gave her conception, and she bore a son. Bo-az and Ruth, The Spirit and Friend were **numbered as one**, and they brought forth, a son, the fruit of the womb.

And the women said unto Naomi, Grace, Blessed, praises or adoration, be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. From the spirit of faith comes forth praises unto Y'hovah, which is **a recall or recount** of His Holiness. Blessed be the Name of the Lord, Most High! Grace and Friend had found rest in the Praises of God for His mercy endures forever. So will the redeemed of Lord return and they will be singing unto Zion. And everlasting joy shall be upon their head.

Conclusion:

Enter His gates with thanksgiving and in His courts with praise be thankful unto Him and bless is name. For the Lord is good and His mercy everlasting and His truth endures to all generations. Psalms 100: 4- 5.

Chapter 4: Faith of Kinsman

The Nativity: ‘Restorer & Nourisher’

(3rd. Seven Verses)

I will put enmity between you and the woman, between your seed and her Seed. It shall bruise your head, and you His heel. Genesis 3:15.

Introduction:

And he brought him forth abroad, and said, look now toward heaven, and tell the stars, if you are able to number them: and he said unto him, so shall your seed be. And he believed in the LORD; and he counted it to him for righteousness. Genesis 15:5-6. The time was fast approaching when the seed of the woman was to be born. This section identifies His fore parents and the children of God of one of the tribes of Israel.

3rd. Seven Verses:

And he shall be unto thee a **Restorer**, recover of your life, and a **Nourisher**, measure, sustain, of your old age: for your daughter-in-law, which loves you, which is better to thee than **Seven, Sacred full one**, sons, have born him. Children are a heritage of the Lord, Y’hovah, and the fruit of the womb is his reward. Psalm 127: 3.

And Naomi, Grace, took the child, fruit, son, and laid it in her bosom, and became nurse, build or support, foster, unto it. The **Spirit of Grace**, the Church will ever foster the proper development of the children of God.

And the women, her neighbors, resident, gave it a name, saying, There is a son, builder of the family name, born to Naomi, Grace. And they called his name Obed, serving, servant or worker: he is the father of Jesse, stand out or exist, or to be, the father of David, friend, loving, lover. Name given to the child speaks to the **nature of the child**, which speaks to the ‘seed of the woman’ and all those who are born into the Kingdom of God. He shall be Chief among them, being a Servant, He will Stand Out or be outstanding for is very nature is to exist, this is the, I AM, He is a Friend and a Lover. These are the Children of God in the Earth made new.

Now these are the generations, family or history, of Pharez, break out or breach, Pharez begot Hezron, courtyard. **Faith** cannot be kept down but **breaks out** and builds God’s house, **courtyard**.

And Hezron begot Ram, High; Ram, and Ram begot Amminadab, people of liberality. The Ram (Daniel 8:3) of the Courtyard is the whole burnt offering and the consecration ram, Leviticus 8: 18-25, of the **Levi** Priesthood, who by His sacrifice will cleanse the Sanctuary and produce a people of liberality: freely have you receive freely give.

And Amminadab begot Nahshon, Enchanter, Divine, and Nahshon begot Salmon, garment. Of the people of liberality is the Divine; He is **identified as belonging** to them, who has a (Divine) Garment.

And Salmon begot Bo-az, and Bo-az begot Obed, Servant. Of the Clothes of Divinity, is the Spirit-Bo-az, who produces a Servant that will bring is family into **rest**.

Conclusion:

Rejoice, barren that bear not, break forth and cry you that travail not, for the desolate have more children than she that has a husband. Galatians 4: 27.

Chapter 4: Faith of Kinsman

‘Faith: Stands Out or exist: Jesse-God is’

(4th. Seven Verses)

The faith of the Kinsman is depicted in the name(s) of His son(s). Out of or from the Spirit-Bo-az comes, The Servant, and out of Him, The ‘I am’, and out of Him, The Friend or Lover. Here faith equates with the appellation of God: Servant: I am: Friend. Faith is therefore Godlike. Faith is a Servant. Faith is or exists. Faith is a Friend. Therefore, God is ‘The Friend,’ that sticks closer than a brother. ‘That Christ Jesus might dwell in your hearts by faith.’ Ephesians 3: 17. Therefore by faith we enter the realm of God. God says you of faith are my friends. Consider the definition for Faith: is the substance of things hoped for; evidence of things not seen (Hebrews 11:1) and substitute the word ‘truth’ for ‘substance’ because except it’s the truth hoped for then the only result there can be is disappointment. Also, isn’t the definition akin to how we view God: isn’t He hoped for and do we not, see him? Remarkable, Faith is akin to or is Godlike. It’s therefore a concept that brings us into grasp with God. Have fun my faithful friends!

Introduction and Conclusion:

Only one, verse 22: And Obed, Serving, Servant begot Jesse, stand out, exist, to be and Jesse begot David, loving, lover or friend: **The Servant stand out or exist, is The Lover or Friend. This is the, I AM THAT I AM.**

Six Stone Water-pots and The Wedding Feast (John 2)

(Creation Week)

By Robert Hepburn

The Earth is the Lord's and the fullness thereof:

The world and they that dwell therein: for He had found it upon the seas and established it upon the floods. (Psalm 24:1-2)

By The Word of the Lord were the Heavens made, and the Host of them by the Breath of His Mouth. For He spoke and it was done.

He commanded, and it stood fast. (Psalm 33:6, 9)

Thus were the Heavens and the Earth finished and all the hosts of them.

And on the Seventh day God ended all his works that he had made; and he rested on the Seventh Day from all the work he had made. (Genesis 2: 1-2)

In the beginning was **The Word**; and The Word was **with** God (Works); and The Word **was** God. The same in the beginning was **with** God. All things were made by him and **without** him was not anything made that was made. In him was **Life**, and The Life was **The Light** of man...But as many as received him to them gave he power to become the **Sons of God**; even to them that **Believe** on his name. And **The Word** was made **flesh** and came and dwelt among us and we beheld his glory; the glory as of the only begotten of The Father full of **Grace** and **Truth**. (In Him dwelt all fullness. Col 1:19). And of His fullness have we all received and grace for grace. John 1:1-4, 12, 14, 16.

