

DEEPER TEACHINGS
(MEAT OF THE WORD)

#42

A SON IS BORN TO NAOMI

By Sam Fife



According to the grace of God which is
Given unto me, as a wise masterbuilder,
I have laid the foundation, and another
buildeth thereon. But let every man take
heed how he buildeth thereupon.

1Co 3:10

A SON IS BORN TO NAOMI by Sam Fife

It has been quite an interesting experience to observe the impact both pro and con that our last three messages in The Word, concerning the mystery of a man and a maid have made on God's people across the land.

Many have written rejoicing that at last God is beginning to move beyond just the revelation that a man-child is going to be born, and at last unveiling to us the mystery of how incorruptible life is actually going to come forth in us. Others, though hungry, have written that they couldn't seem to grasp the depth of these mysteries, and really understand what is being said. Others who can't seem to get their minds up out of the realm of the carnal, wrote they were offended that we would dare to use all the mysteries of the natural marriage union to express god's eternal spiritual realities.

To these we offer sincere apologies, for having had to offend their spiritual sensibilities. Though in our writings we sought to express these beautiful truths in the same pure spiritual language that the Holy Spirit, our example, who first began to express these things, uses in the Song of Solomon, the most glorious book in the Bible itself. It is easy to see that when these holy types, that God has set in human experience and planted in His word, are dragged down into the realm of natural and carnal, they become offensive. But when our minds dwell only on the pure spiritual realities of which they are typical, the blood cleansed spiritual woman, the bride of Christ, and her spiritual womb, the spiritual loins of the bridegroom ministry from which comes the incorruptible seed of life, the Word of God, and that many-membered spiritual manchild son of God that is going to be born as a result of their union, then these things cannot be offensive. But only the pure revelation of God, a means of bringing forth eternal incorruptible life through the great mystery of Christ and His bride, the Church.

Perhaps we can help those who would be offended, by quoting Dr. Schofield from his heading above the Song of Solomon in the Schofield Bible. Where he says, “Nowhere in scripture does the unspiritual mind tread upon grounds so mysterious and incomprehensible as in this book. While the saintliest of men and women of the ages have found it a source of pure and exquisite delight.” Note carefully his next comment. “That the love of the divine bridegroom should follow all the analogies of the marriage relationship seems evil only to minds so ascetic that the marital desire itself seems to them unholy.”

We offer these comments not to defend these truths, but only to try to help those who have problems. The truths themselves need no defense, for their defense is the whole Bible, the Word of God. For those whose spiritual eyes have been opened have at last seen that the whole Bible is not just the story of Christ, as we were taught by the old order church in our spiritual youth. And not just the story of Christ and His bride, but the story of Christ and His purchased bride, and a man-child that is born out of His drawing her into the holy marriage union by which, through in these last days, a yielded husband ministry, He plants in her spiritual womb the incorruptible seed of life. The Word of God which shall bring forth in each one of us eternal incorruptible man-child life.

I shall take a moment to point out afresh and anew that the Bible from the beginning to the end has one story in it, the story of a man and a maid and a man-child.

Beginning in the front of the book, with Adam and Eve and Abel, the Holy seed that came to their union that God had left to work through Cain the man of the flesh, had been set aside. Then we read after Abel was slain the woman knew her husband again, and she brought forth Seth, whose name meant appointed. The appointed seed that God would work through, and again you have the story of a man and a maid and a man-child.

After that we have Abraham and Sarah, and out of Sarah came Isaac. A man and a maid and a manchild. Then out of Isaac and Rebekah came Jacob, Esau the child of the flesh, was set aside. A man and a maid, and a manchild. Then out of the union between Jacob and Rachel, was born Benjamin, the son of the right hand, the twelfth son of Jacob, who was a type of Jesus and of the many-membered manchild that is going to be born in these last days.

Then after that we have Boaz and Ruth, and the manchild that came out of their union, Obed, who was the father of David, who was the father of Jesus, according to the flesh. Then we have King Solomon and the Shulamite maiden and in the end of the book one born out of their union who is as it were the company of two armies, and a man and a maid and manchild.

Then finally out of the marriage between God and Israel, for we hear God say often to Israel through the prophets in the Old Testament, I am married to you, and speak of her as His wife. Out of that marriage union came Jesus and then Jesus purchased a bride, and in Revelation 12, John sees coming out of His union with that bride, a manchild that is caught up to the throne to rule all nations.

In Ephesians Chapter 5 the Apostle Paul takes the whole chapter to discuss the mystery of a man and maid, and in Chapter 6 the children born of their union. And when he gets all done he says, that is a great mystery, but I am speaking concerning Christ and His Church.

So we see the Bible, teaches that in each generation, whether it be the generation of Adam and Eve, or of Abraham and Sarah, Isaac and Rebekah, or Jacob and Rachel, Ruth and Boaz, or Solomon and the Shulamite maiden, God has been working through a marriage union with man and maid, to bring forth a perfect seed, an ultimate manchild who shall be the Son of God, who shall deliver the creation from the bondage of corruption.

In each generation the seed brought out of the man and maid was progressively move yielded to God than the last

generation. Until finally out of his marriage union with Israel He brought forth Jesus. And now in these last days out of Jesus' marriage union with His bride, the church, through His Spirit that is in the husband bridegroom ministry shall come forth the ultimate perfect seed, the manchild that God has been seeking to produce, the many-membered manchild that shall deliver the creation from the bondage of corruption.

One precious minister wrote me that he could not see the revelation that the ministry has a husband relationship to the bride congregation. I am sure that this precious minister would concede that the scripture teaches that Christ, who is in the heavens, is the husband of the church bride congregation. But perhaps he has not considered that the same Spirit that is in Christ in the heavens is the same Spirit that is in the ministry, to every true born again church here in the earth. For there are not two separate Spirits of Christ; one in Jesus in the heavenlies and one in His many-membered ministry here.

For the word of God says he that is joined to the Lord is one spirit, and there is not one spirit in Jesus in the heavens and another spirit in all of us down here. But one Spirit of Christ that is in Jesus in the heavens also permeates and fills His husband ministry, and certainly it is the husband of the bride congregation.

