

Temperate Projection

Romans 16:1-4

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

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As relates to understated influence, there is another positive attribute that must be set in with it: when we are in the position of confidence that allows us to know we have a place of influence; we must also be temperate in our projection of that influence. In that respect, I am reminded of the temperance that Sarah showed, in her yielding to this situation.

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

(Genesis 20:1-2)

Surely, Sarah knew that she was a potent part of the house of Abraham; but, even so, Sarah was also called to a place of direction by her husband, as set in the will of the LORD. I know that this is somewhat contrary to the modern time; but, we are not in the modern time, here. Please view this as being a consistent behavior for women of that day. Actually, it is not much different, in spirit, as is the willingness of some women of today, in adopting compromising business practices, as directed by a boss. Even in such situations, there may be a door for the LORD to enter the compromise. In Sarah's situation, the door opened as follows:

But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

(Genesis 20:3-7)

This does not mean that; the compromise will just pass away, without any burden to the perpetrators. There will be a burden, even if it is only words; such as these.

Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid. Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

(Genesis 20:8-10)

The king, Abimelech, was protecting his space in time, and projecting a barrier against its destruction, in the fashion of a wall around a city. We refer to this as, practicing temperate projection of ones present reality. It is a closely associated with concentration on the historical perspective. Here, Abraham was exercising his historical perspective.

And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake. And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife. And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

(Genesis 20:11-13)

It seems that Abraham, here, was also operating in temperate projection of his knowledge of his position in the world. We conclude that from this inspiration that the LORD placed in Abimelech king of Gerar.

And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife. And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

(Genesis 20:14-15)

For a moment, Abraham had entered the world place of, possession of substance. This place is an enclosure that needs to be immersed in faith. Among the times we enter this enclosure is, when we shade a situation, in order to obtain a raise in salary. This is a compromising situation that needs to be immersed in, and saturated with, faith in the LORD'S ever present carefulness about our needs. The burden of neglecting this will also affect you--you will not totally escape being called to task for your complicity in a compromising situation. For instance; in that event, Sarah, too, was upbraided for her part in the above matter

And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other:

thus she was reprov'd.

(Genesis 20:16)

Though it is a different world philosophy, as set beside our own; still, we must allow that, Sarah was being true to her calling. So, too, it is with us: when we hear the LORD'S Voice, as coming to us in our election; then, God will reconcile any seeming mismatch of behavior. And, as Sarah did; sometimes, we have to accept the lesser position, as being a stepping stone to the greater one. This is true, even when we know that we can do that higher job. It is also true when, we are "sure" that we cannot perform a certain higher task to which the LORD'S Voice is calling us . . . as Sarah's mindset was, in this time, here.

And they said unto him, Where is Sarah thy wife?

And he said, Behold, in the tent.

And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son.

And Sarah heard it in the tent door, which was behind him.

Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Then Sarah denied, saying, I laughed not; for she was afraid.

And he said, Nay; but thou didst laugh.

(Genesis 18:9-15)

Let the LORD'S light be the thing that is visible in your service and occupation. Do that, as according to this wisdom.

Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

(Matthew 5:13-16)

If we depend on our self-generated light, for us to be in the forefront; this is very burdensome. These are the times when, you try to force matters to occur as you require them. If you are touched by that temptation, take some time to review the life of the very public-faced woman, Jezebel. To have things proceed as in her selected way, Jezebel did what is commonly done in business today: she destroyed the competition. Here is where she received her worldly election, for that destructive outreach.

And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him.

And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him. In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

(1 Kings 16:29-34)

Oh; and because she was such a successful woman, Jezebel also demanded the best for her man and his organization. Here is a time during which, there was a depression in the pleasure / profit outlook for their organization.

And it came to pass after these things, that Naboth the Jezreelite had a

vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

And Naboth said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee.

And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread.

(1 Kings 21:1-4)

Well, the public-facing woman, Jezebel, used her network: she enlisted them to take care of that bump in the road, which was in the way of her husband's desired return--of pleasure--on his investment--of pout.

