



# Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

PSA 23:3

MARCH 2025

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A FIVE DAY DEVOTIONAL GUIDE

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**March 2025**

## **Contributing Authors**

Victor Hall

Peter Hay

## **Compiled by**

David Baker

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## Christ coming into our heart

Jesus sends messengers to proclaim the gospel of God by the capacity of the Holy Spirit. **Rom 1:1. 1Pe 1:12.** This is the word proclaiming Yahweh *Elohim's* covenant purpose for us, which the apostle John described as 'the commandments of Christ'. **Joh 14:21.** This message declares the redemption of a hearer and the hope of fulfilling their predestination by being made in the image and likeness of God.

The hearer demonstrates that they have received, and are keeping, the commandments of Christ as they find, through prevenient grace, deliverance from every impediment to hearing and believing His word. In so doing, they show that they love Christ. Jesus said, 'He who loves Me will be loved by My Father, and I will love him and manifest Myself to him.' **Joh 14:21.** What is the implication of the Father's love, and how does Christ manifest Himself to us?

The love of the Father is revealed through His initiative to birth us as His sons through the Spirit of Christ. Instigating this process, the Father sends the Spirit of His Son, Jesus Christ, into our heart to be the means and seed from which our identity is reborn as a son of God. We note that the Spirit of the Son is sent into our heart first. This is when Christ manifests Himself to us. **Joh 14:21.** He comes to abide in our heart. At this same time, when the Spirit of Christ comes into our heart, the Father also comes to abide in our heart, for the Son and the Father are one. **Joh 10:27-30.**

Summarising this key waypoint of new birth, Jesus said, 'If anyone loves Me, he will keep My word; and My Father will love him, and *We will come to him and make Our home with him.*' **Joh 14:23.** However, this is not when our spirit is reborn. It is important to recognise the distinction between Christ and the Father abiding in our heart and the conception of our spirit as a new creation.

**Further reading: John 14**

## New birth as sons of God

The Son, when sent into our heart by the Father, brings with Him the Holy Spirit, whom Jesus described as 'another Helper'. **Joh 14:15-17**. The Holy Spirit comes into our heart, convicting us of sin, righteousness and judgement. **Joh 16:7-11**. Through this conviction, we are being asked, 'Do you want to be a son of God?' As we assent to this conviction, the Holy Spirit, who is the Spirit of adoption, adopts us, making us children of God. **Joh 20:22**. By the Spirit of adoption, we are able to call God our Father, as explained by the apostle Paul when he said, 'For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father"'. **Rom 8:15**.

Having the Spirit of Christ in our *heart*, the Holy Spirit enables our spirit to receive the Spirit of the Son, causing a *conception* to take place. This conception rebirths our identity, making us a son of God. The Spirit of the Son within us is crying out, 'Abba, Father!' This reveals that 'it is no longer I who live, but Christ who lives in me'. We now live by His life as a member of His body. **Gal 2:20**.

After we are born again as a son of God, the Father then places us into the church, by making us a member of the body of Christ. **Col 1:18**. As Paul explained, 'For by one Spirit we were all baptised into one body – whether Jews or Greeks, whether slaves or free – and have all been made to drink into one Spirit.' **1Co 12:13**. 'But now God [the Father] has set the members, each one of them, in the body just as He pleased.' **1Co 12:18**.

Christ, as our great High Priest, then joins us, through the ministry of His messengers, to His offering. In the fellowship of His offering, the process of regeneration becomes operative in our life, perfecting us in our humanity into the image and likeness of God. **Tit 3:4-7**. **2Co 3:18**.

**Further reading: Galatians 4**

## Sanctifying the people

Following their defeat at Ai on account of the sin of Achan, Joshua and the elders of Israel tore their clothes, put dust on their heads and prostrated themselves before the ark of the Lord until evening. The Lord then said to Joshua, 'Stand up, sanctify the people, and say, "Sanctify yourselves!"' **Jos 7:13.**

Jesus prayed that the Father would sanctify us as His disciples. That is, He was asking the Father to sanctify us from the world. **Joh 17:15-16.** He said to the Father, 'Sanctify them by Your truth. Your word is truth.' **Joh 17:17.**

Earlier, Jesus had taught that the words of the Father, which are truth, and through which we are sanctified, are also the means by which the branches of the Vine, typifying sons of God, are pruned and purged by the Father. He said, 'Every branch in Me that does not bear fruit He [the Father] takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean [or purged] because of the word which I have spoken to you.' **Joh 15:2-3.** We see that the word of the Father, accomplishing this work, is ministered by Jesus and His messengers. **Joh 13:20.**

