

# THE COVENANT OF MARRIAGE PART 2

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**Luke Pomery, Presbytery Word for week commencing Sunday 10 August 2025**  
**Transcription of recording, slightly edited**

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Good morning, everyone. It is lovely to be sharing with you today. For those who are here in the building, you would have received a book as you came in. I am going to read the blurb which is on the back cover of that book. For those on live stream, you will find this book, 'The Covenant of Marriage' on lampstand and in many regions, it was also distributed this weekend. Whether you have a hard copy or whether you have a soft copy, if you are reading online, this is the first three paragraphs of the book. This will orientate us firstly to the series of books which we are launching today.

David Hall and I are launching a series of books, which we have described as 'The handbook for courtship and marriage of Restoration Fellowships International'. This is the first book in a series of books. I do not know how many that will be, but there are definitely two; I can tell you that. The first one you have received today, and the second one will be soon. (I will just say 'soon', which is a very broad term.) I will particularly be focusing and speaking from this first book, and David will be orientating us to where the second book will be orientated. It is a series of books; it is on courtship and marriage; and we are going to read the blurb (and for those on live stream this is the first three paragraphs).

'The purpose of this series 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 mother, choose one another in the freedom that belongs to faith, and *become joined by the Lord in godly marriage*.'

Let us pick up that there are two points here. The focus of this series is firstly the season of godly courtship by which a man and a woman are leaving the house of their father

and mother, are choosing one another in the freedom that belongs to faith and then receiving a capacity from the Lord for marriage. The second point is what the nature is of how the Lord is joining them as one in marriage - in the covenant of marriage. The series is the season of courtship and then the covenant of marriage. We will keep reading.

'Furthermore, we will 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.' Here is a third aspect. It is not just that you get married; it is what the fruit is from that marriage covenant. That is why God the Father is immensely interested in courtship and marriage. It is because He is keen for the fruit i.e. godly seed to be multiplied to Him. That is sons of God.

Second paragraph: 'In this book, we will take our instruction from *three marriages* in the Scriptures - the marriage of Adam and the woman [and that is where I will be focusing today], the marriage of Abraham and Sarah...' You think, what is the key lesson for them? It was the reformation of their marriage by which they could bring forth Isaac according to the Spirit. That is the reformation of marriage. We are also looking at the marriage of Christ and the church. This is the essential image (or the essential pattern) in which every marriage is to be established and also recovered. We will also consider specific lessons from the marriage of Moses and Zipporah which has been part of our word fellowship over these past months. That is particularly to do with the covenant of circumcision - the circumcision of Christ and the impact that has on the marriage and on the family. We will also draw some lessons from the marriage of Boaz and Ruth which is particularly for the freedom for ones to be remarried. That is the

lesson of Boaz and Ruth. Ruth was a widow, and she found freedom to be remarried.

Third paragraph: '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.

Can you see the way that the church and Christ relate in the fellowship of headship is the instruction for how we are to relate as husband and wife in marriage? A wife is to relate to her husband in the same way that the church relates to Christ, and a husband is to lay his life down for his wife in the same way that Christ gave of Himself for His wife. That is the instruction for us and the pattern for us - the marriage of Christ and the church.

I am going to be focusing on the very first marriage of history and that is the marriage of Adam and the woman. I am particularly using the word 'woman' there because it has a lot of meaning in relation to the nature of their marriage. We know many years later she was renamed as 'Eve' and then she was 'the mother of all living', and she was able to multiply identities through procreation.

We are particularly focusing on the marriage of Adam and the woman. Why are we doing this? It is because we are considering the covenant of marriage which God established from the beginning in relation to mankind's participation in Their Everlasting Covenant. Can you catch the beginning point of why we are we going back to Adam and the woman? It is because from the beginning God made man as male and female and He then established (or gave to them) the covenant of marriage. That was particularly

in relation to their participation in the Everlasting Covenant of the Father, Son and Holy Spirit. They said, 'Let Us make man in Our image and according to Our likeness.' To do that, They then created Adam firstly from the dust and then They formed woman from the rib from Adam's side. Gen 1:26. Those two together in marriage are a multiplying entity. This was so that identities that belong to God the Father are multiplied and they are then brought forth as sons of God.