But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread?

And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard.

And Jezebel his wife said unto him, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.

So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die.

(1 Kings 21:5-10)

Jezebel was engaging in this, still active, projection: rank hath its privileges. In almost all cases, this projection damages some innocent one, or ones. That is what occurred, here.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king.

Then they carried him forth out of the city, and stoned him with stones, that he died.

(1 Kings 21:11-13)

After such a projection has finished its work, this other worldly attitude is sent into the world: the ends justify the means. Such an attitude only serves to further harden the heart of those who have accepted, unconditionally, that; rank hath its privileges. We see such a hardening, here.

Then they sent to Jezebel, saying, Naboth is stoned, and is dead. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

(1 Kings 21:14-16)

The next statement is so obvious, as to be unnecessary: God is not blind. When we, as by our own wits, construct our face of service; then, the LORD God has, for us, some reminders. First, we are reminded of the omniscience of the LORD. Here, the reminder was fashioned for that couple which was seeking pleasure-profit

And the word of the LORD came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

(1 Kings 21:17-19)

In this discovery, the head was selected to be the one to receive the fashioned its condemnation; but, the other compromising participant is not exempted. For instance; for Jezebel, the reminder was painful. The consequence to her was of a similar fashion to that of the *seven sons of one Sceva, a Jew, and chief of the priests*, as indicated 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?

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 19:13-16)

In a similar fashion, Jezebel was burdened with her weight of societal rejection, as ordained by the LORD.

And Ahab said to Elijah, hast thou found me, O mine enemy?

And he answered, I have found thee; because thou hast sold thyself to work evil in the sight of the LORD. Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, And will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin.

And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the wall of Jezreel.

(1 Kings 21:20-23)

That was intense! Let us dial down the intensity, a bit. Let us step back in time, to the Beginning; to the time of Adam. In that day, Eve was in the forefront, as in a certain attempted indictment by Adam, included in the following record of the time.

And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

(Genesis 3:8-12)

Indeed, in this episode of the Beginning, Eve became god-like, in that; her voice was substituted, by Adam, for the LORD God's. That substitution is revealed in the following Scripture.

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)

For the modern woman, the apostle Paul issued this alternative to pressing her self into the foreground.

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)

So, as we consider this wisdom, we have gone full circle; returning to the inaugural thought about understated influence, as it being the power in the woman's temperate projection of her uniquely assigned space. Here is that thought.

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)

Here, the issue to consider is not, submission; rather, it is the strength that is in ones responsibility for control. We, all, need control. We do not, all, need to be in control, as performing in public: we do, all, need to be in control of our self, in private, as in; managing our public image.

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!

(James 3:1-5)

The beginning of that control is indicated here.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

(James 1:26)

The major place of our control of our self is, in our willingness to be settled in our spirit . . . as abiding wherever it is that God places us. Here is Scripture that describes that willingness.

Let every man abide in the same calling wherein he was called.

Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men.

Brethren, let every man, wherein he is called, therein abide with God.

(1 Corinthians 7:20-24)

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Thus, we say that; there is something very positive to be said for being in the background--as in, being the rearguard. For instance; in this rear guard situation of religious discovery, a certain woman's influence was destined to go very far. Here, the seed of that influence is set.

*The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.*

*Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of*

*the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.*

(John 4:19-24)

If we stopped at this point; still, we would have a precious piece of motivational fruit, from the LORD. The fruit is contained in the sentence that concludes the Scripture that is referenced, above. But, at that point, this woman's background service was just beginning. In addition to her service, for the sake of present edification, of my day; she also performed service that contributed to the stabilizing of her, then present, time.

*The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.*

*Jesus saith unto her, I that speak unto thee am he.  
And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

*The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?*

*Then they went out of the city, and came unto him.*

(John 4:25-30)

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The same is true of the rear guard situation of religious discovery, as done by this elected woman . . .

