

Remarried!

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Bible Text: Romans 7:1-4
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The following sermon was preached at Hope Protestant Reformed Church in Redlands, CA. For more information, please visit our website at hopeprc.org.

We read sacred Scripture in the seventh chapter of the epistle to the Romans. Romans 7.

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. 7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good. 13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. 14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If

then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

We read the word of God this far.

Our text tonight is the first four verses of this chapter, Romans 7.

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

Beloved congregation, the book of Romans is the single most complete and most clear book in the Bible presenting the entire doctrine of salvation. The book of Romans begins with a brief statement of the main theme of the book in chapter 1, the righteousness which is by faith or justification by faith alone. It continues with a description of the total depravity of every human being by nature. Then in chapters 3 through 5, it comes to a thorough exposition and defense of the great theme of the book, justification by faith alone on the basis of the atoning work of Jesus Christ. In chapter 6 of the epistle, begins an account of God's work of salvation that consists of his sanctifying of us or his making of us to be holy. Then in chapters 9 through 11 is the apostle's profound description of the origin of all of salvation in the eternal predestination of God, election accompanied by the reprobation of others. Chapters 12 to the end of the book are a lively description and call of the thankful life of the saved child of God.

In this marvelous exposition of the entire Gospel of salvation, the seventh chapter of the book occupies a strategic and fundamental place. I do not say that Romans 7 sets forth the fundamental doctrine of the book itself, it does not. The fundamental doctrine of the book of Romans is justification by faith alone. Romans 7 is part of the section of the book

of Romans that has to do with your and my sanctification, God's work within us of making us holy so that we are devoted to Jesus Christ and to God. That section of the book of Romans very much including the seventh chapter, explains and describes the work of sanctification, particularly that that work is only begun in this life and that it will be perfected only at our death and at the second coming of Jesus Christ. As we read tonight, throughout our present earthly life, there is only a small beginning of the new obedience. The good that we would, we don't do, and the good that we want to do, we don't do, so that day after day with the apostle we cry out with regard to our imperfection, "O wretched man that I am! Who shall deliver me?"

This account of sanctification is related to the main theme of the book, justification by faith alone. One important element of that relation is that the seventh chapter teaches us that we can never be justified by our own good works. Our good works are all defiled. Our good works are all imperfect. Our life of obedience leaves much to be desired. If our righteousness with God, even as saved children of God, depends upon our good works, we will not and cannot be justified and, therefore, will not and cannot be saved.

In this account of God's work of sanctification in our text, there occurs also an important description of marriage, an important description of every marriage because marriage is a creation ordinance, and particularly a description, an important description of the marriage of those who confess Jesus Christ. You will notice that a good half of the passage that is my text tonight, consists of a description of marriage, your marriage and my marriage in which fundamental principles or truths of marriage are stated. This truth about marriage is not the main truth of the text and will not be the main truth of my sermon on the text tonight. If you go away from the sermon tonight talking only or mainly about what the text says about marriage, either I have been a poor preacher or you have been bad listeners. The main truth of the text is the real marriage, as the text itself makes plain wherefore by the body of Christ we are married to another, even to him who has been raised from the dead. The great main and central truth in the text is the marriage of the church and the marriage of each living member of the church individually to Jesus Christ.

Now about that marriage to Jesus Christ which is the main thought of the text, the apostle says that we are married to another. That clearly implies a former earlier marriage, a marriage that has been dissolved in favor of our marriage to Jesus Christ. That is why the theme of the sermon on this passage is and has to be one word, remarried. But keep in mind from the outset that this second marriage, this remarriage, is not a marriage after divorce but a marriage after death. Remarriage: what it is, how it is, and why it is. Remarriage: what, how and why.

The passage describes our salvation as a marriage. It does so explicitly. With regard to our salvation, it says you have been married to another. Now I'm going to break a very important rule of preaching. You may do that once in a while when you have been preaching as long as I have. I taught the students in seminary: don't start out in your sermon being practical. Don't become practical too soon in your sermon. First develop the doctrine of the text, then only after you have done that thoroughly, come to the

practical application of the text. It's a fault of ministers, especially of young ministers, that hardly have they got a word out of their mouth concerning the text, then they're saying, "Now I want to become practical." Stay doctrinal, stay dogmatical, and only after the doctrine has been developed, then you may become practical.

I'm going to violate myself something that I taught the students, and as much as the text makes plain that the real and lasting marriage is our salvation, the implication is that our earthly marriages, important as they are, may never become all important in our lives. We must see to it that our marriage to Jesus Christ is first and foremost, and that even our earthly marriages share that real marriage of Jesus and his church and people. We are married to another and that is the marriage of which our earthly marriages are only a symbol.

