



Restoring my Soul

HE RESTORES MY SOUL, HE LEADS ME IN PATHS

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AUGUST 2025

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A FIVE DAY DEVOTIONAL GUIDE

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August 2025

Authors

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'The Covenant of Marriage' – Courtship Series, Part One.

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Godly marriage

It is important for us to know how a man and a woman, from any culture, once they have grown to maturity, are able to leave the house of their father and mother, choose one another in the freedom that belongs to faith, and *become joined by the Lord in godly marriage*. Furthermore, we need to understand how a husband and a wife in godly marriage then participate in *multiplication through offering* to bring forth godly seed and fruitfulness in their family and household.

In this regard, we need to take our instruction from *three marriages* in Scripture – the marriage of Adam and ‘the woman’, the marriage of Abraham and Sarah, and the marriage of Christ and the church. We also need to consider specific lessons from the marriage of Moses and Zipporah and the marriage of Boaz and Ruth.

The marriage of Christ and the church is the pattern in which every godly marriage is to be established. Explaining this point, the apostle Paul wrote, ‘For the husband is the head of the wife, *as also Christ is the Head of the church*; and He is the Saviour of the body. Therefore, *just as the church is subject to Christ*, so let the wives be to their own husbands in everything. Husbands, love your wives, *just as Christ also loved the church* and gave Himself for her.’ **Eph 5:23-25**.

To properly understand the covenant of marriage that has been established for us by the Lord God, we need to *first* understand the purpose of Their Everlasting Covenant, which was summarised in the first chapter of the book of Genesis. We read concerning the Everlasting Covenant, ‘Then God said, “Let Us make man in Our image, according to Our likeness”’. **Gen 1:26**. God’s intention is that we would be born again as sons of God the Father, and then progressively be brought to glory, in Christ, as sons of men in the image and likeness of God.

Further reading: Ephesians 5

God's covenant purpose

To bring about Their covenant purpose, each Person of the Godhead made offering to reveal the Other. The Father and Son gave the seven Spirits of God to the Holy Spirit, establishing Him as the Helper. **Joh 14:16**. The seven Spirits of God can be understood as being *the full expression* of the one Spirit by which They live as Yahweh *Elohim*. **Rev 1:4. Isa 11:2**. As the Helper, the Holy Spirit then *enabled the Son* with the capacity of seven Spirits, so that He could empty Himself to reveal the Father by becoming the Father's Son.

The Holy Spirit also *enabled the Father* with the capacity of seven Spirits, so that the Father could bring forth Yahweh Son as His Son. In Gethsemane, the Holy Spirit strengthened Christ with the capacity of seven Spirits (also called *Eternal Spirit*), enabling Christ to offer Himself through the entirety of His journey to the cross and, in so doing, to fulfil the will of the Father. **Heb 9:14. Luk 22:42-44**.

The key point is that this same fellowship of offering is to become the basis for every godly marriage. Through the fellowship of offering enabled by Eternal Spirit, a husband and wife can participate in the outworking of God's Everlasting Covenant in their own lives and in the bringing forth of godly seed. **Mal 2:15**. This includes, through the miracle of *procreation*, the bringing forth of children who are then born again as sons of God while in the womb of their mother; as well as the multiplication of godly seed through *the evangelistic ministry* of a network of firstfruits houses. **1Co 7:14**. These networks, or communities, of worthy houses were described by the apostle John as 'elect ladies' who belong to the corporate bride of Christ. **2Jn 1:1**.

Further reading: Philippians 2

The first marriage

It is important to look at the first marriage between Adam and 'the woman' (who was later named Eve), because their marriage is a type, or picture, of the marriage of Christ and His bride, the church. For this reason, it provides us with a foundational pattern which God intends to establish in every godly marriage.

Jesus explained that in order to understand the covenant of marriage by which God joins a godly couple, we need to first understand the creation of man, or mankind, as male and female. Jesus said, 'Have you not read that He who made them at the beginning "made them *male and female*"'. **Mat 19:4**. Furthermore, we need to understand the season of godly courtship leading to marriage, by which a man and a woman leave their father and mother and choose one another. **Mat 19:5**.

