

How Do You Know?

Part Two

(Carnal Participation)

When we look at that special other one, a certain biological reaction will occur. In this tournament, it might be nice if we were able to bypass swing one in the desire to hit a homerun with our approach to marriage. It would be just perfect, if we could skip forward, to the time when human expectation stops, and the Spirit's control begins; but, this will not happen. This is not how that arena was set up: we will have to consider the pressure of being in this location in reality, which seems to be fashioned to push us toward this place of yearning, as mixed with a little contradiction.

But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

(1 Corinthians 7:36-40)

Wouldn't it be nice, if the LORD would repeat this time, here . . . ?

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

(Genesis 2:21-22)

Imagine the exhilaration you would experience, if you could have the assurance that Adam expressed, here . . .

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

(Genesis 2:23)

Alas, we have to navigate the carnal side of our nature. Remember that; in the day of the very Beginning, there were only the two of them. Besides; at that time, they did not know what they knew here.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

(Genesis 3:6-7)

With that knowledge, of nakedness, there was this other carnal opportunity: observation of differences. If what I have been taught is true; in the pressure of observation, the women were not as much at risk of carnal sensuality. According to my understanding of biology; women are more tactile in their approaches to fulfillment. Thus, as long as the women could stay away from the men, they could find other things that would occupy their time, besides carnal pleasure. The men were not so lucky; they fell into this carnal trap.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

(Genesis 6:1-3)

Correction was required; but, also, it had to be broad based. If the mankind was removed (especially, the ones of Genesis 6:1-3), maybe it might solve things. No; that would not be a sufficient solution. Consideration of the disposition of the creatures was required, too. The world would not function properly, if the men were the only ones thing that was removed. Also, without the men, the creatures were not needed. Recall the purpose for them, and its connection with the man.

And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

(Genesis 2:18-20)

Before we proceed further; let me give you some additional names, to add to the list of creatures. Add these names: ego, pride, lust, lasciviousness, and other such thing.

These sorts of creatures of man can serve as either, a productive motivation, or, an egregious pit of degradation, as for man. If the effect of man was destined to be removed, totally; then, these also needed to be addressed.

On the other side; the being known as, man--male, guy, dude (in a limited way), etcetera--is a broad-based creation of the LORD. The man (and his affects) is a part of this great potential, in his place in the world. Here is a repeat of a potent portion of Scripture that pertains to the importance of man, in general.

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.

O LORD our Lord, how excellent is thy name in all the earth!

(Psalm 8:3-9)

Scripture provides a view of a type of correction that was performed near the Beginning--such that, it had power to reset mankind's passion.

And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: All in whose nostrils was the breath of life, of all that was in the dry land, died.

And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained

alive, and they that were with him in the ark.

(Genesis 7:15-23)

Well, even with that; something intriguing happened; and, it is this: carnality did not die. Moreover, the man's fascination with other's nakedness survived the Flood, as a millstone around the neck.

And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

(Genesis 9:20-23)

Furthermore, it was not, just a millstone for that time: carnality is a millstone that goes forward, across generations; as is described, here.

And Noah awoke from his wine, and knew what his younger son had done unto him. And he said,

Cursed be Canaan; a servant of servants shall he be unto his brethren.

And he said,

Blessed be the LORD God of Shem; and Canaan shall be his servant.

God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

(Genesis 9:24-27)

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In my reading of the Bible, I see that Ham already had access to a nakedness toward which he could have directed his attention. Indeed, this was an asset that is directly pertinent to our topic; for, the evidence indicates that, Ham had a wife, already.

*And Noah did according unto all that the LORD commanded him. And Noah was six hundred years old when the flood of waters was upon the earth.*

*And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.*

(Genesis 7:5-7)

From further reading, we see that, Ham also had an attachment to his wife, such as Adam had with his. We know this because the LORD specifically said that Ham--and the

others, too-- surely would exercise that relationship.