The Heavens, also the Earth and Sea, are a living scroll inscribed with the word of God. This is the 'words with works' of God or His Spirit or simply '**www.God.**' This is HIS 'cyberspace' or mailing address. This may also be considered as the word written, the word spoken and the living word (present continuous or perpetual) or work of God or simply: written, word, work: **www.God**. Other interpretations are word with work (present); word was work (past) or word without work (dead). The last address is not of God. He is found at the other. The point to be made by this is that God is alive, always active or at work. Even when He rests there is a work he never ceases to do; John speaks to this. Ho, that we will see Him in all His Glory!

READ JOHN 2 FIRST

The Wedding Feast in Cana of Galilee when Jesus turned water into wine was the beginning; or first of miracles He did and showed forth His Glory, splendor, abundance or fullness and His disciples believed on Him. This miracle is a typology for His first work, at the beginning, in the first six days, when He created all things and entered into rest on the Seventh Day Sabbath. It also points to His next Wedding Feast, when the redeemed of all ages shall drink the wine anew with Him in His Kingdom. The Six Stone Water-pots and The Wedding Feast is therefore a reference to the first Week at The Beginning, the first Six days and the Seventh Day Sabbath of Creation. This will become more evident as careful attention is placed to the discourse as it unfolds.

On the third day, this is an allusion to 'His resurrection', after His baptism or 'death' in Jordan, He and His family, including His disciples was 'called' or invited to attend The Wedding in Cana of Galilee.

This also points to what would happen after the three days of searching by the fifty strong men for the Prophet Elijah in the life of The Anointed: ('Elisha/Yeshua'). The third day was the time of resurrection; so in type the Prophet had died, buried and was resurrected before his ascension to his Father in Heaven: 'Wilderness tempting' or Samaria: 'Watch Station'?

Jesus' mother and brethren made up His family, but the essence of the family are 'those who does the will of my father in Heaven,' for so he said. The Guests who attended The Wedding represent those who do the will of my Father in Heaven. John spoke to the wedding analogy when he said: 'He that has the Bride is the Bridegroom: but, the friend of the Bridegroom that stands and hears his voice rejoices greatly because of the voice of the Bridegroom.' This, my joy is therefore fulfilled.' John 3: 39. Jesus called all those who obey Him his friends rather than servants. (John 14 & 15.)

Cana, a place in Palestine, is a Hebrew word derived from the root word pronounced: 'Qanah' which means reed or rod, to erect or create or by extension to recover or redeem. 'Galilee' is also a Hebrew word, which means Heathen Circle. These two words make it very clear that this is where He creates or redeems; the Heathen Circle or Earth. Remember the earth is a Circle. The activities that are done here, therefore, signify that purpose, either creation or redemption. This work also speaks to His Rod, Power or Glory. Therefore, Cana, is the 'Center' from which He operates, to create or redeem, it validates Him as 'The Messiah' and 'The Creator.'

The need for the miracle was that there was no wine or 'oinos', the Greek word for literal or figurative wine. There was a vacuum for The Doctrine of God. The Mother of the family ('Eve', the mother of all) brought this to Jesus' attention. Jesus' Mother Mary derived from the Hebrew Miriam, which means rebellious is a typology for Eve who rebelled at the start creating this void, the need for perfection: the Doctrine of God to be restored in His Creation.

But the time was not fully come for his death to restore all things but He could permit a living demonstration of His purposes and design. (This occasion is also similar to the typology of the Woman with the issue of Blood who besieged him by Faith, which pointed to the reality of Mary Magdalene after his death doing the same thing. Mary his Mother did the same thing at the start of His Ministry. These women are but types for His Church). This; is the mind of the Spirit. Hence He called His mother, woman. The female made by God was called Woman.

'Woman what have I to do with you? Mine hour is not yet come,' was Jesus' response. The Woman, from the instruction given to the servants at the Wedding, knew of His power to furnish the Feast with "Good Wine." She also identifies the basis by which He accomplishes His works, His Words and Spirit (**words with works**): 'Whatever he bids you that do.' If you understand that when one speaks both His breath and words go forth then you'll know that both work hand in hand.

All the works of God are summed up in the First Seven Days or Week of Creation. There is nothing that he does that is not revealed therein. He filled each day with His fullness or His own-self. He gave His all in every work wrought. Creation identifies Him as the One who is the Lamb slain from the foundation of the Earth. His character is the line written on every page of Creation's novel. 'A Man is known by His fruits or His works;' this is The Great Story that Creation tells. And this is the story that this miracle alludes to.

In six days God created all things. So, there were six stone water-pots (the depository or receptacle of his will or written word) to represent each day. The things formed were to be permanent; hence the pots were 'stone'.

Each pot had 'two or three' firskin of cubic capacity, which speaks to passage of time and the fullness or glory (of The Father, The Son, and The Holy Ghost) of the things made in each day. The water-pots were after 'the manner of purification of the Jews' this speaks to sanctification or cleansing or setting apart for holy use. This principle runs through the entire creation week: 'God divide the light from the darkness;....firmament to separate the waters from the waters; let the waters below the firmament be gathered into one place and let the earth appear; God made two great lights, the greater light to rule the day and the lesser light to rule the night; different kinds of living things of flora and fauna.' Each component part of the whole creation has its own utility or purpose and is interdependent on the other component parts. However, they stand as separate and individual days of the week reckoned by the rising and falling or setting of the sun.

SHOW GLORY-CHOTOMY ON THE SCREEN.

FIRST DAY:

In the beginning was **The Word**; and The Word was **with** God (Works); and The Word **was** God. The same in the beginning was **with** God. All things were made by him, and **without** him, was not anything made that was made. John 1:1-4.