In close connection with that, those in the congregation who are deprived of earthly marriage must not become disconsolate as though they are missing out on the bliss and the life and the delights of marriage. That can happen. There are young people in the church, women or men who either because of God's arrangement of the circumstances of their lives or for some other reason that is effective in their lives, are prevented from being married and some of them would like to be married and then they can become disconsolate also because in the Protestant Reformed churches we emphasize, rightly, the importance of earthly marriage. If God deprives anyone in this congregation of marriage, you mustn't think that you're missing out on the reality of marriage. In your relationship to Jesus Christ, you have now and shall have forever the reality of marriage. You are married. You must know yourself to be married to the one who has risen from the dead.

Our text describes our salvation as a marriage. That defines for us, does the text, what this union with Jesus Christ really consists of inasmuch as it is called a marriage. Obviously, it is a spiritual marriage, a spiritual relationship, because it's a marriage that has been arranged and established and consummated by the body of Christ and by the resurrection of Christ from the dead. Such a relationship is a spiritual relationship, but inasmuch as it is a marriage, our salvation is fundamentally a living relationship with Jesus Christ. That's what salvation is at its heart, a relationship with Jesus Christ. Salvation is not this: an arrangement that is made between Jesus and us; a contract that is sealed between Jesus and us in which he has to do these things and we have to do the other things. No, there are responsibilities in earthly marriage and in the spiritual reality of marriage but they do not constitute the heart and essence of marriage, of salvation.

Salvation is a living relationship between Jesus and us. It is, at the same time, a relationship of honor for us who are married to Jesus Christ. Just as a woman married to a great man in the world, some high powered politician, shares in the glory of her husband, so the church shares in the glory of Jesus Christ, and our salvation is our life. The text speaks of our having become dead to the law, implying that now we are alive to Jesus Christ and that describes our salvation as a relationship that gives life to us.

In this relationship that is salvation, Jesus is the head of the church and of each member of the church. He's not a head in such a way that he will abuse the church, but he is the

head of the church and of each member in such a way that he loved us and gave himself for us and now in the continuing marriage with his people, provides us with every good thing, blesses us with the blessings of salvation, and averts all evil from us, or turns it to our profit. In salvation, as the real marriage, the church and each of us individually subject himself or herself to Jesus Christ, submits to his Lordship and his authority. We don't do that because we're scared to death of him. We don't do that because we're afraid that if we fail he will tear us to pieces with vicious abusing words. We don't do that because we're scared of being punished by Jesus Christ. We submit to him willingly because he loved us and gave himself for us and the death that the text refers to as the body of Christ and because he rose not only for himself but for us also.

This, beloved, is how we are to experience our salvation. This is how we are to have impressed upon us even with regards to our feelings, that we are saved. We are in a relationship of love and life with Jesus Christ and although the term does not occur in the text, the reality of this relationship called marriage in the text is the covenant of grace.

This marriage to Jesus Christ is obviously a remarriage for us. Not for him but for us. The text says that we are married to another and that implies that we have been married before to something that in a way took the place of a husband to his wife in regard to earthly marriage. Our former marriage was a relationship sustained to the law, the law of God, especially though not exclusively, the Ten Commandments of the law of God found in Exodus 20. If you take careful notice of our text, you will note that the law plays a prominent role in the passage. The law comes up in various respects and ways.

Our earlier marriage was a relationship to the law and that relationship to the law was not a happy one for us. On the contrary, it was a miserable relation for us, a relation of threatening, a relationship of cursing, a relationship of condemning, a relationship of damning apart now from the remarriage which Christ basically and graciously institutes. I'm tempted to describe that earlier marriage that each of us naturally sustained to the law as an abusive marriage, except for the fact that in an abusive marriage it's a bad husband who mistreats his wife with no good reason, and there is no good reason for a man to abuse his wife. In the case of your and my relationship to the law, the situation is different. We deserve that threatening, that cursing, that killing, and that damning action on the part of the law.

Each of us is conceived and born in a relationship to the law in which, according to the text, the law dominates us. So we read in the opening verse of chapter 7, "Know ye not how that the law hath dominion over a man as long as he liveth?" That's the state of each of us at our conception and birth. The law has dominion over each of us. That's not the blessed rule of the Christian by the Lord Jesus Christ. On the contrary, that's a rule of us by the law that demands absolute perfection of us. That's the relationship in which the law threatens that for the least failure to comply with the law's demands, we fall under the curse of God. That's a relationship in which the law is always exposing to us our sinfulness and our sins without ever a note of the possibility of redemption and salvation from our sin. That's a relationship in which the law threatens damnation to us apart now from our being remarried to the one who has risen from the dead. That dominion over us

of the law is just and right for we come into the world a guilty man or a guilty woman as the case may be.

