

# THE COVENANT OF MARRIAGE

---

**Luke Pomery, Presbytery Word for week commencing Sunday 03 August 2025**  
**Transcription of recording, slightly edited**

---

Good morning, everyone. I will be picking up 'The covenant of marriage' in this session and I will be introducing some content today that we will then develop further next Sunday at the National Youth Seminar. As part of the National Youth Seminar weekend, we are launching a new series of books on courtship and marriage. The first of those books will be distributed next Sunday and it is likewise called 'The Covenant of Marriage - I will be the God of all the families'. It is in Jeremiah 31 verse 1 where the Lord says, 'I will be the God of all the families of Israel.'

Today I am going to introduce some of the key themes from that book and then we will obviously continue next weekend. The purpose of this series is that it is a series on courtship and marriage. The purpose is to consider 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 their mother. They are able to choose one another in the freedom that belongs to faith and then become joined by the Lord in godly marriage. The purpose is to consider how a man and a woman are coming of age and coming to a maturity where they can choose. There is a process of leaving father and mother and finding one another (choosing one another) in the freedom that belongs to faith. This is the season of godly courtship and that is what we are looking at.

It is also to ask what the nature of the covenant of marriage is, by which a man and a woman are joined as one. That is a key point for us. It is the season of courtship. How do you choose in the freedom that belongs to faith? Then how are you joined as husband and wife? We will look then at the next point, which is to see 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. What is the covenant by

which a man and a woman are joined as one? Then having been joined as one, how are they participating in the fellowship of offering within their marriage to bring forth godly seed? Godly seed is children born in a covenant home, and it is also the ministry of a network of worthy houses to evangelise others out of the kingdom of darkness.

This is a wonderful topic to consider. What is the journey of the season of courtship? What is the covenant of marriage? And what is then the fruitfulness that is coming from these marriages?

In the book, we are taking various marriages as examples and drawing forward the points that are coming from each marriage. The particular one is the marriage of Adam and the woman. I will introduce that today. Then there is the marriage of Christ and the church, the marriage of Abraham and Sarah, and then drawing some pertinent lessons from the marriage of Boaz and Ruth which is particularly on the topic of remarriage for a widow or divorcee. There is also the marriage of Moses and Zipporah, which we have been considering. What does the nature of circumcision look like in the marriage and then in the family?

The point is that every marriage needs reformation, and we are surveying the Scriptures and looking at all these marriages and looking what that couple learnt. The same lessons they learnt, we need to learn in our marriages. That is the key point. Also, for those who are not yet married, you need to learn the same lessons even before you are married. So do not wait until you are married to start. You can start now to be reformed to the Lord's desire and intention for marriage.

Come with me to Ephesians chapter 5. I am keen to read some Scriptures here. The key point we will begin with today is that the marriage of Christ and the church is the

essential pattern (or the central image) into which every marriage is to be established. The apostle Paul is making this point. He quotes directly from Genesis chapter 2 where the Lord joins Adam and the woman together in marriage and proclaims the covenant of marriage. Paul is then quoting this in Ephesians 5 and verse 31. He is directly quoting Genesis chapter 2. 'For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh.' That is the covenant of marriage the Lord gave to Adam and the woman.

Paul then goes straight on and says that in relation to that covenant, it is firstly (or principally) talking about the marriage of Christ and the church. This is verse 32: 'This is a great mystery.' What is the great mystery? The union of a man and a woman in marriage. This is a great mystery - but which woman is he talking about and which man is he talking about? It is Adam and the woman; and every marriage is to be established in this same pattern. But the principal marriage (or the foremost marriage) this is talking about is the one of Christ and the church. 'This is a great mystery, but I speak concerning Christ and the church.'

That is the pattern then that we are to be established in. The covenant of marriage which was established by God in the beginning firstly belongs to Christ and the church. The apostle Paul then teaches how the fellowship and order of headship operates within a marriage by showing how the church and Christ relate in the fellowship of offering. I love this because it is saying that a woman is to relate to her husband in the same way that the church relates to Christ. And a husband is to relate to his wife in the same way that Christ relates to the church. Can you see that that is the pattern? What is the pattern of your marriage covenant to be? It is to be the pattern of how Christ and the church relate

in the fellowship and order of headship. So you think, 'Okay, how does the church relate to Christ in the order of headship?' The church submits to Christ by receiving those whom Christ sends as messengers and overseers to shepherd His flock. He is the one Shepherd and He has given under-shepherds. These are the stars in His right hand. The church is submitting to her husband Christ, by receiving the messengers and overseers whom He sends. That is the same way in which a woman is to relate to her husband. She is receiving him. How then does Christ relate to the church? He is laying His life down for her so that she is washed by the water of the word. How then does a husband relate to his wife? He is to lay his life down for her and joining her to a fellowship of the word which will wash both him and her.