‘Fill the water-pots with water’ and they filled them up to the brim. The Water is the symbol for Himself, ‘The Word and The Spirit.’ This will even be more evident when we speak of the root word from which the Hebrew, for law, ‘torah torah’ comes from. ‘That He might sanctify and cleanse it by the washing of water by **‘The Word,’** Himself (Ephesians 5:26). ‘The Word’ also speaks to His designs and purposes, the expressed thoughts of His mind (omniscience); that brings order or form (omnipotence) and fullness (omnipresence); light performs this function, and that Word is God: God is Light! This is the fullness of the first pot.

SECOND DAY:

The second pot was filled with the fullness of **‘The Spirit’ or ‘Life’**. In Him was ‘Life’; The Words I speak to you are ‘Spirit’ and they are ‘Life’. (John 1:4, John 6:63). This is the Life that is in The Word yet it’s a separate component part. God is a Spirit and they that worship Him must worship in Spirit and Truth. And He is Lofty as aloft as the Firmament or Heavens: my ways are not your ways; neither your thoughts my thoughts for as the Heavens are higher than the Earth so are my ways higher than your ways and my thoughts than yours. (Isaiah 55:8-9).

THIRD DAY:

And The Life was **The Light** of man. John 1:4.

The Light of ‘The Word’ fills the third pot with its fullness. This light speaks to LIFE, enlightenment and glory that result from a baptism of the Spirit of Y’hovah (‘Not by works of righteousness have He saved us but according to His mercy by the washing of regeneration and the renewal of The Holy Spirit.’ (Titus 3:5)). The Spirit of knowledge, fear, wisdom, understanding, counsels; and power (Isaiah 11): ‘The whole earth is filled with His Glory.

FOURTH DAY:

But as many as received him to them gave he power to become the **Sons of God**; even to them that **Believe** on his name. John 1:12.

Faith comes by hearing The Word and this is the fullness of the fourth pot. This is the seed from which faith grows. He writes or inscribes His Word or Doctrine in the Firmament or the Heavens, His instruments for learning are the Sun, (the Planets), the Moon, the Stars and (the clouds); they are for signs, seasons, days and years. Thus we have the Living Scroll revealing His will (The Gospel in signs) and Calendar.

FIFTH DAY:

And **The Word** was made **flesh** and came and dwelt among us and we beheld his glory; the glory as of the only begotten of The Father full of **Grace** and Truth. John 1:14.

The fifth pot was filled with The Word of His **Grace** (Acts 14:3, 20:32). As the water fills the Seas so is the abundance of His Grace. As the Seas brought forth abundantly living creatures and fowls so will His Grace bring forth abundantly they that are redeem.

SIXTH DAY:

And **The Word** was made **flesh** and came and dwelt among us and we beheld his glory; the glory as of the only begotten of The Father full of Grace and **Truth**. And of His fullness have we all received and grace for grace. John 1:14, 16.

The sixth pot had **Truth** to its brim. Sanctify them through your Word your word is Truth. John 17:17. The Truth is the living manifestations of The Word, all of which is true. These are they like Adam, whom is made in the image of their Maker.

These are the components of 'The Water' or 'The Word' or 'The Spirit,' the fullness of The Six Stone Water-pots or Creation. This is what each day of creation reveals, The Doctrine of the Word or God or His Law. 'And as the Psalmist says day after day utters or 'pours out' speech and night after night shows knowledge' Psalms 19. **So, does Creation speak?**

Jesus in this first miracle wrought a living manifestation of Psalm 19 and Genesis 1. We will get back to this after we have finish John 2.

SEVENTH DAY:

Jesus' Words (spoken): "Draw (pour) out and bear to the Governor or Ruler of the Feast" and the servants bore it. The Governor or Ruler speaks to the Heavenly Father. Listen now to the pronouncement of 'The Father': "God saw that it was good." As He said in The Beginning even so it is repeated. The Father went to 'The Bridegroom,' which is an allusion to Christ himself and said: 'every man at **the beginning** set forth good wine (living word), and when men have drunken set forth that which is worst, but you have kept 'The Good Wine' until now. 'The Good Wine' is an allusion to 'The Doctrine of God,' which was mentioned, earlier in the writing.

This is 'The Beginning of Miracles', which Jesus did in Cana of Galilee and showed forth His Glory and his Disciples believed on Him. In other-words: this is The Beginning of Signs or Tokens, which He who will save His people did in the place where He creates or redeems, The Heathen Circle or Earth and showed forth His Power, splendour or copiousness and His followers believed on Him. As it was in The Beginning, even so now it shall be in the end: as it was at Creation even so now it is at redemption. Creation is but a dress rehearsal for Redemption and this theme flows continuously through Christ earthly ministry and His parables and miracles. Therefore, they signify that He is Our Maker and Our Redeemer.

The day of the Wedding is but a type for the Seventh Day Sabbath. The **Wedding Service** is the spiritual rite whereby vows are exchanged and two, male and female, becomes ONE in God. Holiness is agreement or ONENESS with God. Only those who are Holy can keep a day, even the Sabbath day holy. So the Sabbath is but a sign that those who keep it holy are sealed and are one with God. **The Wedding Feast** is another aspect of The Wedding and hence the Sabbath. It's a time of celebration of the works of God and a time for communion with God and one another. Those who drank of the wine are **The Guests**. The Guests are those who are of the family of God, those who do the will of The Father in Heaven. To drink means to believe on God and this is signified by a life in compliance or obedience to the will of God. I delight to do thy will. O, Lord my God! Thy law is within my heart. Psalm 40:8.

The fullness of The Six Stone Water-Pots furnished the Feast with 'Good Wine' even so the fullness of the six working days will furnish each Sabbath with all that is needed for worship and communion with God. The Lord will teach us His Doctrine or precepts each day to prepare us for worship, communion and praise on THE SEVENTH. In-fact, in that the Bridegroom saved the best wine for last, the best doctrine will be taught on the last day, the Sabbath.

Jesus gave a living demonstration of what His words (written: ‘fill the pots with water’) is able to accomplish, if taken into the heart and believed; it will flow out in the speech(spoken or prayer: ‘draw or pour out and bear to the Governor’) and will bring forth fruits or works (living word: wine). This is how the word of God grows mightily and will prosper. This is the principle of the spirit of faith (2 Corinthians 4:13). Are your ears inclined to listen to him as he speaks? ‘Day after day utter or pour out speech and night after night shows knowledge. There is no speech nor language where their voices are not heard.’