The point I am going to creep up on and hopefully land hard for us today, is that the covenant of marriage belongs to God. The covenant of marriage does not belong to you or to me. We will find that all of us have an idea (or an expectation or a negotiated culture) of what marriage needs to be for *me* or for *us*, even if it is mutually beneficial. The point being is that all of us need to be recovered and restored to *God's intention* for marriage that He established in the beginning. That is the key point for us in this session.

Come with me to Genesis chapter 2. We are going to step through some of key verses. The first one I will pick up is Genesis chapter 2 verse 24 which this is a summary of the covenant of marriage which God gave to us from the beginning. It says, 'Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.' From this verse we can make two observations.

Firstly, the Lord established a season prior to marriage, and it was described as 'leaving father and mother'. This is the picture of the season of godly courtship. There is a season prior to marriage when a man and a woman are leaving father and mother and choosing one another. The second point is that the Lord then established the covenant of marriage by which a husband and wife are joined as one by the Lord. This was described as 'a man shall be joined to his wife, and they shall become one flesh'. The *Lord* established

the season of godly courtship prior to marriage, and the *Lord* established the covenant of marriage by which a man and a woman can be made one.

We are going to consider this now in relation to Adam and the woman. What was the season of courtship for Adam and the woman, and what was the covenant by which the Lord joined them as one? Let us come back to verse 18 of Genesis chapter 2. The Lord God created the first man Adam from the dust. (The meaning of the name Adam means 'from the dust'.) The Lord breathed into him the breath of lives. Given to Adam was all the potential of all the identities that were discussed in the fellowship of Yahweh *Elohim* before. Having created Adam, the Lord God then instigated a search with the intent of finding a helper comparable for him. This is Genesis chapter 2 and verse 18. 'And the Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him." ' Adam needed a comparable person. The Lord is saying, 'It is not good that man should be alone. I will make him a helper comparable.' Why does a man need a helper comparable? It is not to grab your slippers in the morning and to make you a cup of coffee in bed. Why do you need a helper comparable? The way I have described it is that it is for *fellowship* and *offering*, so that you together, as husband and wife, can come to the knowledge of God's everlasting purpose. Then you together can make offering to reveal one another, and in so doing, bring forth the fruit of His Everlasting Covenant.

Adam needed a comparable person for fellowship. This is Genesis 2 verse 20. 'So, Adam gave names to all the cattle, to all the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.' This was quite a season for Adam. They were searching for a helper comparable to him. The Lord was bringing all the animals to Adam and Adam was then

naming them - he was integrating them within the whole of creation. The Lord brought a cow and Adam said, 'Okay, you are a cow. This is how you behave; this is how you interact with all the other animals; this is what will be useful for you in relation to us.' The Lord is teaching Adam that cows are very helpful and very lovely creatures, but you cannot have a lot of fellowship with a bovine. Then He is bringing all the birds and all the dogs (man's best friend), and 'No, you are not going to find fellowship there. You need a comparable helper for fellowship to know the will of God and to participate in it by offering.' I am catching here verse 20, 'But for Adam there was not found a helper comparable to him.'

We could describe the season of godly courtship as a *search*. The Scriptures here are promoting the concept of a courtship search; and it is a season; it is taking time. We read in the book of Proverbs 18 verse 22, 'He who finds a wife finds a good thing [you are on a search] and obtains favour from the Lord.' This search for and subsequent forming of a helper comparable to the man is symbolic of the season of godly courtship before marriage. This is describing for us this whole season. As we shall discuss in the second book in our series on courtship and marriage, this season of godly courtship involves five phases of relational growth and choosing. Those five phases are friendship, romance, courtship, bonding and marriage preparation.

