



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

NOVEMBER 2024

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A FIVE DAY DEVOTIONAL GUIDE

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November 2024

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The expression of obedience

The apostle Paul testified that he was a slave of Jesus Christ who had been separated by the Father to proclaim the gospel of God. **Rom 1:1**. He explained that when a hearer receives this message, they obtain faith which is demonstrated through obedience. This obedience is necessary for salvation. **Rom 1:17. Heb 5:9**.

The expression of our obedience is from our spirit, by the Holy Spirit. The beginning point of obedience is the word of God. The Father is the source of the word. It is ministered by the Holy Spirit through the preaching of a messenger who has been sent from the presbytery by Christ. **Rom 10:14-15**. We hear this word with our ears, which we understand with our mind. Our mind, as a faculty of our soul, and our spirit connect with the Holy Spirit in our *heart*. He illuminates our being. Without the Holy Spirit, our spirit would remain in darkness. Having been illuminated, we then obey from our spirit, which is the substance of our identity, through the expression of the soul.

The capacity for obedience is faith. Act 6:7. We receive faith through illumination as we hear the word proclaimed from *El Shaddai*, our Lord. Because of faith, we obtain the freedom to choose the obedience that is being illuminated to our spirit. Choice brings responsibility, and responsibility requires accountability. We demonstrate faith as we respond to the command, 'Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths.' **Pro 3:5-6**. The choice to walk in obedience on the pathway of salvation is given to us, but the power of faith for obedience comes from God. The obedience of faith is by the Spirit, who guides us into all truth. **Joh 16:13**.

Further Studies ACTS 26

The fruit of remembrance

Obedience from the heart is the fruit of remembering the word by the illumination of the Holy Spirit. Jesus explained that remembrance is the work of the Holy Spirit, saying, 'But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.' **Joh 14:26**. This ministry of the Spirit was evident when the apostle Peter proclaimed the gospel to the household of Cornelius. He said to them, 'The word which God sent to the children of Israel, preaching peace through Jesus Christ – He is Lord of all – *that word you know*, which was proclaimed throughout all Judea.' **Act 10:36-37**. While Peter was still speaking to them, 'the Holy Spirit fell upon all those who heard the word'. **Act 10:44**.

We are to remember only what the Holy Spirit brings to our attention, because the remembrance of other things can be our destruction if we fail to forget those things which lie behind. Paul exhorted us in this way, saying, 'One thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus.' **Php 3:13-14**. In this regard, we note that Lot's wife was unable to forget her life and family in Sodom. She looked back in remembrance of her former life, which the Lord had dedicated to destruction. Under the judgement of God, she became a sign and a wonder as she was turned to a pillar of salt. **Gen 19:26**. We must leave 'Sodom', and the spirit of the world, to walk in the light of the word that is preached to us, which the Spirit brings to our remembrance each day. **2Pe 1:19**. This is necessary for salvation.

Further Studies PHILIPPIANS 3

A remnant of the Spirit

Obedience to the word of Christ is the mark of our submission to His lordship. **Jer 38:20**. It is the conduct that belongs to confessing that Jesus is Lord, and to progressively obtaining salvation. **Rom 10:9**. Obedience under the lordship of Christ is equally foundational to Christian marriage. Notably, a man has no capacity to stand and to lead his family without connection to the lordship of Christ. Likewise, a woman who has not personally met Christ, and does not know Him as her Lord and Saviour, is unable to join the fellowship of Christ's lordship, which has been granted to her husband by Christ. She cannot be obedient, nor call her husband 'lord', as Sarah called Abraham. **1Pe 3:5-6**.

The capacity for fellowship together as a married couple is called '*a remnant of the Spirit*', and it is received only through fellowship in the lordship of Christ. Referring to this grace, the prophet Malachi declared, 'But did He not make them one, having *a remnant of the Spirit*? And why one? He seeks godly offspring. Therefore, take heed to your spirit, and let none deal treacherously with the wife of his youth.' **Mal 2:15**.