In our message this issue we are going to deal with the book in the Bible called the story of Ruth. We are going to see that it also is simply the progressive story of a man and a maid, and a manchild. And that Ruth and Boaz who brought forth Obed, also in their generation are only the type of this endtime bride that is meeting in basements and living rooms all over the world today, and her husband ministry through whom Christ, the bridegroom, is about to bring forth a manchild in this endtime.

Scofield in his reference Bible Points Out that Ruth, who came out of the Gentile world, which worshipped many gods and took the God of Israel as her only God, and in doing so

found a husband, was a type of the Gentile church in the New Testament age, which came out of the great Roman world which worshipped many gods, and through the ministry of Paul, took the God of Israel as her only God, and in doing so found her true husband, Jesus. But because in Scofield's day the hour of the manchild message had not come, Scofield stops there in his analogy and does not go on to point out that the main and ultimate purpose of the story of Ruth is to reveal that a manchild was born out of the union of the Gentile maiden and the son of Israel.

It remains for those of us in this latter day through whom God is bringing forth a manchild message to go on and see and point out that Ruth was not led by God to join herself to Israel, and the God of Israel, only that she might have a husband, but that she might be given seed so that life could be brought forth from her womb, and her life might be propagated on into the next generation. And the whole purpose of everything was that a manchild might be born that the name of Boaz' kinsman, Elimelech might be raised up on his inheritance and carried on. Therefore it remains for us to unveil the mystery of Christ today to point out that even so, the whole purpose of God calling out of the Gentile world a bride, to take Jesus as her husband, who came out of Israel, is not just so that the church may find herself a husband or bridegroom, but that she might be given seed that shall propagate her life into eternity. And that a manchild might be born in order that the name of our kinsman redeemer, Jesus, might be raised up on his inheritance and go on and on forever.

Let us unveil for you the spirit of the word, the mysteries that are in the story of Ruth, in order that you might see how these things be so.

In the first place, in the first verse of the first chapter of the book it is made clear that Naomi and her husband, Elimelech, were the man and the maid chosen of God to bring forth the holy seed in their generation through whom God would work in that generation, ultimately to bring forth

a perfect seed. For we see that from the last two verses in the story of Ruth that the whole purpose of God, was to bring forth the holy seed that would be in the line through which Jesus came. In verses 18, 19 and 20 of the last chapter we read: out of Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Aminadab begat Nahshon, and Nahshon begat Salmon, And Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David.

In the New Testament, if you follow the lineage that led to the birth of Jesus, you will find every one of these names in that lineage. Therefore, obviously, God was choosing a man and a maid to bring forth the holy seed in his generation that would be the ancestor of Jesus. And if Elimelech and Naomi had not backslidden and gone down off the land into the Country of Moab when the famine came, then God would have brought forth the holy seed through them and through their sons.

But because of the famine that came in the holy land where God had planted Israel, Elimelech and Naomi lost their faith that God could feed them in the holy land where he had planted them. They left the land and went down into the land of Moab in the midst of those who worshipped many false gods, thinking that life and sustenance would be better there. Because of this, the hand of God was no longer upon them, the anointing of God departed from them. Therefore disease and sickness came upon Naomi's husband, and he died. And there was no husband to bring forth seed from Naomi. Then her two sons took wives, but disease and sickness came upon them and her two sons died, and therefore there was no husband to bring forth seed from the line of Elimelech at all.

Finally Naomi grew so old without a husband that her womb became dead and because she was off the promised land, God could not give her another husband. So God had to choose another woman who yet had life in her, the young

Gentile woman Ruth, to work through, to bring forth the holy seed.

Even so two thousand years ago when Israel, the wife to whom God was married, through the priestly ministry of the Old Testament, came under the Roman yoke and the famine came, she lost her faith in God, and she went down off the land and began to collaborate with the Roman Empire, and the worshippers of many gods, did not dwell in her place of separation that God had set her in. The anointing of God departed from her and her husband ministry, the High Priest of Israel died before God and the spiritual life and glory of God departed out of him until he was just a political tool in the hands of the Roman procurator, Pontius Pilate, and King Herod, the vile collaborator with Rome.

Not only did Israel's husband die, but all her sons, the priestly ministry died before God. The life of God departed so out of Israel herself, that her womb was dead and she was a woman with no husband. So much so, that even after the resurrection of Jesus, when the Spirit of God was poured out, and God visited His people with bread again from heaven, and the famine was over in the land of Israel, still her womb was so dead that she was not capable of bringing forth seed unto God. God had to bring back to the land with her, when she came, a young woman out of the Gentile world, called the church, and join her to her husband Christ, that little remnant of sons of God that did accept Jesus and were moving in the life of God. Paul and these who moved with him in that great ministry, that led the woman out of the Gentile world, to join herself to the God of Israel, that she might find her husband Jesus that could give her seed that could bring forth life. But in the final fulfillment of the Word of God, Naomi and Boaz and Ruth were not just a type of old Israel and the Gentile church that accepted Jesus after his ascension, and the husband ministry, Paul and those who moved in the Spirit, through which that Gentile church was joined to Jesus. But Naomi and her husband Elimelech, were a type also of the church in every generation who when

the famine comes, instead of staying on the land with her husband ministry, trusting God to bring them through the famine, they backslide in their hearts and go down from their land and become a part of the Gentile world and of this Babylonish world system. Trusting in them for food and sustenance instead of trusting in the promise of God.

They are a type of the New Testament church after the first century, when the famine came and persecution was rampant, instead of staying in the holy land of the Spirit, and walking in the Spirit of God, they went down from the land, accepted the overtures of the Babylonish system and allowed Emperor Constantine to declare Christianity to be the state religion. Began to mix with those that worshipped many gods, and therefore her husband ministry died, her sons, the priesthood died, the life departed out of her womb. And for thirteen hundred years in the dark ages when the church was under the rule of the Catholic system, there was no husband ministry with the real supernatural seed of life, to bring forth the supernatural life of Christ in her.

Naomi and her husband who went down off the land when the famine came were a type also even of the Pentecostal church in our generation who in the mighty outpouring of the Spirit of God at the turn of the century, was chosen of the Lord, she and her husband ministry to bring forth the holy seed, the manchild that would manifest the glory of God.