From that relationship to the law implicitly described as a marriage of yours and mine to the law, if we are to be saved and if we are to enjoy the second marriage, we must be delivered from that first marriage. That relationship that each of us stands in to the law must be broken. That relationship must be dissolved. That first marriage must be completely undone. We cannot, we may not be married to two husbands. God's justice does not permit that. We may not, we cannot be married on the one hand to the law, and on the other hand at the same time to Jesus Christ risen from the dead. So long as we are under the law in the sense that the law calls the shots with regard to our righteousness with God and our salvation, we cannot, we may not be married to Jesus Christ.

Now the glorious Gospel, the good news to us tonight that throws all of earthly marriage into the shade and into the shadows is, you and I have become dead to the law. That's the Gospel. Our former marriage to the law has been dissolved. With regard to our righteousness with God, with regard to our salvation, with regard to our eternal life, the law has nothing to say to us and nothing to do with regard to us whatsoever. The severing of that relationship and the totality and definiteness of the severing of that relationship are expressed in the text by the strongest word possible. Ye are dead to the law. Dead to it. The law cannot require us to obey it for righteousness with God. The law may not threaten us with curse and damnation for a violation of itself. The law is unable to damn us in this life and in the life to come. Ye are dead to the law.

For the law to come to us, as it tries to do still today in the hand of false teachers, saying, "You must obey me in order to be righteous with God. You must never break me in order to deliver yourself from your present misery." Or to say, "You know yourself as a guilty sinner even though you have been saved by God's grace, still the good that you would, you don't do, and the evil that you don't want to do, you do and, therefore, you're exposed to the wrath of God. You must cringe and cower in terror before God. Be afraid of dying. Be afraid of the final judgment." It's as though a husband would go into the cemetery and stand over the grave of his dead former wife and say, "I command you to do this or that." That's folly. She's dead to him. He has no authority over her. He can't command her. She has nothing to do with him whatsoever anymore. So it is now for us as a church and for us individually who believe in Jesus Christ. The relationship between us and the law with regard to the obtaining of righteousness or with regard to bearing the wrath of God for our sins, is broken. Is dissolved. Doesn't exist anymore at all.

Now, there's a twist, a slight twist in the argument of the apostle in this regard. Inasmuch as the law obviously is pictured in the text in the place of the husband with regard to us, the wife, we would have expected the apostle to say, "But the law is dead." The apostle doesn't say that. He says we are dead to the law. The effect is the same. Death has dissolved the dominion of the law over us. As the apostle says in a later verse in this chapter, we are delivered from the law, we are free from the law in the matter of righteousness with God. But the Holy Ghost will not say that the law is dead because there is an important sense in which the law still has an important place in your life and

mine. The law, after all, is the law of God. It is just and good and holy and right, as the apostles insists in this very chapter. That can't die. The law does not determine our righteousness and salvation, but it remains as the guide, the important guide for the thankful life of the child of God. You don't look to the law for your righteousness. Don't do that. That's like trying to be married again to the law from which we have been delivered. The law functions in your life and mine as the guide describing to us what pleases God and how we are to live in order to thank God.

So the apostle says in the text not the law has died but we have died to the law and now it's in this connection to illustrate these great truths of salvation that the apostle teaches fundamental principles or truths concerning human marriage in verses 2 and 3. These principles or basic truths are, first, that marriage, earthly marriage now, your marriage and my marriage, marriage is a lifelong bond, "the woman which hath an husband is bound by the law to her husband so long as he liveth." The principle of marriage taught in the passage is also that remarriage while an original husband or wife is living, is adultery. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." She shall be called an adulteress by the church, by all those who have any regard for the word of God and the ordinances of God. She shall be called an adulteress truly because that's what God calls her. Then the third principle is that death frees the man or the woman from that original marriage so that in the case of death, a woman is free to marry whom she will. "if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man."

Are these principles unclear to anyone here tonight? Is there any child old enough to understand the English language of the Bible who doesn't understand the basic truths of marriage? Marriage is a bond between a man and a woman. We have to emphasize that today too. We mustn't overlook that, so corrupt as the world become. Marriage is the bond between a man and a woman for life. If a man or a woman divorces and marries another while the original mate is living, she is an adulteress or he is an adulterer. Death and only death dissolves the original marriage to give the freedom to a married person to marry another.