Let us read this. This is Ephesians 5 verse 22. 'Wives submit to your own husbands, as to the Lord.' Now I love this point because the fellowship and order of headship is a fellowship of offering. You are seeing a wife who is offering herself to her husband to reveal him and she is doing that because she is doing it unto the Lord. Verse 23: 'Wives submit to your own husbands as to the Lord. 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.' Can you see the way a wife is to relate to her husband is to be after the pattern of the way the church relates to Christ?

Verse 25: 'Husbands, love your wives, just as Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of the water by the word, that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she would be holy and without blemish.' A husband is to relate to his wife in a

fellowship of offering. He is to lay his life down in the same way that Christ is laying His life down for the church. He is sanctifying her by the fellowship of the water of the word, which is washing us - His church. A simple point, but you catch the thought.

Every marriage is now being reformed (or restored or regenerated) to that image. That is the image that God gave from the beginning and that is the image to which we are all to be recovered and restored.

Let us, on the way past, pick up a verse from Romans chapter 5 verse 14. Paul slips in a really key point. We have done this before, but it is helpful to pick it up again. Romans 5 verse 14: 'Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come.' Paul is talking about the nature of the transgression through which sin entered the whole world, but then he puts this little point in which is a real key for us. He says, 'Adam is a type of Him who is to come.' The one who is to come is Jesus Christ and Jesus Christ is the fulfillment of Adam who is the type. Adam is the type; the fulfillment is Christ. So then, when we go back to Genesis chapter 2 and we read about the covenant of marriage, 'For this reason, a man...', it is talking about Adam. But Adam is a type of Christ who is the fulfillment. You can put in there a capital 'M'. 'For this reason, a Man [capital 'M', Jesus Christ] shall leave His Father and be joined to His wife [the church] and the two shall become one.' That is a little key for us. A type then is just a prophetic picture of a reality that is yet to be revealed.

As we shall see (hopefully next week) the marriage of Adam and the woman was pretty well the best you could get in the sense that there was no other law. Yet still, Satan did have access into their marriage before it multiplied and brought forth fruit. The point

is that the marriage of Adam and the woman is not the ultimate. The ultimate is Christ and the church. Adam and Eve had to find recovery in their marriage so that they could bring forth sons of God; and they brought forth Seth. It is pretty stark to realise that the fruit of Satan's access into their marriage was that one son killed the other and you have this whole line for seven generations that are not sons of God. You have this huge multitude of people without one son of God; and then you get Seth. One line, one son of God all the way through to Noah. It is pretty stark to realise that there is some bad fruit that does come from our marriages, but as we are finding restoration, there is good fruit that comes. These are the sons of God whom the Father desires.

When we read Genesis chapter 2, 'For this reason a Man [capital 'M' - that is Jesus Christ] ...' If you also read a bit earlier in that same chapter, it says 'The Lord God determined together saying... [this is Genesis chapter 2 verse 18] ...The Lord God said, "It is not good that Man, [again, putting in a capital 'M' - Jesus Christ] should be alone; I will make a helper comparable to Him." ' This is an amazing point. Evidently, the marriage of Christ and the church was necessary for the fulfillment of Their Everlasting Covenant. Genesis chapter 1 verse 26: 'Let us make man in Our image and according to Our likeness.' This is the Everlasting Covenant of the Lord God. He desires many sons of God that are brought to glory as sons of men in the image and likeness of God and they are to become a temple of the Holy Spirit for eternity. That is the Everlasting Covenant. But then They say, 'It is not good that Man [Jesus Christ] should remain alone; I will send Him a helper comparable to Him.' Evidently, the marriage of Christ and the church is necessary for this work of bringing forth the multitude of sons of God who are becoming sons of men and temples of the Holy Spirit. That is quite an amazing point.

We are drawn right into the very participation of the fulfillment of the Everlasting Covenant. There is quite a bit of weakness in that, isn't there? He has committed us to participate in the bringing forth of sons of God. The formation of a bride as a helper to Christ was necessary for the work of bringing to birth and nurturing a multitude of sons of God who would then be brought to glory as sons of men in the image and likeness of God.

