

Gender Bias

(Definitely)

Restricted Control

As we project our praise to the women, for the effort that they put forth; let us not try to remove the order that the LORD placed in the world. By this we mean that we must not press our gifts of gratitude into the position of replacing the stated directions that the LORD sent through the world, as they pass through the church. This caution persuades us that we must maintain some sort of compartmentalization of church and state. In that portion of our relationship with God, Moses and Aaron are a key example. The LORD set up their environment of church-state separation, here.

And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

(Exodus 28:1-2)

In order to ensure the independence of the priesthood (the church); the LORD provided for their support in a way that is independent of the provision for the state's support. Please note that, at this time, the church still depended on the enforcement power of the state, in Moses.

- From the tithe--allocation for the priests:

And the LORD spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, even the hallowed part thereof out of it.

(Numbers 18:25-29)

- Other allocation for the priests--from the offerings:

And this is the law of the meat offering: the sons of Aaron shall offer it before the LORD, before the altar. And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the LORD.

And the remainder thereof shall Aaron and his sons eat: with unleavened

bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it. It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering. All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the LORD made by fire: every one that toucheth them shall be holy.

(Leviticus 6:14-18)

For the people of Israel, the support for the church is based on their acceptance that it has its own structure of governance. In Israel, the "government" of the church consisted of the priests as the legislators, and the Levites as their support staff. Also, the priesthood had its form of a president, in Aaron, which was contained in the office of the high priest. To secure continued independence of the support staff--the Levites--the LORD provided for their independent funding, as distinct from that which was given to the priesthood.

And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

(Numbers 18:21-22)

Both the charter for the church, and the consequence of interference in their affairs, were set in the Higher Law of God.

But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

(Numbers 18:23-24)

Even though, in the modern day, there are many episodes of government interference with the church that seem to have escaped consequence; please do not relax in a perception (or lamentation, either) of the lack of consequence for governments that interfere with the affairs of the church; for, the word, death, is not just a physical parameter. For instance a certain ancient Israeli king's administrative abilities died as a result of his interference with the operation of the church.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that

are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God.

Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him.

And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the LORD: and Jotham his son was over the king's house, judging the people of the land.

(2 Chronicles 26:16-21)

Also, as we caution about outside meddling . . . uh . . . intervention, let us not confine our emphasis to the limits that need to be applied to just the legislators; including, their likeness of a king, the President. In a civilization there is one other office of the state that must be included in the need for separation: the judges.

It is very important that we arrange the affairs that pertain to each of our geographical locations, such that the judge does not regulate the conduct of the church. Regulation of the church is not within the God-given capabilities of the judges. We must admit that such interventions of judges are, often, not easily avoidable, for the following reason: the state (Caesar) may exceed its reasonable regulatory bounds, and establish regulations where they should not be, and then, unfortunately, the judges are bound to publicly honor them, as a part of their hierarchical trickle-down authority from the legislative branch. Then, we, too, are obligated to honor them, or bear the consequence. Jesus Christ was challenged by others, asking him to reconcile this issue. This is how that turned out.

Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money.

And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

They say unto him, Caesar's.

Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.

(Matthew 22:15-21)

Even though we know that Caesar can overrule judicial propriety; let us not drift into aberrations of the framing of church and state. Let us stay with the framing that is true to God. In the true framing of the delineation of the church and state, the judge is someone we come to when there is a dispute about the already established rules of order. In true service to God, judges do not do the action known as, legislating from the bench. Here is an Old Testament example of the problems that such behavior can cause; it is one in which the judges changed the rules to fit their preference.

And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

(1 Samuel 8:1-3)

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To gain a clearer image of the function that the judges need to practice, please study the following stream of Scripture.

- Reason for judges:

*And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?*

*And Moses said unto his father in law, Because the people come unto me to enquire of God: When they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws.*

(Exodus 18:13-16)

- Qualification of judges:

*And Moses' father in law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee:*

*Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.*

(Exodus 18:17-20)

- Judicial hierarchy:

*Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.*

(Exodus 18:21-22)

- Inescapable accountability:

*If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.*

(Exodus 18:23)

In that Scripture, the judges are set apart from the church, and included in the state, as subject to the *ordinances and laws*. Also in that Scripture is this: the charter for the heads of state, as seen in Jethro's declaration of the preferred service that Moses would perform. Here is some more Scripture that will enhance your understanding of the nature of Moses' place in Israel, as its head of state.

*And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said,*

*The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand: and they sat down at thy feet; every one shall receive of thy words.*

*Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.*

(Deuteronomy 33:1-5)

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So, having established the Bible's identification and isolation of the collection of churches, the principle of states, and their middle ground . . . Wait!

We need to add something to the middle ground that was established in the Bible. Though, we must not be remiss about letting you know that this is not a practice that is done, today. Indeed, it is a portion of the total structure of human inter-operation that may be impossible to do in the modern world. For, in the modern world, both the church and the state demand exclusive control of their areas of the world, and they are highly intolerant of hybrids. In any case, this is the only hybrid area of reality that has been approved of by the LORD.

- The need for a middle ground:

And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.

(Numbers 35:9-11)

- Eligibility for protection:

And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment. And of these cities which ye shall give six cities shall ye have for refuge. Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge.

These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

(Numbers 35:12-15)

- Exemption from coverage:

And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death.

And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer: the murderer shall surely be put to death.

The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

But if he thrust him of hatred, or hurl at him by laying of wait, that he die; Or in enmity smite him with his hand, that he die: he that smote him shall surely be put to death; for he is a murderer: the revenger of blood shall slay the murderer, when he meeteth him.

(Numbers 35:16-21)

- Specific coverage provided:

But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: Then the congregation shall judge between the slayer and the revenger of

blood according to these judgments: And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

(Numbers 35:22-25)

- Lethal precaution:

But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

(Numbers 35:26-28)

So, in the time of the ancient people of Israel, there was a way to benefit from restricted control. In that day, when we had done something that other might condemn; there was a way to bypass this condemnation. To do that, a petition was made to the middle ground, between religion and politics. This reminds me of the asylum that certain churches, and private citizens, too, provided for persecuted individuals during wartime.

But why do I mention that, here? I do so because there will be times when the world will try to dictate the conduct of the church. These are times when the world will try to substitute its restrictions, in place of the LORD'S. Here is an example of that being done in the time of Jesus Christ's travels in the earth.

When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

(Matthew 27:1-2)

In that case, it was the church government that sought to restrict Jesus' perfection of religious expression. That same sort of thing was done at this time.

But when they had commanded them to go aside out of the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

(Acts 4:15-18)

Adherence to gender bias has become a prime target of both types of governments'

interventions--in the church and in the world. This can only be resisted by separating our spirit of service from any dependence on the modernization that governments try to impose. This may include, if necessary, foregoing the benefit of non-profit status for a church, for instance. Of course, if the church disperses its incoming assets as rapidly as it receives them, then such status is unnecessary, almost. Yes, we know that there might be the matter of property taxes, but this, too, can be handled by the LORD'S blessing of on-time receipt for instant outgo.

Thus, for the church to follow God's Law, even while being subjected to the restricted control of the world; it needs to be in a place where the laws of the land are not applicable to it. The first step on the way to that place is this one.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

(2 Corinthians 6:14-18)

The resting point in this journey, and the place where we must be, is in the LORD'S place of spiritual refuge. This is that place where we benefit the most from the restricted control that is of God.

My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man.

Trust in the LORD with all thine heart; and lean not unto thine own understanding.

(Proverbs 3:1-5)

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--- **NEXT IN Gender Bias, Definitely --**  
**Necessary Differentiation**  
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