But when hell's organization rose up and the famine came, she too went down off the holy land God had planted her on and mixed and mingled with the Babylonish system of this world and her husband ministry died before the Lord. The supernatural life of Christ departed out of it, and today the husband ministry of the Pentecostal church woman is more interested in keeping alive their pensions and retirement funds than in bringing forth a manchild unto God. Her sons, the young men of her organizations that have been brought out of her union with her husband ministry, have died before the Lord also. They are sent off to colleges and universities to become music ministers, and get degrees as directors of

education, and high positions in this Babylonish world system, so that they wind up with none of the supernatural life of Christ in them. Therefore no seed of Christ within their spiritual loins can bring forth life from any young church woman they marry, but all are dead.

The Pentecostal church mother herself has been without a living husband so long and her womb is so dead that even though God has visited His people with bread again, and the famine is over, and in a mighty move of the Spirit of God from every denomination thousands are being baptized in the Holy Ghost, hallelujah, and the church woman is going back to her land again, there is no life in the old order church that God can use her to bring forth the holy seed, the manchild.

This is why he has not led the Baptist, the Methodist, the Episcopalians, the Presbyterians, all over the world who have received the Baptism of the Holy Spirit to go and join themselves to the Pentecostal church mother. But He is forming out of them, in basements and living rooms all over the world, a woman not recognized as a part of the church, but who is from the outside. Nevertheless, leaving their denominations and the countries that they dwelled in, in Babylon, and coming to dwell in the same spiritual land that the Pentecostal churches walked in.

A land where there are gifts of the Spirit, and praise to God, visions, dreams, miracles of healing and God's blessing, the holy land of God. The greatest disappointment the Pentecostal church ever faced was when she discovered that the Spirit of God was not going to lead all of those young ones from the Baptist, and Methodist, and Presbyterian, and Episcopalian denominations whom He had filled with the Spirit, to come and join her organizations, and become a part of her, anymore than Ruth became, a part of Naomi. Nevertheless, she loved Naomi. She went back to Naomi's land with her and she said to Naomi, I will not leave thee, where thou dwellest I will dwell, thy people shall be my people and thy God shall be my God. And the Lord do so to me and more also if ought but death part me and thee.

So this young woman today, though she does not want to join her organizations and become a part of her Pentecostal church mother, she yet loves her very dearly. As God visits his people with bread again, and takes her back to the land, this young woman is going with her. Her vow is, whither thou goest I will go, wherever thou lodgest I will lodge, thy people shall be my people, and thy God my God. This young woman shall dwell in the same spiritual land that the Pentecostal church mother has walked in. She has received the same Baptism of the Spirit. She shall walk in the same gifts. She shall recognize that even those that are yet in Pentecost are her people also. There in the spiritual land she shall find her husband ministry that shall give her seed that shall bring forth a manchild.

When Ruth went back into the land with Naomi, she could not depend on Naomi's husband to give her seed, she could not depend on Naomi's sons to give her seed. They were dead. She had to wait for the Spirit of God to lead her to another husband, to raise up another husband for her, to give her seed that could bring forth life.

Even so all over the world today, God calls out of the Babylonish denominations this young woman, and baptizes her in the Spirit, and as God visits His people with bread again, she goes back to the Holy Ghost spiritual land, that the Pentecostal church mother herself is moving back on to, she cannot depend upon the husband ministry from the Pentecostal church to give her seed, that will bring forth supernatural life. She cannot depend on the sons of her Pentecostal church mother, who come out of her Bible schools today, to give her seed, for they bring the same naturalistic death that the husband ministry manifests. But she must be led by the Spirit of God to the new husband that God will raise up for her, that will give her seed, and not the same old order revelations that Pentecost brought forth. But the new seed, the revelation of God for this hour, the incorruptible seed that is going to bring forth a supernatural manchild. There is no life in Naomi's husband ministry, and

there is no life in Naomi's sons, and there is no more life in Naomi's womb.

You will notice in Chapter 1, verses 19, and 20, in the Book of Ruth, say that when Naomi and Ruth were come back to Bethlehem, that all the city were moved about them. And they said, is this Naomi, and Naomi answered and said, call me not Naomi, anymore, but call me Mara, for the Almighty hath dealt very bitterly with me. In the original Hebrew scripture the name, Naomi, meant delight, but the name Mara meant bitter. She whom the Lord had once delighted in and chosen to bring forth the holy seed, because she with her husband, had lost their faith, and left the land during the time of famine, her name had been changed from Naomi, which meant delight, to Mara which means bitter, for the Almighty had dealt bitterly with her.

So it is with the Pentecostal church mother today. Once the anointing of God was upon her when back in the turn of the century when the mighty Pentecostal move of God was in full sway, her name was Naomi, and she was the one in whom the Lord delighted. Naomi's husband, Elimelech, meant "my God is King". And the Pentecostal church once had a husband ministry whose God was their king. But as the years rolled by, she lost her faith and went down off the land, her husband died, her sons died and now her name is no longer Naomi, the one in whom the Lord delights, but Mara, bitter, for the Almighty hath dealt bitterly with her. But the young woman, Ruth, was fresh and alive, her heart was filled with faith in the God of Israel, and love toward him and Naomi, and all His people. Therefore, she it was who took on the name of beauty, for in the original language Ruth's name meant beauty.

So it is that God today in basements and living rooms all over the world has raised up a young woman, fresh and alive. She cannot claim to have dwelt in the land of Israel for years. She cannot claim to have all the knowledge of the ways of Israel that Pentecost has. She must learn many things, but she is fresh and alive, and filled with love for the God of

Israel, and faith in Him, and toward all His people. And the Spirit of God will lead her to that husband ministry that will give her seed that will bring forth life.

You will notice as we follow the record of Ruth and the Spirit of God's leadings and dealings with her, that she began only by picking up the gleanings in the field. Those sheaves which the laborers had cast aside as no good, not worthy of the harvest, and then before long was drinking from the lord of the harvest's vessels. Before long she was eating at the lord of the harvest's table. Before long she was getting handfuls on purpose and from there she progressed on, not only to owning the field, but the Lord of the harvest also became her husband, and gave her seed which brought forth life from her womb.