The present heavens and Earth were created as the context in which God's Everlasting Covenant purpose would be accomplished. In the unfolding of Their covenant plan, Yahweh *Elohim* created man on the sixth day of creation. Moses summarised God's creation of man by writing, 'So God created man in His own image; in the image of God He created him; *male and female [in identity] He created them*'. **Gen 1:27**. Clearly, the creation of the first man was not complete until the woman was taken from the man and they were joined as 'one' in marriage. **Gen 2:22-24. Gen 5:2**. The creation of mankind as male and female happened through the offering work of the Son of God. **Joh 1:3**. The Son created all things on behalf of God the Father, for the Father is the source of all creation. **Eph 3:9**.

Further reading: Genesis 1

The creation of man

The creation of the man's biological body preceded the creation of his spirit and soul. The Son of God firstly created the man's body from the dust of the ground. Then, through a second creative action, the Son of God breathed *the breath of Yahweh* into the man's nostrils. **Gen 2:7**. Through this action, the man became a living being with a spirit and soul. **Zec 12:1**. Thus, man was created *triune* in nature – *body, soul and spirit*. **1Th 5:23**.

The formation of the man's gender, as male, belonged to the creation of his biological body, as well as to the formation of his soul and spirit. His body was created first as male, and then his spirit and soul were also created as male. However, the full expression of the man's gender as male could only be adequately appreciated following the formation of the woman, as female.

When the Son breathed into man the breath of Yahweh, He committed to him the potential for all the identities who would ever be born through procreation. **Gen 1:28**. **Gen 2:7**. We note that a bride needed to be brought forth from the man before identities could be multiplied through procreation.

The man, as a living soul, had received possession of his own identity. He was therefore accountable for his own expression and decisions. As such, he had the freedom to choose sonship and the fellowship of headship at the tree of life. With freedom came responsibility, as well as accountability, meaning that Adam would need to give an account for his responses.

The man's name as a son of God had been discussed by the Lord God before the foundation of the world. This name was entrusted to Yahweh Son when He was begotten by the Father as the Son of God. Although Adam had possession of his own identity, he had *not yet received his sonship name*, by which he could be born as a son of God. New birth was possible only after Christ completed the sonship works of every person, on His offering journey.

Further reading: Psalm 8

The nature of man

The Lord God created the first man, and every person thereafter, as triune in being – that is, with a body, soul and spirit. The Scriptures highlight that for a person to be blameless, they must receive the Lord’s sanctifying work in their body, soul and spirit. **1Th 5:23**.

The physical *body* is referred to in the Scriptures as ‘the outward man’. **2Co 4:16**. The *spirit* and *soul* of a person are the indivisible, yet distinguishable, aspects of the inward man. We note that the apostle Paul explained that the word of God exposes the distinction between soul and spirit, even though they cannot be separated. **Heb 4:12**. The Scriptures describe ‘the heart’ as being *the meeting point of a person’s body, soul and spirit*. Their heart is the very centre of their person and expression. **Pro 4:23**. Much of philosophy and many alternative gospels consider man as having only the dual elements of soul and body, without any understanding of a person’s spirit, which must be born again. **1Pe 1:23**.

Our *spirit* is our identity. It is who we are. The faculties of a person’s spirit include their intuition and their conscience, as well as their capacity for worship, for fellowship and for meeting. *Intuition* is the faculty of our spirit by which we obtain knowledge that is not gained through cognitive reasoning but, rather, comes by illumination as we receive the word of God. The apostle Paul described intuition as ‘the eyes of our understanding’. **Eph 1:18**. Our *conscience* is the faculty through which we know ourselves. Paul stated, ‘For what man knows the things of a man except the spirit of the man which is in him?’ **1Co 2:11**.

Significantly, the state of a person’s conscience depends on whether their spirit has been illuminated to *know God*. **Heb 10:22**. **Heb 13:18**. In the New Covenant, we each become a temple for the Holy Spirit when He comes *into our spirit*. The Holy Spirit worships the Father and the Son at the altar of our conscience, enabling us to participate in Their fellowship of worship! **Rom 9:1**.