When we confess this, the churches, other Reformed churches say dismissively, "Oh, that's the teaching of the Protestant Reformed churches." It is. It is the teaching of the Protestant Reformed churches up til now and the practice as well, and our question to those who dismiss our teaching on marriage is, "Why isn't it yours?" This is the teaching of holy Scripture. This is the teaching of the Holy Spirit of Jesus Christ.

Now this teaching is not the main teaching of the passage. The main teaching of the passage is not the truth of earthly marriage. That doesn't mean that the teaching of the passage concerning marriage is unimportant. It's important exactly because the truth of earthly marriage illustrates the great spiritual truth that the apostle is teaching in the passage. Once we were married to the law, condemned and damned, and we might be married to Jesus Christ as long as we're married to the law, God's justice forbids it, but there is the possibility of being delivered from that marriage, that distressing marriage to

the law and being married in a delightful way to Jesus Christ, and that is that our first marriage partner and our relationship to that first marriage partner is dissolved by death.

Deny the illustration from earthly marriage and you make nonsense or worse out of the main teaching of the text. Let me show that. Suppose after church I go out into the parking lot before you do and I notice you have a very flat tire, and I come back to you and I say, "Your tire is flat as a pancake." But suppose there are no pancakes or suppose that pancakes are not flat, or suppose that you don't know what a flat pancake is, then you can't make sense out of my statement that your tire is flat. So it is in the text. If earthly marriage is not for life, if earthly marriage can not only be broken by death, or if you don't know these truths about earthly marriage, how are you going to understand the main thought of the text that your marriage to the law has been dissolved so that now you have the freedom, the right to be married to another, even Jesus Christ? While not the main thought of the text, the truth of earthly marriage is fundamental to the main truth of the text so that to deny the one is infallibly also to deny the other.

The question that arises in view of the fact that a woman is bound to her husband as long as he lives, in coordination with the great biblical truth that we can't be married to Jesus Christ so long as we're married to the law, we have a problem. We have a severe problem. How are we ever going to be married to Jesus Christ? How are we ever going to be delivered from this, I will call it, a bad marriage, a marriage that means our terror, a marriage that means our condemnation, a marriage that means our eternal damnation? How are we ever going to be delivered from that and as much as we're bound to the law as long as we live? Then we remember that the law is God's law, just in its demands of perfect obedience, righteous in its requirement of the suffering of his wrath in times and in eternity for breaking that law. Apparently it's hopeless. We live in that relationship to the law, we die in that relationship to the law, we're damned everlastingly in that relationship to the law, so it seems, and then there breaks forth the glorious light of the Gospel of God's grace in Jesus Christ. Ye are dead to the law by the body of Christ so that you may be married to another, even to him who is raised from the dead.

There is a possibility and reality of being remarried to Christ and the explanation of that possibility is by the body of Christ, by the body of Christ that remarriage is established and effective. The body of Christ in the text is the suffering body of Christ, the shamed body of Christ, the crucified body of Christ, the body of Christ that died. By that body we are dead to the law. Jesus in his body suffered the curse and punishment and damnation that the law rightly required of you and of me to suffer so that when Jesus had died, the law had nothing more to demand of him or of those for whom he suffered and died. The law, the justice of God, was satisfied. In that same suffering and crucified body all his lifelong and especially in his suffering at the end, Jesus fulfilled the positive requirements of the law, love God and the neighbor, and he did that not for himself alone but he did that for all those, the elect of whom he was the head and representative, so that by the end of his life, the law had no more demand to put upon us so that the law had rights over us with regard to our righteousness and salvation.

In the body and by the body, the crucified body, Jesus Christ redeemed us from the curse of the law, made us dead to the law with regard to any requirement that the law might have upon us for salvation, and he did that because he wanted us for his bride. That's a wonder. You, me. That's why the passage puts our earthly marriages in the shade. It's the wonder, the will of Jesus Christ to have us as his wife, to marry us, to live with us in the intimacy of marriage, throwing his arms around us, he does that, and having us throw our arms around him. That's the bliss of earthly marriage and it's the bliss of the real marriage, the covenant of grace. That's a wonder. Me, you, that Jesus Christ would have us not simply as a people that he saved but as a wife to live with him in that intimacy.

