

OBTAINING A DOUBLE PORTION PART 2

Lachlan Perrin, Presbytery Word for week commencing Sunday 27 April 2025
Transcription of recording, slightly edited

Good morning, everyone. We are going to continue from last Sunday. We are looking at the three dimensions of a double portion of the oil of the Spirit. You may recall last week that we began with that application point from the parable of the wise and foolish virgins. I made the point that the foolish virgins did not know that they were foolish until the midnight hour. They represent individual Christians; they represent Christian households; and they possibly represent whole congregations or whole elect ladies (to use that term from the Scripture) who do not know that their possession of oil is inadequate. *Their* possession of oil is inadequate. We have been encouraged through the songs today that we are accountable for purchasing oil ourselves. As we heard, the oil that is in our vessel is the account we give for having obeyed the word and obtaining a testimony through that obedience to the word.

The point we made (that is restated all the way through the book of Proverbs) is that the key characteristic of a fool is that they are unaware that they *are* a fool. They believe that carnality is the way to life; that they can call themselves a Christian but walk after their flesh believing that their flesh will inherit eternal life. That is a fool. The fool walks after their flesh as a carnal Christian but is deceived because they believe that this will grant them entry to the Father's *agape* meal at the midnight hour. The revelation of their foolishness is reserved for when the Father takes His seat.

I registered through the week (having said all of that last week), that I would not like any of you to be concerned about what if I am a fool and I do not know it? Well, thankfully, Jesus told us we can know with absolute, complete, full assurance that we are wise. And this is how we said it. Jesus said in Matthew 7 verse 24, 'Therefore, everyone who hears these words

of Mine and *acts* on them...' Did we not hear through the songs today that there is illumination coming, which is hearing and seeing in our spirit? This is hearing the proceeding word of God; but that is not going to make you wise. Jesus said, it is not only the *illumination* - it is *acting* upon it. 'Those who hear these words of Mine and act upon them may be compared to a wise man.'

We can be assured that we are wise, not foolish, and that we are keeping both our lamp and our vessel topped up with oil because we are not only *hearing* the preached word, but *applying* ourselves to it. We are acting upon the things Jesus is presently speaking to His church, the demonstration of which is that we are obtaining a testimony. The Lord does not want any of us to be revealed as fools when the Father takes His seat. It is a bit of a *selah* point. He does not want any of us to be revealed as fools.

Last week I also raised a question of a salvation assurance that is based upon a positional gospel. The fact that the foolish virgins presume to go out from their house, which is from their day-to-day life, from their day-to-day culture, from all the things that they are doing is that they presume to go out and meet Christ at the midnight hour. This tells us that the foolish Christians believed for salvation on the basis of some kind of position. They had a 'once saved, always saved', I am 'part of the in-crowd' position. The call comes out, 'The Bridegroom is coming! Let us go and meet Him. They spring to life, and they head out to meet the Bridegroom. Again, as I said last week, I say again today, obtaining and sharing testimony in *agape* fellowship in every season of the word is the defining characteristic of those who are part of the church. What is the church? The word 'church' means those 'called out'. The word of present truth, which contains

the word of your sonship, is coming and it is calling you *out from* and *into* your sanctification. The testimony you share that is uniquely yours (that is the unique portion of oil that only you can buy; only you can top up your vessel with), that is the demonstration that you are wise - that you are proceeding with the Lord and with what He is saying to the church.

The word coming that is calling us to our sanctification is a word bringing regeneration to our heart. It is bringing adjustment and reformation to our culture; to our prayer life; to our marriage. And it is enabling us to be fruitful in our pilgrimage. That is a very brief list of all of the things you can testify about as one who is wise and obtaining oil. You are testifying about the regeneration of your heart; you are testifying about the adjustment and reformation to your culture; to your prayer life; to your marriage; and you are testifying about the enabling that the Lord is giving you to be fruitful in your pilgrimage.

