

Precious in His Sight

Forever and For Ever Continuing

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2 Timothy 1:1-5

Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus, To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day; Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy; When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

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In most of our familial situations, the child of man is the student of woman. That is a truth which will endure, across all time. The associated principle is also broadly true: the daughter of woman is the responsibility of man. This can be an uncomfortable realization for a woman that is pushing to be an alpha type of societal agent. We say that, the lack of comfort is not necessary. Please note: we do not say that an alpha type expression by woman should never be done. Here, these women did that . . .

Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

As for the word that thou hast spoken unto us in the name of the LORD, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?

(Jeremiah 44:15-19)

You ask: isn't there a more positive example that you can use? Yes, I could; but, I

would have to rely on external history. For instance; in history, we see Joan of arc. It is true that, someone decided that she was worthy of almost-apostolic recognition. However, that decision of external historians is not so impressive, for me. More impressive are the references to women of the Bible.

In Scripture, in the Old Testament, there are no female alpha personalities; as standing in the LORD on their own. For instance, the prophetess and judge, Deborah, projects a very strong image; nevertheless, she was not a stand-alone alpha personality. Here, we see Deborah's connected alpha manifestation.

And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

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.

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.

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 4:4-10)

In a sense, we can blame a, sometimes perceived to be deficiency in religious staffing as in the absence of alpha women, as being a consequence of moving in service to the LORD God. Surely, we need to understand that; the ability to avoid indwelling alpha tension, while being able to mobilize a response by an alpha attachment, is a definite blessing from God the Father. It is a blessing that must never be placed under subjection by human influence.

Thus saith the LORD; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be

like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

(Jeremiah 17:5-6)

Avoiding indwelling alpha tension is a blessing that must never be discounted.

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

(Jeremiah 17:7-8)

How might human influence press the women's heart into subjection? To answer that, we will explore a certain commonly utilized passages of Scripture; applying it in a two-pronged fashion. On the one hand, it is a means of emphasizing the folly of being an alpha woman. On the other hand, it provides needed strength for our dedication to rejecting the notion that, that Scripture is an appropriate indicator of the need for setting aside *certain*, carnally ill-favored, passages of Scripture. As you bring the two into a place in your mind, include this, as well.

The heart is deceitful above all things, and desperately wicked: who can know it?

(Jeremiah 17:9)

In its undiluted form, this particular Scripture clashes with the push for upward mobility for women. This passage of Scripture is one that is perceived as being a kind of logical tempering flame, for strengthening the, so called, glass ceiling. For several of the voices that want to disavow it, it appears to add strength to that thing by which women have been prevented from crashing that glass ceiling. To begin, let us read it.

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)

Why did God allow the apostle Paul to put this in the body of Scripture? Why did God inspire the scholars of king James time, so as to have them include those words in

the Authorized text of the Bible. I propose that, it is there, O woman--and man, too--because; you, O woman, are precious in His Sight. Consider this: unless you are a high net worth family; some tradeoffs must be made in child-rearing. And, if you are a high net worth family; some tradeoffs will be made in child molding, as time is shifted elsewhere.

If you are a middle class family, as looking from the top end, and proceeding down to the lowest socioeconomic rung of society; at that level; the development of a child still requires large portions of this: attention. Imagine how these children would have developed, if they had a distracted parent.

And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt.

And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD.

And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

(Exodus 32:1-6)

Yes; girls (and boys, too) want to have fun. Hopefully, it is not true that, they **just** want to have fun. To prevent that from settling in their minds, you need to acknowledge that; fun is that thing upon which a goodly portion of parental attention will be applied, as a control. Somebody has to be on-call, to prevent binge enjoyment by the children. In the family of God, of the Old Testament; this duty fell to the woman--preferably, as among the mothers of the community (mothers, plural--surely, "it takes a village").

But, what about the family in which the female is distracted away from the home front because she is educated and opportunity rich, at a level that is beyond the formal

preparation of the male? In other words: where the woman is, as they say, the primary breadwinner. In those families, petition-fashioned prayer is an essential part of its advancement toward prosperity. In thinking about that, I am reminded of this petition-fashioned prayer's fulfillment, as seen in a certain portion of Scripture.

