

Gender Bias

(Definitely)

Delegation

In honor of the separation of church and state, let us press toward understanding our place in the state, as separate from the church. We want to do this because we need to understand that there is a measure of gender bias that is prescribed for the state, as well as for the church. Looking at the early days in the Old Testament, it is easy to see the gender bias that is a sure part of God's Design. To prevent you from accusing me of narrow vision, let me say that **everything** that happens, and that has happened, or that will happen, in this world, is because the LORD included it in the Design for this world. These are His words on that matter.

I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

(Isaiah 45:5-8)

That Scripture lets us say that, in the time of the Old Testament, it is no accident that a certain gender was put in the place of being the rule-maker king--with some associates that are provided by the LORD. Therefore, since the associates are of the LORD, we know that the associates are not impotent. To be the king is not to be the sole power source; God-given associates are a necessary part of any kingdom. Consider this other power source that was unleashed in the kingdom of Egypt.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift

up his hand or foot in all the land of Egypt.

(Genesis 41:37-44)

And if you are gender sensitive, consider this power source that exploded into public presence in this particular kingdom.

Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. Esther had not yet showed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name. And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

(Esther 2:15-23)

So far, we have only listed folks that belonged to the court of the king. However, there were also significant external forces that were allowed to express their power on the people. Now, this could be a derivative, or a delegated, power, but it was still power that was expressed under the discretion of the external source. In the situation with Esther, an entire collection of people were empowered to represent the king's edict, among his people; even though they were, technically, foreigners. The empowerment was prompted by an insider that corrupted the reputation of many other insiders. The corrupting insider's name is Haman.

Before a certain inside adviser to the king, Haman, was revealed to be a liability to the king, an outsider had sent the word that this present danger existed. In that respect, this outsider had the power of persuasion over the king. Actually, there was more than one outsider. The first outsider was sleeplessness.

On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus.

(Esther 6:1-2)

The second outsider was a split one, with a single name. The name of the second outsider is pride. In this case, pride was split into, pride of benevolence, and, pride of presumption. As you read the following Scripture, you will see how these two aspects of pride affected the reign of king Ahasuerus.

And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.

And the king said, Who is in the court?

Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him. And the king's servants said unto him, Behold, Haman standeth in the court.

And the king said, Let him come in.

So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour?

Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken.

Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

(Esther 6:3-11)

After a little more time, Haman was exposed as being a detriment to the reign of the king; then, the king gave significant power to a group of outside disciplinary representatives. The empowered representatives were of the ranks of those that Haman had tried to oppress and destroy. These representatives were endowed with great authority, in allowing them to decide

between life and death for certain members of the king's own constituency.

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse.

Then were the king's scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which are from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

And he wrote in the king Ahasuerus' name, and sealed it with the king's ring, and sent letters by posts on horseback, and riders on mules, camels, and young dromedaries: Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey, Upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

(Esther 8:7-12)

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Now, again for the, female gender fairness, sensitive ones among us; here is an external power source, of the female persuasion, which was allowed to have a significant impact on the development of the nation of Israel.

*And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the LORD, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day.*

*And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.*

(1 Kings 10:10-13)

A thought comes to mind: Without receiving the assistance of the queen of Sheba, could king Solomon have been successful in his assignment, to build the temple? This is a question that we may never be able to answer. What we do know is that her input to the treasury could easily have facilitated at least a portion of the grandeur that was expected of king Solomon, as the mission from the LORD that came to him through his father, king David. It also could have stoked the fire of generosity in offering to the LORD, as an extension, too, of this enthusiasm that prompted king David, Solomon's father, to make his own significant contribution.

*Now, behold, in my trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men for every manner of work. Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the LORD be with thee.*

(1 Chronicles 22:14-16)

Moreover, as pertains to the queen of Sheba, we tell you that the religious outreach of the people of Israel was enhanced by having been introduced to this lady. In the Latter Day, Jesus Christ spoke of her, as a means of spurring his contemporaries, and us, too, to higher heights, in the LORD. She is referenced in this noble list of participants in the spread of the LORD'S fame throughout the world of the foundation for the New Age that was set in the Old Testament times.

*Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.*

*But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.*

*The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.*

*The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.*

(Matthew 12:38-42)

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If you think about the male dominated, royal environment of the Old Testament, it might become obvious that, though we see the grandeur, there were a lot of mundane things to which they had to attend. In their original charter, the kings had a limited calling. This is the original

design of the charter for the king.

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.

(1 Samuel 8:4-5)

Samuel warned the elders of Israel about delegating God's authority over their lives to a mortal man. Samuel warned them that there was a significant downside to ratifying their requested charter for a man to be king over them. Even so, this charter was certified by the people, even though it was against their best interest, in the LORD, to do so.

Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

(1 Samuel 8:19-21)

Initially, the office of the king was limited by its original charter. It was not until later that the office of the king received a broadened reach into the majesty of the LORD. The first two kings, Saul and David, reigned in accordance with this charter through the entire time they ruled; however, there was an uncomfortable accompaniment to this success. War took its toll on king David's worship life, as he described the matter, here.

And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God: But the word of the LORD came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

(1 Chronicles 22:7-8)

The success of David, in doing what the people required of the king, also limited him from having a powerful hand in the glory of the LORD. This input was reserved for one who would be somewhat insulated from the requirement to fight the people's battles.

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

(2 Samuel 7:12-15)

However, once we pass the point of inaugural newness and awe at the grandeur of the king, we dropped back to a pattern of governance in which the battles had to be fought. Also, in that time, the battles moved from being just a, me on them, arrangement, to being a, me on me, paradox. In other words; in that time, the kings was called up to do what should have been handled by the church. In that time, the kings were called upon to negotiate the moral activities of the nation. One of those really heartbreaking times for a king is this one that begins with a mental challenge:

Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman's child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.

And the other woman said, Nay; but the living is my son, and the dead is thy son.

And this said, No; but the dead is thy son, and the living is my son.

Thus they spake before the king.

(1 Kings 3:16-22)

After the mental challenge, the king was called upon to apply wisdom, to achieve a solution:

Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword.

And they brought a sword before the king.

And the king said, Divide the living child in two, and give half to the one, and half to the other.

Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it.

But the other said, Let it be neither mine nor thine, but divide it.

Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

(1 Kings 3:23-27)

This is the kind of thing that was formerly done by the priests and Levites, such as we see here.

If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose; And thou shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.

And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

(Deuteronomy 17:8-13)

Moreover, as the priest handled moral issues (and some political matters, too), the bulk of the political matters were assigned to other select members of the congregation. This former method of delivering judgment started here.

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.

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.

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 18:17-23)

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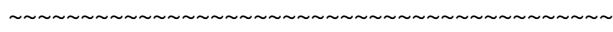
The decision that king Solomon made was only the beginning of the shift of moral authority to the office of the king. In a certain episode of the reign of king Ahab, a further extension of the charter of the king was coming into focus. During that time, the kings started to be pressed to understand that they had to rule over the politics of the nation as the representative of God. To



press this lesson into the heart of the kings, and to demonstrate it forcefully to the people, the LORD released the prophets into their midst. As a part of that release, the prophet Elijah gave a religious statement that would have a far reaching impact on the ability of the king to accomplish any of his political platform and desires.

*And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.*

(1 Kings 17:1)



Authority is delegated by the LORD, and it can be redirected only by the will of the LORD. This is true, even when the restriction seems to come from mankind or its systems. At this point, a lesson to Pilate will assist our understanding.

*When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him.*

*Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.*

*The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*

*When Pilate therefore heard that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou?*

*But Jesus gave him no answer.*

*Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?*

*Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.*

(John 19:6-11)

In that specific lesson to Pilate, the, above, that Jesus was referring to is Caesar; however, this is true on a much higher level. We have no power, except it is given to us from God. We have no authority, except it be given to us by God. Moreover, from the foundation of the world, our place in the world is already in His Design. Both our limitations and our liberties have a purpose in the advancement of mankind, as in accordance with God's Design. We need to know that, in all things, there is a possibility for oppressiveness and bias that is based on carnal, or, even, preferential, rules of the politics of the kingdom of man. When such situations arise among the children of God, the LORD will send an intervention to overrule it, and draw his people to Him, once again. The drought of the time of king Ahab was another of the message of the LORD about avoiding these pitfalls. It was designed to point the people back to the national attitude of seeking the LORD'S will, rather than submitting to the whims of the world. This is the attitude that permeates Israel's service in the time of Moses.

