

## Gracefully Extended

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### 1 Kings 1:9-20

And Adonijah slew sheep and oxen and fat cattle by the stone of Zohemoth, which is by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not. Wherefore Nathan spake unto Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.

Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign?

Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?

And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: And he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called. And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

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Even if, for some reason, you are looked down upon, by a seemingly powerful operative; still, the LORD will make a way for blessings to be matched with your faithfulness. Consider this: as introduced in Scripture, at a place that may be an extreme end of reputations for women, there sits this woman . . .

*And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.*

*And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country. And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come*

*to thee, which are entered into thine house: for they be come to search out all the country.*

(Joshua 2:1-3)

Even though Rahab was both, a harlot, and, a member of the nations that were condemned by commandment of the LORD; still, she participated in service for the LORD.

*And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were: And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.*

*But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.*

*And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.*

(Joshua 2:4-7)

By this intervention, Rahab was eligible for the LORD'S blessing, as covering her in the potency of this Scripture.

*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.*

*Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?*

*Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.*

(Matthew 7:7-12)

In graceful extension of her understanding, the woman, Rahab, knocked on the door of the heart of the purpose of her visitors; thusly . . .

*And before they were laid down, she came up unto them upon the roof; And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did*

*unto the two kings of the Amorites, that were on the other side Jordan, Sihon and Og, whom ye utterly destroyed. And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.*

(Joshua 2:8-11)

Then, the LORD inspired Rahab to ask and seek, thusly.

*Now therefore, I pray you, swear unto me by the LORD, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token: And that ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.*

(Joshua 2:12-13)

And, as a result of her request, Rahab found the blessing; as is stated, here.

*And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the LORD hath given us the land, that we will deal kindly and truly with thee.*

*Then she let them down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.*

(Joshua 2:14-16)

Please note that; a part of the establishment of the blessing is that, we must perform our part in perpetuating the way of the LORD. In this case, Rahab was not to do anything that would disrupt the mission of those sons of Jacob.

*And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by: and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him.*

*And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.*

*And she said, According unto your words, so be it.  
And she sent them away, and they departed:  
and she bound the scarlet line in the window.*

(Joshua 2:17-21)

In time, we will witness the LORD'S validation of our concerns, in that; we will see the time of the accomplishment of our gift of premonition (prophetic insight). Rahab saw that fulfillment, here.

*And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.*

*So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.*

(Joshua 6:15-21)

And, the blessing for Rahab was fulfilled, here.

*But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.*

*And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel. And they burnt the city with fire, and all that was therein: only the*

*silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.*

*And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho.*

(Joshua 6:22-25)

Moreover, the strength of Rahab's witness, as sending its sound over, even, the weakness of her life's position, was recognized, here, in these future declarations.

*By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.*

(Hebrews 11:31)

*Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.*

(James 2:24-26)

Know this, though: Rahab had to transform her life and occupation, in order for her to flow in the way of the LORD. As happened in her future; that requirement is in the image of this example of requirement for such transformation.

*Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?*

*This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.*

*So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.*

*And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.*

*When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?*

*She said, No man, Lord.*

*And Jesus said unto her, Neither do I condemn thee: go, and sin no more.*

(John 8:1-11)

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Let us discover the beautiful strength that is in gracefully extending ones self; for, in doing that, such extension can be as potent as, strength in strength. As referencing, strength in strength, consider the following Scripture

*And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people.*

*And Joab said unto the king, Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?*

*Notwithstanding the king's word prevailed against Joab, and against the captains of the host. And Joab and the captains of the host went out from the presence of the king, to number the people of Israel.*

(2 Samuel 24:1-4)

Now, store this Scripture, as an introduction to the power of graceful extension, relatively speaking. It is the introduction of the judgment that was extended, gracefully, by Israel's ancient judge, Deborah.

*And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun? And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.*

(Judges 4:6-7)

Both of these individuals, judge Deborah and king David, are performing CEO level actions. Here, we want to highlight the graceful extension of the hand of Deborah, as contrasted with the heavy handed behavior of king David. As a level setting thought;

think of David's action as being a, "man at the top--do it because I say so," approach. Yes, this is appropriate behavior for an anointed commander of the people of the LORD . . . sometimes. But, there is another, often more effective, way of a commander; it is such as is alluded to, here.

*And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.*

(Judges 4:8)

In this case; even though, Deborah was the CEO level; still, she became an advisor to Barak, who was a direct report to her. In a sense, Barak was pulling Deborah under his control, almost. We say, almost, because; God had a different doctrine that was encased in the event. The doctrine of that event is that: being an advisor, as one that receives direction from the LORD; this is preferable for the woman. Indeed, the LORD sealed this lesson to the women, by rounding out the Executive Office of Deborah. In that Office; so as to add some more strength to the place of women, the LORD ordained this . . .