Now the word that is coming and the effect that it has is exciting. It is fresh, and it is the evidence that Christ loves His bride because He is washing the church with the water of His word. I have a note here: what a blessed people we are! We are giving an account by testimony of how the word is challenging us, but at the same time, and because the word is challenging us, it is blessing us. It is mercy to us. Praise the Lord.

Now, what we did last week was introduce the first dimension of the double portion of the oil of the Spirit, and that was the dimension of the Father and the Son. We highlighted that the first dimension of sanctification that we are given comes from the lordship of the Father in Christ. Why is that? Because the Son reveals the Father. 'No one comes to the Father except through the Son.' That is John 14:6. A person who lives by the Spirit, learning and honouring the lines of their sanctification, has received a double portion of the Spirit. This is the double

portion of oil that we must possess to enter the wedding feast that is hosted by the Father in the time of the end. It represents our capacity to overcome during the time of the end, for it is the word of our testimony; and we do overcome by the word of our testimony. The double portion of oil also represents our capacity to shine as lights as a city set upon a hill during the time of the end. Thinking about Elijah and Elisha, the other way we can consider a double portion of oil or a double portion of the Spirit is that it represents our capacity to fulfil our works and mandate as sons of God and as members of Christ's body.

Having been born again of the life of God and placed in the body of Christ just as the Father desires, Jesus directs us to pray with reverence for the sanctification of the Father. He said, 'When you pray, pray this way: "Our Father who is in heaven, hallowed be Your name." ' We come to the secret place of prayer, and we pray with reverence and godly fear for the sanctification of the Father's name. The Father sees and meets us in the secret place of prayer, ministering to us confidence and grace through the Son and by the Holy Spirit so that we can live by faith and fulfil the works that He has prepared for us. As we meet the Father in the secret place of prayer, He expresses the lordship of His fatherhood toward us, confirming our name and our sanctification. This is, as James said, 'Because every good thing and every perfect gift comes down to us from the Father of lights.' Jas 1:17. The Father is the source of all creation, and He is the source of the word of your sonship.

The important point we made last week is that the term we use to describe this connection to the Father and the process by which He equips us with grace to walk in our sanctification is the term, 'the order of headship'. That brings us up to where we concluded last week.

We are going to move to the second dimension of the double portion of the Spirit, which is

‘Christ and the man’. The first was the Father and the Son, the second is Christ (or the Son) and the man.

We could say that if the secret of the Son of God was to reveal the fatherhood of the Father, then the secret of a man is his capacity to reveal the lordship of the Son who is the Head of that man’s house. I will say that again. The secret of the man is the capacity that he receives to reveal the lordship of the Son who is the Head of that man’s house. Now this has been a big upgrade in our understanding of headship. I am sure that we have all caught this. We are not saying that the *man* is the head of his house. *Christ* is the Head of every household. We are equally not saying that a woman in a marriage is the *centre* of her house, as if the whole expression of that household revolves around revealing her. A husband comes along, and all the children come along, and like terrific cherubs in their own little way, they are all running around to facilitate and reveal the expression of mum’s self-image. That is not a woman - the centre of the house. We are not saying that. What are we saying? Let us continue here.

The headship of Christ is expressed toward a house as the word of present truth declared from the fellowship of the presbytery. Paul testified of his participation in this messenger administration when he wrote to the Corinthians. This is 2 Corinthians 4 and verse 5. He said, ‘We do not preach ourselves, but Christ Jesus as Lord and ourselves as your bondservants for Jesus’ sake.’ We do not need to develop this today. Just catch that Paul here is testifying of his mandate as part of a presbytery, and he is saying our mandate is to reveal Christ Jesus as Lord. He is saying that the way that we are exercising that authority is to be ‘your slave for Jesus’ sake’. Now this is starting to speak the language of headship. I will make this point as we go. Men, you will know that you are standing up in headship when you are serving your wife and serving

your household by offering. Jesus came in the order of headship ‘not to be served’, the Scripture says, ‘but to serve.’ Mat 20:28.