A remnant of the Spirit is unique to a couple whose marriage is being recovered to the fellowship and order of headship. They are recovered as each person receives the lordship of Christ. A couple does not possess a remnant of the Spirit simply because they are married. Rather, it is given to them from the Father, through Christ, by the Holy Spirit.

A remnant of the Spirit is a fellowship in Christ's lordship. This lordship was given to Christ, on our behalf, when He finished His offering journey and was raised and seated at the Father's right hand. The apostle Peter proclaimed this truth on the Day of Pentecost, saying, 'Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, *both Lord and Christ*.' **Act 2:36**.

Further Studies MALACHI 2

The name above every name

Having been made Lord and Christ, Jesus was also made to be *the Head* of His body, the church, which is also His bride. **Eph 1:20-23**. As Lord and Christ, and Head of His body, Jesus was given the name above every name. Paul wrote, 'Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on Earth, and of those under the Earth, and that every tongue should *confess that Jesus Christ is Lord*, to the glory of God the Father'. **Php 2:9-11**.

The power of Christ's lordship is given to every believer when they are baptised into His name. This baptism, which is marked by immersion in water, is a step beyond baptism by one Spirit into the body of Christ when a person is born from above by the Father. **1Co 12:13**. Once baptised into the name of Christ, a believer, under the lordship of Christ, receives the capacity of Eternal Spirit through which Christ offered Himself. **Heb 9:14**. This is the power to lay down their life as He did, and to *become the expression of offering*.

The capacity to express the Father's offering is now revealed through the order of headship by those who acknowledge and receive the lordship of Christ. It flows from the Father, by the Holy Spirit, through Christ, to the man, and then from the man to his wife in their home. **1Co 11:3**.

Christ ministers His lordship to us by the Holy Spirit. He is able to do this because the Holy Spirit is the substance of the sevenfold Spirit of the Lord that rests upon Him. **Isa 11:1-2**. Jesus Christ testified, '*The [sevenfold] Spirit of the Lord God is upon Me, because the Lord has anointed Me to preach good tidings to the poor; He has sent Me to heal the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.*' **Isa 61:1**.

Further Studies PHILIPPIANS 2

The power of *El Shaddai*

The apostle Paul declared, 'Now the *Lord is the Spirit*; and where the Spirit of the Lord is, *there is liberty*.' **2Co 3:17**. The liberty that is ministered from the lordship of Christ, by the Spirit, is the power for us to walk blamelessly in the fellowship of Christ's offering. This capacity is expressed by the name, *El Shaddai*, or God Almighty. We note, in this regard, that it was *El Shaddai* who met Abram, saying, 'I am Almighty God [*El Shaddai*]; walk before Me and be *blameless*.' **Gen 17:1**.

Through this encounter, the Lord gave Abram and Sarai new names. He did this by placing an element of His own name (YHWH) within Abram's natural name, indicating that Abraham was joined to the fellowship of the name of Yahweh and had received a portion of the capacity that belongs to the name of Yahweh. **Gen 17:5**. Abraham's new name represented his share in the divine nature of God. Notably, Sarah did not receive her name directly from the Lord but, rather, through His word to Abraham. **Gen 17:15**.

We demonstrate that we are receiving the power to walk blamelessly, which is liberty received from the lordship of Christ by the Spirit, as we lay down our lives in love, and serve one another in the order of headship. As the apostle Paul noted, 'For you, brethren, have been *called to liberty* [through the lordship of Christ, by the Spirit]; only do not use liberty as an opportunity for the flesh, but *through love serve one another*'. **Gal 5:13**.

Jesus demonstrated the power to lay down His life. He testified, 'No-one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father.' **Joh 10:18**. Importantly, Christ's power to lay down His life in offering was not sourced from Himself. It was received through the agency of the Spirit as He, 'through the *Eternal Spirit*, offered Himself without spot to God'. **Heb 9:13-14**.

