

THE IMPORTANCE OF BETROTHAL – PART 2

Luke Pomery, Presbytery Word for week commencing Sunday 6 September 2026
Transcription of recording, slightly edited

Good morning, everyone. We are going to be continuing where we were considering last week on the subject of betrothal. I am particularly keen to share this today. I have called this 'The process of betrothal'. Last week we considered the importance of betrothal becoming the focal point for a Christian courtship, also for marriage reformation, and also for the relationship between Christ and the church. We were considering the importance of betrothal. Betrothal is the quality and nature of the bond between a man and a woman and between Christ and the church. We understood how important this bond is - the nature of that bond; that it is to become the focus for a Christian courtship towards marriage, and also the focus towards marriage reformation. We looked at betrothal being an agreement or a commitment between a man and a woman towards the covenant of marriage, which is the Father's holy institution.

I am going to briefly comment on some of the pertinent points we considered last week, and then we will look again and consider the process. How does this actually happen? How are a man and a woman redefined to one another in Christian marriage? The key point is that the process that is available to a man and a woman is the same process by which Christ is making the church a comparable helper to Him. There is one process, and Christ is doing that to the church. That same process is then available for a courting couple and for a married couple.

Last week, we looked at the apostle Paul being jealous for the bond of betrothal between the church in Corinth and Christ their Husband. The foremost point is actually the nature of the bond between Christ and the church. This is 2 Corinthians 11 verse 2. Paul said, 'For I am jealous for you with godly jealousy. For I have betrothed

you to one Husband that I may present you as a chaste virgin to Christ.'

We likewise are to become zealous for the nature of the bond between us as a church and Christ, and also for the bond of our marriage or courtship. Part of our encouragement today is that whether you are getting married in two weeks, or whether you are 98 and have been married for however long that works out to be (65 years or whatever that is), marriage reformation is available to you. We can become zealous for the bond of betrothal in the same way that Paul was exemplifying this to the Corinthian church. We become zealous for the bond when we respond to this word in this season with repentance and faith. As we have sung already this morning, this is a season of grace.

A courtship season is a season of grace for a man and a woman. There is a unique and particular grace coming to them. If you look at the two individuals at the start of that courtship journey - they are sons of God; they are mature; they are spiritual, and they have an expression in the body and bride of Christ - and we rejoice in that. Then when you look at those two individuals at the end of the process, I think you would agree with me that it is a remarkable journey. You have an amazing transformation that takes place (or reformation that takes place), so that those two individual sons of God are now made completely one together in the covenant of marriage. That is a unique grace, which is the courtship journey and the season of Christian courtship; and likewise, that is the season of marriage reformation.

While betrothal is our goal for Christian courtship, I do need to put a little disclaimer in there: If you obtain the bond of betrothal in the season of courtship, this does not mean that you get a perfect marriage covenant that is void of any process or need of any reformation. Sorry to say, I did not actually say that disclaimer last week. We do have to

get betrothal, but it does not mean that once you are married, you are not continually participating in marriage reformation. What it does give you is an agreement and a commitment together to keep receiving the provision that you are receiving in your courtship now as a married couple. This provision continually makes you one and continually reforms your marriage covenant. Betrothal means you are committed to receiving the blood, water and the sevenfold Spirit of the Lord which is forever making your marriage relationship new. That is why you want betrothal in the season of Christian courtship, because it means your marriage is always being made new. You are not loyal to one of those other bonds that we talked about last week.

Ezra chapter 9 verse 8 [We sang this this morning]: 'And now for a little while grace has been shown from the Lord our God, to leave us a remnant to escape, and to give us a peg in His holy place, that our God may enlighten our eyes and give us a measure of revival in our bondage.' Nathan explained to us this morning, that there is a sovereign season of grace in our marriages where the Lord can sustain us, so that He can address the foundations and remove them - demolish them or jackhammer them so that they are being reformed.