PSALM 19
THE TWO (THREE) WITNESSES

It is written in your law: the testimony of two (three) men (witnesses) is true (John 8:17); I bear witness of myself (Jesus) (v 14, 18); the same works (Father) that I do bear witness of me (John 5: 36; 10:25). In other words, Jesus’ words (Spirit) and works or actions are tantamount to the two (three) witnesses needed to establish His creditability. He spoke of Himself and His Father is the One that did works through him.

His words (Spirit) and works or actions agreed and spoke to the authenticity of His claim to be the Son of God, Man’s Redeemer. But, the Jews believed not (John 10:25). This was the thrust of the First Miracle (Creation) that Jesus did in Cana (the place where he creates or redeem) of Galilee (the Heathen Circle or Earth): ‘this was the first miracle that Jesus did and showed forth His GLORY and his disciples believed on Him’ (John 2:11).

Similarly, His First Miracle or work at Creation showed forth His Glory and those who believe will know, see, or understand that The Worlds were made or framed by The Word (Spirit) of God. (Hebrews 11:3). This will be their account in their own experiences.

Psalm 19 is about these Two (Three) Witnesses (Jesus, (Spirit) and Father), His Words (Glory) and Works or Actions. All of God's doings are accomplished by His Words (and Spirit) (Isaiah 55) and they are never failing. Psalm 19 speaks to this witness or testimony (record or writing), which, if believed, will make the soul potent to live as the Son of God; for by our words (prayers: spoken) we too will command or order our actions (living word). The first such work is CONVERSION UNTO RIGHTEOUSNESS AND HOLINESS. Then, not only our souls come to life but also, our words or prayers will come ALIVE. (Mark 11: 23-25). This is what it means to rule as God or be of Israel. That is, we speak, and it is done; we command and it comes to pass.

The SPIRIT, from Creation's textbook, teaches the Soul how to live. This is the 'still small voice' that instructed Eli-jah and Eli-sha in righteousness. You will have to pay diligent and keen attention lest the lessons taught should slip you by unheeded and unheard.

READ PSALM 19 FIRST.

Psalms 19 has two main divisions, verses 1-6 speak of the Works of God (living), Creation; verses 7-14 speak of the Word of God; His will (written and spoken). These are the 'Two Witnesses' of Psalm 19 and this two-fold principle is replicated through out each line or verse. The Psalmist Words in verses 12-14 are his (prayers or spoken words) expression, spirit of faith, that his desire or will match that of the Lord's. This is our first work to seek the Kingdom of God and his righteousness. When this is done in one's experience then we will be converted into God's Workmanship or Work of Art, a living testimony. This is how the soul gets life. It is by the spirit of faith, that the Words of God has efficacy, to accomplish the works which God promises. This is the reason that Jesus quoted the scripture, saying 'It is written' and then 'The Word' to resist the enemy. **When 'The Word' (Living, Written and Spoken) is believed and overflows in the speech (prayer, preaching, singing or praise) the enemy cannot advance but must flee! (Psalm 8: out of the mouth of babes and suckling have thou ordained praise to still the enemy and the avenger).**

This is how the sword of the spirit, The Word of God is to be used, by the spirit of faith. This is how the young men in Ruth 2 exercised this skill in 'harvesting of souls'. The Church must nurture young men in this manner to get ready for the harvest. This is how Jesus was able to control demons that they obeyed him. This is the power, authority and dominion that God gives His Church to tread upon scorpions.

Notice, that in the Psalm similar words or terms are used as in John 2. Remember: Jesus' first Miracle in Cana of Galilee is but a living manifestation of Psalm 19 and Genesis 1.

GOD'S WORKS (verses 1-6)

The Psalm is addressed to the 'Chief Musician', Hebrew: 'naw-tsakh' or the one that glitters from afar or the eminent, or the Superintendent of the Temple Services. If you strive for the mastery or to be '**a star**' (perfection or completeness), or to be first, then the Psalm is for you. The Psalm though written by David (Hebrew root word from which his name is derived is: dode, dode) is from 'the Lover or Friend' that sticks closer than a brother (Proverbs 18:24), Jesus.

The Heavens declare or inscribe or write the Glory (splendour, copiousness or abundance or fullness) of God. Notice the plural form for Heaven, that is, **the visible arch**, the sky, in which the clouds move and the **higher ether**, in which the celestial bodies move, the Sun, Planets, Moon, and Stars. And the Firmament shows or tells of his handiwork.

God made the Firmament in Genesis 1 and called it Heaven. So the Heaven and Firmament are synonyms used here in the Psalm. The point though is that these two parts of the one firmament testify of God's Splendor and Fullness or His Glory and Works. And their testimony agrees. God's Glory is described as being declared; by Hebrew 'saw-far' which means: enumerate, count, write or inscribed, because His Words and the power by which they work reveal His Glory. This, His Words, adequately captures the essence of His Being. His words are the expressed thoughts of His mind: 'as a man thinks even so is He.'

Simply put, the Heavens inscribe His Words and the Firmament tells of His Works. These two parts (Two Witnesses) of the One Firmament agrees in their Testimony. They record the Words and Works of God. 'A Picture is worth a thousand words,' it is said. The Firmament, the Tabernacle for Our Solar System, The Sun, Planets, Moon, Stars and Clouds are God's instruments that paint a Glorious Picture on the great canvas called the skies. They not only paint a picture, but these bodies are a depiction or a living demonstration of The Sanctuary that is in the Third Heaven. This is The Living Scroll called The Firmament outlining the process whereby the Words of God function. How many or who can read correctly the pictures and these depictions from the mind of God?

