

How Do You Know?

Part Three

(He First Loved Us)

Faith is now firmly in the equation. Moreover; since we have not received the desire of our heart, hope is still laying in the spirit. At this time, though; there is a possible concern about whether hope is alive. And, even if we accept that hope is alive, in reality; is it (she or he) just teasing us? We are in this land . . .

The light of the righteous rejoiceth: but the lamp of the wicked shall be put out. Only by pride cometh contention: but with the well advised is wisdom. Wealth gotten by vanity shall be diminished: but he that gathereth by labour shall increase. Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life

(Proverbs 13:9-12)

Though we may want to have things be different; still, we cannot, yet, project our joining-love at the other person. That is to say; at this time, we cannot fall in love with them--for, it may be that there is no, them, to share in the love, along with us . . . yet . . . as pertains to falling. However, there is a means of practicing, being in love with them: because, there is already Someone in Love, with Whom we can fall.

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.

If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

(1 John 4:17-21)

This is a practice space; in which, you, each one individually, may perform the pre-marriage portion of the union. So, since you will practice separately, let us look at the individual exercise routines. Let us begin with the woman.

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In the love of the LORD God, the woman can envision that there was no strike at the time of that third swing; but, instead, there was firm contact with the expectation for completion. So, it is time to run to First Base. As she makes the run toward that place of first rest, she needs to carry these two things forward:

- What she wants from him, only
- What she wants him to want from her, only

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[What she wants from him, only]

As I consider this, I go back to Isaac's yearning, and the animate prayer that Abraham sent out on his behalf. When the man, who was the animate prayer, arrived at the place of delivery of his petition, he consulted with the LORD. At that time, he unloaded this content of the prayer: for the LORD to send to him, the object of Abraham's petition for Isaac.

*And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.*

(Genesis 24:11-14)

At this time, the only thing that the woman wanted was to do as the, then, man of her life told her to do. Please note that, it may be assumed that she openly trusted this man; for, this man is her father. Thus, the LORD was able to present a normal environment to the woman. We mention this because; there are too many people who try to do the great thing, too early. Also, there are many women who expect the LORD to provide the great solution, too early. Notice that the woman was doing what she normally did. . .

Wait . . . before we present the Scripture, we ask you to also note that the living prayer asked that she be detected in a normal environment. There was no request for her to be marvelously adorned--and, it seems reasonable to say that she was not, here.

*And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.*

*And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.*

*And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.*

*And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.*

*And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.*

(Genesis 24:15-21)

Here is just a little side note. Notice that; in this next passage of Scripture, it was an act of the LORD that marvelously adorned the woman; and, also notice that, God used the provisions of the man to do so. This can also be done by the mind, as follows:

- Invoking the reflection of that beauty which is ever in the eye of the loving beholder,
- As sent from ones mind, to cover the one who might be a spouse;
- With its return, as if it originated from the object of love.

Though, providing gifts to someone is good, also.

*And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?*

*And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor. She said moreover unto him, We have both straw and provender enough, and room to lodge in.*

*And the man bowed down his head, and worshipped the LORD. And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.*

*And the damsel ran, and told them of her mother's house these things.*

(Genesis 24:22-28)

Let us skip forward to the point where we see the answer to this topic's question.

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After the appropriate introductions of possibility of marriage, the woman was asked whether the proposed union included what she wanted to receive. This was done in a

quiet fashion; in that, she was only asked if a new beginning was something that she wanted from the man that was on the other side of the presentation. In her answer, she did not lay down a list of additional conditions that needed to be met before she would go forward toward the marriage. The woman's direct answer was based on what the man presented, as contained in the representations of his ambassador / matchmaker.

And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

And they said, We will call the damsel, and enquire at her mouth.

And they called Rebekah, and said unto her, Wilt thou go with this man?

And she said, I will go.