The word of God which enables our sanctification is preached by messengers of Christ. However, as the Lord made clear to Joshua, it is the responsibility of a hearer to sanctify themselves in response to this word. Paul emphasised this point when he said to the Philippians, 'Therefore, my beloved, *as you have always obeyed*, not as in my presence only, but now much more in my absence, *work out your own salvation* with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.' **Php 2:12-13.**

**Further reading: John 17**

## Sanctifying ourselves

Sanctifying ourselves is working out our own salvation, which we do through obedience to the word, by the Spirit. Motivated by the fear of the Lord, we choose this word, embrace its implications for our life, and walk with Christ in the works of obedience that belong to its fulfilment. By this means, we are delivered from the world, we are transformed by the renewing of our mind, and we prove the will of God, which is our sanctification. **Rom 12:1-2. 1Th 4:3.** The Holy Spirit is our Helper in this endeavour for He is the Spirit of truth and the Spirit of sanctification. **Joh 15:26. 1Pe 1:2.**

Inasmuch as hearers must accept responsibility for their own sanctification, those who are sent to proclaim the word that calls for this sanctification must not exceed their mandate. They are sent to preach the gospel of God. **Rom 10:15.** Their work is not to enforce the implications of the word in the lives of their hearers through emotive restatement or overstatement. To do so is to strike the rock with the rod. This form of ministry by a messenger incurs the judgement of God, as exemplified by Moses at Meribah. **Num 20:7-13.**

Significantly, we find sanctification when we obey from the heart that form of doctrine, or way of living, into which we have been entrusted. **Rom 6:17.** This way of living is a culture that is particular to the fellowship of offering into which we are immersed through baptism.

Paul charged Timothy to teach this culture to the Ephesian churches. Teaching this culture entailed instructions on how those in the church, individually and as families, were to live sanctified lives as Christians, being separated from the world. He defined this whole instruction as 'sound doctrine'. **1Ti 1:10. 2Ti 4:3.**

**Further reading: 2 Corinthians 6**



## Keeping His commandments

Timothy was directed by Paul to command some that they teach no other doctrine in the church, for many alternative gospels and points were being taught in the church. **1Ti 1:3-4**. Paul further asserted that all teaching and preaching in the church was to be godly, edifying, and in faith. The aim of all who taught was to achieve a Christian culture that expressed love from a pure heart; love expressed from a good conscience; and then love expressed from sincere faith. **1Ti 1:5**.

Paul's explanation of the sanctifying ministry of sound doctrine reflected the instructions that Jesus gave to His disciples just prior to the commencement of His offering and suffering journey. He said to them, 'As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments [the word of sound doctrine through which we are cleansed and sanctified by the Father], you will abide in My love, just as I have kept My Father's commandments and abide in His love.' **Joh 15:9-10**.

Christ's joy, He said, was that He was loved by the Father. He was loved by the Father because He kept the commandments of the Father. His joy was that the Father loved Him, and He abided in His love. Our joy is that we are loved by the Son because we abide in His love. We abide in His love because we keep His commandments.

Jesus commanded us to love one another as He has loved us. As He commanded, we now love one another as He loved us. This love for one another, and the same abiding in and with one another, applies to every member of the body of Christ in relation to every other member. This makes us friends together, which is demonstrated as we lay down our life for one another. This was summarised by Jesus as the fruit that we manifest as branches of the Vine. This love, in fact, is the fruit of the Vine. **Joh 15:16**.

**Further reading: 1 John 2**

## How awesome is this place!

To preserve him from the murderous intent of Esau, Isaac sent Jacob to the house of Laban, in the land of Padan Aram, Syria. **Gen 28:1-2**. In the course of his journey, Jacob came to a certain place where he decided to stay the night. He took a stone and put it at his head and lay down to sleep. **Gen 28:10-11**.

As Jacob slept, he dreamed of a ladder that was set up on the earth, and its top reached to heaven. The angels of God were ascending and descending on the ladder. Yahweh stood above the ladder, and beside it, and said to Jacob, 'I am the Lord God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants. Also, your descendants shall be as the dust of the earth; you shall spread abroad to the west and the east, to the north and the south; and in you and in your seed all the families of the earth shall be blessed.' **Gen 28:12-14**.