The wise men from the east, or the eternal path, knew of the birth of the Saviour from a Star, which they followed to Bethlehem. These are they that discern or read the face of the skies. (Matthew 2: 2). When the Son of Righteousness died, the Sun refused to shine for three hours (Matthew 15:33) in broad day light hours, to depict the death of its Maker. After the tribulation as recorded in Matthew 24: 29, the sun was darkened, the moon turned to blood and the stars of heaven fell depicting the death of the children of God and the mourning by The Heavenly Hosts. Revelation 12:1 is a description of a constellation of stars in the heaven. There are other such constellations as described by some under the banner of horoscope, but who discern the truth of these things and know what they mean in the will of God. What does these words or signs, inscribed in the Heavens mean?

The answer is found in how they correlate to the Sanctuary Services activities as outlined in the Levitical Calendar by the dates that God had ordained for these special and holy days in the Pentateuch.

In Genesis 1, the evening and the morning are the words used to describe a day that constitutes a '24 hour' period. In psalm 19 the Hebrew words for these two parts of a day are translated loosely as 'day' and 'night.' 'Day' here means that period between sunrise and sunset, the morning; while 'Night' means that period between sunset and sunrise, the evening. Day unto day (morning after morning) utters (Hebrew nah-bah: which means pour out, flow or utter) speech (o-mer: promise, speech or word), and Night unto Night (evening after evening) shows (khaw-vah: to live, declare or show) knowledge (derived from root: yah-dah: to know or ascertain by seeing).

The evening and morning, two parts of a day, is personified as being God's Two Living Witnesses. The evening lives that one may ascertain or understand by seeing. And from its abundance, the morning pours out or cause to flow or gush or utters God's words or promises. This is also a depiction of faith and love. 'Faith' professes or pours out a word because it believes: we have believed therefore have we spoken (2 Corinthians 4:13), this is the morning. Faith works by love (Galations 5:6), if you love me Jesus says, keep my commandments (John 14:15), so then, love lives this knowledge that can be ascertained by seeing. These are the two parts of One day that depicts the two dimension of God's Witness, His Church.

Dual words or synonyms are used in verses 3 and 4 to execute the two-fold principle. There is no speech, (o-mer) nor languages (daw-bawr) where their voices (kole, kole: sound, spark, thunder or voice) are not heard. And their line (kav, kawv) and words (mileh, milah) is gone out in all the Earth (eh'-rets) and the world (tay-bale). And this Gospel of the Kingdom shall be preached in the entire World and then shall the end come.

Verse 4 continues **in them** have He set a tabernacle (o-hel, root aw-hal: to be clear or shine) for the Sun (sheh-mesh: brilliant, the sun or eastern: the eternal path), The firmament is the tabernacle or dwelling place for the Sun. By implication if the s-u-n depicts The S-o-n, then His dwelling place, the Firmament, depicts The Heavenly Sanctuary.

The duality of words continues in verse 5, this time not of synonyms. The Sun is personified as **The Heavenly Bridegroom** (Son of God) going (rising) out of his chambers (from the east: the eternal path) and rejoices (shine) as a **Strongman** (Son of Man) to run a race and also, setting (falling or dying) in the west. This is the equivalent of the morning and evening sacrifice in the Daily Sanctuary Services. **If the Sun is the Heavenly Bridegroom, then the Moon is his Bride.**

The duality continues in verse 6: His going forth is from **one end** of the Heaven and his circuit **to end of it**. This duality speaks to completeness, perfection and wholeness. Words without works are powerless: faith, which is a profession, without works is dead. This is the principle that the Two Witnesses teach: faith (word spoken) without works is dead just as the body without the spirit is dead. This is also why **'The Word'** had to become **'Flesh'** and this is why man has to become the Son of God. This is the Divine's concept. The **going forth from one end and circuit to the end thereof** also speaks to the path or way or the dwelling of The Son (Sun) among the 12 Tribes (stars) of Israel. (Genesis 37: 9-10)

Take note of this that nothing is hid from the heat of the Sun. By now you should know whom the sun depicts. The Son of Righteousness, he who said: 'I am the Light of the World.'

In short, from the Two Witnesses of the One Firmament, the Living Scroll or Written Word of God, his work; the Two Witnesses of Each (One) Day pours out or speaks a word and lives that which is ascertained by seeing. How is this possible? Because the Living Word of God, the Sun of God dwells in the Firmament. He rules over the day and His bride rules over the night. Physically, the sun exerts gravitational power over the Earth; it's by this power the Earth is kept in place in its orbit, spinning as it were in this track. As it goes on this journey or way or path, the picture or messages of the stars, the twelve major sign or constellations, scrolls across the sky revealing their story, or pouring out a word as it were, to those who ascertain by seeing them. This message is understood from the pictures that associate with each constellation and from the names that God gave unto the stars.

The written word of God comes alive by the spirit of faith, this is His Testimony or Work or Witness. The spirit of faith speaks on this wise: I have believed, therefore, have I spoken (utter or pour out). This is the lesson that nature teaches. The Firmament is the written word of God. What time reveals, day and night, are The Testimony, the word in action, spoken and living. These, day and night, are lesser instruments for learning. They are ruled and reckoned by the Sun, (a lesser extent the Moon) the Living Word of God, which dwells in the Firmament. And the Sun gives its light or power to the Moon (and the Other Nine Planets) to rule over the night. That Christ Jesus (The Son) might dwell in your heart (The Firmament) by faith (morning: pour out a word or), that you might be rooted and grounded in love (evening: to live so that one may ascertain by seeing) (Ephesians 3:17). This is how we become God's Work of Art or Testimony or Witness. Oh that Christ might live within every heart!

The message of The Firmament is one with the message of the Sanctuary. If you understand the meaning of the furniture and the two parts of The Sanctuary, and its Services, then you will know that the principles are one and the same. Thus, I know that its Author is one and the same, God. This message is the same that extends to the Earth. Remember: 'the earth is the Lord's and the fullness thereof.'

This is the Testimony of God's Creation or Work, the key to putting His Words into action.