Now this is where headship as a theology has been corrupted every which way under the sun over the years because it has been [seen to be] some sort of presumed authority or right to be the boss. What I am saying today is the expression of headship is *offering*. It is serving by offering, and it is serving unto the Lord. I would like to get to that point as we go.

Let us keep reading here. ‘We do not preach ourselves, but Christ Jesus as Lord and ourselves as your bondservants for Jesus’ sake. For God who said, “Light shall shine out of darkness” is the one who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.’ We could equally say there, ‘...in the order of headship proceeding from Christ’. I have said it this way: we can think of the knowledge of the glory of God that shines from the face of Christ as the communication of Christ’s headship. This is how the headship of Christ is being expressed. The knowledge shining from His face is proceeding or shining from His headship. We recall from last year, that we considered the calibre of faith that someone receives for Christian marriage. Faith for courtship and faith for Christian marriage were exemplified by Abraham and Sarah in relation to their marriage. You may recall this fairly significant upgrade. I certainly reflected on what my motivations were for getting married. I had to be honest and say that actually, all my motivations came down to, ‘It seems pretty good for *me*. It is everything that *I* want. *I* am going to enjoy this. This is terrific.’

The upgrade we made was understanding that Abraham and Sarah believed that their marriage could be established as part of the corporate motherhood of the bride city. They were joining a work of the heavenly city (the heavenly Jerusalem) which the Scripture

describes as 'the mother of us all' - a process of bringing forth and multiplying sons of God. That was the heart and faith that Abraham and Sarah had for marriage. Abraham and Sarah could believe for this participation because God had promised to give them a portion of His name, enabling them to walk blamelessly before Him in one spirit.

When Yahweh appeared to Abram saying, 'I am God Almighty, walk before Me and be blameless', the Lord was inquiring whether Abraham and Sarah were a worthy house. I love this point. We often read that, 'I am God Almighty, walk before Me and be blameless'. Do you know that that is what the Elijah ministry is saying to you in this season? The messenger is coming in the spirit and power of Elijah, knocking on the door of your household, whether or not you are single or married; with children; without children; or with adult-aged children who have moved out. It does not matter what stage you are in; the Lord is coming and saying, 'Will you walk before Me and be blameless? Will you walk before Me and be worthy?' It is amazing to me that the same gospel of peace, which is proclaimed in the spirit and power of Elijah that we are hearing today, was the very same gospel that was preached to Abraham. Because of Abraham's faith, their marriage was the first house that was established within the gates of a heavenly Jerusalem. Their son Isaac was then the first child born of this bride city. As the book of Galatians tells us, 'He was born according to the Spirit' and he was the fruit of a sanctified, blameless (or worthy) marriage.

This is why Isaiah described Abraham and Sarah as the father and mother of the bride city, and that was the faith they received to proceed in their marriage as a Christian marriage. Isa 51:2. A man's commitment to submit to and reveal the lordship of Christ will endow him with a double portion of the oil of the Spirit so that he can connect his whole family to the bride city, the New Jerusalem.

The man with his family then works in the service of the city of God which is the bride of Christ. This is a man revealing Christ in this second dimension of a double portion of the oil of the Spirit.

A few weeks ago, I quoted that verse from Isaiah 43. This is creeping up to a practical point for all of the men here today. Isaiah 43:19: 'Behold, I will do something new.' This is Isaiah. 'I will do something new; it will spring forth; will you not be aware of it? I will even make a roadway in the wilderness and rivers in the desert.' Now there is heaps to unpack in this statement. There is a Highway of Holiness that Isaiah is talking about. That is a highway of sanctification and that is being revealed to you as the 'word is a lamp to your feet and a light to your path'. More than that, where the prophet here talks about 'rivers in the desert', he is describing the result of the word coming as the former and latter rain of righteousness. This is exactly what Isaiah says, 'Will you not be aware of it?' There is a new thing happening. Are you aware of it? The point that we need to be aware of is that the word coming as the rain of righteousness is creating a river in the desert or a flood that is new in our day. As I shared a couple of weeks ago, my reflection in my 20 plus years, rejoicing in the word proclaimed by the presbytery that we are blessed to have, I have never seen the word running so fast. Not ever. I have never seen it running so fast. It is running swiftly. This is a flood of present truth.

