

Gender Bias

(Definitely)

Reasoned Resignation

Our ultimate example begins here.

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32:32 Yet now, if thou wilt forgive their sin--;

and if not, blot me, I pray thee, out of thy book which thou hast written.

(Exodus 32:30-32)

Our ultimate example was perfected here.

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

22:40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

22:42 Saying,

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

(Luke 2:39-44)

~~~~~

One of the keys to understanding Scripture and of accepting the wisdom of the separation of authorizations of the genders is to believe that the LORD is best equipped to prepare the means of controlling the forces of the world. I am reminded of some words that I heard in my youth, "Lord don't move this mountain; just give me the strength to climb it." The apostle Paul had another way of expressing this same thing.

*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. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision?*

*let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

*Let every man abide in the same calling wherein he was called. Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be not ye the servants of men.*

*Brethren, let every man, wherein he is called, therein abide with God.*

(1 Corinthians 7:17-24)

No, that is not the end of the story. In time, when we have participated with the LORD, and with the Lord, in climbing mountains, we will go a step further. Sometimes, we need to do something different than climbing a mountain. Sometimes, we are given responsibility for those who cannot walk, in a certain situation, and who, therefore, have no ability to climb anything whatsoever, yet. In that case, it may be necessary for us to exercise an ability to move the mountain, so that we all can proceed. In that day, we will look to God to activate our spirit of conquest, in a fashion such as the Lord Jesus Christ described, here.

*And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him.*

*Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.*

*And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.*

*Then came the disciples to Jesus apart, and said, Why could not we cast him out?*

*And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.*

*Howbeit this kind goeth not out but by prayer and fasting.*

(Matthew 17:14-21)

This will be especially helpful when we face a mountain of anxiety about the appearance of a lack of balance in the gender specific things of the LORD. First, we need to question whether it is truly a lack of balance. As pertains to that, consider this episode of Scripture, in which the people of Israel accused the LORD of a lack of balance.

*The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.*

*But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.*

*Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live?*

*But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.*

(Ezekiel 18:20-24)

The LORD did not agree with Israel's accusation that He was unbalanced in measuring out judgment for sin. Wherefore the LORD declared the truth of the matter.

*Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?*

*When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.*

*Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.*

*Yet saith the house of Israel, The way of the Lord is not equal.*

*O house of Israel, are not my ways equal? are not your ways unequal?*

(Ezekiel 18:25-29)

The attitude of those citizens of Israel that received the words of the LORD, as delivered by Ezekiel, are much like words that are being sent to the LORD, today. Authority is a prime trigger for these attitudes, and their associated emotions. Consider how difficult it would be for us, today, to willingly accept this.

*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.*

(1 Samuel 8:10-17)

In that description of the authorities of the king, there are very few permission words. Most of the words are word of conquest against the citizenry. In the modern day, in some of the more vocal democratic type societies, this is unacceptable. These feelings have even been extended to the acceptable parts of that charter of the king. Yes, this is more than a set of permission; this is, too, a charter that the kings had to follow. In the present day, it goes by the name taxation, and, in general, it is higher than a tenth (ten percent).

~~~~~

We highlight such episodes of Scripture, to let you know that there are many biases in the Bible. In the case of the people and the kings' charter for Israel, it is an economic bias; however, it is an economic bias that has no good alternative. As the people of the United States of America have learned, recently; the protection of the nation (however extensively that is defined) requires that the "king" be able to access already acquired funds and other resources. It was not always like that; for instance, here . . .

And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which were not of the children of Israel, Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

(1 Kings 9:20-22)

To acquire additional resources, the king would levy a tribute. Though this particular tribute was of bondservice; tributes were not limited to bondservice. At other times, and in other situations, the levies of the kings were of a financial sort. Such was the case at the preamble to the New Age.

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

(Luke 2:1-3)

Moreover, in the matter of levies; sometimes, the levy was for a kind of foreign aid; albeit, one that also provided for local benefit to the king, as consisted of relief from attack. This, too, is a method that could be frowned upon in the modern day. For, in the modern day, if the "king" needs to provide foreign aid (whether it is voluntary, or, as we will see in a moment, forced); then, calling for a new levy is, generally, not acceptable in this day . . .

And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

(2 Kings 15:19-20)

The same is true of human resources. In the way of human resources, the LORD did not establish, for our world, a system of situational taxation. Instead, the LORD moved us to a system of advance preparation. In that system, the LORD puts the human resources that are needed, in their place, in advance. The same is true of our bodies, as positioned for service.

The matter of advanced positioning of bodies for service is a complex thought, since we know that, ideally, humans grow in understanding, first, and then, they move into their positions of service. What we are referring to, here, is that the LORD has set the paths of the leaders as a fixed flow in our world. The prophet Jeremiah's call to service is an example of that methodology.

The words of Jeremiah the son of Hilkiyah, of the priests that were in Anathoth in the land of Benjamin: To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the LORD came unto me, saying,

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.

(Jeremiah 1:1-5)

We really do need to rest in the LORD; believing that, at this moment in time, we are where we are called to be. Please, be aware that, if you are destined to be at a place other than you are now; the LORD has put the resources in place for you to travel to that point. Do not force the issue. Yes, this does mean that we can position our self where we should not be, and yet, where we are still an effective part of the LORD'S overall ministry to the world. However, it is also true that this place may be unnecessarily destructive to us; as the apostle Paul described, here.

Therefore leaving the principles of the doctrine of Christ, let us go on unto

perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

(Hebrews 6:1-6)

Also, know that, we may be of a burdened group, which, nevertheless, is made up of special instruments of extended grace that are not designed to achieve prosperity in the LORD. Such is the case for this positioning of human and other resources . . .

Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

(Romans 9:19-24)

It is my prayer that either one of these is a temporary, even if the end of it is such as is described here.

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

(1 Corinthians 5:1-5)

It is my prayer that your obedience to, even, the gender bias of the LORD is done with reasoned resignation to God's wisdom in that portion of His Design, as it exists in all others, as

well. Please, let your rest in his wisdom allows you to resign your soul to a place where it can enjoy this benefit, continually.

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.

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. The righteous shall inherit the land, and dwell therein for ever.

(Psalm 37:23-29)

Do not let societal pressure cause you to seek for what is not endorsed by Scripture. Be confident in the God that is our Father, as this servant of God was--and, therein, see the eventual flourishing of your potentiality, as augmented by some like-powered assistance from others. It might help, if you think about this time of faith and deliverance in the ministry of Elijah.

Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not show me which of us is for the king of Israel?

And one of his servants said, None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber.

And he said, Go and spy where he is, that I may send and fetch him.

And it was told him, saying, Behold, he is in Dothan.

Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about.

And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do?

And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see.

And the LORD opened the eyes of the young man; and he saw: and, behold,

the mountain was full of horses and chariots of fire round about Elisha.

(2 Kings 6:8-17)

~~~~~  
**--- NEXT IN Gender Bias, Definitely --**  
**Neutralize Confusion**  
+++++