In verse 7 Ruth came to the field of Boaz, and said unto the reapers, I pray you let me glean and gather after the reapers among the sheaves. She began to move along behind the reapers, and those gleanings which had been dropped and cast aside by the reapers of the harvest, carelessly as if they were not worthy of the harvest, she carefully picked them up and dusted them off, and put them in her apron that she might take them home and grind them that they might be bread to give her and Naomi strength.

Even so it is that eight years ago, I a young minister who graduated from a Southern Baptist Seminary, born in a Baptist Church, filled with the Spirit, and then forced to leave my Baptist denomination, was led by the Spirit of God to begin to meet in my living room with other Baptist, and Methodists, and others who were coming out of the denominations, having received the Baptism of the Spirit, and coming back to the land as God visited His people with bread. We began to gather there in our living room, and the Spirit of God began to lead us to glean and pick up those truths which the old order ministry and reapers of the harvest had carelessly let fall and dropped, having considered that they were not worthy of the harvest. Truths like Ephesians 4:11-15 where the Bible says, when Jesus ascended he gave

five ministries Apostles, Prophets, Evangelists, Pastors and Teachers, for the perfecting of the saints until we all come to a perfect man, to the measure of the stature of the fullness of Christ.

Truths like the restoration of all the gifts of the Spirit, we began picking them up and dusting them off, and suddenly the Spirit of God began to thrill and feed our hearts with them as they became bread to us. Truths that had been examined and cast aside by the old order reapers as of no value to the harvest of God.

Then you will notice in verse 8, that the lord of the harvest, Boaz, came to Ruth and said, 'Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.' Even so we, the little group of us that gathered in my living room, as we were gleaning and picking up these truths that had been cast aside, they were ministering life to us as the bread of God, suddenly Jesus, the Lord of the harvest visited us. We heard a voice that said, go not out into any of the old order fields, but abide here, and I will see that you are well fed and well taken care of. Therefore, we simply kept gleaning there in that little place, and the master of the harvest kept his watchful eye on us, even as Boaz kept his eye on Ruth. Then verse 9 tells us that Boaz, the Lord of the harvest, charged the young men, and charged Ruth, that when she was athirst, that she was to come to his vessels and drink water from his vessels. So it was with us. We found that when we became thirsty for the living waters of his Spirit, that the Lord of the harvest provided His vessels that we might drink from, and our thirst was quenched.

Then in verse 14, of Chapter 2, a further word was given to Ruth by Boaz, the Lord of the harvest, and he said unto her, at mealtime come thou hither and eat of the bread and dip they morsel into the vinegar, and she sat beside the reapers, and he reached her parched corn, and she did eat and was sufficed and left. She who had come to glean was now sitting at the master's table, and he himself was feeding her.

So it was with us there in that little group in Miami, eight years ago. We who began by gleaning those sheaves of truth that had been cast aside by the laborers, suddenly found a visitation from the master himself. Drinking from His vessel, eating at His table with He Himself handing us the food.

Then in verse 15 we are told that Boaz commanded the laborers to let drop handfuls on purpose, hallelujah, to be sure that Ruth was well fed. The hand in scripture always speaks of the five fold spirit hand ministry, Apostle, Prophets, Evangelists, Pastors, and Teachers. We saw the hour come there in that little group in Miami, where God brought forth in our midst all five of the spirit ministries and a hand came forth and began to feed us handfuls on purpose. No longer were we just gleaning the truths that had fallen by the wayside, but the master himself was in our midst and the Lord of the harvest himself was in our midst, seeing that we received handfuls on purpose. Like Ruth, we who had come meekly to glean, unrecognized as a part of the church of Israel, we who had come meekly to glean, were not only drinking from the master's vessel, and eating from the Lord of the harvest's table, but we were on our way toward owning the whole field. Finally possessing the Lord of the harvest himself, as our husband to give us seed to bring forth an incorruptible manchild life from within us. In Chapter three we see that Naomi suddenly begins to get a glimmer of hope that through Ruth, her own life can be restored to her, and a seed can yet be brought forth that will raise up the name of her dead husband on his inheritance. And that in seeking rest for Ruth, she can finally find rest for herself, so we hear her say in verse 1, "My daughter, shall I not seek rest for thee, that it may be well with thee?" But we must understand that the rest for which Naomi was crying out from every crevice and corner of her being, was not just rest from her physical labors, or rest from want of food, but rest from that inner cry within, that is the innermost cry of every woman. That is that she can fulfill her own nature by

bringing forth a manchild on which she can pour out all her mother's love and care, and bringing forth seed that will raise up and propagate the name of her husband.

This was the rest that Naomi's heart cried out for, this was the rest that Ruth's heart cried out for. This is the rest that every woman's heart cries out for, although today some are so blinded by this world that they don't know it.

Today old Israel, across the sea, in the land of Palestine, with her back to the wall and struggling desperately to stay on the land that God gave her in the beginning, cries out from within for only one thing, to dwell in the land that God gave her, safely. And so let God, her husband, bring forth from within her that life which he purposed to bring when He chose her as His wife long ago. Though in her blindness today, she is going about it all the wrong way.

The old order church system in New Testament Israel, her heart's cry from within is that she might dwell in that land of the Spirit, that God brought her into through Jesus, two thousand years ago, as the first century church, and dwell there in peace so that God through Jesus might bring forth from within her, that life that He purposed to bring forth when He first purchased her as His bride. But in her blindness she is going about it all the wrong way, with her affinities with the naturalistic Babylonish systems of this world. But soon the hour is coming when both old Israel, and the old order church system, like Naomi, are going to begin to get a glimpse of the great truth, that in seeking rest for this fresh young woman, that he is calling out all over the world, who is meeting in basements and living rooms, and is doing things not according to the old order systems, that in seeking rest for her and the bringing forth of the manchild that is within her, that manchild will then deliver them. And they shall find rest for themselves also.

Now in Chapter three, verses 2 and 3, we find that harvest time was over. Boaz and the laborers had brought the wheat or the barley to the threshing floor. It was no longer harvest time but threshing time. Time for the separating of the

wheat and barley from the chaff. This was done by first piling the grain on a level piece of ground, called the threshing floor, and then beating the wheat and barely out, until the chaff was shaken loose from the wheat. Then the laborers would take the winnowing fan, which was a tool much like a wide shovel, and when the wind was blowing very hard they would scoop up a shovel full of grain and toss it up into the air. Because the wheat or barley was heavier than the chaff it would fall back to the ground, and the wind would blow the chaff away.