When Jacob awoke from his sleep, he acknowledged that Yahweh was in that place. And, being afraid, he said, 'How awesome [fear-provoking] is this place! This is none other than the *house of God*, and this is *the gate of heaven!*' **Gen 28:17**. Jacob called the ladder 'the house of God' and 'the gate, or door, of heaven'. This ladder, which is Christ Himself, is the connection point between the context of our natural creation and the heavenly context of Yahweh's own fellowship.

Later, Jesus explained that the angels ascending and descending on this ladder are now messengers who belong to presbyteries in His right hand. As we receive and walk in their message, we are part of the house of God, which is the church that Christ is building. Our citizenship is in heaven!

**Further reading: Genesis 28**

## The secret place of His tabernacle

The house of God, which is the church and the place of the ladder, is the temple of Christ's body. This context of fellowship is, in fact, the 'secret place' of prayer. King David wrote, 'One thing I have desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple. For in the time of trouble He shall hide me in His pavilion; *in the secret place of His tabernacle* [meaning, His dwelling place] He shall hide me; He shall set me high upon a rock.' **Psa 27:4-5.**

The secret place of the Lord's tabernacle is where we are being built on Christ, the Rock. As part of the bride of Christ, which is the New Jerusalem established on Mount Zion, we say to Him, 'O my dove, in the clefts of the rock, in the secret places of the cliff [lit: stairs, or we could say, 'ladder'], let me see Your face, let me hear Your voice; for Your voice is sweet, and Your face is lovely.' **Son 2:14.** We see that a person who is established in the secret place, is one who is receiving and walking in the light of the word that proceeds from the face of Christ.

When Jesus directed us to go into our room, shut the door and pray to our Father who is in the secret place, He was highlighting that prayer is first in the secret place of the ladder. **Mat 6:6.** It is a corporate expression that belongs to those who are being built on Christ as part of His body, the church, by hearing, receiving and walking in the light of the word that proceeds from His face through the ministry of His *aggelos* messengers. If the corporate fellowship of prayer is not our first orientation and participation, we are unable to pray, individually, by the Spirit, for He is the Spirit of fellowship. **Php 2:1.**

**Further reading: Psalm 27**

## Prayer in the Spirit

As those who are established in the fellowship of Christ, we are able to personally pray in the Spirit. Referring to this expression of prayer, Jesus further instructed His disciples, saying, 'And when you pray, do not use vain repetitions as the heathen do. For they think that they will be heard for their many words.' **Mat 6:7**. These 'vain repetitions' are both the expression of mind-chatter motivated by the fear of death, and also belong to the incantations of heathen spiritualists who endeavour to achieve their own ends through the agency of unclean spirits.

In the secret place, by the Spirit, we meet the Father, through the Son, face to face. It is here that our spirit is illuminated by the Holy Spirit, as we receive the reflection from the face of Christ, as to who we are and what our name is. By the faith that we receive in this word, we humble ourselves and pray, personally, in the Holy Spirit.

The apostle Paul's instruction on how we should pray, emphasises our participation in the fellowship of the Father, Son and Holy Spirit. He explained, 'Likewise the Spirit also helps in our weaknesses. *For we do not know what we should pray for as we ought*, but the Spirit Himself makes intercession for us with groanings which cannot be uttered. Now He [Christ] who searches the hearts knows what the mind of the Spirit is, because He makes intercession for the saints according to the will of God [the Father].' **Rom 8:26-27**.

We recognise that Christ searches our hearts. **Rev 2:23**. He 'knows what the mind of the Spirit is'. The Spirit dwells in us and judges us in relation to our responses to Him, to Christ, and to others. The Spirit communicates this information to Christ as a witness to Him in relation to how He will speak to the Father about our needs, attitudes, and works.

**Further reading: Romans 8**

## Glorify God in your body

In response to the prayer of the Holy Spirit and the prayer of Christ, the Father acts to purge and prune us, or to remove us from the Vine, for He is the Vinedresser. **Joh 15:1**. Jesus is the Vine. He is the source of the life for every son of God, likened to a branch that must remain connected to the root of the Vine.

Further to this, Paul taught that each one of us, as Christians, are a temple for the Holy Spirit, writing, 'Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore, glorify God in your body and in your spirit, which are God's.' **1Co 6:19-20**. Earlier, in this first epistle to the Corinthians, he said, 'If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are.' **1Co 3:17**. This means that that if we defile our body, God the Father will bring judgement upon us in this life, and then, finally, destroy us in hell.