From Easter this year, we heard that God the Father is the source of every identity, and He is also the Father of all the families of the earth in which these identities are brought forth. For this reason, God the Father is immensely interested in courtship and marriage. You are not getting identities without a marriage, and you are not getting sons of God without identities that are then born again as sons of God and brought to glory of sons of men. Can you catch how much interest the Father has in your marriage because it is bringing forth the fruit of His Everlasting Covenant desire? That is extraordinary.

We will read these two verses. In Hebrews chapter 12 verse 9 Paul is talking about the chastening of the Father, and he then says, 'Furthermore, we have had human fathers who corrected us, and we paid them respect.' That is probably not the best translation of that. I am pretty sure it is, 'They disciplined us as they seemed fit, and it caused us shame.' It is of that ilk. Continuing, 'Shall we not much more readily be in subjection to the Father of spirits (or the Father of identities) and live?' God the Father is the source of all the identities. He committed all that potential to Adam in the beginning when he was created as a living soul and in-breathed with the breath of lives. All the potential of all the identities was committed to Adam and those who are coming forth from Adam.

He [God] is the Father of all the identities. Then note down Jeremiah chapter 31 verse 1. This says, ' "At the same time [and particularly talking when the Father takes His seat]," says the Lord, "I will be the God of all the families of Israel, and they shall be my people." ' He is the God of all the families in which all the identities are being brought forth.

Here is an amazing point. 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. That is an amazing point. They said, 'Let Us make man in Our image and according to Our likeness.' There is a dialogue (or an intercession) in Yahweh and then They are offering. They are revealing one Another for the purpose of this covenant plan to come to fulfillment. We remember that the first step of that was the Father and the Son giving the seven Spirits of God to the Holy Spirit so He could become the Helper. Then the Helper, the Holy Spirit, was giving that capacity to the Son so that the Son could offer Himself to the Father to be born as His Son. The Holy Spirit was also giving that same capacity to the Father, so He could reveal the Son as the Son of God and commit to Him all the names of all the identities that would come forth. They were written in Him there.

The same way they are functioning by the capacity of seven Spirits, that is the same mode (or the same pattern) that is to be operative within a marriage relationship between a husband and a wife so that they are bringing forth the fruit of the Everlasting Covenant in their own life and in the fruitfulness of their marriage and family. This includes, through the miracle of procreation, the bringing forth of children who are then born as sons of God while in the womb of their mother. It is amazing to think that that was the primary mode in which sons of God

were to be brought forth. But also, it is talking about the multiplication of godly seed through the evangelistic ministry of a network of worthy homes. This is what our houses - our marriages and families are to be - ones who are bringing forth sons of God and are evangelising ones out of the kingdom of darkness so they too can be born as sons of God and join the same pathway that Christ has pioneered for them. That is quite amazing. We are participating in our marriage right in the very fulfillment of the Everlasting Covenant.

We will pick up some other Scriptures here. This is Matthew chapter 19 verses 4 to 6. This is Jesus having a discussion with the Pharisees and they are quizzing Him on how you deal with enmity within the marriage relationship. He said this in verse 4: 'And He answered them and said to them, "Have you not read that He who made them at the beginning, made them male and female?" ' Part of the book that you will receive next week is looking at the creation of man and the nature of how man is created and the formation of the woman - male and female. Jesus is directing us that to understand marriage, we actually have to understand the formation of man as male and female. Then in verses 5 and 6, 'He said, "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh, so then they are no longer two but one flesh. Therefore what God has joined together, let not man separate." '

Actually understanding the nature of our creation as male and female is a first step of then understanding a season of godly courtship by which a man and a woman are leaving the house of their father and mother and they are choosing one another in the freedom that belongs to faith. That is the next point to understand.