Last week we looked at the nature of the bond or the picture of the foundations upon which the house is built. This is the marriage covenant being the foundation upon which the covenant of the house is built. The covenant and expression of a spiritual house is an extension of the marriage covenant. This picture of the covenant of marriage being the foundations upon which the covenant of the house is built is quite helpful because a woman who is revealing her husband becomes the community expression of the word within their house. The nature of the bond between the man and the woman then becomes this whole expression of a house, including the fruit of that house. That includes kids and all the fellowship that house has within an elect lady - a local

congregation of believers. The nature of the bond becomes the expression of the house. Do you understand that point?

Proverbs chapter 24 verses 3 to 4 depicts this. 'Through wisdom a house is built [or rebuilt - the foundations are reformed], and by understanding it is established [or erected]; and by knowledge the rooms are filled with all precious and pleasant riches.' You have the foundations of the house which are essentially important. Then upon those foundations that are built upon Christ, the house then is having an expression. That expression depends on the nature of that marriage bond. When that is working, the man himself is revealing Christ, and the woman is revealing the husband. That becomes a house expression. Indeed, the whole focus of Christian courtship is to become a house of peace. This is the focal point. Why is that? It is because a house of peace is the element of the bride of Christ. The bride is made up of households or families.

The goal of Christian courtship is to become a house of peace. This is a house that is showing hospitality to their brethren, and that includes the messenger. It is a house that is receiving and believing the word declared from the fellowship of the presbytery. This is a house that has a testimony of resurrection life. The prophet Isaiah described a house of peace as a 'peaceful habitation'. He describes the season of Christian courtship as a 'work of righteousness'. This is Isaiah chapter 32 verses 17 and 18. It says, 'The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever. My people will dwell in a peaceful habitation [that is a house of peace], in secure dwellings, and in quiet resting places.' The focal point of a Christian courtship is to find the bond of betrothal; but the fruit of that is then becoming an expression of a house of peace - one that is receiving the messenger, believing the word and has a testimony of resurrection life. That is the basis of house-to-house fellowship within a

Christian community. That is why marriage reformation is needed for house-to-house fellowship. It becomes a house-to-house expression.

Last week also, we picked up the point that the covenant of marriage is given by God the Father to godly fathers, to steward and to guard. This is the covenant of the fathers in Malachi chapter 2 verse 10. This means that before a man or a woman embarks upon the season of Christian courtship towards marriage, they need to be known by the fathers - godly fathers in their family, and also those shepherds and fathers in the church. They remain relationally connected with the fathers through the whole season of Christian courtship, rather than waiting till they have decided to marry before figuratively knocking on the door of the church and asking for counsel. This is an important point that we picked up last week.

Part of the repentance of the presbytery in this season is that the fathers want engagement with young people (those who are looking towards friendship, towards marriage) because the whole season is a season of fellowship to help a young person this way, and even to bear witness with them to their readiness for marriage. This was part of our discussion with the young adults at the National Youth Seminar a couple of weeks ago.

A man and a woman need sufficient maturity and self-knowledge before embarking upon a courtship. You need self-knowledge and you need maturity. They need to have the capacity for relational offering necessary for courtship and marriage. That would be maturity. You need sufficient maturity to give relational offering throughout the whole season of courtship and into marriage. Also, they need to be secure in themselves. This is self-knowledge. This is part of the covenant of the fathers. Young people can know the fathers - that is their own godly father and their own godly grandfathers, and they can know the fathers in the church. They can ask the question, 'Am I ready for Christian courtship towards marriage?' There is a

fellowship with them to know, 'What maturity do I need? How much relational offering is evident within me? How much self-knowledge do I have? If I am not secure in myself, the romance of a courtship relationship can then become an identity-finding exercise.' If you are not secure in yourself, the season of a relationship becomes an identity-finding exercise for you. We could colloquially say they are 'in love with being in love'. It is not love for the other person; it is in love for being in love because that is feeding my identity. I am not securing myself, but now I am finding myself in this season of a romantic relationship.