Inasmuch as we must not defile our body, which is a temple for the Holy Spirit, Paul also said, 'Nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; nor complain, as some of them also complained, and were destroyed by the destroyer', because our bodies have been made members of Christ and we, each one, are one Spirit with Him. **1Co 10:9-10**. **1Co 6:15**. **1Co 12:12-13**.

We must not continue in sin, for we have been bought by God, with a price. It cost the Father everything to recover us, through the work of redemption, in order to give us to Christ as members of His body, and to give to us the Holy Spirit. This cost was manifest when the Father gave up His Son for us as a sin offering in the garden of Gethsemane.

**Further reading: 1 Corinthians 6**

## The source and capacity of prayer

Once He redeemed us completely, the Father gave to us the Holy Spirit. He designated that our bodies were to become an eternal temple in which the Holy Spirit would reside – both in our mortal body, and then, finally, in our spiritual body. Our bodies do not belong to us; not in this age, nor in the age to come. We have been purchased, and because of this, our bodies belong to God. We are to glorify God in our bodies in this age, and will do so for all of eternity as a place of worship. We are also to worship and glorify God in our own spirit. **1Co 6:15-20.**

The Holy Spirit is the source and capacity of prayer. That is, He enables intercession and travail. He did this for Christ, the Son of Man, in the garden of Gethsemane. Having prayed, 'Father, if it is Your will, take this cup away from Me; nevertheless, not My will, but Yours, be done', Jesus was strengthened with Eternal Spirit by the Holy Spirit, through the agency of an angel from heaven. Having been strengthened in this manner, Jesus began to pray *more earnestly*. **Luk 22:42-44.**

The Holy Spirit, likewise, enables us to join this intercession and travail. The apostle Paul wrote, 'Likewise the Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes *intercession* for us with *groanings* [meaning, *travail*] which cannot be uttered'. **Rom 8:26.**

If we are not enabled by the Holy Spirit to intercede and travail, *we are not praying at all*. Our communication is merely mind-chatter, motivated by the fear of death, as we anxiously groan and petition God in relation to the matters that are confounding our expectations of our life, of ourselves, and of others.

**Further reading: Acts 2**

## The Helper of our most holy faith

The Holy Spirit is the Helper of *our most holy faith*. **Jud 1:20**. Our most holy faith is the faith of God that we received from the Son through the ministry of His word. With this most holy faith, we are able to believe to see and fulfil the works that Christ has already worked for us. Significantly, the Holy Spirit is also the Helper of our *faith initiatives*. In this regard, there are initiatives that we must take during the day that belong to the faith that we have received from Christ. The Spirit helps us to know and fulfil these initiatives as He leads us in all truth. **Joh 16:13**. Through these works, we are bringing forth fruit for God.

Prayer is the substance and facilitation of hope. That is, by the Spirit, we are praying to participate in the fulfilment of what we hope for. This is because when we pray, we hope in God. As the psalmist said, 'That they may set their hope in God, and not forget the works of God [the works that Christ has finished for us], but keep His commandments.' **Psa 78:7**. While we are praying in faith, it is already the substance of what we hope for because our prayer is according to the will of God. **Heb 11:1**.

It is important to recognise that prayer began, *before*, in the fellowship of Yahweh *Elohim*. This was the first prayer meeting and was the context in which the Father, Son and Holy Spirit began to initiate Their covenant purpose to make man in Their image and according to Their likeness.

In this fellowship of prayer, Yahweh Father and Yahweh Son first helped the Holy Spirit to become the Helper by giving to Him the sevenfold Spirit of God, which is the sum and full capacity of God who is Spirit. The Holy Spirit, within the fellowship of Yahweh *Elohim*, was now able to be the Helper of the Father and the Son.

**Further reading: Psalm 139**

## The Helper of the Son

As the Helper of the Son, the Holy Spirit was the power by which the Son emptied Himself to reveal the Father. He was then the power through which the Father brought forth Yahweh Son as the Son of God.

Furthermore, in relation to the new creation, the Holy Spirit enabled the conception of the identity of Yahweh Son, who was also the Son of God the Father, in the womb of the virgin Mary. The angel, Gabriel, came to Mary and announced to her that she had been favoured by God to bring forth His Son, who would be called 'the Son of the Highest'.