We need to understand in God's great plan, that there is a difference between harvest time and threshing time. Harvest time is that time when the Spirit of God is moving through ministries throughout the world, preaching His end-time message, and harvesting in those of God's overcoming company who had grown up in the Spirit, to the point where they are ready to be plucked from the earth.

Completely separated from this world, and this world's system by the Word of God that is ministered in these last days, and drawn into the move of the Spirit of God, and brought to full surrender to God's purpose. For those who are to be in this manchild that shall come forth to rule and reign in Christ.

So now we are in the period of harvest time, where anointed ministries are crossing the earth, labouring in God's harvest, ministering the word that plucks the wheat and barley from the earth. But soon the Spirit of God will take us to the great threshing floor and there we will be beaten by the forces of the anti-Christ that comes against us until the pure wheat and barley is fully separated from the chaff, even our own flesh. Then the winds of tribulation will begin to blow mightily so that everything will be tossed up into the air. Great confusion will reign in the earth, and great confusion will reign in the church.

Yes, the winds will blow against us so hard that almost confusion would reign in us, and Jesus says the very elect will be deceived if that were possible. But because of the

pure kernel of wheat that is within us, the manchild is heavier than all the chaff, it will fall back to the ground and chaff will be blown away for-ever.

So it was that it was at the threshing floor that Ruth chose her husband. The bride gave herself to her bridegroom and the bridegroom accepted her. There was a custom in Israel at that time, that at this particular time of the harvest, the beginning of the threshing of the grain, that the young women in Israel instead of waiting in their modesty for the young men of Israel to come to them, and ask for their hand in marriage, they could go down to the threshing floor and whichever of the young men that they desired to choose for their husband, they could lay down at his feet. If he covered them over with his skirt that meant that this young man was accepting her as his bride. If the young man refrained from covering her with his skirt it meant that she was being rejected, and would have to wait for another young man or another time.

So it will be in the hour when we have been brought to the threshing floor. And it is the time for the threshing of God's wheat, that we the young woman clothed with the sun, and with the moon under her feet, instead of having to wait in our ignorance, false humility, and false modesty that we have walked in foolishly

in times past, we will be free to go to the threshing floor, and choose our heavenly bridegroom and lay ourselves down at his feet, and give our self in full surrender to him.

You can be sure that for those of us who do, our heavenly Boaz will cover us over with his skirt, through an anointed husband bridegroom ministry in these last days. He will cover us over with the garment of His righteousness, His wisdom, His love, His truth, His nature, signifying that He is accepting us as His bride, to bring forth a manchild that shall deliver His creation once for all and forever.

But we must notice the word of instruction that the Spirit of God led Naomi to Ruth. She said, wash thyself therefore, and anoint thee, and put thy raiment upon thee and get thee

down to the floor. These were the four steps a maiden in Israel was to go through, to prepare herself to choose and be accepted by that young man of Israel that she had chosen to her husband.

First, to wash herself. Ruth must not go and lay herself down at Boaz feet with the smell of the dust and field on her. But she must be bathed and cleansed. Even so we must not present ourself to our Heavenly bridegroom in these last days with the smell of the dust of the field upon us. The Bible says the field is the world. And as we have gleaned, just as Ruth gleaned, she picked up the smell of the dust of the field, so we have gleaned in our husband's great field, we have picked up much of the dust of this world's system, much of the smell, and therefore we must be bathed and cleansed by the water of God's word, the pure unleavened bread which washes us and cleanses us of all the dirt and dust that was out there in the field, the impure doctrines that we picked up. The deceiving ideas of false spirits, those things that have clung to our flesh which would be displeasing to him as he draws us to his bosom. Before we lay down at his feet we must be thoroughly washed and bathed, and cleansed. That is why the Word of God is flowing over us as never before in this move of God. Purifying our so called doctrines, cleansing us of all superfluities of the flesh, laying aside every weight that we may present ourselves to Him without spot or blemish, a glorious church without spot or wrinkle.

Then Ruth had to put on her raiment, not raiment for gleaning in the field that she had worn before hand, but raiment for presentation to her bridegroom and there is a difference in the two raiment's. While we have been out there, gleaning in the fields, winning souls, picking up sheaves, learning truths we have worn clothing that is fashioned partly after Him, and partly after this world, traditions and customs, and habits. Things that we have allowed in our lives that are allowable while we were just working in the field. But will be an offense to our heavenly bridegroom if we wore them into the marriage chamber.

Therefore he has prepared for us a wedding garment of pure truth, pure righteousness, absolute separation from this world and its pleasures. Only after we have put that garment on will we be prepared to lie down at the feet of our heavenly Boaz.

Then Ruth was also to anoint herself after she was cleansed. She was to be anointed with those spices and those ointments that send forth a sweet smelling savour that would stir Boaz to the very roots of his being and be most pleasing in his nostrils. So we, it is not enough to be washed and cleansed by the word of truth, it is not enough only to put on the garment of righteousness, but we must be anointed by the Holy Spirit, the king's eunuch, His servant with those anointings and sweet smelling spices that shall be a sweet savour in the nostrils of our heavenly bridegroom.

Then the last step that Naomi said, was "Get thee down to the floor." She was to lay down on the floor at his feet in full submission to her husband, to be waiting for him then to lift her up to stand at his side as his bride. So when our washing and our adorning with our raiment and our anointing has been complete, all these will serve to bring us down to his feet to complete nothingness in our self. Full submission to our heavenly bridegroom, even through the husband ministry through which he draws us so that then the same husband ministry, and the word of truth that comes forth through him, the woman will be delivered once and for all and forever, from being underneath, but will then be lifted up to his side to reign as his queen.

You will notice it was at midnight that Boaz discovered Ruth laying at his feet, 12 p.m. Twelve is not only the number of fullness in the numerology in scripture, but it is the number of that midnight hour when that tribulation darkness will be covering the earth in all of its fullness. And it is in that hour, that our heavenly bridegroom is going to draw us into full union with Him, once and for all and forever.