A man particularly needs self-knowledge if he is going to call a woman to become a helper to his name and work. Likewise, a woman needs sufficient self-knowledge if she is going to reveal the man through offering. This is helpful: you need to know yourself so that you can reveal the other. This self-knowledge is part of the rebuilding process of marriage reformation and part of getting the foundations properly set because each person (the man and the woman; the husband and wife) is obtaining a proper knowledge of themselves from Christ. In considering your courtship and whether you had sufficient self-knowledge or not, this season of marriage reformation is an obtaining of self-knowledge from the face of Christ that is helping you to reset your foundations of your marriage relationship. That is the covenant of the fathers that we picked up last week.

The final point I will reflect on is the point on sanctification. Amazingly, through the season of betrothal, a man is sanctified and redefined to become head to this particular woman. The woman is sanctified and redefined to become helper to this particular man. It is each person's choice to sanctify themselves for the sake of the other. In this way, Christ sanctified Himself to the Father as His Head for our sake. He said in John 17 verse 19, 'And for their sakes I sanctify Myself that they also may be sanctified by the truth.' We understood last week (and I

think it landed on us), the sobering point that when a man and a woman are redefined to one another through betrothal and marriage, their sanctification as head or as helper then becomes their sanctification. In Romans 6 verse 22 it says, 'You have your fruit [sanctification] that leads to everlasting life.' I think that particularly landed on us last week - a sobering point. A man cannot be unwilling to sanctify himself as head for the sake of his wife, nor can a woman be unwilling to submit herself as helper to her husband for his sake. To do so is to forfeit your own salvation. Note the importance and significance of this redefinition. Therefore, do not neglect this sanctifying work. Even in your old age, do not say, 'My marriage can never be different', because the word bringing grace in this season is enabling you to be reformed in how you relate to your spouse. Hopefully that is helpful. We have recapped a few of the key pertinent points from last week so as not to miss them.

Let us consider today the process by which this is happening. How are a man and a woman redefined? And how are they made one by the Father? The key point is that the process by which the church is made a comparable helper to Christ is the same process that is available to a couple, whether they are courting or whether they are married. There is just one process - so let us understand this process.

The provision for betrothal (and this is Christ and the church) is the same for a courting couple or a married couple. The provision for betrothal is figuratively depicted in the Scriptures as the rib. We see the full substance of this rib in the offering of Christ through which the church was betrothed to Him. This is the full expression. We have in type the rib taken from the side of Adam and the woman formed; but that is a type of what was to come. This is Christ and His offering, and from His offering is coming forth a rib, and from that rib a woman is being formed (or built) as a comparable helper to Him. The three elements of Christ's rib are the blood, the

water, and the sevenfold Spirit of Yahweh flowing as a river of life from the throne of the Father through the body of Christ. I will do a short commercial - an ad for the National Bible Seminar. We will hear more there about the seventh wound of Christ being the blood, water and Spirit from His side. I encourage you to come to the National Bible Seminar. We are going to hear some very exciting stuff.

1 John 5 verse 6: 'This is He who came by water and blood - Jesus Christ; not only by water, but by water and blood. And it is the Spirit who bears witness, because the Spirit is truth.' The fruit of Christ's offering in His seventh wound is blood, water and Spirit from His side. This is the rib from which the church then is formed and betrothed to Him. What happens though is that blood, water and sevenfold Spirit are actually the means by which we are born again of the substance of the divine nature. The apostle John describes this process of new birth as 'born to see'. We can connect the blood to this - 'born to see by blood'. Then 'born to enter' by water and Spirit. Again, we will hear more about this 'born to see by blood' at the NBS. So, make sure you do not miss it.

I am not going to go there today, but to make the point that this blood, water and Spirit are causing the members of the body of Christ to be born of His divine nature. What happens is that Christ then continues to apply this blood, water and sevenfold Spirit to the born-again members of His body so that they are then progressively formed as part of His corporate bride - the bride of Christ, the church. This is an important point to understand because what a person receives through new birth is then redefined in this season of betrothal.

