



*sanctify yourselves, and come with me to the sacrifice.*

*And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.*

*But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

(1 Samuel 16:4-7)

Of course, we will still need to work our way through a process of evaluation, of some sorts. This is the standard interview situation, as one narrows the candidate list. The time that it is of greatest pressure on us is when it involves a single position that must be filled. Samuel was in that type of interview, here.

*Then Jesse called Abinadab, and made him pass before Samuel.*

*And he said, Neither hath the LORD chosen this.*

*Then Jesse made Shammah to pass by.*

*And he said, Neither hath the LORD chosen this.*

*Again, Jesse made seven of his sons to pass before Samuel.*

*And Samuel said unto Jesse, The LORD hath not chosen these.*

*And Samuel said unto Jesse, Are here all thy children?*

*And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep.*

*And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.*

*And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to.*

*And the LORD said, Arise, anoint him: for this is he.*

(1 Samuel 16:8-12)

Ah, wouldn't it be nice, if the LORD finalized our interviews of candidates? I think it would be; but, I am realistic enough to know that this will not always happen. One of the reasons that this cannot happen is because, we have agendas that divert our focus. Please note that this is not a blanket criticism of agendas; it is just recognition that, agendas exist and have some power over actions. Our job is to limit the influence of any agenda. We must not allow our self to repeat the error of being this king's position.

*And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the*

*LORD thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand. For the eyes of the LORD run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.*

*Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.*

(2 Chronicles 16:7-9)

Instead of resting in, being under the control of an agenda; we must go away from reliance on the agenda, to this state of readiness for service in our election.

*Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.*

*For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?*

*Be ye therefore perfect, even as your Father which is in heaven is perfect.*

(Matthew 5:43-48)

Samuel went to that state (*therefore perfect*), as pertained to his commitment to the way of the LORD; and so, his part in the matter became very simple, in that, he only had to perform this concluding item of service . . .

*Then Samuel took the horn of oil, and anointed him in the midst of his brethren:*

...

(1 Samuel 16:13a)

. . . After which, the LORD evidenced His overriding control; and Samuel was allowed to go to prepare himself for a next possible assignment.

...

*and the spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.*

(1 Samuel 16:13b)

It is unfortunate that; for too many of our evaluations, physicality receives central prominence in the decision process. It was that way, here, with Jacob.

*And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel. Leah was tender eyed; but Rachel was beautiful and well favoured. And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.*

*And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.*

(Genesis 29:16-19)

From the narrative of Genesis 29:16-19, we understand that; as pertains to the interview for matrimony, Rachel was of a more persuasive physicality than Leah. This same sort of selective recognition occurs in many other aspects of candidate selection. Often, extra points are given as based on such things as these: height, body architecture, and vocal tonality. Again, we say that, this is not a condemnation of such interview techniques; rather, this is a call for caution in the review of those attributes of a candidate.

As you start to set up an interview, it is wise to accept this principle: being of lesser prominence is not a hindrance for the committed servant of the LORD; especially, for the sanctified women of the family of God. We see this in Ruth. In Ruth's movement toward her elected service for the LORD, she started from scratch, as is said nowadays.

*Now it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehemjudah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Bethlehemjudah. And they came into the country of Moab, and continued there.*

*And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.*

*Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way to return unto the land of Judah.*

(Ruth 1:1-7)

I need to add some background, here. The law of Moses was established to address such losses of women as was experienced by Orpah and Ruth, in a direct fashion, and by Naomi, tangentially. Specifically, Ruth and Orpah had lost their husbands, and each one was eligible for a new one. In the right environment, this eligibility would be a significant edge for the women. In the law of Moses, the LORD provided that edge, in this commandment.

*If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.*

*And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.*

*Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.*

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

(Deuteronomy 25:5-10)

For Ruth and Orpah, hold on to that thought: later, it will be applied. And, too; as for Naomi, place this thought in reserve.