Further Studies HEBREWS 9

Submitted to Christ's lordship

A man who looks into the face of his wife for direction and leadership in his family is not submitting to Christ as his Head, *for Christ is not the Lord of his life*. He has not negotiated the most basic proposition of the gospel by which a person is saved from sin and eternal death; that is, 'if you confess with your mouth the Lord Jesus and believe in your heart that God has *raised Him from the dead*, you will be saved [through the washing of regeneration and renewing by the Holy Spirit]'. **Rom 10:9. Tit 3:4-7**. A man who vacates his headship is not confessing, through his conversation and conduct, that Jesus is Lord; nor is he believing in the resurrection life that Christ makes available, by the Spirit, as a believer journeys each day in fellowship with Him.

A wife also must submit, in faith, to her husband as to Christ, who is her Lord, within the order of headship. She does this by being obedient to Christ. By receiving the lordship of Christ, a wife is able to obey Christ with the wisdom that He gives to her, even if her husband is disobedient to the word that calls him to submit to Christ's lordship. **1Pe 3:1-2**. A woman is able to do this without being caught in the sin of presuming on the role of headship that belongs to her husband. Paul exhorted young women to this form of conduct in a marriage, writing, 'Therefore I desire that the younger widows marry, bear children, *manage the house* [that is, guide the home], give no opportunity to the adversary [Satan] to speak reproachfully [through her disrespect of headship]'. **1Ti 5:14**.

A woman defers to her husband as 'lord', as an expression of her appreciation, through illumination, of Christ as the Lord of her life. Her obedience to her husband is her obedience to Christ and to God the Father as a participator within the order of headship. It is an expression of offering within the fellowship and order of headship.

Further Studies 1 TIMOTHY 2

Conflict in a marriage

Conflict within a marriage indicates that a couple is 'stumbling' at Christ. They stumble, being *disobedient* to the word to which they were appointed; that is, the word of their name. They should be receiving the word of their name as an obedience under Christ's lordship. **1Pe 2:7-8**. However, they cannot receive the light of the word because of the deluding effect of their self-sourced projections. To this end, their disobedience is the implication of living and relating to one another according to the principles of the flesh. It is the fruit of the desires that are associated with 'the other law', which was established in the heart of every person through Adam and Eve's disobedience. **Jas 1:14-15**.

Observing this dynamic, James wrote, 'Where do wars and fights come from among you? Do they not come from *your desires* for pleasure that war in your members?' **Jas 4:1**. Conflict arises between spouses because of the clash of desire. The Scriptures teach that, fundamentally, a woman endeavours to verify her identity by creating a cultural expression in her own image. She desires for her husband to celebrate and champion this pursuit. However, the man reacts against these expectations because they clash with his fundamental desire for identity verification through the exercise of dominion over his life and over others. Summarising this discord, the Lord said to the woman, 'Your desire shall be for your husband, and he shall rule over you.' **Gen 3:16**.

The only provision for conflict resolution within a marriage is the cross of Christ. For this reason, we are exhorted to 'consider Him [Christ] who endured such *hostility* from sinners against Himself [that is, His identity]'. **Heb 12:3**. In the court of Caiaphas, Christ dealt with the hostility arising from our iniquitous self-image as He was being humiliated and His justice was taken from Him. **Act 8:33**. He completed this work as the Lord, the conquering Slave. He conquered that which had *no right to justice*, by embodying our iniquitous self-image and taking it out, through humiliation, to destruction in the sea of God's forgetfulness.

Further Studies JAMES 4

Our projections are a lie

Our projections, which are the expression of our carnal self-image, are a lie. They have no substance and, therefore, have no right to justice. How then does a person undertake to make their projection substantial? A lie, which is the basis of a projection, finds its existence by stealing the substance, or reality, that belongs to another. That which is false feeds off that which is true; it cleaves to that which is true, with *deceit*. **Dan 11:33-34**. This is often the basis for romance within a marriage and a family.

Those who seek to be joined to another in this manner, demanding the acceptance of their projection and its works, do not have *agape* love. They are self-centred and deluded, presuming that their projection, which they assert and defend, is reality. However, only *El Shaddai*, Almighty God, is the source of all reality as the Creator. He is love, and the acknowledgement of His lordship, through obedience, is our participation in His love. **1Jn 4:7-9**.