This is the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

(Exodus 16:16-18)

At that time, the Israelites needed to be rigidly conscious of the economics of gathering the manna.

And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

(Exodus 16:19-22)

In like fashion; for the family that needs to be rigidly conscious of their economics, it is important to maximize unanticipated financial blessings. Bank--not spend--the tax refund, for instance. This is also necessary for the economics of family nurturing. If the woman is drawn away, to other concerns; then, the husband must provide a level of nurturing for the woman, such that, her needs at home are not her concern. Then, the woman can use her home time for nurturing the family maximally.

In Israel of the time of the manna, they practiced distributed, layered nurturing, at a community level. It was done by investing in neighbors; in the distribution of the manna. From time to time, we, too, need to research for eligible public assistance programs . . . you, or your extend family, or, even, your neighbor, provided the funds for it. From a higher level, the LORD provided for public assistance, here, for the Israelites.

If there be among you a poor man of one of thy brethren within any of thy

gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

(Deuteronomy 15:7-11)

O woman of God's election, you do not have to stand alone in nurturing. The LORD will put you in a position to share in the capabilities of others; such as, parents, siblings, corporate day care allowances, and so on. Be open to being covered by external-to-the-family blessings of the LORD, as set over a community. Here is a portion of Scripture that illustrates the LORD'S provision for extra-family support providers.

And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy winepress: of that wherewith the LORD thy God hath blessed thee thou shalt give unto him.

And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to day.

(Deuteronomy 15:12-15)

That is a direct call for employer financed retirement programs and contributory 401K type employer donations. Do not let either of the following two things tell you that, you are wasting your preparation: uncontrolled ambition of your own initiation, or, ambition that is pressed forward by an outside force. Let God be the center of your crafting of self: settle into the anticipation of His pre-ordained blessing.

The steps of a good man are ordered by the LORD: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand.

(Psalm 37:23-24)

You are precious in His Sight.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore. For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

(Psalm 37:25-28)

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No, I will not neglect the consideration of the unmarried woman. For the unmarried woman, the same care is applied to her other non-biologically linked families . . . such as, the occupational family. In that family, the manager stands in for a husband; the assignments for the women are her children; the benefit programs are her public assistance. For instance; if there is a tuition reimbursement program; go back into formal study. And, in that family, be sure to do this: in humility, as in the way of the LORD, press for the allocation of resources for your children (assignments). Do this, in a fashion such as this.

*And he spake a parable unto them to this end, that men ought always to pray, and not to faint; Saying,*

*There was in a city a judge, which feared not God, neither regarded man: And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*

*And the Lord said, Hear what the unjust judge saith.*

*And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

(Luke 18:1-8)

Nurturing the non-biologically linked family involves exercise of this: the talent that God placed in primary custody of the woman. This is the source of rich blessings from the LORD. You are the continuation of a chain of blessings; wherefore . . .

*Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and*

*twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

(1 Corinthians 10:7-10)

For, when God gives a burden; then, God gives the capability to fulfill that burden

*Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.*

(1 Corinthians 10:11-12)

Therefore, do not despair; your provision for sufficiency is as is written. . .

*There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.*

(1 Corinthians 10:13)

Can the men carry the nurturing burden, for the entire family? No! It is enough of a stretch for the man, for him to carry the nurturing burden for his woman . . .

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

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

(Ephesians 5:25-30)

And, it is absolutely necessary that he carry that burden faithfully.

*For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

(Ephesians 5:31-33)

When the men are pressed to practice expanded nurturing, they have a tendency to be



overwhelmed by the heavy emotional investment that is required in a stand-alone nurturing posture; such as is required in child development. Fathers are not good at reacting to the willful demands of the child's independent explorations. The father might end up in a break-down that is similar to this one--though, of course, it will be under far less intense circumstances.

*And, behold, Cushite came; and Cushite said, Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee.*

*And the king said unto Cushite, Is the young man Absalom safe?*

*And Cushite answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.*

*And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!*

(2 Samuel 18:31-33)

Men have a tendency to, exclusively focus on obvious needs. Children's needs are not always obvious. Men have a tendency to direct attention away from those children that are not openly expressive about their needs. In his too focused concentration on his favored son, king David did that, here.