We are going to consider this today. Betrothal, we have said, is as significant as new birth, but it is important to understand that betrothal is not a new birth experience. What you receive in new birth by blood, water and Spirit is then redefined through the season of betrothal. We are not being born again again, to get married again. You

are born again. You have to have two born again, mature sons of God because the operation of offering by which one is revealing another is only possible if you are born and you are enabled by the sevenfold Spirit of the Lord. You have to have two born again Christians, sons of God, but what they have received in new birth is being reorientated, redefined, reformed, redirected in this season of betrothal. If that does not make sense yet, we will keep talking about it. Hopefully it will soak in.

The important point is that the blood, water and Spirit are causing us to be born, then Christ continues to apply those three elements to us, causing us to be made a comparable helper to Him. The same process by which Christ is doing that to the church is the same that a couple is accessing in the season of courtship, or in a season of marriage reformation. I am only going to take the water today particularly, to look at as an example. We could look at all three but let us understand the principle.

The clearest example is how Christ is applying the water to the church. This is Ephesians 5 verses 25 to 27. 'Husbands love your wives as Christ also loved the church and gave Himself for her.' We have said the same process by which a man and a wife are finding reformation in their marriage is the same process by which Christ is making the church a comparable helper to Him. We just read that. It said, 'Husbands... [in the season of reformation of your marriage - which is the whole of your marriage] ...husbands love your wife the same way that Christ is loving the church [This is the same process. How is Christ loving the church? He is giving of Himself for her sake - first point. Secondly, He is loving her by washing her. This is verse 26,] that He might sanctify and cleanse her with the washing of the water by the word [verse 27], that He might present her to Himself, a glorious church [this is a betrothed wife] not having spot or wrinkle or any such thing, but that she would be holy and without blemish.'

Christ, through the ministry of the Holy Spirit and through His messengers, is applying the water of the word, and by that, He is causing the church to be made a comparable helper to Him. As we receive that word as a corporate congregation, we are being regenerated in how we are relating to our husband, Christ. This ministry of the word has a sanctifying and cleansing effect. It is teaching us how we are to relate to Christ, our Head, and it is having a regenerative effect. Titus described this regeneration as 'the washing of regeneration and the renewing of the Holy Spirit'. This is Titus chapter 3 verse 5. 'Not by works of righteousness which we have done, but according to His mercy, He saved us, through the washing of regeneration and renewing of the Holy Spirit.' Christ is taking that 'blood, water and Spirit' and applying it to the church. When He does that with the water, this is the word that is being proclaimed to us through His messengers by the Holy Spirit. That word is teaching us; it is washing us; it is sanctifying us, and it is cleansing us. This is a foolish virgin becoming a wise virgin. This is talking about a congregation; this is talking about houses; this is talking about individuals.

This same process by which Christ is applying these three elements to the church is available to a couple. Again, we are going to stay with the water as an example, and we are going to consider a courtship relationship now. God the Father is immensely interested in the outcome of this courtship because the covenant of marriage belongs to Him and He is after the fruit of that marriage covenant. He directs that couple (that man and woman) to Christ for the purpose of betrothal. Christ, then, through the ministry of His messengers, takes an initiative towards the man and the woman and invites them to receive the washing of the water of the word, which is reforming them to become head and helper towards each other. This is Revelation chapter 21 verse 6. 'And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the

fountain of the water of life freely to him who thirsts.'

We note this principle in the engagement of Christ with the Samaritan woman at the well at Sychar. Jesus came and He said to her, 'What is the nature of the water you are drinking and what is the outcome of the water that you are drinking?' He is saying, 'What is the fruit in all your relationships based on? Is it what you believe, and your romantic expectations in life?' Jesus firstly asked her about the nature of the water that she was drinking. This is what she thought would sustain her life and achieve her own romantic expectations in life. Then Jesus offered her to drink of another water, another word, another source that would bring true fulfillment if she was willing to thirst for this word. To make the point, she had five husbands, and she was with another man who was not her husband. If there is anyone who needs to come further in relation to marriage reformation, no one needs to do it more than her. I love how the Scriptures use extreme examples to make sure that on the bell curve (she is way up here), you know wherever you fit, this word applies to you. No one needs more marriage reformation than she does. There is this trail of destruction left because of all her romantic ideals in life. Jesus said, 'Do you want a drink of another water source? I am going to give you of the waters of the river of life if you thirst for them.'