Instead of fighting for verification of our projections by others, including our spouse, we 'consider Jesus' by acknowledging that these endeavours caused the marring of His face. We cease from arguing, and reckon ourselves dead with Christ, our Lord, on account of our disobedience. This is what it means to 'draw a line' on the matter. The Spirit brings to our remembrance the word of our obedience. The capacity for our obedience is the resurrection life that we receive from Christ because we have died with Him. **Php 3:10-11**. **Rom 6:11**. That is, we are made alive to God for the obedience that belongs to the fulfilment of His will, which is our sanctification that we walk in each day. **1Th 4:3**.

After Peter met Jesus eye to eye in the court of Caiaphas, he wept bitterly. **Luk 22:61-62**. In a spirit of mourning, Peter then began to despise being a zealot. That is, he began to despise the projection of which he was now ashamed. He also began to despise shame as a motive for hiding and covering himself with his projection.

Responding to Christ's lordship

It is helpful to consider some of the responses that are particular to the recovery of marriages, and to identify the carnal 'reefs' that a couple should avoid as they apply themselves to the reformation of their marriage. Unless this process is understood and rightly engaged, a person will be unable to walk worthy of their calling, and their house will *remain* unworthy. **Col 1:10**.

The man, as the head of his wife, must respond to the lordship of Christ. He does this through his obedience to the word that proceeds from Christ through the presbytery. **Deu 12:28**. The word of Christ calls the man to forsake every relational mechanism of manipulation and accommodation that belongs to the romantic agenda of his wife. This agenda, sourced from her knowledge of good and evil, is administered in the home through a mechanism of *mutual approval*. In other words, a balanced and equal relationship within the marriage is sought and promoted. A man's submission to the lordship of Christ depends on his forsaking this fallen relational dynamic, as well as on his receiving his obedience *only* from Christ as it is proclaimed by the Spirit in, and from, the fellowship of the presbytery. **2Ti 2:15**.

In response to the word of Christ ministered from the presbytery, a wife's repentance and obedience is *brought to her husband*, as to Christ. The apostle Peter highlighted this point, explaining that a sanctified woman who trusts in God is submissive to her husband, as to Christ, calling her husband 'lord'. **1Pe 3:5-6**. The wife's submission to, and honour of, her husband is the implication of being *a disciple of Christ*. Unless Christ is the Lord of her life, which she demonstrates through obedience to her husband, He is not her Lord at all. That is, she is not known by Christ and cannot expect to go to heaven.

Further Studies GENESIS 20

Uncleanness and dystrophy

In this season, the Lord is addressing every marriage, calling each person to be submitted to the lordship of Christ and restored to the fellowship of headship. In this regard, we note that the *leaves* of the fig tree are not *the fruit of the fig tree*, which typifies a worthy house. Rather, the leaves are a projection that a couple have made to cover their shame. **Gen 3:7. Php 3:18-19.** Notably, when a man and his wife endeavour, over many years, to maintain a false projection of their marriage viability, their identities will inevitably dystrophy. Significantly, their identity is eaten away in the same way that leprosy eats away a person's flesh. This is the fruit of uncleanness in their lives, individually and as a couple. **1Th 4:7.**

Their uncleanness is their 'leprosy', and it is demonstrated through their resistance to the word and to walking in the light of fellowship. **Lev 13:8.** They are in opposition to the presbytery. The dystrophy that results from their uncleanness gives advantage to unclean spirits so that they are taken captive by Satan to do his will. **Gen 4:7.**

Couples who are in this condition are in need of illumination, leading to repentance and cleansing as they are established in the way of regeneration and renewing. **Tit 3:5.** The grace for reformation is found only through repentance, which involves this cleansing. To this end, Paul instructed messengers to address those who maintain their opposition to the Lord, writing, 'And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will'. **2Ti 2:24-26.** They need cleansing from their sin, as well as healing of their identity. Unless they avail themselves of this cleansing process, they will lose their sonship and their salvation.

