

# Gender Bias

(Definitely)

## Necessary Differentiation

Now, let us depart from the middle ground--the cities of refuge--and return to the pure poles of coordination of human behavior: the church, and the state. Here, we will become somewhat lazy in our linguistics. Here, we will start to use the word, government, as being synonymous with the state. This is lazy because the church is also a government. Though, in truth, the church is not just a government; it is the Government, and its Head is the Godhead of Existence; including, all its worlds. The LORD introduced this differentiation to the judge of Israel, Samuel, as Israel opted for an earthly head of state.

*Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.*

*But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.*

*And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.*

*Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.*

(1 Samuel 8:4-9)

Whereas the Government is a straightforward and easily perceived entity; the governments of the world (both individually and collectively) are not. Therefore, here are two layered sets of Scripture that gives us a frame of reference, by which we can understand the Government and governments, better.

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### The Government

- Differentiation:

*And when his disciples were come to the other side, they had forgotten to take bread. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?*

*Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up?*

*How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?*

*Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.*

(Matthew 16:5-12)

- Authority, overwhelming all else:

*There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.*

*Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

(Ephesians 4:4-10)

- Responsibility dispersed, as we see here:

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.*

(Ephesians 4:11-16)

- Containment within boundaries is required (an example):

*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)

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governments

Delineation of capacity for outreach (based in the natural realm): the governments, too, have a prescribed method of obtaining support. In the Bible, we are introduced to that method, as we review the prelude to Israel's Egyptian experience with Pharaoh.

*Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.*  
(Genesis 41:33-36)

Authority: As the nation of Israel formed into a public entity, we see an emerging view of a government's reach. This is a process of development, as opposed to Egypt's already matured position in the world.

*And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you:*

*He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.*

*And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.*

*And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.*

*And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.*

(1 Samuel 8:10-18)

The weight of obedience without constant obvious reminders starts to define the consequences that are attached to the actions of the rulers. This is then pressed through the rulers, to the various collections of things in the nation. These consequences are associated with the restrictions that are a part of requirements for individuals and all other portions of the nation, in such things as clubs, associations, confederations, cities, states, and so on. Each one of these must abide by its ordinance that is from God. Among the notable restriction is that, a portion of everything's increase must be dedicated to the LORD. Moreover, there is a lingering piece of authority that allows the government to take its share of the increase of the nation, and of its entities. Let us look at how that was fulfilled in the Old Testament world.

For those who are numbers people, we say that, both the mature, and the developing, assessment for government's initial allocation involve a twenty-percent solution. Egypt's twenty percent is in one piece; with the church receiving an allocation. Israel's twenty percent is in two parts, with equal, independent parts for the church and state.

No; twenty percent is not the precise prescription for the New Age. Rather, in the New Age, we have a somewhat looser framework. In government, it is as Caesar sets it.

*Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good.*

*But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.*

*Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*

*For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.*

*Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.*

(Romans 13:1-8)

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In summary, each of these organizations that are ordained by the LORD--the church and governments--has its set of responsibilities and authorities; both set of which are for the advancement of civilizations, among men. Yes, the church does have a greater responsibility for human welfare, and that is aided by (in the ideal situation) a more expansive potential for asset

acquisition, in the combined collective. This is so, because, in the church, asset absorption is more in line with a directive of the apostle Paul. Though this only addresses one aspect of asset acquisition by the church, its principle applied to the generalized support of need, in the world.

*For as touching the ministering to the saints, it is superfluous for me to write to you: For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.*

(2 Corinthians 9:1-5)

The following is the generalization of the principle of generosity, to support a global spread of assets, as starting within the constricted globe of a particular locality, as laid over need.

*But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

(2 Corinthians 9:6-7)

In giving to the church, there is a "safe" approach to calculating the amount. Even though the actual percentage may vary from that of, giving *according as he purposeth in his heart*; still, the tithe is a very good place to start.

*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.*

(Malachi 3:10-12)

However, if you do tithe; please keep this cautionary historical event in mind.

*And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican.*

*The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.*

*And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*

(Luke 18:9-14)

Moreover, in whatever calculation of our giving; even beyond that, we need to provide for additional support to the priesthood, in the form of gifts. Yes, this is a very good thing to do; for, when the priest is doing the LORD'S work, diligently; then, this gift is also a way of showing appreciation for the LORD'S ordinance that placed the priest in your midst. Above all, do not make it formulaic--not on either side of the transfer. Transfers of this sort must depend on the beneficence of the members of the house of prayer. It gives the group--up to the nation itself--added potential for, what is referred to as, teaching moments, which is highlighted in the law of Moses.

*Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons; Specially the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.*

(Deuteronomy 4:9-10)

Moreover, the ripple effect will overtake the soul of the nation. Then, in that day, the LORD will give the state a certain amount of religious responsibility, which is in addition to an individual's outreach. We see that is the differentiation of government interaction with these two parties of the ancient Egyptian national Enterprise.

*And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.*

*Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.*

(Genesis 47:20-22)

This added weight on government was a thing that enhanced the separation of church and state. A partial implementation of this allocation is in effect in many governments of the world; in that, these governments have made the land of the church exempt from taxation. This is a significant practice, in preventing encroachment of the state into the church. To see an example of a cooperative interaction between the church and state, so as to remove a conflict that they had

with one another; please read the following portion of a report on a joint solution between a certain portion of the church, and a certain organ of the state that is known as, the United States of America.

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### Mojave National Preserve Cross Case Settled With Land Swap

A long simmering dispute over a simple cross erected over Mojave National Preserve will be resolved with a land swap expected to net the National Park Service private land inside the preserve.

On Monday the U.S. District Court for the Central District of California approved the settlement between the Department of Justice and the American Civil Liberties Union to exchange an acre of land at Sunrise Rock for a donated parcel of equal value.

The Sunrise Rock parcel will be conveyed to the Veterans Home of California–Barstow, Veterans of Foreign Wars Post #385E. Approval of the settlement is the next step in resolving issues involving Sunrise Rock, where a number of crosses have been maintained since World War I.

Sunrise Rock was included within the boundaries of Mojave National Preserve when it was established in 1994.

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Now, it would be ideal if the church would enhance its purity about restraining from interference in the state. It would be very helpful for the church to remember that the methods of the state are often incompatible with maintaining righteous service to God. In that respect, this commandment of the LORD applies, with undiminished strength, as a commandment for the modern church. The commandment tells us that the church must place the politics that is of the governments into its list of practices of which the church must be wary. Of course, this only pertains to the "land of service" that the church has inherited from the LORD: such "lands" as, morning worship services, home visits, public preaching, and any other pronouncement or behavior that is done in the earthly reputation of the LORD. This is the technique that the LORD commanded for the congregation of Israel: to both, root out such external interferences, and, isolate the people of the LORD from adopting or duplicating such practices.

*Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: But ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their*

*daughters go a whoring after their gods, and make thy sons go a whoring after their gods.*

(Exodus 34:12-16)

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Much of the church's resistance to the gender bias that the LORD has built into the service of the church is because the church is worshipping at the altar of government philosophy. This has severely damaged the outreach capabilities of the church, in its area of specialization. The damage can only be reversed, or prevented altogether, by the church maintaining its reverence for its differentiation from the world. We need a revival of adherence to God's pure directives. This is where we need to go.

*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)

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**--- NEXT IN Gender Bias, Definitely --  
Crossroad at Dependence**

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