For a helper comparable to be found for Adam, Adam needed to participate in the offering of Christ so that the multiplication of spirit and life from himself could be brought forth. Someone else could be brought forth from him; otherwise, he would remain alone. Adam needed to join the offering of Christ so that life could be multiplied from himself, otherwise he would remain alone. This sounds like Christ in describing His offering journey, 'Most assuredly I say to you, unless a grain of wheat

falls into the ground and dies, it remains alone. But if it dies, it produces much grain.' Joh 12:24. Can you see you that you have Adam, and you have all the animals, but in relation to finding fellowship, he is alone? Nothing is going to multiply unless he touches that same offering by which Christ went into the ground as one Seed and came up a multitude. Adam has to be connected to the offering of Christ. That is why the Lord is saying, 'It is not good that man should be alone.'

For all the young men here of marriageable age, and those who are not of marriageable age yet, this is where you are heading. Your faith is in relation to this. But young men, or slightly older men (wherever you peg yourself in that category) of marriageable age, you could ask yourself the question, 'Why am I still alone?' If something is going to be multiplied if you touch the offering of Christ, what is hindering you from laying your life down in the fellowship of Christ's offering so something can be multiplied, and you are not alone? God is saying to you, 'It is not good that you remain alone.' What is hindering you? What is your current ambition or life focus that does not result in the multiplication of life? What is your inhibition? Why have you not gone into the ground and joined the death of Christ so that life could multiply? I think it has to do with the nature of how you do that. As men, we want something to be given to us to give us the initiative (or impetus) to go and do that. But as we will look at Adam, as he was laying his life down in the death of Christ, he is *losing* something. That is, a rib is being taken from his side and that is then multiplied to become a woman.

For a man, you do not need something *given* to you for you to join the offering of Christ. No, you need to join the offering of Christ and *lose* something of yourself - given in offering. *That* is then multiplying to become a helper comparable. Can you catch that

thought? The Lord caused a deep sleep to fall on Adam. This is Adam's connection to those three hours of Christ's offering on the cross. The Lord took a rib from him from which He formed woman. This is a man's connection to the death, burial and resurrection of Christ.

Let us connect this now to the season of godly courtship and particularly that season of bonding. How are you going to journey the season of godly courtship? For a man, you are joining the offering of Christ, and you are going into the ground, and something is able to multiply from this activity. This is Genesis chapter 2 verse 21. It says, 'And the Lord God caused a deep sleep to fall on Adam, and he slept; and the Lord took one of his ribs and closed up the flesh in its place.'

For Adam, he was losing something of himself. He is a man minus one rib. I do not know how many ribs he had prior to that, but he now has one less. He is losing something of himself. The Lord closed up the flesh in its place. Nothing is going back - but what he is giving by offering is able to be multiplied. For every man, through his participation in the offering of Christ, he is giving something of himself. This is essential for the man in relation to courtship. He cannot be waiting for someone to give something to him. Later on, Adam received something from his wife that he should not have received. For every man, that is our default. We would like our wife (or our friend) to give us something for us to feel capable of offering ourselves. Nothing needs to be given to you apart from faith. That is your faith to join the offering of Christ and your giving of yourself as a man. That is what headship actually looks like. Headship looks like laying your life down and giving of yourself to the woman who then becomes the vessel of multiplication. From that whole initiative then, of a man giving, the woman is then multiplying the fruit of that.

Catching the point, Adam is joining the offering of Christ. This is your season of bonding. At the end of courtship, you have chosen one another. You say, 'Yes, we are keen to get married.' You have a season now where you are needing to be formed as a man - as a vessel of headship. This is what you are doing, you are connecting yourself to His offering, and *He* is forming you as a vessel of headship. I love the sense that when a couple get to the start of bonding, you almost encourage them by saying, 'Free the man to go and meet Christ and be formed as a vessel of headship.' And 'Free the woman to go and be formed by Christ as the vessel of comparability.' Then meet up at the end and say, 'How good is that? Look at what Christ has done! You are the vessel of headship!' And 'Look at you! You are the vessel of comparability. How good is that? The Lord has done a work in you.' I love that. That is my sense of the season of bonding.