*Rebuke not an elder, but entreat him as a father; and the younger men as brethren; The elder women as mothers; the younger as sisters, with all purity. Honour widows that are widows indeed.*

*But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.*

*Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.*

(1 Timothy 5:1-5)

Know this: surely, the LORD moves faithfully, in merging all His associated areas of

grace, as putting forth a remedy for our specific need. Moreover, the LORD does not require a loud noise, or other such fanfare, to prompt Him to secure the resources that we need for our election to serve. The grace of the LORD is ever flowing toward us, in His Image of Trust. In the latter day, this was declared, in the following fashion.

*And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*

*But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them:*

*for your Father knoweth what things ye have need of, before ye ask him.*

(Matthew 6:5-8)

Our part in that matter is this: for us to maintain our trustworthiness. For instance; in the community to which the women went, Naomi had a name (reputation) that announced trustworthiness; as projected in this fashion.

*So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi?*

*And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?*

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

(Ruth 1:19-22)

Naomi's reputation was enhanced by her meek spirit; as we saw it in the Scripture, above. There is a benefit to being in the presence of such a one; for, for those ones that have an association with a good reputation, there are collateral benefits. And, in recognition of the benefit in supporting the good integrity of our associates, there is a way for us to inspire positive actions from others, as going outward into the world, and, too, coming back to us. For Ruth's situation, the LORD moved a certain man, Boaz, into a position for that type of offering of his good integrity, as collaterally to her, as a side

benefit of his service to God.

*And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace.*

*And she said unto her, Go, my daughter.*

*And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.*

*And, behold, Boaz came from Bethlehem, and said unto the reapers, The LORD be with you. And they answered him, The LORD bless thee.*

(Ruth 2:1-4)

At that time, the LORD'S inspiration was triggered in Boaz. In that inspiration, Boaz is inspired to begin the interview of Ruth.

*Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?*

*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: And she said, I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, that she tarried a little in the house.*

(Ruth 2:5-7)

The interview yielded a positive result for Ruth.

*Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine 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 art athirst, go unto the vessels, and drink of that which the young men have drawn.*

(Ruth 2:8-9)

No, the positive result is not because of physicality, in isolation. As we imagine the interview, we must add the ingredient of the trust of Boaz, as pertaining to his regard for Ruth, as generated by the integrity of Ruth. This Scripture gives us the proof of that positive consideration of Ruth's resume.

*Then she fell on her face, and bowed herself to the ground, and said unto*

*him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?*

*And Boaz answered and said unto her, It hath fully been showed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.*

*The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.*

(Ruth 2:10-12)

Hear ye, O woman professional: your grace of carriage, as in the LORD, is your key to benefits. In all environments, the LORD has a servant waiting to assist you, as in recognition of that gracefulness, as in the LORD. This is true in all matters; even the large matter, as we see, here, with a certain encounter of the prophet Elijah, in the impact of the commanding voice of God--which is a kind of ending for an Interview by the LORD.

*And it was so, when Elijah heard it that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?*

*And he said, I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

*And the LORD said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.*

(1 Kings 19:13-18)

Actually, this was the announcement of the outcome of a very large Interview; including seven thousand and three personnel assignments, plus one (Elijah's assignment). Such attention by the LORD is also true for the closer-to-us matter of employment; such as, in the blessing to Ruth, here.

*Then she said, Let me find favour in thy sight, my lord; for that thou hast*



*comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.*

*And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar.*

*And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left.*

(Ruth 2:13-14)

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Now, as in returning to consideration of the reference to 1 Timothy 5:1-5; we know this: the male members of the community--particularly, those ones that were prosperous--were responsible for the welfare of Naomi. This was a part of Boaz's consideration, about the welfare of Naomi. Therefore, some provision had to be made for Naomi's support. Also, it seems that; Naomi was of the age at which, she would not be required to stretch forth to obtain that support. This, then, became the place for the daughter of Naomi . . . and, in her fulfillment of that trusted position, Ruth became Naomi's caregiver. Thus, Ruth was entered into the status of being a professional woman. Yes, Ruth was a professional woman, and, therefore, she can serve as a role model for those women that have an election to serve, delicately, as in the public forum. The proof of Ruth's faithfulness in her election is in the compensation that she received for her work in the field.

*And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: And let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not.*

*So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.*

(Ruth 2:15-17)

Additional proof of the professional status of Ruth is in that; Ruth's compensation was not just for Ruth. Ruth's compensation was also enough to support her dependent, as given to her by the LORD.