Further reading: 1 Corinthians 2

The expression of man

Let us now consider the faculties which pertain to our *soul*. These capacities include our *will*, our *mind* and our *emotions*, and they influence how we behave, make decisions, communicate, and interpret our environment in and through our body. Who we are, or want to be, is expressed through the faculties of our soul. That which belongs to our spirit is communicated through our soul. Having been made either male or female, our soul will have a distinctly masculine or feminine expression, respectively. The masculine expression of a man's soul conveys his identity according to the unique emotions, affections and perceptions that pertain to his expression as a man, brother and father. The same principle applies to the feminine expression of a woman.

The faculties of our *body* – which include our senses, physical capacities and appetites – are the means by which our soul expresses itself within the physical, material and biological world. We communicate and relate with one another through the utilisation of our body with its physical expression and capacities. The expression of our soul through our physical body needs to be governed by our spirit, otherwise our soul can be tied to the various appetites and desires of our body. **Psa 119:25. 1Co 9:27.** When this happens, a person endeavours to know themselves through what they do in their physical body – either through the exercise of their fleshly capacities or through the information collected through their senses. Our soul is *revived* as our spirit clings to the word of God and to our fellowship with the Lord in one Spirit with Him. **1Co 6:17.**

Gender – male or female – is essential to every individual's identity. In the same way that Yahweh *Elohim* created the first man and woman as male and female respectively, when a child is conceived within the womb of their mother, the *gender of their spirit (identity), soul and body* is determined by the seed of their father. According to that seed, a person is either exclusively male or exclusively female – in their spirit, soul and body.

Further reading: Psalm 34

Finding a helper comparable

Having created the first man, Adam, the Lord God instigated a search with the intent of finding a helper comparable for Adam, saying, 'It is not good that man should be alone; I will *make* him a helper comparable to him.' Gen 2:18. Adam needed a comparable person for *fellowship* so that they, together, could know and participate in God's Everlasting Covenant purpose. As part of their participation in this Covenant, the man and his comparable helper would multiply identities through procreation. The process of looking for a helper who was comparable to him was a season of instruction from the Lord, as Adam named and integrated all the animals within creation. **Gen 2:20.**

Adam's *participation in the offering of Christ* would be necessary for the multiplication of spirit and life beyond himself. The Lord caused a deep sleep to fall on Adam, which was Adam's connection to the three hours of darkness belonging to Christ's offering on the cross. **Gen 2:21. Mat 27:45.** Through this participation, Adam was being formed by Christ as the vessel of headship and, at the same time, Christ was forming a helper comparable for him. **Gen 2:22.**

The search for, and subsequent forming of, a helper who was comparable to the man is symbolic of the season of godly courtship before marriage. As we read in Proverbs, 'He who *finds* a wife finds a good thing, and obtains favour from the Lord!' **Pro 18:22.** The season of godly courtship is a process whereby a man and a woman are finding one another, and are then being formed individually, by Christ, as an appropriate vessel for marriage. The season of godly courtship involves five phases of relational growth and choosing – friendship, romance, courtship, bonding and marriage preparation.

Further reading: Proverbs 31

The formation of woman

The Lord God took a rib from Adam's side, from which He *formed* the woman. **Gen 2:21.** We note an important distinction here between the Son of God first *creating* the man and then later *forming* the woman from the man's rib. The woman was not created separately, or independently, from the man! Rather, the woman was taken out of the man and formed 'from the man'. **Gen 2:23. 1Co 11:8.** The Son of God formed the spirit, soul and body of the woman, uniquely as female, from the life that was multiplied to her from the rib taken from Adam's side.

The woman's comparability to the man would happen in two phases of offering. The first aspect of offering involved Adam – as he laid down his life, in a deep sleep, so that the Lord God could draw the woman from his side. The second aspect of offering would require the woman's participation. She would need to lay down her life to reveal her husband. Sarah is a good example of the offering of a woman through which she is made comparable to her husband.

