

Ladies, Assess Yourselfes

I need to give more teaching to counteract the #metoo movement which has infiltrated the *ekklesia* and is preventing son's maturing in their sonship, especially women. There's so much attention on the problem of men in society that women have been left to 'run wild', even in the church.

I've taught on Jezebel,¹ the most dangerous manifestation of women-power, but women's ordinary lives need attention because Jezebel starts working in very inconspicuous ways.



Why do you think the NT states that women are to remain silent in meetings?² Why they are to ask their husbands when they get home, if they have any questions?³ Why do you think Paul talks about women with nothing better to do than go around gossiping with their friends?⁴

Don't these refer to the propensity of women to talk for the sake of talking, of interrupting their husbands and of being busybodies in other people's business?

It's pretty clear in the NT that women have a problem with their speech. Unfortunately, today, women are focussing on men as the problem. Men are the cause of all the 'ills' on the planet. However, when you focus on someone else rather than yourself, you don't change, because you don't see your own faults, weaknesses, and 'sins'.

This isn't Kingdom behaviour and it mustn't happen when we gather in Community. Everything must be done decently and in order when we do get together.⁵ Our social personality has no place in the Kingdom or when we assemble as an *ekklesia* (except social gatherings).

James' advice makes it very clear: **Be slow to speak and quick to listen.**⁶

Peter talks about *allogoiopiskopos* (Gk) which we should not be involved in.⁷ This is being an illegal oversight of someone else, or, putting yourself in a position where you tell others what they should be doing, when you have no authority to do so.

Can you see that we have problems in the *ekklesia* because we haven't taken these things to heart?

The cause of the problem is 3-fold:

1. What I've written above is completely plain in the NT, but no one is game to give any teaching on it because of the fear of offending women. Therefore, women, like young children who aren't disciplined, go 'off the rails'. They do whatever they want to do and object when anybody pulls them up;
2. Women (and men) look for theological analyses that negate the straightforward teaching on this in the NT; &
3. Women can read what's in the NT and the points about their failings, but it goes 'over their head' (or as we say, 'It goes in one ear and out the other'.) It doesn't sink in, like much of the teaching in the NT does for most readers.

If we don't deal with the problem of women's speech – how they talk, when they talk, why they talk –

1 – canberraforerunners.org/wp-content/uploads/2020/05/30-Jezebel-Spirit.pdf

2 – 1 Corinthians 14:34

3 – 1 Corinthians 14:35

4 – 1 Timothy 5:13

5 – 1 Corinthians 14:33, 40

6 – James 1:19

7 – 1 Peter 4:15

they are not going to mature properly in their sonship. This is because what grabs their attention is what's going on in other people's lives, and what they can say that make themselves feel good. That's a real problem. The focus isn't on the Spirit's input.

We should never speak in a way that makes us feel good, or that we think is the way we should relate to others. Everything has to come under the control of our spirit, not our emotions, not our minds, and not our soul. This, of course, is where 'the rubber hits the road', because in general, men are logical thinkers (in general) and women speak as they are led by their soul (in general).

Don't believe me? Start analyzing yourselves, ladies. Alternatively, (or in addition), when you're with other people, just shut-up and observe them. Analyze the conversations. What do they talk about? Why do you think they are saying what they are saying? What are they getting out of saying things that are irrelevant?

This is a big issue that the *ekklesia* needs to address. But, ladies, you need to address this yourselves. In the same way that men need to address their issues of control, bossiness, etc., (those things that all women can see), **you need to look into yourselves.**

The *ekklesia* cannot function properly, and our gatherings can't be in line with Heaven, unless we all learn to be quiet and listen, waiting until we know we are to speak, without trying to jump in. All of us need to filter out anything that's irrelevant, and preferably only speak when Holy Spirit gives you something to speak.

Try practising that in your social life. It's hard, but you have to start somewhere easy.

Take note, also, that babbling and prattling don't belong in the Kingdom.⁸

Any men who can't stop talking or who babble should take this advice as well

IMPORTANT: **Sin is missing the standard of Heaven.** We think sin is the 'big', bad things we do, but the Trinity is looking for us to align with them. "Missing the mark"⁹ is everything we think, do, say, or where we go, that's not what the Trinity wants.

Think about it. It'll change how you see yourself. And, it will encourage you to assess yourself all the time.

The Trap

You will most likely be thinking, "Who are you to tell me how I should speak. What's it got to do with you. Stop bullying me like all men do."

WRONG!

My job is to pass on what I've been shown by our King. That's my Elijah task and my Kingdom army responsibility to feed you.

Here's what I received as a revelation and journalled this morning.

"Having others stop and listen intently to what you are saying is a form of affirmation, of acceptance. We learn very early in life that adults are not interested in our opinions, so we learn to talk to people

8 – canberraforerunners.org/wp-content/uploads/2020/06/Babble-and-Prattle.pdf

9 – The archery term that the NT Greek word for 'sin' actually means.

who are or become our friends. Talking builds relationships and creates relationships, so if you are a relational person you will talk a lot because that's how you get 'herd identity' – i.e. you have a sense of acceptance and belonging for who you are and you feel safe and secure.

In the Kingdom, our identity is our sonship, our acceptance is the Trinity's outrageous love, and our belonging is Father's family. Anything outside of that is not unrighteous, but it's drawing from the wrong supply. The Internal Kingdom is our source of supply, not people. This is why we are able to live totally isolated and be totally at ease because we draw everything we need from the King's supply.

This is Father's intention, so we should be training ourselves to live this way. This is part of the way we increase our maturity as sons.”

Laurence

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(Readers will need to look up for themselves any unreferenced scripture in this document)