Our response is to acknowledge that the Lord *is* doing something new in our day. Husbands, in *agape* love (which is an attitude of offering in and towards your household) are you laying down your time and alternate priorities to foster a culture of word and worship in your house? I cannot get any more practical than that. Are you responding to the new thing that the Lord is doing with the capacity to testify of the new thing that *you* are doing in response to Him? It is to put aside and lay down all of the

time you could spend and all of the alternate priorities that you could pursue for the sake of fostering word and worship in your house. This is exactly what Jesus does. I loved reflecting on it this way. Every time the Lord initiates a conversation with His wife, the church, what is He talking about? He is talking about the word. Every time. Every time the Lord Jesus Christ initiates in relationship with His bride (that is the church), He is proclaiming the word.

This is exactly what Paul said in Ephesians 5:25: 'Husbands, love your wives, just as Christ also loved the church and offered Himself for her [this is Christ standing up in headship, offering Himself for His bride], so that He might sanctify her, having cleansed her by the washing of water with the word, so that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing, but that she would be holy and blameless.'

I finished with this point last week. For those men who are married and have children today, there is a unique work of offering in your house to sanctify and cleanse your wife and children through the washing of the water of the word. This is what you standing up and exercising headship looks like. It is serving within your household in this way. Men, every time you think 'headship', ask yourself, 'How am I submitting to Christ, and how am I serving my household by revealing Him and His agenda?' This is the question we ask ourselves.

Now this understanding of Christ being the Head of every household and every man being dignified with the job (or the mandate) of revealing the lordship of the Son to *his* house is the basis for a local church becoming what the Scripture calls an 'elect lady'. Let us go slowly with this point. The Lord is calling for us as individuals and as households. If we are not a single and we have more in our house, He is calling for us to be *worthy* households - to be made worthy. This process of becoming worthy is the basis for a network of houses

that are worthy becoming what the Scripture calls an 'elect lady'. This will be an expression of the bride city in a worthy house-to-house fellowship.

The history of most denominations, most churches (including ours) has not been this. This has not been our history. The history of most denominations and churches (including ours) has been to identify a local church in a geographical area on the basis of an ordained ministry person, usually with his wife. That couple becomes the identifiable sort of peg point or something of that group of houses in that place. The major corruption with that as a model is that if that is the model, it goes to a hierarchical empowering mindset, where we have an ordained full-time person with his wife (or persons with their wives), and that gives them some sort of authority over. Then it runs to a hierarchy where every other man is jostling for his ministry. Every other man is jostling for his mandate - for his position. If I am not the head of the such and such team, what is my verification? If I am not in charge of this administration, then who do I know who to boss around?

We all have bit of a laugh, but this has been the history of denominations everywhere. In some denominations there are appointed deacons; there are appointed elders; but no man prepared to lay his life down in headship in his house and actually become a worthy household. I was reflecting on this and I have shared this with the young adults. We are repenting as a presbytery and as a lampstand church from this model of jostling for position and ministry profile. But can I affirm to every man today that the Lord *has* given you a ministry? He has called you to stand up in your house and be accountable for your household being worthy. That is the ministry that the Lord has called you to offer toward.

As an example, we continue to hand out the offering forms at the end of every year for the

start of each new year, and it is good that we do that in this particular dispensation of the church age. It gives us the opportunity to affirm that we are indeed presenting ourselves by faith every time those forms come out. Let us look to the future a little bit. In the time of the end, we may not have the liberty to meet on Sunday mornings. We may not have the liberty to meet in a corporate way. I would like to think (because it is usually me bombarding your inbox with emails), that I will still send you an offering form. It will be really easy. There will only be two boxes on the offering form - two boxes, two areas where you can serve in the household of God. The first box that you can tick will say, 'Preparing a testimony to share with your house and then house to house if the Lord wills.' The second box you can take would just say, 'Prayer.' Prayer.