*And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was sufficed. And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee.*

*And she showed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day is Boaz.*

(Ruth 2:18-19)

Thus, the blessing that came to Ruth was extended to be, a blessing from Ruth. Thereby, the image of trust of Ruth moved in a bi-directional fashion; to give benefit because of her faithfulness in service, and from her commitment, thusly.

*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.*

*And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.*

*And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.*

*So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.*

(Ruth 2:20-23)

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Now, let us look back at Deuteronomy 25:5-10. In light of that Scripture; we know that, Ruth could have been provided for by the male relative that was next to her husband. And, as a source of potential benefit, a near relative was added to her list of credentials. This is much like the beneficial additions that are considered when an interview is conducted among candidates that have one, or more, of these ancillary credentials: military service, prior experience, or relevant educational concentration.

The first consideration of an interview is the matter of work for service. This is the concept of, at-will employment. In that arrangement, the employer is only concerned about matching your wage with your recognized performance. Boaz was inspired to go to the next step: fixed contractual remuneration. Boaz was inspired, by the LORD, to extend Ruth's interview into the area of sustained sustenance. This would provide for both, Ruth, and, the one to whom she was required to give care, Naomi. That stability came to Ruth, as indicated here.

*And when Boaz 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.*

*And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou?*

*And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman.*

*And he said, Blessed be thou of the LORD, my daughter: for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman.*

*And now it is true that I am thy near kinsman: howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee 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 thee, then will I do the part of a kinsman to thee, as the LORD liveth: lie down until the morning.*

(Ruth 3:7-13)

Thus, in Ruth, we see that the image of trust that is in the election to serve, delicately, is the continuation of a certain great blessing that the LORD spread over the developing nation of Israel. O professional woman; as you move in your own unique image of trust, be ready to participate in service as in the fashion that was placed upon the children of Israel, here.

*And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was.*

*And Moses said unto them, This is the bread which the LORD hath given you to eat. This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.*

*And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.*

(Exodus 16:14-18)

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## Sealing the Motivation

In our service to the LORD, we are called to project an image of trust. Sometimes, this requires an act of extreme faith. At such times, a substantial measure of faith is required. For either, the large, or, the small; we must begin our walk in trust, in the following spirit of communion with the LORD.

*Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.*

(Proverbs 3:5-6)

As one moves in trusting the LORD, one must be ready to go the full distance, as within the designated circle in which one is placed by the LORD. It is important to remember that principle of, designated circle: in most cases, you, O woman of service, are not called to transform the world. It will be enough for you, to participate in service to the LORD as in your designated circle. Do not ever allow anyone to pull you beyond the limit that has been placed upon you by the LORD. You see; the circle needs the full complement of what you have to offer, and there is no surplus that will overflow elsewhere.

O blessed woman of God's election; be willing to live in this fashion, as you contribute to the designated circle in which the LORD has placed you, as reserving your self, exclusively, for your election to serve, delicately. Do this faithfully, and in your image of trust. Perform your service in accordance with how you were baptized into the focused work of the LORD. Trust in the LORD, for the societal strength that allows you to abide in a fashion such as these contributing members to the church, O proud professional woman . . .

*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.*

*And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people.*

*And the Lord added to the church daily such as should be saved.*

(Acts 2:41-47)



*Sometimes, we, all,  
Need a helping hand,  
To push us through  
Life's persistent demand*

*For us to participate  
As players in the game;  
But, not just players  
That contribute the same*

*As other ones that excel  
Because they deceive,  
As they move among us in  
Ways that do not achieve*

*Needed rest, for the whole,  
In the way of the LORD;  
As they stress, and strain,  
To be, by man, adored.*

*Often, as was for Ruth;  
Our work must be done,  
Even when it raises others  
To position number one.*

*At such times as these;  
With pride, we must cope,  
And, above all things,  
Never let loose of hope:*

*For, surely, the LORD  
Has prepared our way;  
By which, in following it,  
We see Light, in God's Day:*

*Therein, you will grow,  
As you surely must,  
To be, as Ruth is,  
An image of trust.*

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**Next In  
Election to Serve;  
Delicately**  
(Understated Influence)  
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