Having formed the woman from Adam's rib, the Son of God then brought her to the man. **Gen 2:22.** In this regard, Christ, figuratively, walked the woman down the aisle at the tree of life, to the man. Here, Adam received, or 'possessed', the woman 'in sanctification and honour'. **1Th 4:4.** That is, as a man who had been made to be the vessel of headship, Adam, in the *freedom that belongs to faith*, chose the woman, taking her by the hand as he received her from the Lord. The woman was, likewise, *choosing in freedom* to be drawn from the one-Spirit fellowship of Yahweh to be given to Adam. As such, this was not an arranged marriage – rather, the man and woman both freely chose each other.

Further reading: Genesis 2

She shall be called Woman

Having received the woman from the Lord, Adam declared, 'This [one] is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.' **Gen 2:23**. With this statement, Adam was bearing witness to the work that Christ had done: first, to draw the woman from his side as a new and *unique identity*; and, second, to form her as the *vessel of comparability*, to be later revealed also as the *vessel of multiplication*. To emphasise a key point, we see that it is Christ who forms the man as the vessel of headship and gives him to the woman; and likewise, it is *Christ* who forms the woman as the vessel of comparability and multiplication, giving her to the man. Helpfully, we note that they neither form themselves, nor form one another, as suitable vessels for marriage. Rather, it is Christ who forms each one.

Adam's statement, 'This is now bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man', also encompassed the *definition* and the progressive *fruitfulness* of their marriage covenant. **Gen 2:23**. Through the covenant of marriage, Adam and the woman were made to be 'one', by the Lord. Their oneness, which was described by Adam as 'bone of bone and flesh of flesh', was the union of their biological flesh, as well as their union in soul and spirit. Adam also understood that, in time, the woman would become the vessel through which his family and house would be multiplied.

The woman is, therefore, firstly of her husband as *wife*, to later proceed from her husband as *wife and mother*. The apostle Paul further explained that the woman came *from the man*, was joined *to him* in marriage, and would then *proceed from him* to become a mother. Significantly, the man's family and household would multiply only *through her* – for she was to become the community of the word in his house. **1Co 11:8-11**.

Further reading: 1 Corinthians 11

Man and Woman

Having received the woman from Christ, Adam declared that she would be called 'Woman' (Heb. *Ishshah*) and that he would be called 'Man' (Heb. *Ish*). **Gen 2:23**. Prior to this time, he was referred to only as Adam (meaning 'from the dust'). **Gen 3:19**. The names Man and Woman defined a package of works for them, as husband and wife, in relation to their marriage covenant.

The man was redefined in relation to his wife and the woman was redefined in relation to her husband. His name as Man described the package of his works as head, brother, companion, friend and husband to the woman. Her name as Woman described the package of her works as helper, sister, companion, friend and wife to the man. **Gen 2:18. Gen 12:13. Mal 2:14. Son 5:16. Gen 2:24**. Later, the woman would receive a further expression of her name – when she was named 'Eve'. Her name, Eve, described her works as 'the mother of all living'. **Gen 3:20**.

The man and the woman, having chosen each other in freedom and expressing faith for marriage, the Lord God then joined as husband and wife in marriage by *covenant*. **Mal 2:14**. The covenant of marriage is summarised succinctly in the book of Genesis in the statement: 'Therefore, a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.' **Gen 2:24**.

It is important to recognise that *the covenant of marriage* was created by the Lord God from the beginning of creation in relation to mankind's participation in the Everlasting Covenant. **Mar 10:6-9**. The covenant of marriage came from Him – it did not originate from mankind. The prophet Malachi described the covenant of marriage as 'the Lord's holy institution which He loves'. **Mal 2:11**.

Further reading: 1 Timothy 2

The fellowship of headship

Adam and his wife had been made one by the Lord, through the covenant of marriage. They would continue in this *oneness* on the condition that they remained joined to the fellowship of headship at the tree of life. From their fellowship with Yahweh *Elohim* each evening, they could proceed together in the fellowship of *one Spirit*, to do the works which Christ had given to them. Adam's works were to cultivate and guard the garden of Eden. **Gen 2:15**. The woman was a comparable helper to the man in his work.