Now the point I am making is that you should be ticking those boxes this week. That is what you should be doing, ticking the box, saying, 'I am going to lead by example (and we heard such a rich encouragement on Sunday morning in the word); I am going to prepare my testimony (which is the oil in my vessel); and I am going to lay it down in offering to my wife and my children.' That is the ministry mandate Christ has given to every man. This is the man receiving a double portion of oil to reveal the headship of Christ in his home and with his family. As I said, the Lord is calling us to repent of this approach to ministry and church administration and to instead be established as a fellowship of worthy houses who in sanctification and by testimony serve one another in love. We serve those in our family, and then we serve those households that we meet with house to house because we function by testimony. This is the true basis of *agape* fellowship. This is part of our restoration to *agape*.

Now let us have a look at this third dimension briefly. We have had the Father and the Son. We have just talked about the Son (or Christ)

and the man. Now we are going to talk about the man and the woman in a godly marriage.

In the same way that a man who is submitted to Christ's headship receives a double portion of the Spirit to reveal the secret of Christ's lordship, the secret of a godly woman who is the wife of a godly husband is to be *of* her husband. Let us read this. This is 1 Corinthians 11 verses 7 to 12. 'For a man indeed ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. For man is not from woman, but woman from the man. Nor was man created for the woman, but the woman for the man. For this reason the woman ought to have a symbol of authority on her head, because of the angels. Nevertheless, neither is man independent of woman, nor woman independent of man, in Lord. For as a woman came from man, even so man come through woman. Even so, all things are from God.' There is a lot to unpack in all of that. I will just make a few summary points.

Like Eve, who was fashioned from the rib of Adam, and like the corporate bride of Christ who is being fashioned from the water, blood and Spirit that flowed from His side (they were the elements that comprised the rib of Christ), a godly woman is drawn from the man as that couple receives the same portion of the name of Yahweh. Abram and Sarai received the same portion of the name of Yahweh, which changed their name to Abraham and Sarah. This portion enabled them to walk and serve the Lord with a blameless marriage. There is a unique mandate and ministry of every worthy household within the bride city, which is the ministry of their testimony. Again, I will make this nice and practical for us. If a couple is not reflecting together... (not taking time to sit and reflect together and obtain the testimony of their journey of blamelessness that will involve godly sorrow, repentance, reformation, and then equipping to be worthy and equipping to be blameless) ... if they are not reflecting and obtaining that testimony, let us be clear, they

do not have a double portion of the Spirit. They do not have a testimony of purchasing oil. What has changed in your marriage? What has the Lord, with the spotlight of the conviction of the Spirit, identified as inadequate about your being a husband; about your being a wife; about your being a father; about your being a mother? How have you reflected together, repented with godly sorrow, and then been equipped to walk in a new way? What is the story? What is the account that you can give of that? That is oil. That is a double portion of oil for that household.

Let us also restate this point of clarification, just in case you missed it along the way. Previously, we believed that a couple received a remnant of the Spirit on their wedding day as something of a further spiritual endowment for the purpose of making that couple one mind and one spirit. Let us be clear: we are no longer saying that. A couple is not receiving a remnant of the Spirit on their wedding day. We have revisited the language of Malachi 2:15 and we are now understanding that the prophet's emphasis is upon the fruitfulness of a marriage and upon the sanctification of that marriage covenant.

Let us have a look at Malachi 2.15: 'But did He not make them one, having a remnant of the Spirit?' The point we are wanting to make here (what the prophet is saying), we could equally understand this to be, 'Did He not make them one because they individually already possess a remnant of the Spirit?' This was their capacity to be joined in Christian marriage. They both have received the Spirit of God. They are both walking as spiritual sons of God and because they have received that capacity of the Spirit by the Holy Spirit, they are already able to be one with the Lord and with His people. They are not receiving a further spiritual endowment on their wedding day as if they had no capacity to be of one spirit with the Lord and with their people. What a couple is receiving on their wedding day (as Abram

and Sarai did) is (we could say), a remnant portion of the name of Yahweh.

