

Gender Bias

(Definitely)

Neutralize Confusion

Rest in the LORD is not the same as surrender to the LORD. Surrender must come first; then, rest will follow. A kingdom example provides us some insight about the process.

These kingdoms were told that they needed to surrender to the LORD'S ordinance.

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying, Thus saith the LORD to me; Make thee bonds and yokes, and put them upon thy neck, And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; And command them to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him.

(Jeremiah 27:1-7)

These kingdoms also received the word that the possibility of rest was on the other side of surrender. They also received the word that told them that discord and disarray was the only other possible outcome for them.

And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

(Jeremiah 27:8-11)

For contrast, here is an example of trying to rest in the LORD without surrendering to the LORD.

And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand.

And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good.

(1 Kings 22:10-13)

Many of the modern religious campaigns fall into the latter category: they want to make the rules, by negating the ordinances that the LORD has established. This means that they will have to either bypass the Bible, or re-tailor it; or whatever religious book of ultimate authority they profess as being their guide, when that book has its roots in the Bible. Furthermore, because they latch on to the word, guide; they are of a mind that would see no problem with that statement.

Herein is the problem: the Bible is not a set of guidelines, nor is any doctrine that is faithfully rooted in it. The New Testament servant of God, James, teaches us this.

If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

(James 2:8-11)

Some ones might try to use a, "I'm only human," defense. This is a close companion of the, "The pastor (or other religious icon) told me so," excuse. These associated nods to fallible yielding to natural inclinations may be appropriate for incidental failures, when they are closely followed by fervent repentance; however, too many people have set these carnal scapegoats in their souls as justification for the course of their lives. The apostle Paul tells us that we must reject this attitude. In Paul's contribution to the doctrine of Christ, as given to him by God, there is an overriding statement about habitual error that we need to apply when such temptations arise.

What shall we say then? Shall we continue in sin, that grace may abound?

God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.

(Romans 6:1-7)

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Now, let us consult one of the central pillars of the grace of the LORD God, as this grace is set for forgiveness and redemption: let us consult with Jesus Christ.

The Lord Jesus Christ taught that we damage our standing with God when we habitually disavow the commandments of the Law--either by our actions, or by our words and teaching.

*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.*

*For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*

(Matthew 5:17-20)

Let me be very clear in my presentation of this: this does not mean that the violators are on the fast track to hell. Regardless of what we do, we still have the honor of being *a little lower than the angels*.

*When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*

*Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.*

(Psalm 8:3-8)

Being, *a little lower than the angels*, is both an honor and a great responsibility. As a result of being in this exalted place; automatically, we are examples, to the world, of the presence of God. This is true, even if our example brings the charge of, irrelevance, as being leveled against the LORD. During one of his very poor periods of setting an example, this was the return that king David produced for the LORD, in the world's eyes.

This is the parable that describes the example that David set, at that time.

*And the LORD sent Nathan unto David. And he came unto him, and said unto him,*

*There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter.*

*And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.*

(2 Samuel 12:1-4)

This is the indictment that was attached to the example that David had set, along with the consequence that fell to his family. The interesting thing about this indictment is that it is a just verdict that came from the offenders own lips.

*And David's anger was greatly kindled against the man; and he said to Nathan, As the LORD liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.*

*And Nathan said to David, Thou art the man.*

*Thus saith the LORD God of Israel,*

*I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

(2 Samuel 12:5-9)

The ending declaration of Nathan establishes the pattern that our lives will follow when we rewrite proper behavior to fit our violations of the commandments. As you read this, think of the

word, child, as also being applicable to any unintended product of covert iniquitous behavior, firstly. Second, think of the word, child, as being the nature of many of the offshoots of our overt iniquitous activities. Also, think of the words, the evil, as being indicative of a continual quest for excuses to justify our sinfulness, as we feel the sting of recrimination that is of the forces that push us toward repentance. Then, as we join those two as one, we realize that, by such action, we spawn our evil child as an example that we release, uncontrolled, into the world.

The evil child of David's example went out into the world; first, to his family.

*Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*

*Thus saith the LORD,  
Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.*

*And David said unto Nathan, I have sinned against the LORD.*

*And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

*And Nathan departed unto his house.  
And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.*

(2 Samuel 12:10-15)

Yes, God did know that, every now and then, we would do spiritually ignorant things. Moreover, in His Design, God had already made provision for the fact that, because of our true ignorance, we would have a need for an intermediary. The need is as the apostle Paul described it, as written below. This is the mediator for the New Age: *that man whom he hath ordained.*

*Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*

(Acts 17:29-31)

In the Old Testament days, the nation of Israel embodied the means of mediation, which was set before the world as a source of both, the intermediaries, and, the preview of how they would affect the world. Their charter dates back to the day of Abraham, but it was not given a clear and visible method until the time of Moses. The method of the intermediary was set out as follows:

1. The people asked for one:

*And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.*

*And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.*

*And the people stood afar off, and Moses drew near unto the thick darkness where God was.*

(Exodus 20:18-21)

2. God had already prepared a time for us to receive what we asked for:

*The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.*

*And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

(Deuteronomy 18:15-19)

After a time, the delegation that the people had requested became burdensome to them. This is similar to the feeling of burden that exists between the genders, when one side does not feel fully supported in their achievement of the mission that the LORD has assigned to them. We need to constantly review our actions toward others, to determine if we are causing them to move away from God because of what we do.