As the vessel of headship, Adam would receive from Christ the headship order of life which originates from the Father. **Mal 2:10**. As the apostle Paul stated, 'I want you to know that the Head of every man is Christ, the head of woman is man [her husband], and the Head of Christ is God [the Father].' **1Co 11:3**. Christ was the Head of Adam, and Adam was the head of his wife. Adam would receive from Christ the agenda for their marriage and household, as well as the capacity to make offering according to his sanctification. Adam received this agenda and capacity as he and his wife communed with the Lord at the tree of life each evening. **Gen 3:8**.

As they met Christ together at the tree of life, the woman, individually, would also receive from Christ a reflection concerning her sanctification, and an understanding of the nature of her works as the wife and helper of Adam. Through her submission to the lordship of Christ, she would receive capacity to submit to her husband as unto Christ. She would honour her husband and walk in fellowship with him as they participated each day in the will of God for their marriage.

Further reading: Ephesians 1

The mind of Christ

Adam and the woman were able to have *one mind* together, even though their souls and the exercise of their minds, individually, were uniquely masculine and feminine respectively. The 'one mind' refers specifically to the mind of Christ, which He demonstrated by emptying Himself to reveal the Father. **Php 2:5**. Having this one mind within them, which was also in Christ Jesus, Adam and the woman could participate in *offering* through which they could reveal the Lord and one another.

Having individually received illumination regarding their sanctification, Adam and his wife were able to fellowship together in the order of headship and to lay down their lives to reveal each other. As they walked together in one Spirit, the woman would be the glory of the man – and we note that he does not have glory apart from her. **1Co 11:7**. We could say that before the woman was enabled to bring forth children as a mother, she would be hidden, or indistinguishable, in relation to the man as she revealed him and his work. That is, she was to reveal the glory of her husband through offering, laying down her life to reveal him.

That which Adam received from Christ was then ministered, by offering, to his wife. The apostle Peter explained that when a husband and wife are joined to the fellowship of headship in this way, they will be heirs together of the grace of life and their prayers will not be hindered. **1Pe 3:7**. That is, as Adam and his wife joined the conversation of prayer with Yahweh *Elohim* at the tree of life, they could participate in the will of God being outworked in their lives and in their family. As the woman honoured the Lord and her husband, the life of God would be ministered through her to their family, and then from their household to others. This is the pattern of life for every husband and wife who are joined in one Spirit.

Further reading: Colossians 3

Be fruitful and multiply

After the woman was formed from Adam's side, and they were joined by the covenant of marriage, God blessed them and said, 'Be fruitful and multiply; fill the earth.' **Gen 1:28**. In this, God gave to them the mandate and blessing of *procreation*. This was to be a co-participation (or co-creation) with God the Father, by which they could bring forth *godly seed for the Father*. **Mal 2:15**.

The bringing forth of children, for Adam and his wife, was according to the pre-appointed timing of the Father. We note that there were approximately 4 000 years from the time when Adam and the woman were married until they were enabled to bring forth children through procreation. The fall of mankind occurred *immediately prior* to the Lord's pre-appointed time for the couple to bring forth children. Accordingly, we read in the book of Genesis that, following their fall, Adam called his wife's name 'Eve', indicating that her works were to be 'the mother of all living'. **Gen 3:20**.

Adam and Eve needed to receive provision from the Lord for the multiplication of their marriage to become a family and household. The *provision* of the Lord for their household was exemplified in the Feast of Passover as 'a lamb for a household'. **Exo 12:3**. We see that immediately after the Fall, the Lord made an animal sacrifice and gave tunics of skin to Adam and his wife. **Gen 3:21**. This animal sacrifice made by the Lord was, for Adam and his wife, their participation in the Feast of Passover. It is important for us to recognise that the timing of this sacrifice was in accordance with the *predetermined* purpose and timeline of God the Father. It was not God's reaction to the fall of mankind. Nevertheless, Christ's offering on the cross, of which this animal sacrifice was a picture, was fully adequate to minister redemption to Adam and Eve.