As we were chatting before the meeting, another good way of thinking of this is that we are spiritual sons of God because we have received the Spirit of God, and we are part of a remnant church. If we unpack that statement, 'a remnant of the Spirit', we are of one spirit together because we are born of the divine nature. The Holy Spirit is able to connect us in one spirit and we do that as a remnant people who are called out. This is a 'remnant of the Spirit'. Malachi continues, 'Did He not make them one, because they have a remnant of the Spirit? And why one? [This is what He is actually saying in this verse] He seeks godly offspring [either by procreation or by evangelism. He is equipping a house to nurture the divine nature in other sons of God] Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth.' The prophet's emphasis is on fruitfulness and on the sanctification of a marriage.

On a couple's wedding day, the Lord makes them one so that together they are heirs together of the grace of sonship life. Being made one in this manner was signified in the lives of Abraham and Sarah when their names were changed by receiving a remnant (or portion) of Yahweh's own name. The remnant that a couple receives on their wedding day could better be likened to a remnant of the name of Yahweh (or a portion of the name of Yahweh). This portion redefines the expression of both the man and the woman's participation in the bride city because they have laid hold of the one house that God has built for them. I think that is the clearest way that I was able to write it down. The portion of the name of Yahweh that a couple receives on their wedding day, redefines the expression of the man and it redefines the expression of the woman because their participation in the bride city is now from one house that the Lord has

built for them. Can you see how that is going to be a shift in the way they come and are joined in a house-to-house fellowship?

This is what Solomon says in Ecclesiastes 4 verse 9: 'Two are better than one because they have a good return for their labour.' There is an equipping with the portion of the name of Yahweh so that the output (for lack of a better term) of a married couple is different once they are married. Their return for their labour has a different ministry, a different expression. Then verse 12 of Ecclesiastes 4: 'If one can overpower him who is alone, two can resist him. A cord of three strands is not quickly torn apart [or is not quickly broken].'

The portion of the name of Yahweh that a couple receives on their wedding day enables them to abide together in one spirit and one flesh in one new house together. Jesus described this strong threefold cord as the initiative of God Himself to join a man and a woman together in Christian marriage. In Matthew 19:6 Jesus said: 'So they are no longer two but one flesh. What therefore God has joined together, let no man separate.' On their wedding day, part of the man's testimony is his acknowledgement that Yahweh is giving to him a unique portion of His name, which will be a faith to form a new household and to bring forth godly seed. This does result in a fundamental change to the expression of his identity, because he is becoming one spirit and one flesh with his wife. That is, as he turns to Christ and participates in the conversation of sonship, he will receive specific grace from Christ to be the head of this specific woman and to become a father of faith. In this way, he can be one with his wife.

Similarly, the bride acknowledges on her wedding day that as she joins the conversation of sonship offered to her by her husband, forsaking the fallen presumption to name herself and her household in her own image, she, too, is named anew. This is the miracle of

two becoming one on a wedding day. This will mark a fundamental change in the expression of her identity as well, as she now becomes the helper to this man in the work of being a fruitful household. To this end, she can testify of her faith to proceed from her husband to become a wife and a mother.

The individual relationship that the man and woman have with the Father (remember this is our first dimension of a double portion of the spirit) is to know the lordship of the Father in the secret place of prayer. The individual relationship that the man and woman have with the Father through prayer enables them to serve within the home by faith obedience. This is a new point in terms of today's framework. The secret place of prayer is where we learn the secret counsel of Yahweh *Elohim* concerning our daily works. This is the context where our faith to meet our spouse by offering is built up. Is that not what Jude said? You 'build yourself up in your most holy faith.' Jud 1:20.