Adam is being formed as the vessel of headship through his participation in the travailing offering of Christ. Adam was being formed by Christ as the vessel of headship to later be given then to the woman. As the vessel of headship, the man is focused on the quality (or essence) of his house being *sonship*. As a vessel of headship, he is focused on the essence of his house being all orientated towards sonship. That is, a man is focused on bringing forth sons who are born of and belonging to God the Father. This is Abraham. He is looking to all the stars. His orientation now is to the sons that belong to God the Father. God the Father is getting sons from the man. Now this is an amazing point because the woman is able to multiply what is laid down to her in offering; but she is giving the kids to him. He is then bringing the kids to God. They belong to God. God the Father is getting sons through the man.

For the man, the nature of his intercession and travail is for sonship. For this reason, he is lifting up holy hands without wrath and

doubting. For a man, your unique intercession and travail looks like that as a vessel of headship. Your focus is sonship, and you are joining the offering of Christ to bring forth that fruit.

The man is receiving the capacity of headship - something he did not have prior. He is receiving this because he has given himself in offering. For Adam, headship was a relational dynamic which did not exist until they were two. As a vessel of headship, the man would then lay his life down for his wife as Christ laid His life down for the church. For a man, you are needing to join the offering of Christ.

Let us now focus on the woman. (I trust that is encouraging for young men of courting age to have a faith for marriage. What does it look like? It looks like you laying your life down and you giving of yourself.) The formation of the woman then: The Lord God took a rib from Adam's side from which He formed the woman. 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. She is very unique. There is only one of a kind in relation to the woman, because everyone else is getting an eternal identity through procreation but she is getting it through a rib. That is how it is multiplying from Adam to be formed into the unique vessel of a woman. This is Genesis chapter 2 and verse 22. 'Then the rib which the Lord God had taken from the man He made into a woman, and He brought her to the man.' For the woman through her connection to the offering of Christ, she is receiving of the man and becoming of him. She is receiving something from the man and becoming of him. In that sense, Christ is actually forming her as she is being drawn out of his side.

For the young women of marriageable age, the nature of your connection to the offering of Christ looks different than a man's

connection to the offering of Christ. For young women of marriageable age, the question is: Why have you not given yourself to receive something which you can then multiply? Can you see this is actually different for a man and for a woman? For a man, he is *giving* of himself, and he is *losing* something. For a woman, she is *receiving* something; and then she is becoming the vessel through which that is being *multiplied*. For women, what is hindering you? Why are you still independent and not able to receive something from another, which you can then be the vessel of multiplication of?

For the man, he is laying his life down in the fellowship of Christ's offering and giving of himself to his wife. For the woman, she is laying her life down in the fellowship of Christ's offering and receiving from her husband something that she can then multiply. Can you catch that point? For a young woman of marriageable age, you are learning in the offering of Christ how to receive something and then become the vessel through which that is then multiplied. For a woman, Christ is forming her as the vessel of multiplication. Christ was forming the woman as a comparable helper to Adam. She was being formed by Christ as the vessel of comparability to be later given to the man. She would also become then the vessel of multiplication through which the man's family and household will multiply. For the woman, there were a couple of steps there.

She is the vessel of comparability given to the man. They are knowing fellowship; they are knowing offering. She is able to reveal her husband through offering.

Then there is a process for her to then become the vessel of multiplication through which those identities are multiplied. Christ is forming her as a vessel to be multiplying the man's family and household. This is then the unique intercession and travail for a woman. She is focused on multiplying what

is committed to her from her husband. She is focused on becoming the multiplier of identities.

The woman then is being joined to the offering of Christ. This is indicative of the whole season of godly courtship and particularly for you the season of bonding again. The Lord is forming you as that vessel during that season. The woman's comparability to the man would require her to lay her life down in the fellowship of Christ's offering to reveal her husband. That is unique. This is the season of bonding - how a man is uniquely connecting to the offering of Christ and how a woman is uniquely connecting to the offering of Christ.