Further reading: Malachi 2

The miracle of procreation

After they received the Lord's provision for multiplication, Adam and Eve would be able to fellowship together in relation to the blessing given to them by God. Their knowing of one another was to be their participation in the Everlasting Covenant, by which identities were to be multiplied, with the promise of each one becoming a son of God and a glorified son of man.

It is amazing to consider that, through the physical and biological action of procreation, an *eternal identity* is brought forth! And while this identity *did not exist* prior to conception within the womb, he (or she) was *foreknown and named* by God in the fellowship of Yahweh from *before* the foundation of the world.

King David understood the miracle of his conception as an eternal identity and the reality that he was named and foreknown by God before his conception, testifying, 'For You formed my inward parts [spirit and soul]; You covered me [wove my physical body] *in my mother's womb* ... Your eyes saw my substance, being yet unformed [lit. embryo within the womb]. And in Your book they all were written [before], the days fashioned for me, when as yet there were none of them.' **Psa 139:13,16.**

The fruit of offering between husband and wife, motivated by the love of God, is the conception of an eternal identity. The spirit and soul of a child is formed because of the offering of the man and is nurtured through the offering of the mother. Notably, *the mother names the spirit (identity) of the child* according to her fellowship (or lack thereof) with her husband in the order of headship.

We note, however, that, concerning the first marriage, *before* Adam and the woman were able to bring forth godly seed according to the predetermined timing of God, *Satan gained access* to their marriage relationship.

Further reading: Psalm 139

Fallen from the fellowship of headship

The *tree of life* in the garden of Eden is a symbol for *the fellowship of headship*, within which Adam and the woman were to meet and know the Lord and one another. The life and expression of Adam and the woman were dependent on their ongoing connection to this fellowship. To become a comparable helper in Adam's work, the woman would need to choose, by faith, to participate in the fellowship of headship at the tree of life according to her sanctification as being of her husband, in one Spirit with him.

However, we know that the woman had *not* personally chosen the fellowship of headship with her husband. This lack of clarity was subsequently exploited by Satan. **Gen 3:1**. Notably, neither had Adam personally chosen the fellowship of headship, because he chose to receive another word, *which did not come from Christ in the fellowship of headship*. He, instead, received an alternative word from Satan through his wife. **Gen 3:6**.

It is important to recognise that Satan gained advantage because Adam and the woman had not adequately chosen the fellowship of headship at *the tree of life*. Adam and the woman fell from fellowship with Yahweh *Elohim* because they chose the fatherhood of Satan. As a result of the Fall, all the identities who had been named 'before' by God the Father, and committed to Adam by God the Son, were now lost to God – they had been given over to the fatherhood of Satan.

The resulting enmity within their marriage was described by the Lord God when He said to the woman, 'Your desire shall be for your husband, and he shall rule over you.' **Gen 3:16**. The woman would be driven by the romantic desire for her husband to be, for her, what she needed him to be for her sense of approval and security.

Further reading: Revelation 2

The need for marriage reformation

The fallen marriage dynamic for a woman involves cultivating a romantic ideal for her family according to her own fleshly perspective. She then imposes this desire upon her husband as though it is 'the best thing' for her family. She then seeks to control her environment to obtain this 'good' outcome.

The fallen marriage dynamic for a man involves being driven by his desire for identity verification from his wife, which he seeks to satisfy through the exercise of *dominion* over his own life and over others around him. The fallen marriage culture for a man, as he turns his face away from the headship of Christ, is to uphold the romantic culture that his wife promotes; or, alternatively, to react against the obligations that she places upon him.

Unequivocally, this same fallen dynamic is the default mode of relationship between *every husband and wife*, unless they are progressively recovered to the fellowship of offering that exists within Yahweh *Elohim*.

