

Gender Bias

(Definitely)

The Church

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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.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

(Isaiah 55:6-11)

There is this wish that floats through the church: the wish is that the church be a "democratic" enterprise. In support of the democratization of the church, many members of the church rely on the following Scripture.

But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

(Galatians 3:25-29)

This is often cited as justification for full and open democracy in the church. There is, though, a problem with immersing this Scripture in the proof of open service in the LORD. The problem is that the same inspired servant of God also delivered this directive from the LORD.

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)

Now, I would be remiss if I did not say that the apostle Paul also gave us words that flowed from his personal experience and reasoned ordinance. This is one of those times, lightly. Please

note the beginning of this Scripture, as Paul tells us this.

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

(1 Corinthians 7:12-17)

However, please also note that the directive in 1 Corinthians 7:12-17 must not, ever, be dismissed. Please note that the speaker carried a direct weight of responsibility for the birth of the New Age church among the Gentiles, as given to him by direct communion with the author and finisher of the Christian way of life. We see that authorization, here.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias.

And he said, Behold, I am here, Lord.

And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name.

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will show him how great things he must suffer for my name's sake.

(Acts 9:10-16)

I would also be remiss if I did not point out that the time during which we were blessed with the teaching of the apostles of God, of the Bible time, was not a time of the power of either personal opinion, or life-generated inspiration. In his teaching, the apostle Paul was diligent about declaring the Higher Authority that generated the exhortation to proper church conduct, as he did here.

But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife.

There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry.

Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better.

The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

(1 Corinthians 7:32-40)

We could continue with more seeds of seeming contradictions in the service products of the saints, but let us, instead, skip to the general principle; which is this: to be in Christ is different from moving in the church. Yes, we do understand that this is a controversy that may be perceived as being blasphemy. The reason that, sometimes, controversy arises is because the church is often elevated to the status of being the actual body of Christ: this is not accurate, even though the church, true, is in the spiritual body of Christ, for the sake of the vision of the world.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

(1 John 3:1-3)

Though the church is (supposed to be) filled with the Spirit of Christ; still, the church is a free standing entity as pertains to Christ. To solidify that concept in you, please refer to the following Scripture. In it, you will see that there are two distinct entities, of which the church is one.

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)

To more clearly understand how we are *members of his body*, you need to be mindful of these following words: *of his flesh, and of his bones*. A good visualization of that type of relationship is found here . . .

And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

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

(Genesis 2:21-24)

This indicates that there is a work that must be done to prepare the church for perfection, on the one hand, as Paul indicated of his self . . .

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

(Philippians 3:8-12)

In contrast with the developing church; Christ does not need any additional work to bring him to perfection. That part of the fullness of Christ is complete: as he said, *It is finished*. We will see that latter declaration, in a moment. For now, here is the statement of the completed work that is the Son of God, Jesus Christ.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

And again, I will put my trust in him.

And again, Behold I and the children which God hath given me.

(Hebrews 2:9-13)

When Jesus Christ passed through this time of our history, we saw the completion of this work. This is the time when he pronounced that *It is finished*.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished:

and he bowed his head, and gave up the ghost.

(John 19:28-30)

After that time, the work was started to perfect the church, as described here.

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

(Matthew 16:13-18)

I will build my church: this signaled that a new entity was coming into existence. It is not really a unique type of organization (though, it is a unique organization). In the time of the Old

Testament, an organization of the same type was pressed through its quickening, as, *the church in the wilderness.*

This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

(Acts 7:37-40)

This newly born entity would need controlling principles for its members, and for the members' associations with one another. We will look at that more closely in our next portion. For now; to introduce your self to the concept of church control, please study the following Scripture.

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishopric let another take.

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

(Acts 1:13-26)

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**--- NEXT IN Gender Bias, Definitely --**  
**Centralized Control**  
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