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. The woman receives her husband as the vessel of headship given to her by Christ. There are two points here: *it is Christ who is doing the forming, and it is Christ who is doing the giving*. Likewise, *it is Christ who forms the woman as the vessel of comparability and multiplication and giving her to the man*. The man receives his wife as the vessel of comparability and multiplication given to him by Christ. I love the sense there. When you come to the wedding, then, the man is receiving from Christ the woman as the vessel which Christ has formed, and the woman is receiving the man from Christ as the vessel which He has formed - the vessel of headship. Helpfully, we note that they are neither forming themselves nor are they forming one another as suitable vessels for marriage; rather it is Christ who is forming each one. When you get to bonding, aware of each other's foibles and predispositions and temperamental differences and many different things that you are aware of as you have been courting, in the end, you cannot say, 'I am choosing this if I can fix up that in you.' You cannot do that. You just have to say, 'I am in total freedom to choose to offer

myself in relation to you, and I am trusting as you offer yourself, that Christ will form you as that vessel.' Because a wife receives her husband as a vessel from Christ, she then does not complain about the nature of that vessel. Otherwise, she is complaining to Christ. So do not go to your husband saying, 'You are not doing a good job of being a husband or a father.' It is the same for a man. You are not complaining about the vessel of multiplication and comparability, because that vessel is coming from Christ. Christ is the One who is giving her as that vessel to you.

Let us pick up again the unique offering for a man and for a woman. Through offering, a man is becoming *the vessel of headship*. His focus is sonship. This is probably a summary. If you want to write down this little summary, there are four points here. Through offering, a man is becoming the vessel of headship. He is not doing it any other way. He has to touch the offering of Christ. *His focus is sonship*. That is his orientation. His unique travail then as a man, is to produce identities who are sons of God. That is his unique connection to the intercession and travail of Yahweh. He is focused on sonship, bringing forth sons of God. For a man, he is revealing his wife by laying down something for her to multiply. All multiplication is coming through her. Nothing is going to multiply unless he lays it down to her in offering. That is the unique focus for a man.

Let us pick up now on the woman. Through offering, a woman is becoming the vessel of comparability. She is not doing it any other way. She is not forming herself. She is touching the offering of Christ, and she is being formed as *the vessel of comparability*. Her focus is *multiplication*. That is her unique orientation - multiplication. Her unique travail is to multiply identities and bring forth the fruit of her husband's house. Her unique connection to the intercession

and travail of Yahweh is to multiply identities and to bring forth the fruit of her husband's house. She is revealing her husband by bringing forth fruit.

That is the unique orientation for a woman and the unique orientation for a man, and both need to touch the offering of Christ. Nothing is going to multiply for a man if he going to remain alone. For a woman, she is not going to be able to multiply anything until she touches that offering. That is the process that Christ is doing in you. As you are choosing one another in faith (in the freedom that belongs to faith), Christ is very faithful to form you in relation to that - the nature of those vessels ready for marriage.

Let us pick up the second part now of Genesis chapter two and verse 22. The Lord is forming from the rib - a woman. Here is a key point: '...and He brought her to the man.' Having formed the woman from Adam's rib, the Son of God then brought her to the man.

In this regard, Christ figuratively walked the woman down the aisle of the chapel at the tree of life to the man. We will take a tiny bit of speculative license here and paint the picture, because it does say Christ is bringing her to the man. You have this picture: Christ is walking her down the aisle of the chapel at the tree of life. Here is the very first wedding service of history. Before Adam woke up from his anaesthetic, Christ is whipping the woman around the back of the tree of life and getting her into her gown - her wedding garment, beautiful dress. He also has, hanging on the branches of the tree of life, a suit for Adam. Adam is waking up, recognising what is happening. 'Quick, let us get you dressed!' We have the entry of the bridal parties at the chapel of the tree of life. As Christ is bringing the woman down the aisle, Michael and Gabriel are there with the harps of heaven, singing the heavenly version of 'Here Comes the Bride'. They were involved in the search of heaven and earth to find a helper comparable. That was a long

season, so they are pretty excited that she has been found. All multiplication is coming through her. Amazing, is it not? They are like, 'Whoa, here she is! How good is this?' Christ is walking her down the aisle and there is the man at the altar of the tree of life and Jesus is then greeting Adam, shaking his hand and then handing her to him and Adam is receiving her from Christ. A beautiful picture, is it not? We might just pause our speculative license there, but this is it.