If you are courting in this season, there is no better time to be courting because here is all the word on what the covenant of marriage looks like. However, proximity to the word is not enough. You have to ask for it; and in asking for it, you have to forsake something else which you have already. That is your romantic expectations in life. It is your natural ways of bonding with the other. You have to forsake that.

This is amazing. In John 4 verse 15 we read, 'The woman said to Jesus, "Give me this water, that I may not thirst, nor come here to draw."' In verse 28 it says, 'The woman left her water pot, went her way into the city,

and said to the men, "This is the Man who said everything that I have ever done."' That is amazing. You have someone who is needing the most amount of marriage reformation, but you have such a transformation in a very short amount of time. In her engagement with this word now, she is saying, 'I am thirsting for it, and I am leaving my own romantic expectations for life.' She is straight away connected to her works - which going into the city. I am sure that the men she is talking to (it was the whole city that came out to meet Jesus) would have been some of her former husbands and the one she was currently living with. She would be saying, 'I am receiving the waters of the river of life, and I need to be redefined in relation to you. I am repenting. I have not been a helper comparable. I have had romantic expectations in life.' This is a miraculous transformation.

The point is that you must ask for the word - it is not just proximity to the word. The moment you ask, the Lord is faithful to speak a word to you that will redefine your relationships. A couple in the season of their courtship are individually asking for this word so that they can be redefined and made one. Likewise, a married couple need to be asking for this word too. This is the word that is ministered publicly and taught to them by Christ's messengers from house to house. Picking up this point in Acts chapter 20 verse 20, Paul is saying, '... how I kept back nothing that was helpful, but proclaimed it to you, and taught you publicly and from house to house.' You have a word that is proclaimed in the public arena, 'He who has an ear, let him hear what the Spirit is saying to the church.' You have to thirst after that word that is proclaimed publicly but also lift up your voice for understanding and ask for counsel, particularly in the season of courtship. We do provide a specific season of counsel for that latter season when a couple have decided to marry. You can be asking for that. The man and the woman are asking for the word to be taught to them from house to house. This is asking for specific counsel

from Christ's messengers. Both of them are asking for that.

When this word is coming to us (and it is coming to all of us in this season), it is coming from a fellowship. It is coming from the fellowship of the presbytery where those with ascension gift grace are laying down the word. Then, from that fellowship, messengers are proclaiming this word to us. What the word does then (when it is proclaimed to you) is invite you to join the same fellowship. The apostle John said, 'We proclaim this word so that you might have fellowship with us; and truly this fellowship is with the Father and with His Son [by the enabling of the Holy Spirit who is the Spirit of fellowship].'

The point is that the word is coming as a fellowship; it is not a resource. A couple in their season of courtship could alternatively seek the word as a resource to obtain the outcome they seek. That is, they want to get married. For this couple, the fellowship of the word becomes wearisome, and they feel increasingly behind or unable to attain to the new standard. This desire for a resource (and also for empowerment through connection to the messenger) is not quenched by getting what you want. We have said it this way: The season of Christian courtship is not a box-ticking exercise. You are not coming to the messenger to say, 'Here is our relationship. Can you rubber stamp it and give us a guarantee that it is going to be good for our marriage?' Rather it is inviting them to a fellowship.

The point is, if in your season of courtship, you are thirsting after this word and you are joining the fellowship of this word, you are not going to depart from that fellowship when you are married. You stay connected to the same water source. It is coming to you as the river of the waters of life and you are delighting in the word which constantly talks to us about our marriages. You are not always feeling behind and unable to reach a standard which the word is calling us to and getting weary by it. None of us can embrace the word in that way. All of us have to join it

as a fellowship. Can I entreat you to thirst after this word, ask for this word, and then delight yourself in the fellowship of this word? The word is going to keep coming and it will keep reforming your marriage relationship.

What happens then, if you begin to thirst this way? It is beginning to redefine the way you relate. We are going to consider the way that is for a man and the way that is for a woman. We are staying firstly with the example of a courting couple, but this also applies to marriage.