Further Studies 2 TIMOTHY 2

Satan gains advantage

Let us note the way in which Satan gains an advantage in a marriage relationship that is not established in the fellowship and order of headship. A woman becomes dominant within a relationship when a husband vacates his headship role to her. This happens when he looks into her face for his identity verification, complying with and supporting the endeavours that belong to her anxiously driven romantic agenda for the household. **Gen 3:6. Gen 16:2.** He secures her affirmation and affection through this compliance. Oriented in this manner, the man forsakes the face of Christ in the fellowship of the presbytery.

Because a man has vacated his headship role through disobedience to the word, Satan gains access to his household. Satan energises the wife, who presumes to give direction to the household, using the authority that belongs to her husband against him. She accuses and abuses him for his failure to stand up in headship and, by this means, he is oppressed by unclean spirits. **1Co 11:10.** The woman's spiteful demeanour toward her husband, as she uses his authority against him, causes the dystrophy of his identity. Under this trauma, he increasingly relies on her acceptance for identity verification. This is why he continues to seek her approval even though she mistreats him.

A woman who engages with her husband in this manner has her head 'uncovered', while her husband's head is 'covered'. Paul emphasised that, because of this, a household is vulnerable to oppressive spirits. **1Co 11:7-10.** These unclean spirits have unmitigated access to the house, subjecting those who belong to the household, including their children, to oppression.

Where a couple presumes to minister in the church under these conditions, Christ is dishonoured, and alternative gospels flourish. This is particularly the case when the wife presumes to pray or prophesy. **1Co 11:5.** Her expression is not of the Spirit of God, but of Satan himself. Jesus identified this particular leavened engagement in the church as 'the spirit of Jezebel'. **Rev 2:20-23.**

Further Studies 2 CORINTHIANS 11

A godly woman

When a woman turns to the Lord and to her husband, Satan no longer has advantage over her. He is unable to cause the dystrophy of her identity and faith which, otherwise, would prompt her to rise up in pride and to presume, like Eve, to be the source of the word and direction for her husband and family. **Gen 3:6.** The meekness of wisdom will be demonstrated by her willingness to receive instruction from her husband. His obedience to the headship of Christ will be to refuse to receive instruction from his wife and, instead, to bring the instruction that he hears from the face of Christ in the presbytery. **Jas 3:13-14.**

A married woman's repentance to the Lord is demonstrated through submission to her husband. The apostle Peter said that this would be '*without a word*'. **1Pe 3:1.** That is, even if her husband has vacated his headship, she, through godly fear, refrains from leading or from presuming to fill the void caused by his disobedience and laziness. Instead, she honours and obeys her husband, demonstrating her submission to Christ and to the lordship of the Spirit. By this means, her chaste conduct is able to guard the household, and to secure the children, even if her husband does not obey the word. **1Pe 3:1-4. 1Co 7:14.**

A godly woman respects her husband, and obeys him in all things, *unless* he demands that she forsake her discipleship or coerces her to engage in activities that will compromise her sanctification and her participation in the body of Christ. The apostle Paul was quite clear that, in these circumstances, a woman is not obligated to her husband. He does not have priority over her sonship or discipleship. Specifically, Paul wrote, 'But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases'. **1Co 7:15.**

Further Studies 1 PETER 3

Identity verification

A man finds sight as he turns from seeking verification from his wife, and from projecting the acceptability of his marriage. Instead, he submits to, and learns from, the headship of Christ in the fellowship of the presbytery. His wife finds sight as she acknowledges her blindness and accepts her need to be taught the way of obedience from Christ as she submits to, and learns from, her husband.

Finding our identity verification through the word of Christ, ministered in the fellowship and order of headship, is an *imperative*. In the context of fallen romance, which is the basis of every relationship that has not been established through a remnant of the Spirit, *each person will seek identity verification from the other*. **Mal 2:14-15**. If a couple has married in this manner, they are deceived, believing that they have a Christian covenant. Yet, in reality, they do not have a remnant of the Spirit. Not only is their relationship subject to oppression but, also, they are not *known* by Christ. **2Ti 2:19**.