Boaz' words to Ruth were, "Who art thou?" And Ruth answered, 'I am Ruth thy handmaid, spread therefore thy

skirt over thine handmaid for thou art a near kinsman." With these words Ruth was asking Boaz to fulfill the law of the kinsman redeemer in Israel. A law that said if a man died without giving seed to his wife, and bringing forth a manchild, a son that should raise up his name on his inheritance, that his brother next to him, or if that one died the brother next to him, or if he had no brother his nearest kinsman should marry his wife and raise up seed, raise up his brother's name on his inheritance, that his name should not perish off his inheritance.

Ruth's husband had died without giving her seed that would bring forth a manchild and there was no son to carry on the name of Elimelech on his inheritance. Ruth had no husband to bring forth a manchild in which her own life would be propagated into the next generation, but would wither away and die with her passing. So in taking her as his wife, Boaz was not only redeeming her husband's land, and restoring her husband's name to his inheritance, but he was also redeeming Ruth's life. Giving her seed that would bring forth a manchild in which her life would be propagated into the next generation. This law of the kinsman redeemer in Israel was a type simply to proclaim to us today, that if the ministry through whom Christ has been married to the church woman, the bride, falls back into the realm of the flesh, and dies spiritually, and the anointing of God departs from them, the supernatural life departs without bringing forth in their generation this incorruptible manchild from the woman the church, then God will have a younger brother ministry coming up from beneath them. Perhaps one who had never been to Bible school, or seminary, and has no training or experience, but God will anoint him, and marry that younger brother ministry to the church woman, to give her seed. That she might bring forth this manchild. So that the name, the supernatural nature of Christ might not perish from off his land, his inheritance, which inheritance we are.

If that ministry dies before the Lord, and loses the anointing without bringing forth the manchild that will not only keep

the name, the supernatural nature of Jesus alive on His inheritance, but will also redeem the life of the church woman from whom the manchild comes forth, and propagate her life into eternity, God will raise up another younger brother ministry. And as that one dies, a nearest kinsman to marry the wife, the church woman, to ultimately bring forth this manchild to raise up the name and keep the name, the nature, of Jesus alive upon His inheritance, which inheritance we are.

The old order Pentecostal ministry today, which was once the bridegroom husband ministry to the woman, Christ's bride, has died and the supernatural life and anointing has departed out of it. But all over the world today, God is raising up a younger brother ministry, anointing him afresh and anew with the life of the husband bridegroom in Christ, to marry the dead brother's wife.

Not only to give her seed, the incorruptible seed, the Word of God, to bring forth that manchild which will forever keep the name of Jesus alive upon His inheritance, but also to redeem her life. For just as Ruth, without a husband to give her seed was dead, and the life within her could never come forth, so the church woman without a husband ministry anointed of Christ to give her seed is dead, and the life that is within her cannot be brought forth.

That younger brother, husband ministry, in these last days is going to be the ministry which is going to cover over the young woman clothed with the sun, with his skirt. The skirt of his wisdom, his righteousness, his love, his strength, his faith, his anointing that her life and the land might be redeemed.

Boaz said unto Ruth inverse 10, "Blessed be thou of the Lord my daughter, for thou has shewed more kindness in the latter end than at the beginning inasmuch as thou followedst not young men, whether poor or rich." And there were many young men in Israel at that time. Some who were not so wealthy in this world's goods, but were young and handsome and their faces fair and ruddy with the bloom of youth.

There were others that were both young and handsome, and very wealthy, but Ruth had not been led to any of their fields.

Boaz was an older more mature man in Israel, with many years of facing the hardship of life in Israel, and fighting the battles of Israel with its enemies round about, the Philistines, the Jebusites, the Amorites, and so forth. His face was not what you would call handsome, fair and ruddy with the bloom of youth on it.

But it was tan and weather beaten, wrinkled and creased in places from hard labour, and from hard battles fought to keep the people of Israel in their land. But Ruth followed none of the younger men, with all their beauty and riches, but she felt led of God to choose one matured and aged in the wisdom of God, and the strength of God.

Today in the New Testament Israel across the land, there are many young men, young ministries in Israel coming forth with the full bloom of youth upon their countenance. Strong and tall in stature with spiritual muscle swelling as they go forth demonstrating their gifts of the spirit, healing the sick and manifesting great strength, and sometimes great anointing in the bloom of their youth. But this fresh young woman whom God is clothing with the sun and has chosen to bring forth a manchild in these last days is not going to choose any of them, but she will wait for the Spirit of God to lead her to that more mature ministry whose face perhaps doesn't shine with the bloom of youth, and does not manifest a great powerful anointing just for healing the sick and casting out devils. But one whose spiritual face is tanned and weather-beaten, aged and matured in the wisdom of God, and His eternal purpose. One who has fought many wars in the name of the God of Israel. And who is more concerned in this hour about harvesting in the wheat and barley in God's great harvest field. And threshing at the threshing floor God's harvest to separate the wheat from the chaff and bring forth bread, the bread of life, than they are in crossing the world and demonstrating a great anointing for

the healing of the sick, or casting out strong devils continually.

Those who have matured in the wisdom and experience of God have seen many a young man in the spirit with a powerful anointing on him go down under the onslaughts of Satan. Either deceived into a false doctrine, or into a visitation from some false angel of light, or into leaving his wife for another woman, and they know it is those young men in the spirit that have the most powerful anointings, but who do not have the wisdom and maturity of God to go with it, who fall before the onslaughts of Satan quicker than anyone else. So this young woman, the chosen bride of this hour, is not going to follow after young men, poor or rich. But after that more mature ministry whom God had chosen to give her that seed, the mysteries of revelations of God's Word which shall bring forth a manchild from within her.

So Boaz in spreading his skirt over Ruth, committed himself to pay the full price to give not only all that he had, but himself, to fulfill the law of the kinsman redeemer, and redeem not only her husband's land, but Ruth's own life. But, he said, first there was a kinsman that was nearer than him, who had to be given his opportunity first to play the part of a kinsman redeemer to her. He must first be given his opportunity to redeem her and her land. And if he would not play the part of a kinsman to her, then Boaz himself would fulfill that part.

It was for this cause that the Apostle Paul, when he was sent forth by Jesus in the first century, with the next revelation of God for the hour, always had to go into the synagogue to the Jews first, and then when he was rejected of them, free to take the Gentile bride unto himself and minister to her.