For the man, by the faith that he receives as he hears and heeds the words of counsel that are coming to him publicly and are taught to him house to house, he is receiving, by that faith, a word that orientates and sanctifies him to Christ as his Head. He is thirsting after this word; he is asking for this word, and he is joining the fellowship of this word. That word is ministering to him faith and that faith is enabling him to be sanctified to Christ as his Head. Then from Christ, he is receiving grace to sanctify himself to become head of this woman. He is receiving this capacity from Christ, and he is now sanctifying himself to this woman with whom he is becoming betrothed. He loves her as Christ loved the church by doing what? Christ loved the church by washing - sanctifying her by the water of the word. He loves her as Christ loved the church by establishing the proceeding word as the ground of their relationship. Men, this is fantastically easy. Your love for your wife is to thirst after the word that is giving you faith and redefining how you relate to your wife and then establishing that word as a conversation and a fellowship together. It is the same fellowship you are having that is with the presbytery - that is with the Father and the Son. You are joining the same fellowship together. For the man (this is in the season of courtship) he comes to rest, confident in that word that is defining the nature of the union that he is offering to the woman. I love this point. For us men, whether you are courting or whether you are

married, we can delight in the word and then that word can be offered to the one you are courting or to your wife as a fellowship, establishing it as the ground of your relationship. You are confident in that word. That word is going to change the way you relate to her and that word is going to change the way she is relating to you.

A helpful clarification for us is that the man already has the rib (and this rib is the provision for betrothal) when he is born again. Let us say it this way: the rib belongs to his new creation expression as a son of God. The important point is his new creation expression is now sanctified and given to the woman in the season of courtship. We made the point before that betrothal is not a rebirthing season, but what you have in new birth is then reorientated in the season of betrothal. A man has been born again. His identity and his name as a new creation son of God are what he is offering then to the woman in this season of Christian courtship. This rib then becomes (or defines) the culture and substance of their developing relationship towards marriage. It is a definition of how they will relate together and what their expression will be as one man - male and female together. The man in this season of courtship is offering of himself what is defining their relationship because her sanctification (to which she is giving herself to) is to be *of* the man and proceed *from* the man as the expression within that house.

This is a necessary crisis point for a man in the season of Christian courtship. We can even divorce that from the crisis point that arises within a man because of all these fallen relational dynamics which are summarised in the Scriptures as 'wrath and doubting'. Paul said to Timothy, 'I desire that men everywhere lift up holy hands [which is sanctification - sanctify themselves] without wrath or doubting.' The point is that a man is being redefined as a head to this woman, but he finds within himself all these relational responses of wrath and doubting, by which he desires to rule over his wife. But

even if you took all those dramas (which the blood, water and Spirit are dealing with) and put them to the side, it is a necessary and significant crisis point for a man to offer himself and give of himself so that the woman can become of him.

I have said it this way: Who he is as a son of God has previously only been the definition for himself. He is a son of God; he is in the body of Christ; he is very comfortable in his skin and his environment; he is part of a family. But now he is having to offer of himself and communicate that in offering to the woman, so that that becomes then the definition of their relationship. This becomes a significant crisis point for a man and a necessary crisis point. It is why a man needs sufficient self-knowledge before he embarks upon a friendship towards marriage, otherwise, what is he offering to the woman? He has to know himself because that is what he is offering to her. He is offering of himself. 'Husbands, love your wives as Christ also loved the church and gave Himself for her.' Husbands love your wife by betrothal in this season of courtship by giving of yourself. This is the expression of the rib that is then causing them to become redefined.

For some of us who are married, we may not have had sufficient self-knowledge in the season of courtship. However, the water of the word in this season is ministering faith to you so you can offer yourself fresh to your wife. That is awesome because coming from the face of Christ is the knowledge of who you are and you are able to (by the faith that you are obtaining in that word) then offer yourself afresh to meet your wife. You can offer and give of yourself to her because she is going to reveal you and become the expression of that in your home. You have to give of yourself so that she can become that. This is honouring her sanctification which is to become *for* you and proceed *from* you to become the community of the word. This is as you are thirsting after the word.

