

Gender Bias

(Definitely)

For the Girls

A place for everything, and everything in its place: Why is it that we can accept this for ordered physical reality, but not for proper order in spiritual interactions? We know that there are component parts to service in the LORD. For instance, at the inauguration of the mission of Israel, the LORD separated out an initial special section, with conditions.

And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation.

These are the words which thou shalt speak unto the children of Israel.

(Exodus 19:3-6)

In time, the LORD made clear that being His *kingdom of priests* did not indicate that being a priest was an umbrella assignment for every citizen of the newly redeemed congregation of Israel.

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)

Moreover, the LORD showed the world that priests were not the only human resource for proper service to Him, nor was it the only service resource that the kingdom of Israel would develop for Him. At another time, God carved out another specialty of service to the LORD: the 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.

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.

(Exodus 18:13-22)

At still another time, the LORD established another assignment classification for a set of men to provide service to God: these are the prophets of the mixed multitude of Israel.

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

(Numbers 11:24-29)

Well, actually this was not a new specialty; though, it was a new category of service in a group. The same could be said for the priest, but, first, let us look at the prophets. As you read; initially, Moses **was** the "group of prophets", all by himself; that is, before the event in which the LORD *took of the spirit that was upon him*. But, even then, Moses was not unique in the world; just, in Israel. In fact, the nation was started from the life of its foundational prophet: Abraham. The revelation of that was recorded here.

And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.

But Abimelech had not come near her: and he said, LORD, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

(Genesis 20:1-7)

Now, to show us one of the earlier, unitary priests, we have this Scripture about a man that was, too, a member of a, "group of one".

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

(Genesis 14:18-20)

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So far, among these specializations, there is only one gender represented: men. Before we continue, let us search Scripture for female counterparts. We will do a word search on the form of the words, prophet, and, priest, which are for the female gender. Let us just narrow our search even further, to only include the words, prophetess, and, priestess.

#### **Priestess:**

\*\*\* No references found \*\*\*

#### **Prophetess:**

*And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.*

(Exodus 15:20-21)

*And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.*

(Judges 4:4)

*So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her.*

(2 Kings 22:14)

*My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.*

(Nehemiah 6:14)

*Moreover the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz.*

*And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son.*

*Then said the LORD to me, Call his name Mahershalalhashbaz.*

(Isaiah 8:1-3)

*And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.*

(Luke 2:36-38)

Please note that this search did not include a functional expansion that might describe female representatives of the LORD. Also, the search only displays those references that pertain to a female human.

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The priests and prophets, and prophetesses, introduced structural examples for the world. In them, we see the gender specifications that existed in the Old Testament times in these calls to service. Let us now go on to the New Age.

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In the New Testament, we see the development of a new type of group service for the LORD: the teachers.

*Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some*

*doubted.*

*And Jesus came and spake unto them, saying,  
All power is given unto me in heaven and in earth. Go ye therefore, and teach all  
nations, baptizing them in the name of the Father, and of the Son, and of the Holy  
Ghost: Teaching them to observe all things whatsoever I have commanded you:  
and, lo, I am with you alway, even unto the end of the world.*

*Amen.*

(Matthew 28:16-20)

We must be very careful in how we apply this specialty in the microcosm of the family. Surely, it is applicable for the somewhat independent macrocosm of the church, which is made up of families; but, the microcosm is different. The care that is required in the microcosm of the family must be our primary consideration. Indeed, the macrocosm of the church--extending into the general society--is just an extension of the family. Thus, the families of the community carry the burden of success or failure in the community, and in its churches; and, because of that, we say that the microcosm of the nuclear family needs to walk in the following fashion, in the LORD.

*Behold, I have taught you statutes and judgments, even as the LORD my God  
commanded me, that ye should do so in the land whither ye go to possess it. Keep  
therefore and do them; for this is your wisdom and your understanding in the  
sight of the nations, which shall hear all these statutes, and say, Surely this great  
nation is a wise and understanding people.*

*For what nation is there so great, who hath God so nigh unto them, as the  
LORD our God is in all things that we call upon him for? And what nation is  
there so great, that hath statutes and judgments so righteous as all this law, which  
I set before you this day?*

*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 4:5-10)

Especially, that microcosm must be vigilant and serious in also fulfilling this responsibility that it has, as to the LORD . . .

*A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and  
are punished. By humility and the fear of the LORD are riches, and honour, and  
life.*

*Thorns and snares are in the way of the froward: he that doth keep his soul shall*

*be far from them. Train up a child in the way he should go: and when he is old, he will not depart from it.*

(Proverbs 22:3-6)

This extends the concept of teaching; proceeding from the worship and political dimensions of the family, to the occupational one, as well. Including entertainment, these provide fulfillment for our life; since, these three aspects of human interaction includes all things that a person will do in life. Yes, this does mean that entertainment is rightfully one of the three categories. Well, actually entertainment has the unique ability to span across the other two; worship and occupation.

At this point, there is no specific gender bias in the calling of teaching; so, we will not try to force any into it. To be a participant in teaching is to be in a very good place of service for both genders, and it is a noble thing to do for the LORD.

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Here, we transition from an occupational type evaluation of those callings, to more of a functional look at the way they fit into the world of the child of God. At this time, we will look more at the microcosm of the family, as it extends into the macrocosm of generalized society that begins in the church. We know that teaching is a bridge between these two segments of society. Thus, in the way of teaching, as we must be sure of our approach to the microcosm versus the macrocosm; so, too, we must do so in respect of any area of service to the LORD. Each area of service to the LORD has its own set of requirements, and each area must be given respect for its uniqueness. This is true, even when the requirements that pertain to a certain area seem to be identical to those that fit another one; especially, as pertains to gender bias.

As I think about the uniqueness of areas of service, I am reminded of a unique requirement for the priesthood that directly focuses on the needs of men. Indeed, the following Scripture indicates that women could not appropriately serve in the priesthood.

And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die: it shall be a statute for ever unto him and his seed after him.

(Exodus 28:42-43)

As further emphasis on that point, the following Scripture is relevant.

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.

(Deuteronomy 22:5)

Precision of power requires limitation of participants. Indeed, in the priesthood, there were exclusions for otherwise able men.

Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, Or a man that is brokenfooted, or brokenhanded, Or crookbacked, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken; No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God.

He shall eat the bread of his God, both of the most holy, and of the holy. Only he shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.

(Leviticus 21:17-23)

Surely, there are places for the girls, and blessings that are unique for them. This list of faithful servants of the LORD includes many women that are examples of that type of devotion to the LORD. Whenever we meet someone that walks in this way, in the LORD, let us do as the apostle Paul says, here: let us salute them.

I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house.

Salute my wellbeloved Epaphroditus, who is the firstfruits of Achaia unto Christ.

Greet Mary, who bestowed much labour on us.

Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

Greet Amplias my beloved in the Lord.

Salute Urbane, our helper in Christ, and Stachys my beloved.

Salute Apelles approved in Christ.

Salute them which are of Aristobulus' household.

Salute Herodion my kinsman.

Greet them that be of the household of Narcissus, which are in the Lord.

Salute Tryphena and Tryphosa, who labour in the Lord.

Salute the beloved Persis, which laboured much in the Lord.

Salute Rufus chosen in the Lord, and his mother and mine.

Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

Salute one another with an holy kiss.

The churches of Christ salute you.

(Romans 16:1-16)

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**--- NEXT IN Gender Bias, Definitely --**  
**Positive Precision**  
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