Each person needs to repent of this fallen mode of relating, for true identity verification is received only from the Father, through Christ, by the Holy Spirit. This is the verification that belongs to those who have been born again and are being saved through regeneration in the fellowship of Christ's offering and sufferings. **Act 2:46-47. Tit 3:4-5**. If a couple continues to live and relate in this fallen manner, they prove that they are wayside ground – religious adherents who are bereft of the divine nature. **Mat 13:19. 2Pe 1:3-4**.

As a couple is restored to the fellowship and order of headship, they are able to obtain grace for the healing of their identity, healing in their relationship, and healing in their family. The power of familiar spirits can be exorcised from them individually, and from them as a family, as they maintain their fellowship together under the headship of Christ. Once they are established as heirs together of the grace of life, blessing can flow to their children and extended family. **1Pe 3:7**. *This is how a household becomes worthy through grace*.

Further Studies EPHESIANS 5

Sanctification is our eternal life

A person does not have eternal life as a citizen of the kingdom of God simply because they believe in Him or identify as a Christian. The Scriptures are patently clear – *our sanctification is our eternal life*. Stressing this point, the apostle Paul declared, ‘Pursue peace with all people, and holiness [lit: sanctification], *without which no-one will see the Lord.*’ **Heb 12:14**. Similarly, Paul taught that ‘having been set free from sin, and having become slaves of God, you have your fruit to holiness [sanctification], and the end, everlasting life.’ **Rom 6:22**.

Because of the deluding effect of their carnality, many Christians have not understood this point, nor even properly known what it means to obtain their sanctification. **2Ti 2:20-21**. In fact, they have not recognised that their carnality is their problem. They tend to view the New Testament statements referring to the flesh to be applicable to those who are in the world. Their own understanding of the gospel, founded upon a misunderstanding of forgiveness, reconciliation and justification, is the basis of their Christian expression. Consequently, confidence in their salvation depends either upon their good works or upon their connection to a pastor or priest who mediates and ministers to them their salvation. **Rom 10:6-9**.

On account of their presumptuous malaise, the carnal Christian is unable to journey on the pathway of obedience that Christ has pioneered for them, and they are at risk of eternal damnation. Paul warned of this implication of continuing in carnality, or living according to the flesh, saying, ‘For if you live according to the flesh you will die; but if by the Spirit [that is, in sanctification] you put to death the deeds of the body, you will live.’ **Rom 8:13**.

Further Studies HEBREWS 10

A double portion in three dimensions

A person who lives by the Spirit, in sanctification, has received a double portion of the Spirit. This is the double portion of oil that we must possess if we are to enter the wedding feast that will be hosted by the Father in the time of the end. Jesus likened those with a double portion of oil to 'wise virgins'. **Mat 25:1-12**. A person is a recipient of this double portion because they are joined, in one Spirit, to *the fellowship of headship*. In relation to this order, we can observe three dimensions of the double portion of the Spirit:

1. The Father *and* the Son
2. Christ *and* the man
3. The man *and* the woman (in a marriage).

These three dimensions of the double portion of the Spirit are *a threefold cord* that is not easily broken. **Ecc 4:12**. However, when the two portions are compromised in relation to any one of these three dimensions, a person is bereft of grace and becomes vulnerable to Satan. From the account of the Fall, we know that Satan particularly targets marriages that are not established in the order of headship. He has access to the home through the disconnection of the household from the headship of Christ. **1Co 11:8-11**.

However, this principle also applies to the relationship between Christ and His bride. For example, Paul warned that the whole church in Corinth was vulnerable to Satan's devices because of carnality in the presbytery and the profusion of alternative gospels within the congregation. He wrote, 'But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ. For if he who comes preaches another Jesus whom we have not preached, or if you receive a different spirit which you have not received, or a different gospel which you have not accepted – you may well put up with it!' **2Co 11:3-4**.

