

Projecting Peace

Luke 1:39-45

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; And entered into the house of Zacharias, and saluted Elisabeth.

And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

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Ideas that are held in check, by God, until they are fully formed, are parts of the woman experience; though, please do not think that, these ideas are totally dormant. Rather, think of the ideas as being in hibernation; for, in accordance with God's wills, even the dormant ideas have a measure of life. Each idea travels through a dual, quickening process of activation. The two steps in the process--projection, and, resource allocation--are revealed in the pattern of the Genesis of man.

*And the LORD God formed man
of the dust of the ground,*

...

(Genesis 2:7)

For ideas, this is the logic-powered place of origin: *the dust of the ground*. For ideas, the ground of their potentiality contains the principles that participate in giving life to the idea. As standing alone; that logic-based place of origin has no apparent similitude to the eventual product that will come from it. This is the common beginning of all manufacturing processes that use raw materials.

Also standard to the manufacturing process is this: the infusion of innovation. In the Beginning, in the creation of man, our spark of innovation was of this form:

...
and breathed into his nostrils the breath of life;

...

(Genesis 2:7)

. . . And, the spark ignited reality . . .

. . .
and man became a living soul.
(Genesis 2:7)

If we think of that process as being applicable in a general fashion, then it is appropriate to say that; all things that are manufactured receive a portion of the manufacturer's breath of life. In Scripture, as relates to the human condition, as touching on religion; the manufacturer's breath of life can be as tangible as this.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.
(Genesis 4:1-2)

At another level, as touching spirituality; the breath of life for a manufactured thing can be as robust as this.

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.
(Numbers 11:24-25)

In the middle ground sits breaths of life that are of a less obvious sort. Among such breaths is this one.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

Then said his sister to Pharaoh's daughter, Shall I go and call to thee

*a nurse of the Hebrew women, that she may nurse the child for thee?
And Pharaoh's daughter said to her, Go.
And the maid went and called the child's mother.
(Exodus 2:1-8)*

This action of Miriam inserted this potent thing: a breath of life as enlivening a process. This is a type of action that, to this day, is continuously occurring. That larger process which includes Miriam's action is this one.

*In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;
Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.
(Exodus 19:1-6)*

Let us enter this place, to see a certain stage of this manufacturing process. The stage that is of interest to us, at this time, is one that is significant to women professionals. With that objective in mind; as we look therein, we see this . . .

*And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.
(Exodus 15:20-21)*

Here, Miriam is promoting the beauty of peace; howbeit, it is a peace that is nestled in turmoil. It seems that, God specifically selected the woman, Miriam, for this projection into Israel. Yes, for this enlivenment of the congregation, Miriam was fully credentialed by the LORD. We learned of Miriam's credential, here; in this uncharacteristic time of, her walking somewhat askew from her calling.

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us?

...

(Numbers 12:1-2 . . .)

The hint of the credentialing of Miriam is in this portion of her question as pertained to the LORD'S anointing: *hath he not spoken also by us?* Yes, this was an unnecessary arrogance; nonetheless, it implies that; indeed, Miriam was endowed with an election for service, as given to her by the LORD. And, even though Miriam veered from her calling; still, Moses saw enough value in her, for him to intervene on her behalf. That intercession occurred in this time of Miriam's disruption.

And the anger of the LORD was kindled against them; and he departed. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

(Numbers 12:9-13)

As by the intercession of Moses; Miriam was allowed to return to her calling, after a time.

And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again.

*And Miriam was shut out from the camp seven days:
and the people journeyed not till Miriam was brought in again.*

(Numbers 12:14-15)

That intervention, the directed petition of Moses, is highly informative about the worth of Miriam. Consider this: since God was already "irritated"; if God was like us, He might have reactively dismissed Moses' life, in eliminating it from forward continuation--also known as, striking him dead. This was a reaction that occurred elsewhere, in this other kind of directed petition for recognition.

And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.

(Leviticus 10:1-2)

At that time, there was no associated sense of loss of beneficial association, as occurred during the angst of Aaron and Moses, in the time of Miriam's disruption. Rather, this was the sense of that day.

Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified.

And Aaron held his peace.

(Leviticus 10:1-3)

Moses did not hesitate in defending Miriam; because, Moses knew that Miriam was a potent instrument of service, as for projecting peace. This is one of the ingrained attributes with which God endowed the woman. This, and the other attributes of Woman, can provide powerful support for the man; especially, as in the man's calling, to be a warrior. The woman of the LORD breathes these attributes into the lives she touches, with a goodly measure of peace. Let us consider some Scripture that describes an easily recognized time of the exercise of that attribute of support which is endowed in Woman.

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First, we set the stage, by showing the need for peace.

*And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.*

(Judges 13:1)

In that time of need for peace; for assistance to the elected manufacturer of peace, God collected the following blessed raw materials.

*And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not. And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but thou shalt conceive, and bear a son. Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing: For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.*

(Judges 13:2-5)

As it happened; the peace was revealed as being a layered product. The first layer of

peace was for the sake of the family's general manager. Here, we meet him.

*Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name: But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.*

*Then Manoah entreated the LORD, and said, O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born.*

*And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her.*

(Judges 13:6-9)

The man, Manoah, seems to be somewhat animated (agitated) about the situation. Something needs to project some peace to him. It might seem that, resorting to the LORD is a sure way to obtain that peace: but, sometimes, our prayers (in this case, the man's prayer) can introduce another layer of confusion. To alleviate that confusion, we can try to take hold of this truth.

*Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

(Isaiah 55:6-9)

As we take hold of that truth, we may be able to walk in accordance with this, the empowering faith of Moses . . .

*And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.*

(Exodus 14:13-14)

Then again; usually, the situation is more locally situated, as being among our associates. Then, the peace is available in the general vicinity (cue; the woman). Manoah sat in that type of situation, here.

*So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wonderously; and Manoah and his wife looked on. For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the LORD did no more appear to Manoah and to his wife.*

*Then Manoah knew that he was an angel of the LORD. And Manoah said unto his wife, We shall surely die, because we have seen God.*

(Judges 13:19-22)

Here, let us switch to the peace that is spread over the man, by the woman.

*But his wife said unto him, If the LORD were pleased to kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these.*

(Judges 13:23)

That projection of a portion of her peace was beautifully executed, at that time. At other times, the projection of peace is a more rocky process. Next, we will explore such a time, in the later life of the congregation of Israel.

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Sometimes, for the woman, the waiting can extract a high toll from her. This is especially true, when there is an external irritant that is operating to disrupt the God-endowed attribute that is her raw material. Here is such a disruption.

Now there was a certain man of Ramathaimzophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite: And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters,

portions: But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb.

And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb. And as he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

(1 Samuel 1:1-7)

Are you familiar with the use of the word, ugly, as applying it to the woman or to any product of a woman? If so, then you know, just how highly charged that word can be. Whenever you hear that word, return to this adage: beauty is in the eye of the beholder. Surely, having that word, ugly, applied to you can really hurt; however, a little cooperation from a truly sympathetic source goes a long way. For Hannah's situation, the ingredients for cooperation were in open display, here.

Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

So Hannah rose up after they had eaten in Shiloh, and after they had drunk.

Now Eli the priest sat upon a seat by a post of the temple of the LORD.

(1 Samuel 1:8-9)

It is absolutely true that; the LORD has resources that are, by God, positioned to provide assurance. In due time; the two resources worked with Hannah, in providing assistance to her, as she projected peace through the early life of the congregation of Israel. Looking ahead in Hannah's service of projection of peace; we see that, that concluding portion of her projection started, here.

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli.

And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.

And he worshipped the LORD there.

(1 Samuel 1:24-28)

From that place in history, the responsibility for peace was embodied in the son,

Samuel. Wherefore we say: O woman; stay strong in your belief in God's ordinance as directing you to project peace, from the LORD, through you. Retain this faith, even when others label your self, or your offering of service, as being, somehow, ugly. Regardless of their expressions or insinuations; surely, in your service of peace, you are needed.

But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

(1 Corinthians 12:20-23)

Surely, in that service, you are blessed. One of the great servant resources of the New Age described it, thusly.

For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another.

(1 Corinthians 12:24-25)

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Trust in the LORD, as you wait for the stirring of outside interactions. Never think that you stand alone. There are other God-charged humans that will add their raw materials, spiritual and intellectual, to your election to serve. And, it is especially enlivening, when their intervention is unexpected.

*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.*

(Romans 12:3-5)

As you put your life in order; do not shy away from allowing other God-sent servants of the LORD, to refresh your ability to project peace. We have these words of wisdom as our guide for that behavior.

*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.*

*Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.*

(Romans 12:6-8)

As written for the sake of despairing woman; here is the transformative time for Hannah, which re-invigorated the peace restoring spontaneity that we saw her project, in the release of her child, Samuel, as she gave him to his place of service for the LORD God . . . and, too, for the congregation of Israel..

*And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.*

*And it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.*

*And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto.*

*Then Eli answered and said, Go in peace: and the God of Israel grant thee thy petition that thou hast asked of him.*

*And she said, Let thine handmaid find grace in thy sight.*

*So the woman went her way, and did eat, and her countenance was no more sad.*

(1 Samuel 1:10-18)

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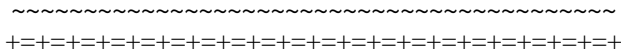
## Sealing the Motivation

The gift is in you: the LORD has opened the door of the woman's excellent contribution to . . . well . . . to everything; as you protect peace. Here is a noble life lesson, which can move you another great step toward that place.

*Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said,  
Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.*

*And Jesus answered and said unto her,  
Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.*

(Luke 10:38-42)



*Ideas press very hard  
Against the waiting door  
That opens to a world  
Where, they can have more*

*Space to stretch out  
And make their mark;  
But, when that door opens,  
The chamber is so dark.*

*Piercing the darkness,  
There is a loud sound,  
Which issues the challenges:  
"Why did you come down*

*From your safe haven,  
With those quiet spaces;  
Wherein, there were many  
Welcome, familiar faces?"*

*It seems that, the world  
Is, perpetually, at war;  
A place where people  
Do not know, anymore,*

*How to walk in the spirit  
Of free, and open, sharing;  
But, rather, they choose  
To persist in daring*

*One another to prove  
That, they, too, belong:  
But, you are not afraid;  
For, God made you strong.*

*So, outward goes your aura,  
Which no one can decrease;  
As you, in the LORD'S Grace,  
Project peace.*

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**Next In
Election to Serve;
Delicately
(ROI)**

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