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

(Matthew 28:1-6)

Another potent piece of motivational fruit from the LORD is in the election sentence of that portion of Scripture. Again, the public servants--*the women*-- were not told to rest there. Rather, they were sent forth, to engage in a quiet, but powerful, impact on the world of that day; thusly . . .

And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail.

And they came and held him by the feet, and worshipped him.

Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

(Matthew 28:7-10)

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Here is another woman's freely given service, which is, too, a still persuasive projection from her space in time, into the overall religious experience of mankind.

*Now when Jesus was in Bethany, in the house of Simon the leper, There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor.*

*When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial.*

*Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.*

(Matthew 26:6-13)

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Those three episodes in the lives of elected women did not involve a public executive position. None of those women had custody of a church. None of those women ran a public business enterprise. What those women had is this: a life message.

According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

*And beside this, giving all diligence,
add to your faith virtue;
and to virtue knowledge;
And to knowledge temperance;
and to temperance patience;
and to patience godliness;
And to godliness brotherly kindness;
and to brotherly kindness charity.*

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

(2 Peter 1:3-9)

The life message is in, the projection of devotion to their calling. It is of the same intensity as we read, here.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established

(2 Peter 1:10-12)

When we do as that Scripture says; then, we will willingly step aside, for the sake of the LORD'S glory. Maybe, as we practice doing that; thereby, God will set a star of witness, in the world. The beginning of that type of projection of election is in this introduction of a manifold grace.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying,

Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

(Matthew 2:1-6)

As we willingly submit to the LORD'S grace, God will set our witness to the world, O woman of service, as for acknowledgement of your understated influence. In Scripture, we see the pattern in which this might be done. It is as it was done for Jesus Christ, the anointed one, here . . .

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

(Matthew 2:7-10)

Actually; for us, I think there is a better way. For us, I think that it will be nice for us to be this: the temperate projection of a star that points the way to the Father, as by Christ. Yes, that is what we need to be. Yes, it is this to which we must aspire, as an extension of this image of, majesty in election.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

(Daniel 12:1-3)

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Sealing the Motivation

We need to stay aware of our limitations; for, these, too, are our gifts from God the Father. Sometimes, we will have to restrain our perceived potential, as in recognition of forces that can corrupt our good intentions. That is the message which is presented in this Scripture.

But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; Having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

(1 Timothy 5:11-14)

Let us be patient with the LORD: let us allow God to carry us through the necessary precedents. These precedents are the solid portion of our witness for the LORD. These are the first things that will speak to the generations; including, to all other women of service, as in the LORD. Surely, actions speak louder than words: this group of servants of the LORD is a still soft witness of that, as testifying to the superior power, and reach, of action.

Let not a widow be taken into the number under threescore years old, having been the wife of one man, Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

(1 Timothy 5:9-10)

Our ability to serve is more beneficial, when it is express in our preparedness to give answers; not, in our ability to frame and dominate discussions. As the apostle taught . . .

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good?

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

(1 Peter 3:8-17)

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*That, the power of woman  
Is under serious attack,  
Might make us want to  
Powerfully push back,*

*As it presses, on Woman,  
To change her attitude,  
In ascendance toward its  
Condescending altitude.*

*O woman of God's election,  
You must not accept this;  
No matter how greatly  
Persuasion might hiss:*

*For, as that old serpent,  
Strutting in the Garden,  
Persuasion only comes to,  
Your caring heart, harden.*

*Please, hold to God's blessing,  
Which is surely your due;  
Ever maintaining the election  
In which God placed you.*

*Do not let the world's call  
Pull you into its desire,  
By raising the level of  
Self destructive ire*

*About the decadent state  
Of the world, at large:  
Into that business, do not  
Allow your self to barge.*

*In all your interactions;  
Maintain your calm election,  
As in the peacefulness of  
Temperate Projection.*



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**Next In
Election to Serve;
Delicately**
(Strength in Weakness)

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