

Chapter Three

Understated Influence

Genesis 3:6

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.

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For much of my youth in the church, it was commonly accepted that, the group, women, was the prominent force in the church. This was of interest to me because; in that day, in general, the male was the public face of the church. In that day, the place of the male, as being the face of the church, was certified by reference to this Scripture.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

(Genesis 3:16)

As applying that Scripture to society, as for the modern married woman of the church; that burden for woman was in line with the following passage of Scripture.

Let the woman learn in silence with all subjection.

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 2:11-15)

In the line of worship that is of Abraham, Isaac and Jacob, there is also Scripture that also addresses the religiously dependent nature of the unmarried woman. Actually, the preceding Scripture can be generalized for all females that move in the line of worship that is of Abraham, Isaac and Jacob

Among the passages of Scripture that teach about the dependent nature of the unmarried woman, there is one that is referenced, below. First, note this: in reviewing that Scripture, please note that; these words of identification, *a man*, are generally

applicable in a gender-neutral fashion. In a moment, we will see some more specialized commandments for the woman.

And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded. If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

(Numbers 30:1-2)

In a specifically focused commandment about religious dependency of the woman of the line of Abraham, Isaac, and Jacob; here is Scripture that speaks to the unmarried woman.

If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

(Numbers 30:3-5)

In addition to the doctrine for unmarried women, here is the like-kind Scripture for married women.

And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

And if she vowed in her husband's house, or bound her soul by a bond with an oath; And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.

(Numbers 30:6-15)

These doctrinal statements of Scripture met much resistance in the time of maturing of the New Age. Women started to express their desire to have a voice in religious direction of the masses, in addition to their voice in the family environment. So, a battle of Scripture was initiated. The proponents of open involvement by women sent this Scripture into the mix.

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)

On the other side, the old guard reminded us that, that tenet is from the same author as 1 Timothy 2:11-15. Wherefore, they also indicated that we needed to keep the following Scripture in mind.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

And this voice which came from heaven we heard, when we were with him in the holy mount.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

Knowing this first, that no prophecy of the scripture is of any private interpretation.

*For the prophecy came not in old time by the will of man:
but holy men of God spake as they were moved by the Holy Ghost.*

(2 Peter 1:16-21)

Moreover, we have certain words of the Lord Jesus Christ. These are words that Jesus delivered; they serve to affirm the present binding authority of the *prophecy of the scripture*, as flowing from within the Old Testament, as well as, as touching our world through the New Covenant.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

((Matthew 5:17-19)

So, we seemed to have a contradiction in worship. However, we submit the following statement, for your consideration: it is only a contradiction if one limits thinking, as applying this only to the organic and organism level. At that joint level, there is great emphasis on gender neutrality; but, we must walk this higher level: the way of the LORD. In the way of the LORD, gender neutrality is not possible. To press too much for that state is to start down a slippery slope. For instance; there are some modern people that are trying to negate the gender specificity of this, most basic, Scripture.

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. 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.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

((Genesis 2:21-24)

That is not a trivial, almost-gender-bias indication in Scripture. It is of such importance that; the Ambassador of the Father God refreshed our necessary attachment to it, here . . .

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

(Matthew 19:3-6)

We could continue with the push-and-pull of this line of reasoning, in the seeming contradiction in worship; but, let us go to an alternative approach. The alternative approach has this Scripture at its core.

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

(Romans 12:3-8)

As we position our self for service in our place of election, we need to have a core motivation. This is a thought that is not limited to service in the church; for, in most of life's endeavors, our election to serve will not be for a position in public ministry. As you move in your professional place, in the world; please, give it the same sense of attachment to God, as is given to your righteous attendance in the church. Please apply this Scripture.

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

(Matthew 10:16)

As we walk in the way of the LORD God and His Christ, we must not set our eye on public recognition. If we do, we will fall into this category of condemnation, as stated by Jesus, the Christ.

Then spake Jesus to the multitude, and to his disciples, Saying

The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the chief seats in the synagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi.

(Matthew 23:1-7)

Never assume that, you can rest in the power and prestige of your assumed circle of attachment. In saying, circle of attachment, we are considering those things that give us our voice. Sometimes, this is a collection of assumed-to-be wise ones. Sometimes, it is a group of religious projections into the world. Please note that; in presenting the statement about the circle of attachment, we have been purposefully general. Even though we have presented it in a general fashion, the circle of attachment can, too, be very specific; as it was, here.