In the time of drift of the children of Israel; they did recognize the place of the intermediary, but they did so with some revision. It seems that they had not anticipated that the intermediary would, in fact, speak the words of the LORD. It seems that they were only willing that the intermediary would buffer the delivery of the message; with the intention that he also water down the urgency of its performance. So, in time, when their intention was not realized, they entered a state such as this . . .

*Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.*

*But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.*

*And now, because ye have done all these works, saith the LORD, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; Therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.*

*Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.*

(Jeremiah 7:8-16)

This is the kind of place to which we have returned in our dealings with our textual intermediary, the Bible. We have decided that its message of urgency about necessary gender bias is one that needs modification. So, we have walked our self to this place . . .

*For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.*

(2 Timothy 4:3-4)

Moreover, for many of the ones that profess to be Christians, they have decided to displace the gender biased examples of the ministry of Christ; adopting, in their place, a search for a new explanation of the clear and unambiguous actions of the Christ of the Bible. Jesus' caution is even more pressing, now, than it was when he first sent it out into the world.

*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

(Matthew 24:23-24)

Too many people try to freeze Christ's example in a time bubble, in the time of the ancient Roman Empire. They use such expressions as, "That was only applicable for that time." Meanwhile, in actual fact, all things that were done in that time are for all times. More to the point; the time of the ancient Roman Empire was the entry point to the New Age, in which we are now. Therefore, that introduction to the New Age serves as a powerful intermediary between our environment, and the environment of Heaven.

The entry point that is the ancient empire of Rome is a living entity, in the service of God; an entity that was put in place for the purpose of setting some critically important things in memory. These critically important things are historical tutors, for all times. These inaugural examples for the New Age are still active, so that the church does not project disorder to the world. One of the ways we introduce disorder is by manufacturing situational rules that are not supported by Scripture. Among the Scripture that is most maligned in this fashion is the Scripture that is the extension of the Old Testament, as it emerged as the New Covenant of the New Testament.

We cannot be called upon to introduce new order to our world; for, we did not make our world, and we do not fully understand our world. The LORD gave order to our world, in our Age; and that order is complete, without any need, or place, for our input. It is as the apostle Paul describes, here.

*For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*

*Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.*

(Ephesians 3:14-21)

Moreover, we need to for ever remember that, the order of our Age is an extension of the order that was sent through Moses, and passed throughout the mixed multitude of Israel. This is the order that went on with the mixed multitude, as they became a nation; and, then, as they became an example to the world. It is the order that was pronounced by the prophet Isaiah, here.

*Verily thou art a God that hidest thyself, O God of Israel, the Saviour. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.*

*For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.*

(Isaiah 45:15-19)

In regard to our lack of understanding of the world in which we are; this is a good thing: since we cannot fully understand the world, then we cannot be held accountable for shaping the world. The LORD shaped the world and, too, He is responsible for it: we are spectators. This



is, for many, an uncomfortable thought; that, on this earth, and of this earth, there is no self-made anything.

We need to understand that the Father's reputation is bound up in the order or disorder of the world. The following Scripture gives us some insight as to the relevant portion of the Father's reputation that both, says that He has ultimate control, and, requires that He do so. Yes, delegation is active, but that does not change the Centrality of Control, in God

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*

(Romans 8:26-28)

The following Scripture describes the great benefit that we receive when we surrender to God's control, and move on to rest in Him.

*And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

*Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*

*What shall we then say to these things? If God be for us, who can be against us?*

(Romans 8:28-31)

Let us not add to our distress, by yielding to the world. Let us not let the noise of the world drown out the blessed call to service of the LORD, and, by its jarring sound, cause us confusion. Instead, rely on Scripture, in communion with the Spirit of truth. In support of His ultimate accountability, God has set certain reminders in the fabric of the world. Among these reminders is the one that is included in the following Scripture. As you read it, please note that this is a reminder that, when God presses the Reset Button, it will send significant ripples through the church, and on out to the world. Wherefore we want to be mindful of where we stand, in God, at all times. Thereby, we will neutralize confusion.

*How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.*

*Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.*