When Jesus came two thousand years ago with the next revelation of God for the hour, the priestly ministry in Israel was the husband to the church woman, and in rejecting Jesus and the word that He brought, they died before the Lord.

Paul and those who moved with him, became that younger brother ministry who was to be married to the woman, the

church that would be called out of the Gentile world, and perform the part of the kinsman redeemer to her, to give her seed that the name of Christ, the supernatural nature of Christ might be raised up on His inheritance.

But Paul was not allowed by the Spirit of God to simply go forth to the Gentile church that the Spirit was calling out and join himself to her, and give her the seed that was in him. But he had to go to the Jew first, and then every synagogue in the land, and present the message to the ministry that was there to give them the opportunity to perform the part of the kinsman to the woman. When they rejected the opportunity, then Paul himself was free to go forth and play the part of the kinsman redeemer to the woman.

So it is today, that those of us who have been called of God to play the part of the kinsman redeemer to the church woman, whose old order husband ministry died before the Lord, and who had been given the next revelation of God for the hour, were forced first by the Spirit of God to go forth into the churches that we came out of and give the ministry that was there, the young men that came forth from the denominational Bible schools, and so forth, who were a nearer kinsman than us at that time, the opportunity to receive the message. To play the part of the kinsman redeemer to the woman. But when they had rejected the seed, and the revelation of God for the hour, then we were free to cross the world, and join our self to the church woman that God has called out, and play the part of the kinsman redeemer to her.

So Boaz sat himself down in the gate, and the nearer kinsman to Ruth came by and Boaz called to him and chose ten witnesses of the elders of the city, and sat them down in the gate, and told the nearer kinsman that Naomi was selling a parcel of land that needed to be redeemed, and was he willing to pay the price.

At first this nearer kinsman said he would redeem it, for the land was a good land, and he felt that it would be of much profit and benefit to him to add it to his inheritance. But

when Boaz told him that if he redeemed the land, that he would also have to take to wife the young woman who had come back into Israel with Naomi, who was not recognized as a part of the church of Israel, not accepted by the people, and would have to join himself to her to raise up seed for his brother, the nearer kinsman answered I cannot redeem it, lest I mar mine own inheritance.

So it is with the old order ministry today in, Israel, who has been the nearer kinsman. They would like to redeem the land, and take over this move of the Spirit of God, but when they discover that they also will have to take with it, that fresh young woman all over the world who is not recognized by the church of Israel, as apart of the church, who comes from outside of the denominational systems, and refuses to be brought into bondage to them, and be one with them in their Babylonish system, to take on their ways, then they answer I cannot redeem it. It may mar mine own inheritance. I might lose my place and my position in organization, and denomination. I cannot accept this endtime revelation that this young woman wants to bring into Israel with her, lest it mar mine own inheritance. I must go on in the traditions of my elders.

Therefore, though we have had to present the message to them first, after they have rejected it, we are free to turn from them and join ourselves to this young woman that God is bringing out all over the land, unto us as our wife, and give her the seed, the revelation that God is giving to us.

The revelation which shall bring forth a manchild from her, and not only redeem her life, but redeem the land, Jesus' inheritance, and raise up once and for all and forever on the land, not our own name, but even the name of our dead brother, the old order ministry who has died before the Lord. The name and the nature that was in them was not their own, but the name of Jesus, and the nature of Jesus. For it is one name and one nature in every generation of ministry. And so this manchild that shall come forth from the woman will not be brought forth to glorify us or our name, but to glorify

even our brother ministry's name who has died before the Lord, and lift up and exalt them. For we recognize that the same name of Jesus was in them that is in us and that there is only one name and one nature that is to be raised up and glorified on the land, and that is His.

So Boaz bought the land, and redeemed both it and Ruth and her life. The elders that were in the gate said, we are witnesses. The Lord make the young woman that is come into thy house like Rachel, and like Leah, which two did build the house of Israel.

Herein we have another great mystery. For it was Leah and Rachel who were the two wives of Jacob, whose name became Israel, who brought forth twelve sons unto Jacob, or Israel, and built his whole house. Those twelve sons had twelve names; Simeon, Levi, Judah, Rueben, and so forth. Each of those twelve names in their original Hebrew meaning represented an attribute of the nature of Christ, which is the nature of God, which must come forth in us as we are growing up in Him.

All of those sons which Rachel and Leah brought forth and built the house of Israel, for their twelve names put together represented the fullness of God's nature. The last of those two sons that were born to Jacob and Rachel were Joseph, whose name meant fruitful bough, and Benjamin, whose name meant son of the right hand.

So this fresh young woman today is going to bring forth a manchild and just as Leah and Rachel built the house of Jacob, or Israel, so she is going to build the house of Jesus. For she is going to bring forth one many-membered manchild son, not twelve, but one, in whom is incorporated all the attributes of Christ's nature, fulfilling all twelve of the names of Jacob's sons. Especially the last two. Joseph, whose name meant fruitful bough, for this manchild is going to bring forth perfect fruit unto God. Benjamin's name meant son of the right hand, for this manchild is going to be that son of God which is going to come forth in incorruptibility, and sit down at the right hand of God.

So the divine mystery ends in verse 13, saying, So Boaz took Ruth, and she was his wife, and when he went in unto her, the Lord gave her conception, and she bore a son. And the women said unto Naomi, Blessed be the Lord God who has not left thee this day without a kinsman that his name may be famous in Israel.

We can rejoice today, that the Lord God has not and will never leave the church woman without a kinsman redeemer to raise up the name of her husband upon his inheritance. For if one generation of a ministry dies before the Lord, God will always raise up a younger brother, or a near kinsman redeemer in whom He will plant not only the revelation that the old ministry had, but fresh seed and fresh revelation, and marry him to the church woman, until this incorruptible manchild is brought forth.

The women prophesied of the child and said to Naomi, he shall be unto thee a restorer of thy life, and a nourisher of thine old age. Naomi, who was the mother-in-law, of course was a type of the old order church system, whose husband died and her own womb died, and could not possibly bring forth. But the prophesy is that this manchild that shall come forth from this fresh woman that is meeting in basements and living rooms all over the world will be the restorer of life to the old order church mother, and a nourisher of her old age.