Then thirdly, what is the covenant by which the Lord is joining them as one together - the covenant of marriage by which they are

made one? 'Therefore what God has joined together, let not man separate.' These are our considerations. It is important to recognise the way that Jesus is directing us to recognise that the covenant of marriage was given by God from the beginning. 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. He has given it in the beginning. The covenant of marriage came from Him. It did not originate from mankind. We are not defining marriage. We are being restored to His definition of marriage. I was reminded of the verses and the point that undoubtedly, every person (whether married, whether single) has their ideas of what marriage is or should be or expectations of that. We all have our ideas on what marriage is. But the Lord says in Isaiah, 'My thoughts are not yours. My thoughts are way higher than your thoughts. [I have given you the covenant of marriage. It is mine. It is what I created, and I love it.] Malachi (we will read this verse in a moment) says, 'It is the holy institution which I love.' Mal 2:11. This is marriage. He has given it to us. We need to be restored and regenerated even in the way we think regarding God's purpose and pattern for marriage as it was established from the beginning. 'For My thoughts are not your thoughts, nor are your ways My ways. [This is Isaiah 55 verses 8 to 9]. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.' And likewise in Psalm 50 verse 21: 'These things you have done, and I kept silent; you thought that I was altogether like you; but I will rebuke you, and set them in order before your eyes.' We are in a constant repentance as the Lord is setting before our eyes the covenant which He gave to us from the beginning in which a man and a woman are made one and are able to bring forth godly seed for the Father.

Let us come to Malachi chapter 2 and we will read verses 10 to 11 and then verses 14 to 15.

This is the prophet Malachi picking up the Lord's intention and great love for marriage. The prophet Malachi is doing that in relation to Judah who had transgressed the covenant of marriage which the Lord had given to them. In one sense, that is true of all of us. The Lord is coming and showing us where He is not happy with the covenant of our marriage because it is not what He established from the beginning. In this sense, we are all being made able to receive the desire of the Lord for us to find a reformation (or restoration) in our marriage.

This is Malachi 2 verse 10. 'Have we not all one Father? Has not our God created us?'. The point here is that the Father is the origin and source of the order of headship. The Father is the Head of Christ; Christ is the Head of the church and every man; and the man is the head of his wife. 'Have we not all one Father?' is saying the order of headship by which They lay down their lives so that Their Everlasting Covenant could come to fulfillment, began with the Father. We are respecting Him in that regard. 'Why do we deal treacherously with one another by profaning the covenant of the fathers? [This is verse 11] Judah has dealt treacherously, and an abomination has been committed in Israel and in Jerusalem, for Judah has profaned the Lord's holy institution which He loves; He has married the daughter of a foreign God.' We need to both pick up the rebuke in this, but also the Lord's intention in all this.

The covenant of marriage is the Lord's holy institution, and He loves it. He has given it to us, but we profane it when we are loyal to another way of living that is not the way He has designed for us to live as husband and wife. Verse 14, 'Yet you say, "For what reason?" Because the Lord has been witness between you and the wife of your youth, with whom you have dealt treacherously; yet she is your companion and your wife by covenant.' Judah was dealing treacherously

by putting away their wives in terms of divorce, but the amazing point of this is that it is *by covenant* a husband and wife are joined together and she is your companion in marriage. This is a beautiful point. In marriage, a husband and wife - what are they to one another? There is a *companionship*. They are husband and wife.

Verse 15: 'But did He not make them one, having a remnant of the Spirit?' We have understood that we are all in possession of the remnant of the Spirit by which we are then made one in the covenant of marriage. 'And why [did He make us] one? Because He seeks godly offspring. Therefore take heed to your spirit, and let none deal treacherously with the wife of his youth.'

There is both the rebuke in this, but also the great delight that the Lord places in the covenant of marriage and what we are receiving and what we are being restored to. This is an amazing point: 'your companion and wife by covenant'. This is showing again the Lord's love of our marriages.

We are going to pick up another block. Has everyone caught that point? The Lord (the Father) loves courtship, and He loves marriage. Bruce Mackay, in sharing the other week, said that many do not take a step forward because of fear of doing something wrong. The Lord in this season is ministering faith for you to take a step and to meet someone because you have a faith and a heart for the thing that He loves. He loves courtship and He loves marriage.

As Jesus directed us, we are to consider the way that we were created as male and female. The Lord God created the first man, Adam (and every person thereafter) as triune in being. That is, they have a body, a soul and a spirit. The Scriptures highlight that for a person to be blameless, we are to receive the Lord's sanctifying work in our body, soul and spirit. We have looked at this before, but it is helpful to refresh ourselves. How are we

created? We are created as triune - as body, soul and spirit.

In relation to our spirit, our spirit is our identity. It is who we are in our spirit. The faculties of a person's spirit include their intuition, their conscience. It is also their capacity for worship. The faculties of your spirit are your intuition - your conscience and the capacity for worship. With worship you could put fellowship and meeting.