For a woman in a season of courtship, she is thirsting after the word. Because she is doing that, the Lord is faithful to expose her

predisposition to a romantic image for life. Romance is just not for the guy. Romance is for the image of life - everything that my life is going to become. You do not know that you have those expectations until the Lord shows you and then gladly, that is your water pot. Leave that to the side and thirst after a new water. As a woman does that, she is receiving faith through this word that is given to her through counsel and then she is (in obedience to Christ) able to sanctify herself to become a helper to this man. She is receiving grace to lay her life down to become *for the man* and to *proceed from the man*.¹ Corinthians 11 verses 8 to 9: 'For the man is not from the woman, but the woman proceeds from man. Nor was man created for the woman, but woman for the man.' This is part of the redefinition.

For the woman, the rib (which belongs to the man's sanctification) then becomes part of the substance of her new creation expression through this betrothing process. This is happening as she is sanctifying herself to become helper comparable to him. What belongs to him is becoming substantially part of her new creation expression. This becomes a necessary crisis point for every woman. This is even in addition to finding deliverance from her fallen relational dynamics of control and victimhood. That is its own crisis point, to find deliverance from those things. But despite that, a woman being redefined to become of the man and proceed from the man is a significant and necessary point of crisis for her. Her name as a son of God is now being re-orientated to become helper and facilitator and the revealer of this man's substance - who he is; his name; his glory. She is receiving his name to become one name together with him as a new expression of one man - male and female.

The important question for us to ask then is, does this mean a woman is losing her expression as an identity and as a son of God because she is now revealing his name by offering? Let us think on that. I will give you some thinking music... Is she? That would be

the fear. What if I lay my life down to reveal him? The fear is, 'I am losing expression.' Or is the fallen relational dynamic that the house becomes *her* expression - not *of him*? If she is going to reveal him, is she losing her expression? Of course, the answer is, 'No way!' If she is going to lay her life down in offering, the only way she can do that is if she is standing in her sanctification as a son of God and helper to this man. The moment she reveals him by offering, you are seeing her. You see her in the kids, in the house, in the everything. That is lovely that the expression of that is *of him*. The moment you are doing that, it is totally you that is seen. Jesus made this point in a lot of the gospels. Matthew chapter 10 verse 39, 'He who finds his life will lose it, and he who loses his life for My sake will find it.'

I am going to put in some qualifying statements there. Let us read it again. 'He who finds his life' (that is you are seeking romance as an identity-finding exercise) you will lose it. You will not find yourself. But 'he who loses his life for My sake' (that is to lay your life down in the fellowship of Christ's offering to reveal someone else) you will find it. You are being seen the moment you are revealing someone else. That is true for the man. He is revealing Christ. That is true for the woman. She is revealing the man. This becomes a significant reorientation and crisis point.

For all of us who are married, there is grace in this season to offer yourself afresh in this way. Men need to be reorientated to Christ your Head and then to offer yourself for your wife. Then establish the conversation of this word that is washing you both. The woman needs to offer yourself afresh to say, 'Who are you that I can become the expression of that?' There is grace to become head and helper afresh in this season. The amazing point is that if you are finding that commitment in your courtship, then for the rest of your married life you are constantly receiving the blood, water and the sevenfold Spirit of the Lord. It is said in Revelation chapter 21 verse 6, 'I will give freely to him who thirsts.'

Verse 5 says, ‘Then He who sat on the throne said, “Behold, I make all things new.”’ If you are thirsting after this word and you are receiving the blood, water and Spirit, then the Lord is making your marriage relationship forever new. Praise the Lord. That is awesome.

That is the commitment that betrothal becomes because the way you are betrothed in the season of your courtship is to receive the blood, water and Spirit. Then you are saying, ‘For our married life, let us keep receiving the blood, water and the sevenfold Spirit of the Lord that is going to make our marriage forever new.’ Every day we can wake up and delight in a fresh opportunity to offer ourselves for the sake of our spouse. Praise the Lord.