Now men and women, if you are married and you are living together in that marriage, your faith each day should be built up as you individually pray and meet the Father in secret so that you are able in offering to meet your spouse. This is how the Father is equipping us with faith in the secret place of prayer. A husband and wife must daily prioritise their fellowship with Christ at the Tree of Life. As a married couple come to the Tree of Life in prayer, they individually hear from Christ, whom the Father has made the Head of their family. In this regard, the man lays down his claim to be the principal figure of authority or head of his family because he is submitting to Christ as his Lord. Christ then enables and empowers that man to become the head of his wife. The woman entreats the face of Christ by the Spirit. She receives capacity from the Spirit to submit to her husband as to Christ. A woman cannot submit to her husband calling him Lord by the strength of her flesh. In fact,

we go one step further and say, everything in her flesh will resist doing that. If we revert to the flesh, we will fear death and a woman will fear that if 'I submit to this man calling him Lord, my expression will be lost, and I will die.' A woman needs to be equipped by faith to offer towards her husband in grace and by the grace of the Holy Spirit, so she can be a helper to that man, calling him Lord.

The woman entreats the face of Christ by the Spirit. She receives capacity from the Spirit to submit to her husband as to Christ. Now able to meet in spirit and truth, they become heirs together of the grace of life. They minister this grace to the members of their household and to those with whom they relate in the church and in the world.

I have been reflecting on this subject devotionally this week and jotting and writing and I will read from my notes this way. Praying (as I have been saying) ... praying in the secret place to build up our most holy faith, we are praying for identity verification in the right sense. We do want the Father, in the secret place of prayer to say, 'Yes, that is you. Yes, they are your works. Yes, that is your obedience today.' Having been built up in our faith, we proceed from the secret place of prayer with our identity verified the right way. When this is happening, it replaces a fallen romantic model where we look into the face of our spouse for approval and affirmation. I will say that again: 'Building ourselves up in our most holy faith as we pray in the secret place and meet the Father is the remedy to a fallen romantic model where in our flesh we want to look into the face of our spouse and hear them say, 'Great job, honey. Well done.' And we say, 'Yes, I am finding myself because I am approved of by my spouse.'

We want to completely change that to the things you are doing in your house that may be for your spouse, that it is your obedience, and it is done in a spirit of offering. It is not firstly

done to serve your spouse; it is done to obey the Lord. It is offering unto the Lord in the first case. We are approved and commended to the works of our obedience from the secret place of prayer by the Father and through the Son. The Holy Spirit then leads us with grace as we co-operate with Him. In this way, our function within marriage is an obedience to God's will by offering. Importantly, understanding the one-spirit relationship of a husband and wife from this basis will be demonstrated when our function puts no requirement on our spouse, because we are laying down our life, not expecting to take it up again through some kind of approval or endorsement.

I was thinking of a very simple example of how our motivation to serve and function within our houses should be with an attitude of offering (as I keep saying), from a basis of faith obedience. I thought about the way in which we say thank you to our spouse. Just bear with me, because this might seem a little kooky. Now there are many, many practical areas of domestic duty for which we are thankful to our spouse. There is no doubt about that. The thank you we give to them should express our appreciation for the obedient works that they have done in an attitude of offering. This is to be a disciple-friend that is bearing witness and commending a spouse to their sonship. If the basis of my saying thank you to my spouse is that her labours benefit me, then the endpoint of that would be when her labours do not directly benefit my agenda, I will not be thankful, and I may not be supportive.

Let us keep running with this example. If everything I do within my house is only validated through what I deem to be an appropriate amount of thanks, then I am not offering, and I am not serving by grace. Of course, it is nice to be thanked when our practical labour does help others, but it is far better to be acknowledged and commended because we have fulfilled the will of God. Amen. We want our spouse to say, 'I am

bearing witness to you fulfilling the will of God', not just 'Thank you for all the stuff you do that makes my life easier.' When we function by offering, we do not demand thanks because we are serving God. If our works in our household are offering in service unto the Lord, what thanks can anyone actually give us? You see the thought?