After they departed from the garden of Eden, Adam 'knew' Eve his wife, and she conceived and brought forth a son. **Gen 4:1**. Eve nurtured the identity of her first son within her womb according to her misaligned perspective of what God had prophesied to the serpent. **Gen 3:14-15**. She viewed Cain as being the manchild who would overcome the serpent and would have dominion over the curse which God gave to them for their deliverance. **Gen 3:17-19. Gen 4:1**. Largely, this nurturing of Cain happened independently from fellowship with her husband. Cain subsequently chose to murder his brother and then departed from fellowship at the gate of the garden of Eden where the family received the word of the Lord.

In order for Adam and Eve to bring forth a lineage of sons of God who would call on the name of the Lord, they would *first need reformation within their marriage relationship*. **Gen 4:26**. We note that Eve *did* eventually obtain faith and chose the fellowship of one Spirit with her husband. The fruit of this relational recovery was the birth of Seth. **Gen 4:25**.

Further reading: Genesis 3

The marriage of Abraham and Sarah

The marriage of Abraham and Sarah is a particularly helpful example for us, and we will draw several lessons from them in relation to the establishment of a godly marriage covenant and the bringing forth of godly seed. The key point is that *reformation in their marriage* enabled them to bring forth godly seed. Notably, however, the 'fruit' of their marriage covenant *prior* to this reformation was Ishmael – a son brought forth *according to the flesh*. **Gal 4:23**. It was only after Abraham and Sarah had joined a process of marriage reformation, initiated by God, that they were able to bring forth Isaac, who was born *according to the Spirit*. **Gal 4:29**.

Importantly, we see that all the identities who had been 'lost in Adam' were now *recovered in Abraham*, through faith! As the Lord said to Abram, 'In you all the families of the earth [through which these identities are born] shall be blessed.' **Gen 12:3**. Every person would need to first become a son of Abraham through faith in order to inherit the promise of the Spirit, and then be born again as a son of God. Rom 4:16. Through the faith of Abraham and the faith of Sarah, we see a numberless multitude of sons of men, likened to 'the dust of the earth', who could be born of God. **Gen 13:16**.

The Scriptures teach us that Sarah obeyed her husband, 'calling him lord'. As the apostle Peter stated, 'For in this manner, in former times, the holy [sanctified] women who trusted in God also adorned themselves, being submissive to their own husbands, as *Sarah obeyed Abraham, calling him lord*, whose daughters you are if you do good [the works of sonship] and are not afraid with any terror.' **1Pe 3:5-6**. Sarah's obedience to Abraham marked her connection, through faith, to the order of headship. She was sustained by the faith that she received from the word that was declared to Abraham; it had become *her* faith. **Gen 12:2-3**.

Further reading: 1 Peter 3

The faith of Sarah

As they went to Egypt, which is a type of the world, Abram said to Sarai, 'Please *say you are my sister*, that it may be well with me for your sake, and that I may live because of you.' **Gen 12:13**. Abram was calling his wife to stand with him in faith for God's promise concerning their household, and to join him in the fellowship of Christ's offering and sufferings as the context for their deliverance. Sarai did not *demand* the romantic fervour of Abram for her protection, expecting him to deliver her from her predicament. Neither did she use her beauty to *take control* of the situation and bring deliverance through her own endeavour. **Gen 12:11**. As a prophet, Abram foresaw that if she took either of these actions, motivated by the fear of death, his life would be lost, and their household would be destroyed. **Gen 20:7**.

Sarai's obedience to her husband, in submission to the lordship of Christ, was her protection as she was taken into the harem of Pharaoh. Her chaste conduct, 'without a word', revealed that the fear of death had been replaced with the fear of the Lord. **1Pe 3:1-2**. A believing woman who submits to her husband in the fear of the Lord, and who forsakes the conversation and conduct that is motivated by fallen desire, is as 'awesome as an army with banners!' **1Pe 3:1**. **Son 6:10**. Through offering, Sarai became a comparable helper to her husband and, as a result, she preserved his life and was able to build her house, rather than pull it down. **Pro 14:1**.