Dead to the law by the body of Christ that we might be married to him who was raised from the dead. By his body he delivered us from all the rights and claims of the law so that the relation between us and the law is dead with regard to righteousness, but then also he arose from the grave. That too enters into the marvelous wonderful picture of the text, that we might be married to him who is raised from the dead. Of course if he stays in the grave, he can't marry us. We can't be married to a corpse. He rose so that he could become our husband, and as raised from the dead, he raises us from the spiritual dead, putting into our hearts the knowledge of himself and the love of himself and the faith in himself so that we on our part actively and willingly are the bride of Jesus Christ in the world, and that implies that we're never going to be dead to Jesus Christ as we have become dead to the law. Jesus rose as the everlasting husband and he has raised us from the dead with his own everlasting life and that's the guarantee that you will rise from the dead, though you die now, and that you will live with Christ forever. His life is everlasting resurrection life.

How shall we be married to another? How shall our earlier marriage be dissolved? By the death and resurrection of Christ. That's the Gospel. The death and resurrection of Christ. That's the heart and foundation of the Gospel of Holy Scripture and of our faith. Now carrying the symbolism further, the text gives the purpose of our remarriage. Of course the purpose of our remarriage to Christ is our life. Married to the law, we're dead. Married to the law, we remain dead. Married to the law, we're dead forever in hell. Remarried to Christ, we become alive spiritually with a life that will also extend to our body in the day of Jesus Christ.

That was the purpose of Christ in marrying us, that we would live. His purpose also was our bliss, our happiness, our joy and our delight. There is no joy in living under the law as though the law calls the shots with regard to righteousness and salvation. The law terrifies us. The law condemns us. The law damns us. Maybe the young people especially should be reminded of this. Your attitude sometimes can be life as a Christian in the church is bondage. We mayn't do this. We must do that. We mayn't desecrate the Sabbath day. We mayn't lie and cheat and steal. We mayn't watch NCAA basketball games on television on Sunday. We mayn't take drugs or get drunk. We mayn't fornicate freely. Look at the children of the world, how they live in freedom. They can do as they please. The truth of the matter is that they're all married to the law and that's bondage. They're under the curse of the law and they know it too, smile as they may, and their end is

perdition. You who are married to Christ, have freedom of life, of bliss, and you also have glory. It's a glorious thing to be married to Jesus Christ.

The purpose of Christ in remarrying us in our remarriage is our salvation and its joys but that's not the purpose that the text calls to our attention because Jesus did not come only or even mainly for our salvation, Jesus did his work mainly for the glory of God. That's expressed in the text when the purpose is given this way at the end of verse 4, "that we should bring forth fruit unto God." Why did Jesus dissolve our relation to the law? Why did Jesus gain the right to become our husband? Why does he by his Spirit actually become our husband? That we might bring forth fruit unto God.

The symbolism of marriage still holds here. Often, usually the earthly marriages of the people of God have fruit in children, covenant children, and they carry on the tradition of the fear and service of God when their parents and their grandparents are gone. Marriages are fruitful in children, but marriages are fruitful in other ways as well and one of those ways is that when a young man or a young woman marries, often there's a marked and noticeable change in their thinking and behavior. Before marriage, the young person lives pretty much for himself or herself. The great questions of his or her life is, "What do I like? What pleases me? What will gain my advantage? What do I want to do?" We can become very self-centered in single life, and then the young woman marries and there is a radical change. She lives now for others, for her husband and for her children. She devotes herself to them.

Just as earthly marriage is fruitful, so our marriage to Christ is fruitful. It is fruitful in our devotion to God and to Jesus Christ with a devotion that gives ourselves willingly to him to serve him, and that by obeying the commandments of the law. Now the law has its function, the guide of the Christian life.

"Know ye not, brethren?" This is how the text begins. That's a rhetorical question. A rhetorical question is one that's asked when you know what the answer is and you know that the one that you ask knows what the answer is. It's a way of saying, "You know these things, brothers. Brothers in the church, you know that by nature you're married to the law to your damnation. You know that you must be remarried to Jesus Christ which requires the breaking of that original marriage. And you know the truth about earthly marriage that illustrates these things. You know that. You know that coming to the text. All I'm doing in the first part of the text is reminding you of what you know, and now you know something else, you know that your original marriage has been dissolved. You know that you are remarried to Jesus Christ by his death and resurrection so that you may bring forth fruit unto God. So that you may bring forth fruit unto God." Amen.

Let us pray.

Our Father in heaven, grant to us the experience of our salvation or which is to say the same thing, grant to us salvation in our experience. Our union with Christ is the real marriage so that we feel ourselves embraced by him and heartily embrace him for the joy of salvation and for thy glory. In Jesus' name. Amen.