This is a wedding, and the Lord then is going to join them in the covenant of marriage. We will not get time to it today, but we will just read the next verse. This is verse 23. It says, 'Adam said: "This is now bone of my bones and flesh of my flesh; she shall be called woman, because she was taken out of man."'

You have had the entry of the bridal parties, you have had the declaration of the covenant of the gospel being, 'Let us make man in Our image, and according to Our likeness. Therefore, We made man as male and female.' You have a proclamation of the covenant at the start of our wedding service here.

This is actually the testimony of the groom. I was encouraged, young men, if you are a bit nervous about what the nature of your testimony is going to be when you come to your wedding day, Adam did it in four lines, and you could maybe nick his testimony. 'This is bone of my bone, flesh of my flesh; you shall be called woman; I shall be called man. Amen.'

We will not have time to unpack it today, but it is really quite amazing to consider what Adam is saying. He is a man of few words, Adam. Although it is short, there is a lot of meaning in relation to what he is saying, because he is actually describing the fruit of their season. You can catch here that the fruit of the season of courtship for them is pretty unique and it is pretty messy. There

is blood everywhere. He is losing a rib, and she is being formed. It is a pretty messy run, and it is a pretty unique run. For many of you who are married, you had a unique run through courtship and bonding. For you who are in that season, maybe it is a bit messy. That is okay. That is what the offering of Christ looks like.

Adam is actually testifying saying, 'This was the process of offering for us, and this is the fruit of it.' Then he is saying, 'I have faith that when the Lord joins us in the covenant of marriage, this is what the nature of our marriage will look like.' There is a whole package of what then he is defining in terms of how they will relate. The very first point, and again this is faith for young men. The first point is that he is saying, 'That is my rib.' He is saying, 'I laid my life down in offering and I lost something and look at this! That is my rib. She is now a whole person; a whole package; a whole vessel now fit for marriage.'

Young men, I encourage you, if you lay your life down in offering, and you are willing to give of yourself, then you are able to testify, 'Wow, it worked. Offering works. The Lord multiplied something from me, and this is what it looks like. How good is that?'

To finish here, the Lord then did join them in the covenant of marriage. This is verse 24 where we began. 'Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh.' The important point for us to realise is that God established the covenant of marriage and *He* gave it to the man and to the woman. For us, it is helpful to acknowledge that whether you are single or whether you are married, we all have presumed that marriage belongs to us. That would be true. We have all presumed marriage belongs to us and therefore, we have demanded the right then to dictate what the nature of that marriage covenant and relationship will be for us.

Before we get to a reformation so that we are being recovered back to the image which



God established from the beginning, we firstly have to repent of this presumption - that marriage belonged to me. We have to say, 'Actually it belongs to you, God, and You are giving it to us.' He is the God of your marriage covenant. Praise the Lord. As you repent of your demand to dictate what marriage looks like for you, you are able then to be recovered into that very image that He established from the beginning. Consider the hope of that too. The very fact that the Lord is saying, 'It is not good for man to be alone', that means God has faith for you to get married. If you are of marriageable age today, then the Lord is giving you faith for marriage. Praise the Lord. He is immensely interested in the season of courtship, and He is immensely interested in the covenant of marriage because He is immensely interested in the fruit of godly seed. That is bringing glory to the Father. Can you receive that as a ministry of faith to you today?

For some reason, there is a unique grace to be single. If that is you, it will be very obvious, and it will not be a fruit of your mind chatter. If the Lord is giving you grace to be single (like Paul chose), it will not just be your thoughts of saying, 'I am hopeless. I cannot do this. No, that is never me.' That will not be the fruit of you having grace to be single. It is actually a gift. But for the majority of us, let us make this clear, you are not saying, 'I am hopeless'; 'I am never going to get married'; or 'I am too old or something'. No, God has faith for you to get married. Praise the Lord.