The key point here is in how we meet one another. We do meet one another as a whole package of body, soul and spirit, but it does need to be a spirit-to-spirit meeting, because this is where your identity is and this is where your capacity for meeting is. There is a lot of periphery activity in a person whose identity is in darkness - who do not know who they are. Their spirit is in darkness. They can still be relating, as it were, but you never quite meet the person. That would be true. You would know that. You can do lots of talking, lots of activity and lots of expression (soulish expression), but you cannot get to the actual person. The *person* is in the spirit. We only know ourselves when our spirit is enlightened to know God. Nathan just said that the first commandment is, 'Love the Lord your God,' and then the second, 'Love your neighbour as you love yourself.' That is an important point. We have to firstly know the Lord and love Him so that we can know and love ourselves. Then because we know ourselves, we can then love and know another. This is the capacity to meet.

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. Our mind belongs to our soul, and we can reason things through. There is a fleshly way of doing that, and there is a spiritual way of doing that - not just the reasoning of your mind. Your spirit has the capacity to know that is not based on that

cognitive reasoning. You are coming to know something because it is illuminated to your spirit. The apostle Paul described intuition as 'the eyes of our understanding'. We wake up each morning and the Lord is opening our ears to hear what is new for us today. It is not that we are reasoning it out. Our spirit can know the Lord and know the new works that He has prepared for us. He has opened our understanding (or our intuition). We can know what the will of the Lord is for us for today.

This is important. We said at the beginning, the whole purpose of what we are looking at is the season of godly courtship by which a man and a woman are leaving the house of their father and mother and choosing one another in the freedom that belongs to faith. This is important because where are we making the choice from? We are making the choice from our spirit in relation to our intuition and our conscience. The Holy Spirit is there bearing witness with us. This is important, for the choice which belongs to the freedom of faith is made from a person's spirit. That is, they are to find a spirit-to-spirit connection with each other - a man to a woman. We could ask the question: why do this man and that woman choose each other? Often ones will present themselves for counsel when they are approaching the season of bonding and you say, 'Why did you pick him?' 'Why did you pick her?' If they have a huge list of rationale of pros and cons... (and this is really great - 'she is really good at that, but not so good at that.' And 'he is there, but I would love to fix him up over here') ...if that is happening, there is something wrong. It is not a reasoned out 'why would I choose this person?' No, there is a *knowing* in your *spirit* that is not based on cognitive reason that you are choosing one another.

This is why Solomon said, 'This is far too wonderful for me to understand.' If Solomon could not get it, none of us looking on will

get it either. Why does this one pick that one? It is a spirit-to-spirit knowing of each other. Solomon said, 'This is far too wonderful for me to understand: the way of a man with a virgin [or a maid],' Pro 30:18-19. They are choosing one another in the freedom that belongs to faith. This is a very important point so that we who are onlookers are not imposing our cognitive reasoning on what they should or should not choose. That is important. We are not imposing on that. It is far too wonderful for us. We can walk with them as they are making the choice. The choice has to be theirs to make.

If a person can give you a list of reasons why they are choosing the other, this is probably a good indication they are not meeting properly. What happens if you get into marriage and it does not work out to be exactly what you thought? It is not based on reason - it is based on the freedom of choice from our intuition.

Our conscience then is the faculty through which we know ourselves. This is 1 Corinthians 2 verses 11 and 12. The apostle Paul described the conscience as bearing witness with ourselves. 'For what man knows the things of a man, except the spirit [that is the conscience of the man], which is in him? Even so, no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.' In Romans chapter 9 verse 1, Paul is testifying, 'I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit.' Our conscience is how we can know ourselves. The Holy Spirit comes into our spirit, and He is worshipping the Father and the Son at the altar of our conscience. This is an amazing point. We can know from our spirit according to the truth and say, 'This is the truth; the Spirit is bearing witness to what is true.' We become

a temple for the Holy Spirit when He comes into our spirit. The Holy Spirit then worships the Father and the Son at the altar of our conscience, enabling us to participate in Their fellowship of worship. This is the same fundamental capacity then to worth (or worship) another. This would be the foundation of meeting or godly romance. It is the capacity to worth (or worship) the other because you are appreciating who they are, and you are doing that from your spirit because the Holy Spirit is enabling you to do that.

We will leave it there for today. Today has been an introduction. We are looking forward to next weekend. Can we be in prayer for the National Youth Seminar - for the whole package of everyone travelling to be here, and then the word ministry over the weekend? We are really looking forward to our participation over the weekend.