*And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan. These are the three sons of Noah: and of them was the whole earth overspread.*

(Genesis 9:18-19)

In Ham (at the least), carnality was transported to the other side of the Flood, in the man--male, guy, dude (in a limited way), etcetera. Thus, the men need to accept our construction, and find a way to control the potential that is in us. This is similar to our need for the control of the tongue.

*My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.*

*Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.*

*Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*

*For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.*

*Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.*

(James 3:1-10)

Yes, such control is possible, in the broader field of the body. We have an example, in an admonition, here.

*Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to*

*others, I myself should be a castaway.*  
(1 Corinthians 9:24-27)

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The ordinance of being married is swing two, in our quest to know about our marriage, or not. At this point, the Noah boys had an advantage over us, in that; earlier in their lives, they did not have to ask God whether they should be married. When the ark started in production, at least one of them had to be married: for, most likely, Noah's wife was not in a position to re-populate the new world; and she was the only other option. We, however, must be willing to look to God for an answer, and we must be sure that the asking is directed only at God.

It is not very productive, in righteousness, for the male and female to, as the first counselor, ask one another about marriage. It is also not wise for them to; first indicate to one another that they want to marry one another. Both of them must, individually, take the other before the LORD, as presenting the other as an option for joining in marriage. Both of them have to honor this procedure, of seeking to know whether it is ordained, for them to proceed in that adventure, as pertains to the other . . .

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
(Matthew 7:7-8)

In the presentation to the LORD, do not be afraid to open up about your carnal desire. Men: if she has a beautiful body, the LORD already knows that; and, God already knows that you know that. Ladies: if he has the good job, and a mind to keep it; then, it is because, the LORD is in the inspiration that secures this in his soul. Also, ladies: know that, it is the LORD that opened your eyes to that.

I am reminded of a, usually only applied to spiritual things, portion of Scripture. Please be willing to apply this to your carnal expectations of one another.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts

knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

(Romans 8:22-27)

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Most of us are not ready for what comes next. Most of us are not ready for God to give a conditional answer. Again, we will look at an example; but, before we look at an example, here are some sets of things that are equivalent. In the following example, think of Abraham as representing Isaac's yearning for a wife, as detached from Isaac's mind. This is like unto a certain one of our yearnings that we hold as a thing that can be separated from us. For such a yearning; as we separate the yearning, we can give custody of it to a prayer. That prayer is like Abraham's *eldest servant of his house*. Now, here is the example.

*And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.*

*And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?*

*And Abraham said unto him, Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.*

*And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.*

(Genesis 24:1-9)

Here, we highlight these words: *if the woman will not be willing to follow thee*. (Please think of that in an either-gender fashion.) Therefore we say that; there is a probability of receiving a, No, response to the prayer for union with a specific human. Thus, in consideration of that reality, let us accept that, our prayer for completion, in

companionship, is swing three.

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At this point, we insert this piece in the waiting place, as reserved for an answer: readiness for scriptural exclusivity. We need to do this because; a part of the preparation will require that we activate that readiness, as a necessary component of the advance plan for success. This is the time when, we need to get our mind set to go the full distance. We need to know that, even if we have endured a third strike of tackling loneliness; there are, still, more innings, before we all leave the field. During this time, we have to listen for the voice of the LORD; for, we will endure an Abram call-to-action that is of this sort.

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

(Genesis 12:1-3)

Suddenly, we are pressed to believe that; however this ends, the LORD knows the path that we must travel. For instance, there may be some financial habits that we have to toss aside. Also, there will be portions of personal freedom that we must practice setting aside. When friends call, we may have to practice saying, "I cannot go." Above all; unless you already know that you will not, in any wise, raise children, of any sort (including, newborn ideas of mutual cooperation); then, you need to have, at the least, the spirit of the following portion of the conversation that Abram had with the LORD. This pertains to whatever is the fondest desire of your heart--not just, for having human children.

After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them:

and he said unto him, So shall thy seed be.

And he believed in the LORD; and he counted it to him for righteousness.

(Genesis 15:1-6)

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**-- Next, in How Do You Know --**  
He First Loved Us  
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