

## Overview

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Women have a special place in service industries--such as, restaurant service--because their souls were crafted to provide nutrition. When we say, provide nutrition, we are not speaking of obtaining food; for, that is the place that the LORD designated for the man.

*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 3:19)

In large measure, the woman's designated place is this: to take the sustenance that is brought to them, and to prepare it as a consumable, life enhancing addition to the kingdom of man. Please note that, the words, in large measure, allow for inclusion of certain men; such as, among the master chefs and military cooks, for instance. Yes, for the woman, this goes far beyond food stuffs. For the woman, she also spread her skills to this, the most publicly recognized place of service of the woman . . . which Adam declared, as follows, as he announced Eve . . .

*And Adam called his wife's name Eve; because she was the mother of all living.*

(Genesis 3:20)

That is the highest contribution that was entrusted, by God, to the woman. No; that does not mean that, that is a requirement for a woman's service; this is obvious, in that, there are some women who are not in a position to make this contribution. Also, there are times in a woman's life when; it is unrighteous for her to attempt this contribution, even though she is capable of doing so. But, when the environment has been set, such as was there for Adam and Eve; then, it is a blessing to participate in this contribution. The blessing is to both participants; such as is stated, here . . .

*A Song of degrees for Solomon.*

*Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.*

*Lo, children are an heritage of the LORD: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.*

(Psalm 127:1-5)

In certain religious circles, there is significant pressure that is applied to elicit this contribution. Yes, this does, sometimes, cause issues to arise. To justify that pressure; sometimes, people give too narrow an interpretation of a certain Scripture that we will present, in a moment. First, we will share information about the environment of the Scripture. To do that, we draw upon this Scripture.

*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days!*

*But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

(Matthew 24:15-22)

Into that environment were sent some words of wisdom about the benefit of the women's mutually beneficial contribution to the society. As some may perceive it; those words included a measure of almost oppressive pressure, as requiring the women to make that contribution. In certain circles, there is a sense that the words are highly constrictive of the female's contribution.

*But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.*

*Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.*

(1 Timothy 2:12-15)

The actual thrust of that is directed toward physical protection, as was needed during the time of great tribulation that came on the Christians, during the time of the Roman Empire. This was the time when sons were under commandment to support the mothers, in the absence of a living father figure. The specific requirement is set forth, here.

*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.*  
(1 Timothy 5:1-4)

Of course, if the male head of the family was alive, then the male head was under command to perform faithful provisioning for the woman, in this spirit.

*Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies.*

*He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:*

...

(Ephesians 5:25-29)

The overall requirement for men to step up to the plate of provisioning as for the family is this . . .

*And these things give in charge, that they may be blameless. But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.*

(1 Timothy 5:7-8)

A powerful ensample for this is an ancient one; it is seen in the conduct of Abram, as toward Lot. First, as setting the reason for the requirement for extension into the place of the father; here is the record of the death of the father of Lot.

*And Terah lived seventy years, and begat Abram, Nahor, and Haran. Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.*

(Genesis 11:26-28)

After the death of Lot's father; first, Lot's grandfather took over responsibility for Lot.

*And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter in law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran.*

(Genesis 11:31-32)

Later, Abram extended his familial responsibility, to include his orphaned nephew, Lot.

*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.*

*So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.*

(Genesis 12:1-4)

Abram's extension of his family responsibility sets an example for the historical concentration on the broader family unit, in what is called, the extended family. This is a pervasive theme in Scripture--and, in Scripture, the concept of extension had a gender-neutral weight of implementation. To see that in Scripture, another example of that type of extension is this one . . .

*Now in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Who had been carried away from Jerusalem with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maid was fair and beautiful; whom Mordecai, when her father and mother were dead, took for his own daughter.*

(Esther 2:5-7)

In that arrangement, we learn that, the woman was not idle. From time to time, certain people have insinuated that; idle behavior is what 1 Timothy 2:12-15 is calling for, from women. No, the women were not relegated to idle acceptance of every whim of the male; rather, the women have their unique places of service to the LORD. For those people who entertain that restrictive notion, they should read the whole of the chapter in Scripture from which we have taken this portion.

*Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life.*

(Proverbs 31:10-12)

In the light of the above Scripture, let us look at God's identification of the woman's central service point. Here is Adam's life's addendum, as set in the preamble of the LORD'S Constitution for the woman.

*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.*

. . .

*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 2:20-22)

This will be our anchor, as we proceed in the exploration of women in the service industry. We are heading to a place of enhanced appreciation for the smiles that we receive from women in public service. We are also moving toward having a charitable spirit for the pressure that women face in the public space. In that frame--of, the public space--we include the various entertainment requests that a husband might place on a woman, as pertains to accommodating his friends and business associates. Among those requests are the preparations for dinner parties and other extra-family meals. In all these, take this as being useful wisdom of admonition . . .

*Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.*

(Romans 12:15-18)

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We want to bring this to an occupational focus; to show why the service industry is as much a part of being a woman, as is bearing children (or, not). We, all, must be willing to share with the woman that is in public service, as she moves in her struggle to walk uprightly before the LORD, and before the Lord.

*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

(Galatians 3:26-29)



*The place of the woman,  
In the LORD, is sure;  
Leaning on this fact makes  
Her man's heart secure:*

*To hold firmly to her hand,  
Man will surely maintain  
A place in her grace  
That few others attain.*

*But, not the man alone,  
Others feel the perfection;  
To which they are drawn,  
As by their own selection.*

*As she enters the world,  
She can humbly take pride  
In her comforting ability  
To take difficulty, in stride;*

*For, she comes forth  
With sensitive nerves,  
Which express themselves  
In the way she serves.*

*She does not project  
An image that is garish;  
But, rather, as someone  
Who we want to cherish.*

*So, it is with pleasure that;  
Of this, we freely take note:  
Great attention to her beauty,  
Adam, in awe, did devote.*

*Yes, the effect of her being  
Is woven quite intricately;  
But, still, she fulfills her  
Election to serve, delicately.*

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**Next In  
Election to Serve;  
Delicately  
(By His Estimation)**  
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