Further Studies MATTHEW 25

The Father and the Son

The first dimension of the double portion of the Spirit is 'the Father and the Son'. The secret of Yahweh Son was to reveal the fatherhood of the Father, which is His lordship and headship over all creation, revealing Him to be the source from which everything comes. **Luk 10:22. Joh 14:9.** This is revealed through Christ, who was joined to the headship of the Father when, by the capacity of Eternal Spirit from the Holy Spirit, He emptied Himself and was begotten by the word of the Father, 'You are My Son, today I have begotten You'. **Heb 1:5.**

The first dimension of sanctification that we are given comes from 'the lordship of the Father, in Christ'. Because the Son reveals the Father, no-one comes to the Father except through Him. **Joh 14:6.** Concerning our connection to the Father through the Son, we note that we are *first* baptised into the name of the Father. **Mat 28:19.** This happens when we are born of the Father and He places us in the body of Christ where He desires. **1Co 12:18.** This is when a person is baptised by one Spirit *into one body.* **1Co 12:13.**

Acknowledging the lordship of the Father, as those who are born of God and baptised into the body of Christ by the Father, we must first hallow His name. This is how Jesus taught us to pray, saying, 'In this manner, therefore, pray: Our Father in heaven, *hallowed be Your name.* Your kingdom [which is the fellowship of Yahweh] come. Your will be done on earth as it is in heaven.' **Mat 6:9-10.** *This prayer is our connection to the fellowship of Yahweh.* We need to pray in this manner so that we can be joined to the Father's lordship, for He is the Father from whom we derive our name as a son of God. Jas 1:17-18. Unless we do this, we cannot know our name and, therefore, cannot fulfil our sanctification in Christ, which is eternal life. **Rom 6:22-23.**

Further Study JOHN 14

The sanctification of our name

Our name is a mystery that belongs to the secret counsel of God. This is the word of the Lord that endures forever, and through which we are born from above. **1Pe 1:25**. It is a word that is ministered to each person, individually. Our name as a son of God, proclaimed to us through the enduring word of God, is the expression of our sanctification. Equally, our name is expressed *through* our sanctification.

A man and a woman are able to know, meet and connect to the Father, acknowledging His lordship, through Christ, as they are established in the order of headship. When he is rightly connected to the order of headship, a man is able to pray, lifting up holy hands, without wrath and doubting, which would otherwise cause him to seek an alternative word for his life. Likewise, a godly woman will adorn herself in modest apparel, with propriety and moderation. This is proper for professing godliness through the good works that belong to her sanctification as a daughter of God. **1Ti 2:8-10**.

A person who is connected to the order of headship is established in their sanctification. That is, they are conformed to the authority of their name from the Father, in Christ, and they are enabled to express the grace of life given to them from the Father, by Christ, according to their abilities. In His parables, the aspect of authority was typified by Jesus as 'a mina', and the grace of life was typified as 'talents'. **Luk 19:11-27. Mat 25:14-30**.

The mina and the talent are multiplied through offering, resulting in sanctification. Paul wrote, 'I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service [of worship]. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God.' **Rom 12:1-2**. The will of God is our sanctification. **1Th 4:3. 1Th 5:16-18**.

Further Study ROMANS 6

Christ and the man

The second dimension of the double portion is 'Christ and the man'. The secret of the man is to reveal the lordship of the Son as the Head of the man's house. Note that the man is not the head of his house; *Christ is the Head of his house*. **1Co 11:3**. Likewise, the woman is not the centre of the house, as if its expression revolves around her. The headship of Christ is expressed toward a house from the fellowship of the presbytery. The word of present truth proclaimed by the Spirit, through messengers who proceed from the presbytery, is the light of the knowledge of the glory of God that shines from the face, or headship, of Jesus. **2Co 4:6**.

Through a man's submission to the lordship of Christ, this double portion connects his whole family to the bride city, the New Jerusalem. **Rev 21:2**. The man, with his family, then works in the service of the city of God, which is the bride of Christ. The reality of this connection to the bride of Christ is from house to house. Significantly, this is the basis of a local church that is 'an elect lady'. **2Jn 1:1**. That is, *an elect lady* is a congregation of two or three worthy households who are gathered in the name of Jesus. Jesus Himself said, 'For where two or three are gathered together in My name, I am there in the midst of them.' **Mat 18:20**.