The beginning of their marriage reformation was the establishment of their relational sanctification as '*brother and sister*'. Jesus explained that His brothers and sisters are all those who are obedient to the will of God the Father. **Mar 3:35**. **1Th 4:3**. **Rom 6:22**. *Relational obedience to the will of God* establishes a couple upon Christ, the Rock; and thus they are Christ's *brethren*. **Isa 51:1**. **1Pe 2:4,7-8**. It is from this *foundation* that they relate as husband and wife. **1Co 9:5**.

Further reading: Genesis 12

The capacity of *El Shaddai*

Abram and Sarai had received faith from Christ that they would receive a child from the Lord. **Gen 15:4**. However, after many years, they remained childless. Driven by fallen, fleshly desire, Sarai endeavoured to verify her identity as a mother by obtaining a child *for herself* from Abram's body through a surrogate. **Gen 16:2**. Abram heeded the voice of his wife and conceived a child through Hagar, Sarai's Egyptian maid. **Gen 16:3-4**. Hagar and her child, Ishmael, represent the influence of carnality within the household of faith. Ishmael was born 'according to the flesh and he *persecuted* him who was born according to the Spirit'. **Gal 4:29**.

Clearly, the realisation of the promise of godly seed *required a further aspect of reformation* in the marriage of Abram and Sarai. This happened when Yahweh appeared to Abram and said, '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. These new names of *Abraham and Sarah* were the outcome of them both receiving the *same portion of Yahweh's name* through His initiative toward them as *El Shaddai*. Significantly, the name *El Shaddai*, or God Almighty, means 'the Lord, the Covenant God, who possesses the *power* to realise His promises'.

The portion of Yahweh's name given to Abraham and Sarah endowed them with power to be one and enabled them to fellowship together in one Spirit. They were joined by Christ to *the fellowship of headship*, enabling them to participate in God's covenant purpose of bringing many sons to glory. *Having been made one* by the Lord, Abraham and Sarah then proceeded to become two as they manifested, by offering according to their sanctification, *the diversity* that sprang forth from their unity. The fellowship of offering that exists within Yahweh *Elohim* became a reality within their marriage relationship through the capacity for offering given to them by *El Shaddai*. **Eze 1:4**. This is how a godly married couple participates in *the order of headship*, which belongs to *the offering fellowship of Yahweh*.

Further reading: Genesis 17

Faith for motherhood

Sarah ceased from her quest for identity verification through bearing children as she was established in *fellowship* with Abraham at the tree of life. In the context of the *agape* meal with the Father, Son and Holy Spirit, Abraham and Sarah met the Lord, and she personally received from Him the word concerning her motherhood. **Gen 18:10**. She received faith for her unique participation in the next phase of God's will for Abraham's household. The Lord's initiative toward her included the appointed time in which He would enable her to conceive a son. **Gen 18:14**.

Before the time when Sarah would bring forth a son from her own body, she was taken into the harem of Abimelech. Abimelech is a type of the world in the church. Abimelech sought personal gain and fulfilment through connection with this woman, who was an heir of the grace of life. The *faith* of Sarah was her protection, and *the judgements of God* were her defence. Particularly, we notice that Sarah did not use the word of the Lord concerning her imminent motherhood to justify a course of action in an attempt to preserve her life and the life of the promised child. Had she done this, it would have been a carnal endeavour motivated by fear, even though it was informed by the word of present truth.

Rather, Sarah's *faith* was demonstrated by her *chaste conduct* in the midst of these challenging circumstances. She turned from her natural inclinations for control through seduction and manipulation and, instead, trusted in God, judging Him to be faithful. Again, Abraham lived because of her *obedience of faith*, which she exercised in the fear of the Lord. Moreover, through faith, she sanctified, protected and delivered her household from the ravages of the world. And, significantly, she became the vessel of multiplication, bringing forth 'the child of promise'. **Gen 21:2**. All believing women will need to lay hold of the same faith that belonged to Sarah, marking them as 'daughters of Sarah'. **1Pe 3:6**.

Further reading: Genesis 18



Restoring
my Soul