Mary asked how this would happen. She was told that the Holy Spirit would come upon her as the One who would facilitate her conception when the power of the Father overshadowed her, enabling the identity of Christ to be conceived in her womb as the Seed of God. **Luk 1:30-35.**

In the garden of Gethsemane, Christ was aided by the Holy Spirit, through the power of Eternal Spirit, to empty Himself further for our sakes. **Heb 9:14.** He did this in seven wounding events that took Him to the death of the cross. Christ's travail was aided by the traving work of the Holy Spirit, which strengthened Him to bring forth redemption and salvation for us.

Christ's final emptying was from the cross to the bosom of the Father. The Holy Spirit enabled the Spirit of the Son to leave His immortal physical body on the cross and take with Him all the saints of history who had died in faith with Him, to the arms of the Father to be received into the kingdom of heaven. This is when they received their heavenly bodies which the Son had crafted for them in His offering journey from Gethsemane until His work was finished on the cross.

**Further reading: Hebrews 5**



## The Holy Spirit is our Helper

Importantly, the Son and the Father did not offer Themselves by Their own power, but rather by the power of the Holy Spirit. Having helped the Father and the Son to offer *before*, and then helped Them, in time, to accomplish the work of redemption, He has been sent by the Father and the Son to become our Helper so that this finished work can be accomplished in our lives!

How does the Holy Spirit help this work? The apostle Peter explained that, as Christians, we were born again of incorruptible Seed. This Seed is the divine nature and identity of the Son of God, called by Paul, 'the Spirit of the Son'. **Gal 4:6**. Paul further said that it was the Father's sovereign work to send forth the Spirit of the Son, from Himself, into our heart so that we could be born of the Seed of Christ.

In the first chapter of his first epistle, Peter detailed how this birth would happen. First, a preacher speaks the word of the gospel to a hearer by the power of the Holy Spirit. **1Pe 1:12**. As they hear and accept the preacher's message, the Holy Spirit then brings conviction and illumination to their understanding, enabling them to believe that God wants to be their Father and that they can be His son. This is His work as the Spirit of adoption. **Rom 8:15**.

Significantly, the seed was not the gospel message preached, but the seed came with the message. It came through the word of God. This seed was also the word of a hearer's name as a son of God. The Holy Spirit then enables the conception of their new-creation name and spirit, whereupon they are placed by the Father into the body of Christ, the church. By this means, they are born of water and the Spirit and have entered the kingdom of God. **Joh 3:5**. Significantly, this whole transaction is the work of the Holy Spirit, sent down from heaven.

**Further reading: 1 Peter 1**

## Intercession and travail

Intercession and travail are both important aspects of prayer. *Intercession* is a dialogue in prayer. The intercessory dialogue of the Holy Spirit in relation to the Father and the Son is His initiative to sanctify Their initiative and work so that They remain within the fellowship of understanding as the full expression of the love of God. This expression is manifest by, and through, wisdom, to achieve Their desire, which They expressed, declaring, 'Let Us make man in Our image, according to Our likeness.' **Gen 1:26**. This work of the Spirit can also be defined as 'the fellowship of the Holy Spirit'. **2Co 13:11-12**.

The *travail* of prayer is the capacity of the Holy Spirit to bring forth, using the power of the sevenfold Spirit of God, the purpose of God that belongs to Their Covenant. This involved, for example, bringing forth the first creation. Moses noted this work of the Spirit, explaining, 'In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. *And the Spirit of God was hovering over the face of the waters.*' **Gen 1:1-2**. That is, the Spirit was hovering, or *travailing*, over the yet unformed creation to ensure that its realisation was sanctified; that is, that it was ordered and secure in all things.

In our prayer meetings, which belong to the secret place of the ladder, we are to join the intercessory and *travailing* prayer meeting of the Holy Spirit and Yahweh Son as They continue to pray for us. They are praying that we may continue to be joined to the fellowship of Christ's offering journey which He has already accomplished for us. This involves us, with the Holy Spirit, giving aid to those who are in need.

**Further reading: Acts 12**

## The need for reformation

In this season, the Spirit is opening the ears of those who are seeking the Lord in order to receive 'the light of the knowledge of the glory of God' from His face. **2Co 4:6**. Through this ministry, we are being caused to remember the word of our predestination as we acknowledge, and then forget, the fallen image through which we have previously known ourselves and have sought to relate with others. This is the implication of looking 'to the rock from which you were hewn, and to the hole of the pit from which you were dug'. **Isa 51:1**.