*And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera into the hand of a woman.*

*And Deborah arose, and went with Barak to Kedesh. And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men at his feet: and Deborah went up with him.*

(Judges 4:9-10)

Sometimes, we need to be willing to allow that, there are flavors of interaction that are specialized for gender. In these women, the flavor of service was that of being an advisor. This, too, is in that calling of a woman; to be a help meet for the man. This is absolutely not a trivial thing.

Oh; it seems that we may have jumped ahead, in our use of the words, these women. This indicates that, there is a need for other intervention, besides Deborah. When Deborah said, *sell Sisera into the hand of a woman*, she was not referring to herself. Remember, in Israel, in that day, the men were the warriors. Deborah's résumé did not contain a call to participation in war, in that day. That particular campaign required these actions, as coming from the warriors.

*Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh. And they showed Sisera that Barak the son of Abinoam was gone up to mount Tabor. And Sisera gathered together all his chariots, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles unto the*

*river of Kishon.*

*And Deborah said unto Barak, Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee?*

*So Barak went down from mount Tabor, and ten thousand men after him.*

(Judges 4:11-14)

Again, Deborah's grace prevailed. And, still, Deborah did not apply a heavy hand; as, there is no mention of Deborah's presence in direct coordination this engagement.

*And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet. But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; and there was not a man left.*

(Judges 4:15-16)

Additionally, the adversary, himself, eliminated the need for Deborah to directly intervene; since, the adversary placed himself out of Deborah's reach.

*Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite. And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not.*

*And when he had turned in unto her into the tent, she covered him with a mantle.*

(Judges 4:17-18)

Here, we see another potential package of, strength in weakness; here, we see the relative weakness that is in an assistant to a powerful man. However, that relative weakness was about to express its strength, as through the transition to subtle, and graceful, extension, as a counselor for Sisera. In that position, the relatively weak one would serve to give the relatively strong one some advice about his life's direction, as the relatively strong one tried to continue his life. The intensity of advice can be seen, clearly, in this counseling session. In fact, as you will read; this counseling session provided advice in a dual fashion: one edge to the adversary . . .

*And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty.*

*And she opened a bottle of milk, and gave him drink, and covered*

him.

*Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here? that thou shalt say, No.*

(Judges 4:19-20)

. . . And the other facet, as against possible pride, was toward the displaced conqueror . . .

*Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.*

*And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will show thee the man whom thou seekest.*

*And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.*

*So God subdued on that day Jabin the king of Canaan before the children of Israel.*

(Judges 4:21-23)

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We need to practice gracefully extending our hand of service, into the world. In that spirit, we will attract others, by exhortation. In that spirit, we will not command others as by our overpowering presence. This is true, even if we do have the potential for overpowering impact on a certain portion of the world. In the modern time, in the way of the LORD, the warriors are few . . . at least, the combative warriors are few. In this New Age, there is a new kind of warrior; it is a type that will enlist the services of the professional women of our day. Please prepare your self for that service; as is done by infusing the following wisdom to your graceful extension to the world. Please commit your self to doing this, for the sake of the Great and Mighty Name of the LORD.

*How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! The highway of the upright is to depart from evil: he that keepeth his way preserveth his soul. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud.*

*He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he. The wise in heart shall be called prudent: and the sweetness of the lips increaseth learning.*

*Understanding is a wellspring of life unto him that hath it: but the instruction of fools is folly. The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.*

(Proverbs 16:16-24)

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## Sealing the Motivation

In Judges 4:21-23, we read the words, *So God subdued*: this is the summation of the graceful extension that goes out into the world, with our participation. It is not our calling to be the one that subdues, by our strength. We need to be content in our meekness; so that, God can be the Deciding Factor in the performance of our election to serve--delicately. Please enhance your humble desire to partake of the instruction of the LORD (hunger and thirst after righteousness). In that way, you will avoid this indictment

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*And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.*

*For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?*

(1 Corinthians 3:1-4)

... Rather, you will intertwine your service within this realization ... for abundant life . .

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*Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase.*

(1 Corinthians 3:5-6)

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*Many find it difficult to,  
Your great worth, detect;  
So, they hold Woman,  
As being somewhat suspect*

*Of having less to share  
With the, ever needy, crowd:  
And, these voices rise,  
To send out a loud*

*Cry, for undue and pointed,  
Condemnation tinged evaluation;  
As pressing toward prideful,  
And ridiculous, devaluation.*

*Questions arise, as to  
Your organizational worth;  
Sometimes, even going  
Way back, to your birth:*

*And, the noise tries to overlay  
The beautiful, blessed sound  
That God has sent forth  
From Heaven's bound;*

*Telling of a new soul of Man,  
For the sake of the world,  
To continue God's ordinance,  
For mankind to uncurl*

*That burden of rancor  
Which settled in, at Genesis,  
As Eve was taunted by  
That, still here now, nemesis.*

*O woman, surely you know;  
Eve's burden, God rescinded:  
Now, in Him, for ever, you are  
Gracefully Extended.*