For this manchild when he is brought forth and during the millennial reign of Christ will then minister to the old order church mother, and all that are in her. And he will restore the supernatural life of Christ to them and nourish the church mother in her old age, and bring forth in her that eternal incorruptible life that is in themselves.

Verse 16 says, and Naomi took the child, Ruth's child, and laid it in her bosom and became nurse unto it. And the women, her neighbors, gave it a name saying, There is a son born to Naomi, and they called his name Obed; he is the father of Jesse, the father of David, who was the spiritual father of Jesus.

I should like to close this message by relating a glorious experience I had a little over a year ago in a great endtime convention that we were having in Lubbock, Texas, at Christmastime. There were perhaps close to five hundred people present in the convention from all over the United States, and fifty or sixty endtime ministries.

In the beginning of the convention the Spirit of God had unveiled for me these glorious truths from the Book of Ruth, that I am sharing with you in this message. I had preached it, but had failed to see the last and most important truth in the message. The convention had been going on for six days and nights, with anointed endtime ministries rising up one right after another, and bringing forth many glorious endtime truths. Finally the last night of the convention, and the anointing had fallen upon ministry after ministry, and they had been raised up by the Spirit, and had brought forth line upon line, until it was midnight, and the glory of God was still upon the service. Brother Frank Miller from Nampa, Idaho, was ministering the last line, a powerful word under the anointing, and God was blessing our souls in a tremendous way.

I was sitting there, and since God had appointed me to watch over the moving of the Spirit during the convention, I was thinking that the hour had become late, and perhaps to go on any further would only give the people more truth than they would be able to assimilate and absorb. Therefore, I was about to feel led to close the service after the present ministry finished, when suddenly a note was passed up to me through the hands of the various ministry from my daughter, who was sitting out in the congregation. While Brother Frank Miller was continuing his ministry, I sat and quietly read the note.

In the note my daughter said, daddy, this afternoon while I was in my room resting, I drifted off to sleep, and I dreamed a dream. In the dream I saw a young girl, seemingly about thirteen years old. She was big with child. It was obvious that she had a manchild within her womb. But her mother-

in-law was saying to her, you are too young to bring forth this child. You do not have the strength to do so, and if you try to bring forth this child, it will only kill you. But the young girl put her eyes upon the Lord and lifted her eyes to Him in blind trusting faith, and therefore when her hour came, though in much pain and travail, she brought forth a child and instead of clutching it to her own bosom as her own, she handed it over to the arms of her mother-in-law. And the mother-in-law drew the child to her own bosom and began to nurse it. Then my daughter said, in the dream I heard a voice say, there is a son born to Naomi. My daughter said that was the end of the dream.

As I sat there, I studied the note and pondered the dream. I had read the Book of Ruth many times in times past, but for some reason when I came to verse 17, of the last chapter, had never read the scripture saying, there is a son born to Naomi. Perhaps because the rest of the book reveals that it was Ruth that bore the child I failed to see what the Scripture really said, and I had always read it that there was a son born to Ruth. Because I didn't have my Bible in my hand it seemed to me that whatever spirit had given my daughter the dream was misquoting the scripture. I said to myself, "this dream was from the devil for it misquotes the Scripture, for the Scripture doesn't say there was a son born to Naomi, it says it was Ruth that bore the son. "So I was about to toss the note aside and ignore it, but suddenly the Spirit impelled me to open my Bible and check the Scripture again, and much to my surprise I read in the Scripture, that the women said, "There is a son born to Naomi".

Suddenly the Spirit of God not only began to unveil for me the interpretation of the dream, but to reveal to me the most beautiful truth and the beauty of the nature of this young woman that is being chosen of God to bring forth a manchild.

First, the Spirit it gave me the interpretation of the dream, and He made me to know that there is a very young woman all over the world today that is come out of the Baptist

denomination, Methodist denomination, Episcopalian denomination, and Presbyterian denomination and receiving the Baptism of the Holy Spirit. She is meeting in basements and living rooms and prayer groups all over the world. Having come out of the modernistic denomination, and even though she has received the Baptism of the Holy Spirit, she is still young in many ways, perhaps even a little immature and childish in many ways. Although she has received the Baptism of the Holy Spirit, she has not yet matured in the understanding of the life of the Spirit. Sometimes in her prayer groups and meetings, she does foolish things. Gets her gifts all confused, and yet God has shown her, and her husband ministry that her belly and her womb is swelling with a manchild. The old order Pentecostal church mother looks at her in her youth, and she cannot believe that she has the strength to bring forth an eternal incorruptible immortal manchild that will manifest the incorruptible life of God in Christ so the old order church mother looks at this young woman, in her home meetings and prayers groups, all over the world, and scorns her and ridicules her. Continually proclaiming to her that she is very foolish to imagine that she has the strength as young as she is to bring forth this manchild that she is preaching about.

But in the face of it all, this young girl is going to put her eyes on the Lord and on her husband, Jesus, and trusting in Him through much travail during the threshing hour, that she is going to bring forth this incorruptible manchild. But when she does she is not going to clutch it to her own bosom as her own, selfishly seeking to possess it. She is not going to claim any glory whatsoever for bringing it forth. In fact she is going to give it over to the old order church mother, as she will turn to God in this last hour, and let the old order church mother clutch it to her own bosom, and take the glory for bringing it forth calling it her own. For in that hour it will be revealed that we really are all one church, and one ministry and that all the divisions and separations that the devil has wrought down through the ages will have been

done away with, and no one will be concerned about who gets the name or the glory for bringing forth this incorruptible life. Truly all women churches, of all ages and of this age will not say to this young woman, this Ruth who was willing to bear the reproach, and brought forth a son, its hers and it deserves to bear her name, she deserves the glory. But the whole world will simply say, there is a son born to Naomi. To the woman, to the church, to the bride of Christ, the holy perfect manchild seed that long ago was promised to Abraham through whom all the world's problems would be solved and all the families of the earth would be blessed. That divine manchild that shall be caught up to the throne and reign, yea, Christ and God shall reign through him during the hour of the reign of Christ in the earth. Through the mystery of a man and a maid, and a manchild, immortal, incorruptible, eternal life will be restored to humanity. Blessed be the Lord God of Israel who reigneth forever and ever. AMEN.