Christ is the Rock from which we are hewn. To obtain our eternal salvation, we must come to Him and be built on Him. **1Pe 2:4-8**. This happens through new birth, and by the washing of regeneration and the renewing by the Holy Spirit as members 'in particular' of the corporate 'new Man', the body of Christ. We abide in the body of Christ, and He abides in us as we continue to receive and live by His word. **Joh 15:5-10**.

When Christ, the new Man, was pierced with a soldier's spear, water, blood and Spirit flowed from His side. This was the rib from which the Father fashioned a bride for Christ. If we are obtaining our salvation in Christ, the witness, or work, of the Spirit, the water and the blood will be active in our life. **1Jn 5:8**. This will be evident through the reformation of our conversation and conduct in our house and from house to house, for this is the context in which we have our expression as part of *the bride of Christ*.

The bride of Christ is the vessel of multiplication, as she is to bring forth spiritual children. These 'children' refer to both godly seed who are born in covenant houses, and people in the world who are born again through the ministry of a network of 'worthy houses'. The capacity to bring forth spiritual children depends on our connection to Christ in the fellowship and order of headship.

**Further reading: Isaiah 51**

## A corporate 'new man' and a bride

'The wife of the Lamb' is the heavenly Jerusalem, the church. **Rev 21:9-10**. In every city and town, the bride is revealed by a community of worthy houses, described by the apostle John as 'elect ladies'. **2Jn 1:1**. Sarah typified the bride of Christ, which is the church, the New Jerusalem. **Gal 4:26**. In this regard, having been established on Christ (the Rock from which we were hewn), we are further directed by the Spirit to 'look to Abraham your father, and to Sarah who bore you; for I called him alone, and blessed him and increased him'. **Isa 51:2**.

Understanding our connection to the *body of Christ*, and our expression as part of the bride of Christ, is fundamental to the recovery of our marriage and family to the image intended by God. Unless we participate in this reformation, we will not obtain our eternal inheritance, for God said to Abraham, 'And in your seed all the *families* of the Earth shall be *blessed*'. **Gen 12:3. Act 3:25**.

Yahweh *Elohim* intended that the wife of a man would be a helper comparable to him, saying, 'It is not good that man should be alone; I will *make* him a helper comparable to him.' **Gen 2:18**. A woman is made comparable to her husband when she lives and walks by the Holy Spirit, *the Helper*. **Joh 15:26**. We recognise, therefore, the particular affinity between the woman and the Holy Spirit with respect to the 'community' that comes forth from her.

Concerning a married couple, the Lord God intended that the agenda of a household would be given to a man, from Christ. This agenda is then to be realised through the woman, as she acknowledges the lordship that is given to her husband by Christ, *for she is a community*. That is, she is the one through whom new identities are brought forth.

**Further reading: Revelation 21**

## The agenda of the house

The 'house' belongs to a man whose face is set toward Christ. Christ, his Lord, comes knocking on the door of the man's house through the ministry of the word. The man opens the door to Christ so that the word of the Lord defines the agenda of his house. The man does this by making the word, and the fellowship that the word defines, his priority and the priority of his house.

A godly man brings his wife and children with him to receive the public proclamation of God's word. As a family, they hear and receive the word – the man in relation to his headship; the wife in relation to her motherhood; and the children as sons of God. Together, they are then able to fellowship in the word from day to day as it brings instruction, admonition and chastening to them. With this in view, a godly man does not presume to reinterpret or to reproclaim the word for his wife and children.

A godly woman is the *community* of the man's house. Symbolically, the man knocks on the door of this community by delivering to her the agenda of Christ's lordship in the house. A woman, submitted to the lordship of Christ, is enabled by the Spirit to be a comparable helper to her husband. She 'calls her husband "lord"' by deferring to him for the agenda of the house. **1Pe 3:6**. In this way, she is *drawn from him*.

Connected to, and drawn from, her husband, the woman, and the children whom she brings forth, *are the community of his house*. As she remains joined to her husband in this fellowship of one Spirit, she is able to nurture and guide her children by the motherhood that is *given* to her from the lordship of Christ. Because she is the *community* of her husband's house, she must not usurp his role as *head* by presuming to establish, limit or mitigate the parameters that belong to the family.