Follow now carefully and pay attention. The Hebrew yaw-raw, to pour out or flow as water or to rain is above The Firmament.(Genesis 1:7, 7:11) The Firmament or Sanctuary has two parts, the Higher ether or Most Holy Place, and the visible arch or Holy Place. Though these are the two parts yet it is but One Firmament or Sanctuary. The Higher Ether or Most Holy Place is depicted as the Dwelling Place of the Most High between the two Cherubim over The Ark of the Covenant where the Shekinah Glory or Consuming Fire appear. The Covenant or Decalogue is the Hebrew Mar-too-reon, which means something evidential these are the two tables of Stone; which were given to Moses written with the finger of God. (Exodus 31:18). These were placed in the Ark, which became known as the Ark of the Covenant.

Our Solar System in the Higher Ether or The Most Holy Place fits such a depiction. The Sun depicts The Shekinah Glory or Consuming Fire that is God. This is an apt representation of the **First Commandment** that introduces God as Y'HO' VAH (YEH-HO-VAW), states His term of reference and the appropriate conclusion. The other nine Planets make up the Mar-too-reon or something evidential. The Planets are numbered in ascending order from the center outwards. Therefore, the last planet, number nine, depicts the **Tenth Commandment**. The Solar system is divided in two, like the two tables of stone, being the 'inner solar-system' constituting the sun and scientists say the next four planets, and the 'outer solar-system' constitutes the other five planets. The third planet called the Earth depicts the **Fourth Commandment**. This also agrees with the intent of God in making The Earth a Land of Rest, typified by the Sabbath Commandment.

The **Ninth Planet or Tenth Commandment that speaks to lust** is so very potent to destabilizing the other planets because its orbit in its course is at a different angle or degree from all other planets. Thus, if not held in its course by the power of God it can cause the destruction of all the other eight planets including it-self. Such is the power of lust that has brought the death of God's Creation. For all that is in the world are the lust of the flesh, the lust of the eyes, and the pride of life and these are not of the Father but of the world. (1 John 2:16). This is how the enemy sought to destabilize Heaven and Earth.

'The Book' which Moses wrote, this is the Penta-teuch, was placed in the side of the Ark. (Deuteronomy 31:26). This is the witness that testified of **the Seed of the Woman** of Abraham. Search the Scriptures for they are they that testify of me and in them you think you have eternal life. (John 5:39). The Sun and the Planets, 'The Ten Commandments', are at center of the Higher Ether or 'Most Holy Place' and at the outer side; in the side of the Firmament, are the stars which write the messages in names and pictures pointing to **the Seed of the Woman** of Abraham. This is the inner Sanctuary or Most Holy Place.

The Second part of The Sanctuary, the visible arch or sky, The Holy Place, has One Witness, the Seven Golden Candlesticks or the 'Seven-folded Spirit.' He is the One who intercedes in our behalf with groaning that can not be uttered at the golden altar of incense when we pray, and guide us into all truths by the light He casts over the table of hot shewbread where we commune with God. In The Holy Place or sky He is depicted in Spirit form as 'water vapour' in the cloud of witnesses and the wind which blows or drives the Cloud.(Hebrews 12:1) We who are born into the Kingdom of God are the sons of God; and make up the cloud of witnesses, in us dwells the Spirit of God, which causes us to flow as water or rain, when we are one with God.

The thermal energy or power of the sun is the cause for the wind and the water vapour that forms the clouds. The energy of the sun heats up the land and the sea and causes a build up in the atmospheric pressure causing warm air and vapours to rise to form clouds and to fan cooler air into motion which is called wind. This is a depiction of He who baptizes with the Holy Ghost and fire.(Matthew 3:11). These 'clouds of witnesses,' which are the sons of God, are either negatively or positively charged. Two together agreeing on anything will have the sure consequence of those requests, (Matthew 18:19) this is how the 'cloud of witnesses' speaks with thunder and lightning and rain. These 'cloud of witnesses' are also called sons of thunder.(Mark 3:17)

The third part, The Courtyard, speaks to what will happen on earth, time reckoned by the sun aptly represents this as the rising or birth of the Heavenly Bridegroom (This includes His baptism). Who is from the East or eternal path; The Son of God, who became flesh, shining or rejoicing as a Strongman to run the race of life, and his setting, falling or dying as 'a sinner' in the west or the land that is opposite to eternity, the earth. At the setting of the Sun, The Moon, The Church and The Bride of Jesus, the Son of righteousness rules over the night during the absence of the Heavenly Bridegroom. This unit of time a day, a composite of evening and morning, also depicts aptly the children of God who are called children of light or the children of the day.(1Thessalonians 5:5). Unto the upright there arise light in darkness.(Psalm 112:4) as light of the Moon is given to rule over the night. Though the Son of God no longer walks on the earth as a man, since His death, yet His people have the Power of His Word and His Spirit at their disposal to rule over the children of darkness. And as sure as morning or light follows evening or night so is the certainty of the power by which God's Church rules and the Second Coming of Him who is THE LIGHT OF THE WORLD.

This is the revelation of God's Creation that we are one with Him, 'in Him we live and move and have our being.'(Acts 17:28) And as Jesus says if any man thirst let him come unto me and drink. He that believes on me, as the scripture says out of his belly or heart shall flow rivers of living water.(John 7:38). Question: where in the scripture is this recorded, search and see if you find it? Ha.. Ha..Ha.: 'The Heavens write the Word of God...'(Psalm 19) God speaks of things as if they are not but they are. Now pay attention! We are 'The Throne' where God dwells by His Spirit and His Word. This is how the foregoing links with Revelation 22:1. Know you not that you are the Temple or Sanctuary of the Holy Ghost? (1 Corinthians 6:19).

GOD'S WORDS (verses 7-11)

The dual words and synonyms continue in each verse. These words are paired from verses 7-9: **law** (toraw, toraw: statute or precept especially the Decalogue (mar-too-ree-on: neuter something evidential, a witness or testimony) and the Pentateuch (hoo, he: second form is feminine; means he (she or it); a word that is the embodiment of male and female; torah is from yaw-raw, yaw raw: to flow as water or to rain) **and testimony** (ay-doth: feminine which means witness or testimony), **statutes** (pik-kood, pik-kood: properly appointed, mandate, charge, plural only to refer collectively to the law) **and commandments** (mits-vaw: command whether human or divine, collectively the law, precept or ordinance), **fear** (yiraw: feminine fear, also used infinitive, morally reverence) **and judgement** (mish-pawt: verdict (favourable or unfavourable) *or outcome or act or work*, divine law. They all speak to one and the same thing, the Word of God, in different state, whether it be written (solid: snow), spoken (liquid: rain) or living (Spirit: water vapor), that is to say: in action or work. In each verse 'The Word' is described and its Function or Work identified. A colon separates each description (word) and function (work). This is to say, that which proceeds explains or is the result of that which preceded the colon.