Although we may acknowledge this principle to be true, this has not been our reality as churches. In most cases, a local church has been identifiable through the ministry of a pastor, or leadership figure, and his wife, often in association with an assistant pastor and his wife, who are empowered through some form of ordination to service a congregation. The Lord is calling us to repent of this approach to ministry and church administration, and to be established as a fellowship of worthy houses who, through sanctification, serve one another in love. **Gal 5:13**. This is the basis of unfeigned, or open-faced, *agape* fellowship.

Further Study 2 CORINTHIANS 4

The man and the woman

The secret, or sanctification, of a woman who is professing godliness, and who is the wife of a godly husband, is to be 'of her husband', serving in the home and within the will of the Father, becoming the mother of 'a godly seed'. She is not apart from her husband, for *she has been drawn from him when they received the remnant of the Spirit from Yahweh Elohim*. If this was not the implication of a couple's marriage covenant, they do not have a double portion of the Spirit. **Mal 2:15**. We do not have a remnant of the Spirit simply because we are married. The remnant of the Spirit is the double portion of oil that belongs to a couple who are submitted to the lordship of the Father, and who are being built together on Christ, the Chief Cornerstone. **1Pe 2:6**. What does this 'look like' between a husband and a wife?

This remnant of the Spirit was specifically allocated and tailored to their household when they made covenant to be a household within the bride city under the lordship of the Son. The wife then becomes the vessel of multiplication, bringing forth sons of God who are children of the Father, and citizens of the New Jerusalem, and in this way are made part of Christ's corporate bride.

The man and the woman are to be one flesh; no longer two but one. **Gen 2:23-24**. For this reason, Paul wrote, 'Nevertheless, neither is man independent of woman, nor woman independent of man, *in the Lord*'. **1Co 11:11**. As one flesh, they have one glory, but it is a double-portion element. Accordingly, when they are walking in one Spirit as they should be, the woman is the glory of man, and he does not have glory apart from her. **1Co 11:7**. She is of the man, and the family is multiplied through her. **1Co 11:12**.

Further Study 1 CORINTHIANS 11

The law of the mother

If a man's wife is in rebellion against him, then he must remain connected to the headship of Christ, which is from the presbytery. By this means, he can continue to be the image and glory of the Son, and Satan is unable to gain an advantage in his house. **1Co 11:7. 1Co 7:14.** The same is true if the woman's husband does not obey the word. She is able to maintain her submission to the headship of Christ by obeying her husband 'without a word'. **1Pe 3:1-2.** Through her sanctification, the house, including her children, can be protected from the ravages of Satan.

The Father, through the Son, has access to every child in the home when a Christian couple have a remnant of the Spirit in the fellowship of headship. According to this grace, the children are instructed by their father's 'command' and 'the law' of their mother. **Pro 6:20.** The man's sanctification is found in submission to the lordship of Christ, enabling him to lift up holy hands without wrath or doubting. **1Ti 2:8.** The woman's sanctification is found in submission to her husband, as to Christ. This is the basis of the father's command and the law of the mother.

Importantly, the law of the mother does not entail a woman telling her husband or her children how to live. The apostle Paul said, 'Let a woman learn in silence [without anxiety-driven intensity] with all submission.' **1Ti 2:11.** This silence is not an absence of expression but, rather, is the divine quality of a gentle and quiet spirit. This is the adornment of a godly woman. **1Ti 2:9-10. 1Pe 3:3-4. Rom 13:14.** 'A gentle and quiet spirit' looks like a woman who professes godliness *with good works* through her hospitable service in the house. These good works are 'the law of the mother'. For this reason, King Solomon wrote, 'Give her of the fruit of her hands, and let her own works praise her in the gates'. **Pro 31:31.**

Further Study TITUS 2



Restoring
my Soul