**Further reading: Matthew 10**

## I want you to know

The apostle Paul wrote to the Corinthians, 'I want you to know that the Head of every man is Christ, the head of a woman is man, and the Head of Christ is God'. **1Co 11:3**. Importantly, Paul was not saying that all men are the head of all women. Rather, in the first instance, Paul was saying that Christ is the Head of one woman, *the church*. This headship has its expression to the woman as each man individually receives Him as their Head, which is then expressed in the context of their house, and from house to house in the church, typified as 'elect ladies'. **2Jn 1:1**.

Paul warned that a man who covers his head by looking into the face of his wife for the leadership and direction for the house dishonours Christ. He also explained that a woman who presumes to pray or to prophesy in the church with her head uncovered, thereby spurning the lordship of her husband, dishonours her husband and Christ. Her expression is as though her head has been shaved, meaning that it is like that of a prostitute! **1Co 11:4-6**.

Highlighting the true relational bond between a believing man and a believing woman in a marriage, Paul then said, 'For a man indeed ought not to cover his head, since he is the image and glory of God; but woman is the glory of man. For man is not from woman, but woman from man.' **1Co 11:7-8**. It is notable that Paul described men as 'the image and glory of God'. We know, of course, that *Christ* is the image and glory of God as the Son of God in the flesh. He also became the full expression of the image and glory of *man* in seven wounding events. Paul's point is that a man has his head uncovered, and can express headship toward his wife, when his focus is on receiving and walking in the will of God, which Christ accomplished through His offering and suffering journey. This is the only basis and capacity for headship in a house.

**Further reading: 1 Corinthians 11**

## A woman's repentance

The role of a woman as a helper who is comparable to her husband has been corrupted in every house. A woman's default, carnal orientation will be to command the agenda of the house, usurping the lordship that has been granted to her husband by Christ. Her endeavours may not always appear to be overbearing. That is, a wife may desire for her husband to define a direction for her and for the house, as long as her prerogative to fulfil the objectives in *her own way* is not undermined. The romance of their relationship is contingent upon this presumed right, and also upon her husband's appreciation of her efforts.

Relating in this way in marriage establishes lines of demarcation that are carnal and that promote the independence of a man and of a woman that is contrary to true fellowship in Christ. A Christian woman sins against the Spirit through this carnal orientation to her husband and household. She does this by presuming to ask the Spirit to help her to accomplish the 'good' agenda that she has for the household. Repentance from this fallen dynamic in a marriage is found through submission to the lordship of Christ and by making offering in the order of headship.

A woman who has not found deliverance from this carnal orientation to Christ, and to her husband, is unable to fellowship with her husband or children in Spirit and truth. Characteristically, a woman who thwarts the lordship of Christ will often maintain a connection with her godless children and grandchildren in the deluded presumption that she has the capacity, through her motherhood, to recover them from the death and separation that they have chosen. With this in mind, we recognise that true fellowship has eluded many families in the church. Their culture has not been fellowship but, rather, is a *trading* relationship marked by niceness and concessions; and it is often punctuated by arguments and bickering, particularly between the husband and his wife.

**Further reading: 1 Peter 3**

## A man's repentance

The role of a man as the vessel of headship has also been corrupted in every house. Without repentance and faith, a man's default orientation toward his wife and family will be either to dominate them or to vacate his responsibility to lead them and to encourage their obedience to Christ. Through repentance, he ceases from looking into the face of his wife and from usurping the role of the Father and the Son toward the house, which many have historically done by presuming to *mediate* the word to the household. A man, in repentance, turns to be properly connected with the presbytery, bringing his family to hear the word proclaimed, which is addressing each person in his house, individually, by name. That is, the word of the Father should have direct access to a man's wife and children.

The lack of true fellowship in the marriage and family is an indication that the couple has spurned the lordship of Christ, and they are not receiving the grace of life that is available to them in the order of headship. They have been unable to bring forth godly seed. The only avenue for the recovery of their household is repentance, and then the confession of faith through testimony. This provides their ungodly children with a second opportunity to choose the life that is now manifest in the family from which they have departed.

The capacity for choice and repentance for a man and a woman in a Christian marriage is offered by the Holy Spirit. This capacity is given through conviction and illumination as Christ's messengers preach the word of God by the Holy Spirit. Christ, by the Spirit, through the preaching of messengers, first addresses each person – man, woman and child – as a son of God who belongs to the *body* of Christ. He then addresses them in relation to their expression as a household that is part of the *bride of Christ*.

**Further reading: Ephesians 5**





Restoring  
my Soul