'The Word' is also identified to be that of Y'HO' VAH (YEH-HO-VAW) (The Self-Existent, Eternal One who causes or permits). The following descriptions and functions of the Word are identified, respectively: **perfect** (complete), **sure** (permanent, trust or believe), **right** (upright or straight), **pure**, **clean**, **true** and **righteous** (cleanse) then **converting the soul, make wise the simple, rejoicing the heart, enlightening the eyes**. Here we have the quality: the description, and quantity of God's Words: it's work. The question now is how is it that the word is able to work in this way in our lives. It has to be **desired or coveted**, verse 10: 'more than gold, more than much fine gold; sweeter than honey and the honeycomb.' The duality of words here identifies God's Word as the Superlative to be desired or coveted above all (food and money). The **value** of such 'a desire or covet' is identified in verse 11 as: 'by them is your **servants warned and keeping of them is great reward**.' This reward is above the value of monetary wealth. It's eternity.

This desire must then be acted upon, only possible, if faith is found in the heart. Faith springs from the abundance of the Word of God in the heart. From this abundance the **mouth speaks, having the spirit of faith**: 'Who understands his errors (sins: works)? Cleanse me of secrets (thought in word or written upon the heart) faults. Keep back your servant from presumptuous sins; let them not have dominion over me. Then shall I be **upright** and shall be innocent from the great transgression.'

Understand now, therefore, The Law or Word is a transcript of the character of God. This Law or Word speaks to God being THE YA[^]RA[^]H, YA[^]RA[^](YAW-RAW' YAW-RAW') the Spirit or neuter, an embodiment of, male, female genders and all things; having Seven (7) **PRECEPTS** or principles embedded in its **STATUTES OR COMMANDMENTS**. Thus, it is **perfect or complete** and able to change or transform the Soul or Life. The end result, therefore, is a Wise Woman (feminine) or Church who echoes His Words that wins Souls because they are humble or willing to hear His Words. (The same process also won her first because she trusted or believed The Testimony.) The Law or Word is straight, upright or right as it speaks to the human charter of rights which makes glad the heart, mind or intellect. In this state, that made possible by the Law or Commandments (Spirit), man is able to realize, in this world, his highest state of enlightenment. The Law is put into action by the fear of the Lord (which is the enmity that God put between the Serpent and the Woman in Genesis 3:15); which is strong confidence, his children shall have this refuge. Proverbs 14:26. In other-words, the Law, the Written Word, comes alive, by the spirit of faith or word of faith (2 Corinthians 4:13), this endures forever. Thus, judgement or action or the Work of God's Words is realized, which is truth, a living manifestation of the Word or cleansing from sin. The book of Daniel speaks to the Judgement of God at length: "How the Judge of God functions?" for this is the meaning of Daniel's name. Search this book, therefore, for amplification as to how to secure the judgement of God in your favour.

THE SEVENFOLD DOCTRINE (PRECEPTS) OF THE WORD:

This is also a depiction of The (Sevenfold) Doctrine or precepts or principles of 'The Word'. The Hebrew root word, '**Yaw-raw**' which means: to flow (pour out) as **Water**, or to rain; it also infers figuratively a pointing out or teaching (see **First Day-Six Water pots and The Wedding Feast**).

From this the '**Torah, Torah**' or Law is derived which speaks to statutes or precepts, especially, The Decalogue, Hebrew: '**Mar-too-reon**' which is neuter or sexless or **Spirit** (see **Second Day-Six Water pots and The Wedding Feast**); and The Pentateuch, Hebrew: '**Hoo, he**' which speaks to both genders, male and female.

Given, The Torah, Torah is a derivative, it has this certain characteristic of its source, that is, it flows or pours out as Water or teaches. 'The Decalogue' is widely accepted as a transcript of God's Character: 'my ways are not your ways, as the Heavens are above the earth so are my ways above yours.' (Isaiah 55). Infact, the depiction of God's Ten Commandments: 'The Sun and the Other Nine Planets,' which are symbolic of 'His Ways,' are above the Earth in the Higher Ether or Firmament.

‘The Law or Torah Torah’, both The Decalogue and The Pentateuch in a broad sense, also, speak to the union of The Spirit and all things, including, The Flesh (male and female). ‘He that believes on me as the scripture says out of his belly shall flow rivers of living waters.’ (John 7:38) The Decalogue is further divided on a similar basis, with its first four precepts speaking to our devotion to God and the last six on our devotion to mankind. This is widely accepted in summary form as ‘to love the Lord God with all our heart, and mind and strength and to love your neighbour as yourself.’ This is the essence of all the Law and all the Prophets. If we have this faith, therefore, the love or works that The Law speaks of will be manifested or flow from our lives.

These two divisions are, also, represented by the two parts of The Sanctuary: ‘The Most Holy and The Holy Place,’ which Christ abolished by rending the veil that separates us from God, that we become one or in union with Him. **The Penta-teuch** speaks to the other five books or parts of ‘the Doctrine or precepts of the Word.’ In fact, each of the seven (7) precepts or principles are embedded or entrenched in the ‘Ten Commandment’ or statutes called in Hebrew: ‘**Mar-too-reon**’

Genesis-The first of the five books of the Penta-teuch (Hoo, He: he, she and it, in other words all things created). Greek word which means nativity (figuratively nature), **origin or birth of all things**: “in Him was life and the life was the light of man” John 1. **(See the Third Day of The Six Water pots and The Wedding Feast)**. The book also speaks to the **destiny** of all things or consequence as a result of sin, which is death or the grave. Abraham’s family is used in this illustration or depiction.