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

(Acts 19:13-15)

The reference to, *Jesus whom Paul preacheth*, refers to a very specific and focused circle of attachment. In that reference to the sons' assumption of attachment, they missed the mark. The pronouncement that came from the evil spirit identifies their lack of inclusion in that circle. The *seven sons of one Sceva* should have been--and many of us should be, too--satisfied with being of this next revealed circle, as in the attachment to the walk in Grace.

And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

So mightily grew the word of God and prevailed.

(Acts 19:17-20)

Never accept second-hand earthly authority, such as this: *Jesus whom Paul*

preacheth. The hazard of doing so is such as we see, here.

And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

(Acts 19:16)

Do not fix your mind on the graphic nature of the recompense to the sons of Sceva; for, that Scripture points to subtle damage that will be inflicted on any such one, or ones. Such ones will have the corruption of their reputation laid naked before the world; and, too, their future potential for advancement or, even, communion with others, will be *wounded*, seriously. You do not want to go there.

Being in the forefront has its benefits: but, being in the forefront is not a necessary condition. Consider the background work that was done by this woman.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

(Genesis 27:5-14)

Working in the background, Rebekah was the earthly force that initiated the gestation of a great future nation. This is the future nation that would arise from Jacob. And the events that are about to be repeated were necessary parts of that national development, beginning here . . .

And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put

the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

*And he came unto his father, and said, My father:
and he said, Here am I; who art thou, my son?*

(Genesis 27:15-18)

Please note this aspect of the intervention of the woman, Rebekah: she did not have to step out of her background position of service, and yet, she was able to participate in the initiation of the development that moved toward appearance of the twelve tribal offshoots of her son, Jacob. Firstly; by her contribution of the womb, Rebekah was critical in the development of the nation of Israel. Additionally as by Rebekah's contribution of portions of her store of family wisdom; in a certain family incident, she set Jacob on the road to the environment that would provide nurturing sustenance for the development of his potentiality.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; arise, flee thou to Laban my brother to Haran; And tarry with him a few days, until thy brother's fury turn away; Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

(Genesis 27:41-45)

Such background service, as Rebekah performed, was in the pattern of one of her female ancestors; specifically, as in relation to the womb. The portion is this one.

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.

(Genesis 17:15-16)

Sarai (as she was being transformed into Sarah) was a formidable force in the shaping of two swords of the LORD: the line of Ishmael, and, the line of Isaac. Sarah was the instrument for the first line, Ishmael, as recorded in the following Scripture. (Please note

that; as with Rebekah's action, this intervention of Sarai was done in a manner that could receive modern condemnation.)

Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.

And Abram hearkened to the voice of Sarai.

And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

(Genesis 16:1-4)

Here, again, we see a conflict, as coming from the woman's intervention. Also, again, in the development of the line of Abraham, as in Ishmael; Sarai, too, activated a portion of family wisdom, as was given toward the preservation of the integrity of the family.

And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee.

And when Sarai dealt hardly with her, she fled from her face.

(Genesis 16:5-6)

Above, we included the reference to, modern condemnation, as a prelude to indicating that; the only assessment of behavior that is appropriate for the servant of God is this: the presence, or absence, of the LORD'S blessing, as embedded in our behavior. In the next Scripture reference, we see that the LORD blessed the events that were at the start for that line of Abraham, as in Ishmael, as coming through Hagar.

And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go?

And she said, I flee from the face of my mistress Sarai.

And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD

*"At the center of attention,
This is where I want to be:
I, in my pride, am sure
That it is ordained for me.*

*But, the world resists
My well-deserved sway;
And, it tries not to yield,
Unconditionally, to my way.*

*Surely, they must realize
Their need for my aid;
That, I must be allowed to,
Their whole life, invade."*

*Walking in that attitude,
You will not feel right;
For, the world will,
With persistence, fight.*

*Turn your eyes from you;
Look, rather, over there;
You will see a woman
That has no such care.*

*Eschewing the serpent's mode,
Which subtlety tempted Eve;
This woman avoids ones
That practice to deceive:*

*She speaks, soothingly,
As sharing of her life;
She helps others locate
Quiet routes from strife:*

*No jarring sound is needed;
No disruptive incongruence;
Willingly, they yield to her
Understated influence.*