*And it was told Joab, Behold, the king weepeth and mourneth for Absalom. And the victory that day was turned into mourning unto all the people: for the people heard say that day how the king was grieved for his son. And the people gat them by stealth that day into the city, as people being ashamed steal away when they flee in battle.*

*But the king covered his face, and the king cried with a loud voice, O my son Absalom, O Absalom, my son, my son!*

(2 Samuel 19:1-4)

However, all the children must receive their portion of attention: one child cannot be allowed to hold all attention. The precious heart of woman is designed to perform that sort of allocation. So, in quick time, David had to be brought back to his place of broader fatherhood, as pertained to even that stressful situation.

*And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants, which this day have saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines; In that thou lovest thine enemies, and hatest thy friends. For thou hast declared this day, that thou regardest neither princes nor servants: for this day I perceive, that if Absalom had lived,*

*and all we had died this day, then it had pleased thee well.*

*Now therefore arise, go forth, and speak comfortably unto thy servants: for I swear by the LORD, if thou go not forth, there will not tarry one with thee this night: and that will be worse unto thee than all the evil that befell thee from thy youth until now.*

(2 Samuel 19:5-7)

It seems that; in the family, women are best at fulfilling the following Scripture, as pertains to the principle of proper handling of the ministry, in their service as the primary coordinating force that God gives to the family; especially, among the faithful daughter of the LORD God.

*My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?*

*Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*

(James 2:1-5)

There are several others among the, perceived to be, glass ceiling strengthening passages of Scripture: they, too, must be accepted as being a part of your protection, O woman. Yes, this is a portion of your inheritance of grace, which God placed in such Scripture. It is that measure of grace which allows you to be dependent, as you, in strength, press the designated male image to fulfill your needs: and, too, as you persuade him to follow the LORD'S requirement; for him to satisfy your righteous desires. An example of that is this, here.

*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.*

*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.  
(Genesis 16:1-6a)*

You are precious in His Sight.

*Philip saith unto him, Lord, show us the Father, and it sufficeth us.  
Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.  
(John 14:8-11)*

The promise that you have--of the continuance of this great measure of grace to you--is in this Scripture, here . . .

*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.*

*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*

*I will not leave you comfortless: I will come to you.*

(John 14:12-18)

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## Sealing the Motivation

Always remember that . . . in the words of a common expression . . . God has your back. In fact; God has your front, your side, your up, your down, and your, anything that aches and that is other than any of those portions of your being. You are precious in His Sight. Sit proudly in your place of service, as being a part of the family of God. Please keep the following Scripture as a lamp unto your feet, and a light unto your path (as

referencing the servant's expression of Psalm 119:105). *It shall be health to thy navel, and marrow to thy bones.* (Proverbs 3:8)

*For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?*

(1 Corinthians 12:13-17)

For, when you do; then, you will feel your preciousness, as a shining light in the delicate mode of service for the LORD, and for His Son, Jesus Christ . . .

*But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? 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. 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.*

*And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

(1 Corinthians 12:18-26)

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*"I hear the world saying that;
Surely, with us you belong.
But, their enthusiasm for me,
As I truly am, is not strong.*

*Yes, they feel a surge
When they see what I do;
And, maybe, it is consistent
With their particular view*

*Of the kind of wonders
They think will be done,
When the project is able
To absorb me--another one.*

*But, really: the thing that
Their attention emphasizes
Is the design of the way
The project capitalizes*

*On my unique contribution
Of a beneficial skill set;
To insure that the project's
Desired end can be met.*

*But, please, know that; surely,
When they get their desire,
I will be a piece of kindling,
For them to throw in the fire*

*Of their brilliant prestige;
With no lingering regard
Of how, in times passed,
I did work so very hard."*

*So, as you ignore their lure,
To the LORD give your might:
For, in all times and seasons,
You are precious in His Sight.*

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**From here, we go forward,  
For ever,  
In the  
Election to Serve;  
Delicately**

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