Exodus-The second of the five books of the Penta-teuch; Greek word Ex-o-thos, which speaks to ‘out’. Abraham family cried ‘out’ (Hebrew saw-ak) to God-Exodus 2:23, this is the ‘spirit of faith’ and God heard them and came down to deliver them. (Exodus 3:8) He sent Moses (drawn ‘out’ of water) to call them up ‘out’; Pharaoh and his people sent or expelled them up ‘out’ when judgements were meted on the Land; and they went up ‘out’ of Egypt (Hebrew: mits-ray’-him-Exodus 3:7-upper and lower Egypt). This is a typology or depiction of salvation and resurrection from the grave or ‘lower Egypt’ for God’s People. Upper Egypt speaks to the physical land of Egypt. To them gave he power to become sons of God to them that **believe** in his name. (John 1) This is **faith** at work: ‘as it is written those who call on Him shall be saved. (Romans 10)-see **The Fourth Day-The Six Water pots and the Wedding Feast**.

Leviticus-The third of the five books of the Penta-teuch, Hebrew root word Levi, which speaks to ‘attach, unite or join.’ A Levite is therefore one of this ‘union’. Moses was also a Levite (Exodus 2). Leviticus therefore, speaks to the doctrine of the union of faith and Grace. Those who are of faith embrace God’s Grace. Jesus’ life was an expose’ of God’s Grace and Truth. The service of the Levitical Priesthood is documented herein for all those who are ‘a royal priesthood, an holy nation and a peculiar people’ those who have become ministers of the word of His Grace. God’s Grace is the channel through which all that believes will be saved.)-see **The Fifth Day-The Six Water pots and the Wedding Feast**.

Numbers-The fourth of the five books of the Penta-teuch, Hebrew word mis-pawr` which means to number. All males of the tribes of Israel, except Levi, was numbered; all males from age of twenty and up who are able to go forth to war. Levi was numbered separately and kept the charge of the Tabernacle. Levi pitched immediately around the Tabernacle, then the other tribes on the East, West, North and South. This numbering or poll speaks to identity or separation, function, and ownership. One thing runs constant through out all the tribes: these are they that are separated unto God, they are His, living manifestations of The Word of His Grace and **Truth**. Their works and words (speech) agree and they are pronounced faithful by them-see **The Sixth Day of The Six Water pots and The Wedding Feast**.

Deuteronomy- The last of the five books of the Penta-teuch. Greek word deuterios pronounced dyoo-ter-os means 'second' and speaks to the second exposition of the Law; which is a 'recount or recollection' of the forty years wilderness experience when they were to the East of Jordan. (Deuteronomy 1:1) This recount is a reminder to be holy (separated unto God or one with Him) and fulfill the purpose for which the Seventh Day Sabbath is intended: 'Remember the Sabbath Day to keep it holy.' (Exodus 20) East of Jordan, Moses recounted in their hearing all that experience of wilderness that their faith fail not for the time was now come for them to go over this Jordan and possess the physical Land or rest. They were to rest in the thoughts of the goodness (judgements) of the Lord for the past forty years how he kept and preserved them lest they should fall after the same pattern of unbelief as their fore parents. They should rest spiritually first before they could inherit the physical rest or land which the Lord had given them.-see **The Seventh Day of The Six Water pots and The Wedding Feast**.

David in verses 12-14 put into action (by the 'spirit of faith,' or the fear of the Lord,) the Word or The Law to work (the functions as identified above) in his behalf. This is our first work: 'seek you first the kingdom of God and his righteousness and all things shall be added unto you.' ('The kingdom' speaks to 'The Spirit; 'God and his righteousness' speaks to YA^RA^H, YA^RA^ (YAW-RAW', YAR-RAW'); 'all things' speaks to the HOO, HE or PENTA-TEUCH. God is but a call away as it is said: 'he that believes on him shall not be ashamed.' (Romans 10)

Creation: The Earth and its fullness; The Heavens and the hosts thereof; The Sea and its fullness are all but a revelation of The Law of God or The Word of God. They are modeled after the same pattern or divisions, precepts or principles found in the Law. Emphasis is placed here on the Firmament rather than the Earth and the Sea, this is left for another work, but the same lines are found therein also. God's Works, including us, which are a new creation in Christ, are but epistles containing His Words, they stand as 'Witness' that He is 'Alive' and 'Well'. In-fact, the same depiction is found in Heaven, all things flow from The Throne. (Revelation 22:1). By this is evidence provided that all things were made by The Word of God; the supreme and absolute evidence though, is given when by faith we become a channel for God to flow through and speak into being His Will for our lives. By faith we understand that the Worlds were made by the Word of God. (Hebrews 11)

**DIMENSIONS OF THE NAME
OF GOD**

**PRECEPTS
BY CHAPTERS**

**Name of God
Chapter 1**

**PRECEPTS BY
VERSES**

APELLATION

SPIRIT

GENESIS

EXOTHOS

TITLES:

Proclaim the
Name of
Y'hovah

The Spirit
election:
twofold
blessing
(mercy &
peace) in
Y'hovah's
Name

The
Character of
'The Best or
First Friend'

Faith in the Name of
Y'hovah

**The Spirit
Chapter 2**

TITLES:

The Spirit
named: Bo-az

The Spirit
of mercy,
favour
and
kindness

The
Character of
Bo-az: Best
or First
Friend!

Faith in Bo-az's Harvests or
'His works'

**Nature of Grace's rest
Chapter 3**

TITLES:

Nature of
Grace's rest
(peace):
Kinsman-
Redeemer

Spirit's
Midnight:
Woman
rests at
Man's
Feet

The
Character of
the Gift:
"Six
Measures of
Barley" plus
first ephah
equals the
best gift.

**Faith of Kinsman
Chapter 4**

TITLES:

APELLATION

SPIRIT

GENESIS

EXOTHOS

Faith of
Kinsman
Redeemer: 'So
and So'

Spirit
Bo-az:
Redemer

Nativity of
the Restorer
&
Nourisher:

Faith: Stands Out or Exist:
Jesse-God Is

The Servant