(Genesis 24:54-58)

What do you want from him, only? I would suggest that you should want to be able to give direct answers to issues that are presented to the, collective you. I would suggest that you need to be respected as being a part of the process of decision making. This is consistent with the great gift that Abram gave to his wife, as it was highlighted when a very delicate matter was presented to him. Hopefully, you will not face such an intimately delicate matter.

For the sake of his woman, the man needs to be ready to face an intimately-inanimate version of Abram's decision. The inanimate part involves things that are of a mental sort; such as, possessions, occupation, and preference. For instance, an inanimate job may be placed at a point of decision. Such may be the case, when a woman is allowed to openly respond to a conflict wherein the man has pushed, let us say, his job, forward, as being the bearer of his self-worth children. This is similar to the feeling that Abraham had about his son, Ishmael. You can see that tense kind of pride in Abraham, here.

And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall

a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

And Abraham said unto God, O that Ishmael might live before thee!

(Genesis 17:15-18)

In the decision making process, the woman needs to feel that she has the same sort of option, to participate as Sarah did, as pertains to externalized responsibilities (as like unto children of the man). Indeed, I would say that the woman desperately wants to know that she will have this option; and, she wants to know that before you start to press her for a relationship. This openness needs to be as Sarah had, here.

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

And the thing was very grievous in Abraham's sight because of his son.

And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

(Genesis 21:9-14)

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[What she wants him to want from her, only]

The thing that fits here is this: for you, his woman, to be the final earthly shoulder that your man leans on. Please note that the words, final earthly shoulder, does not exclude the LORD God, or His Son, Jesus Christ; since, these are not earthly shoulders, as such. We emphasize this because; no woman should ever expect that the man puts her in the place of the LORD. This is the error that Adam made, in the Beginning.

*And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou*

*eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

(Genesis 3:17-19)

At the earth level, though; it is absolutely appropriate for the woman's desire to be this: that, she is final shoulder that her man leans on. In that respect, I am reminded of an incident in my mother's life. It seems that there was some woman who came to my mother, and told her that my father was leaning on that other woman for certain things. My mother had no way of knowing whether this woman was lying, or not. There was a strong suspicion that the woman was lying. In any case, my mother knew that she was the last shoulder on which my father leaned; therefore, she gave the following response. "I do not know if you are telling me the truth, or not; but, I do know that he comes home to me, every night."

O man, your woman needs to know that you will come home to her, in every one of the many types of nights that might beset you, O man. Consider the trust that was present in the woman of the tribes of Reuben and Gad, and the half tribe of Manasseh, in the following situation.

*And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance. For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.*

*And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war, And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.*

*Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.*

*And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead: But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.*

(Numbers 32:16-27)

Also, consider the fact that, there was little, if any, opportunity for the men to stray; because, they had Moses to keep them in check, as supported by the strength of the Law of God. This, too, is what the woman sees in the man that comes home to her. She sees that the Law of the LORD God is directing his activities when he is away from home, as well as, when he is with her. Thus, she has access to the LORD'S assurance that the following Scripture will always be present in her man's life. This is both, the desire of her heart, and, the blessing that is her due gift from God.

*In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.*

*Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.*

(Luke 12:1-3)

When a woman knows that her man is in the LORD; then, she also knows that, there is really no other option but, for him to come to her during the nights that beset him. She knows this because; she knows that, since the man is in the LORD, it is God THAT will send her man to her. So, the woman must be patient during the designated amount of time that must pass, for her to know that, the man is in the LORD. The amount of time is such as is required by the LORD; and, as a result of faithfulness in His patience, God will let her to know that, surely

Another thing that the woman expects the man to want from only her is that she be the only one that can, for her life with him, stand in this position--not just, the only one that presently stands as the final human source of solace. I have seen too many times when; on behalf of another woman's man, another woman of the LORD tried to intervene. This does not work, at all. The woman wants to know that you will not accept that; no, not ever. This is the blessing that imitates the devotion that Esther received for her straightforward discussion with her mate, king Artaxerxes.

*Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.*

*Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom.*

(Esther 5:1-3)

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-- Next, in How Do You Know --
Love One Another
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