Again, I thought about our large team of door-greeters (a little example here), and they meet us each Sunday morning with a warm smile and a friendly hello. Perhaps one day someone is in a rush to get inside because they need to set up their instrument for orchestra. They are carrying their instrument in one hand, their morning tea in the other. They are in haste to get into the building. They say hello to the door-greeters, but they do not say thank you for opening the door. Just a little simple example here. I am not saying today that we should not say thank you to anyone. That is not what I am saying. What I am saying is that person in a hurry not saying thank you to the door-greeters has not changed the validity of the offering of the door-greeters, because they are offering unto the Lord, amen? They are not saying, 'If I do not get a thank you, I am quitting my offering job. The next person who walks through and does not acknowledge my offering and thanks, I am walking out of here.' Of course, we are not saying that. They are not looking for thanks, because their service is unto the Lord.

As I said, I am not suggesting we stop saying thank you to one another, because that is in the end, good manners and it is polite. I *am* saying that when our daily works and activity are an exercise of obedience to God the Father, done with an attitude of offering, then we will not look for identity verification in the face of whom our labour benefits. That is the big shift.

When Jesus taught the disciples to pray to their Father in secret for the sake of building

up their most holy faith and receiving a grace to fulfill the obedient works of their day, He contrasted a quiet attitude of offering with the hypocrites who, when they give to the poor, sound a trumpet because they desire to be honoured by men. They are looking for a grand thank you as they do all these things publicly. Jesus said in Matthew 6:2: 'When you give to the poor, do not sound a trumpet before you as your hypocrites do in the synagogues and in the streets, so that they may be honoured by men. Truly, I say to you they have their reward in full.'

We are being equipped in the secret place of prayer to offer ourselves in our home with a culture and attitude of offering. Our obedience is unto the Lord. We are not seeking approval from the members of our household even when we are laying down our life in practical ways to facilitate that household. Jesus said if you are looking for all of your thanks, and all of your honour in this life, then you have your reward in full. He is saying for those whose offering is actually unto the Lord, and they are fulfilling the works that Christ has already accomplished for them, that the Father Himself is harvesting the glory of those sonship works, and He is fashioning for them the glory of a heavenly body. It is not seen yet. The big thank you is not now. The big thank you is the glory of a heavenly body received on the day of resurrection.

To conclude this third dimension of the double portion of the Spirit, when Paul wrote that man is not independent of the woman nor the woman independent of the man, he was highlighting that they are to be one flesh - no longer two, but instead, one. As one flesh, they have one glory, but it is a double portion element. In this way, when they are walking together in one spirit, the woman is the glory of the man, and the man does not have or pursue glory apart from her. They are both offering and the one glory of their house in the bride city is what is seen. She is of the man and

the family is multiplied through her. As the couple function in this way, with both submitted to the fellowship of headship and offering accordingly, their parenting then gives the Father, through Christ, access to every child in their home, which is a tremendously encouraging truth.

Having concluded the study for today, could I just take a little sidestep? There is one couple amongst us this morning that has given particular attention to obtaining a plot in the bride city and asking the Lord for a portion of the name of Yahweh. We were recently chatting with them, and they commented, 'It feels like the word coming each week has been specifically tailored just for us.' I would like to commend them for entrusting their relationship to God and in the spirit of discipleship and offering, choosing the courtship process itself as an even higher priority than choosing each other.

Now in that sense, Psalm 127 is true. 'Unless the Lord builds the house, they labour in vain who build it.' A couple allows the Lord to build their house by choosing and trusting in the process of Christian courtship. The Lord is honoured and revered as they do this, and He is invited to conduct their courtship Himself. The more trust that a couple has that God Himself will process their courtship, the more readily and easily they will present themselves to be known in open-faced and honest fellowship. Not only has it been easy and delightful to meet this particular couple, it has been a joy and a blessing to reflect with them on the various points of testimony that they have obtained in the Lord to date. My confidence is that they will continue to obtain many points of testimony. They have been diligent to apply themselves to the word, and as they have, they have not only understood it, but they have also multiplied it. It has truly been an exemplary courtship. It is my great, great privilege and delight today to announce

the engagement of Paul Harry and Chelsea Ferguson.