

Sons of Korah #3: Lesson of Love: Psalms 45

by Stephen Kaung

Psalm 45 is a song of love that celebrates the marriage of Christ and His Church, and highlights the King's fairness, power, and authority.

Duration: 1:03:08

Scripture: Genesis 2:24, Psalm 45:1-7, Matthew 22:37-39, John 13:34-35, Ephesians 5:25, Hebrews 1:9, Revelation 22:13

Topics: "Sons of Korah"

Description

In this sermon, the preacher focuses on the life and works of Jesus Christ. He emphasizes the humility of Jesus during his time on earth, highlighting how he walked among people and performed good deeds. Despite being accused and put to death by the world, the psalmist saw the works of Jesus differently, recognizing the love and union between Christ and the church. The preacher encourages the audience to see Christ and the church as the key to understanding the entire Bible, stating that once this perspective is gained, the abundance of love in their hearts will overflow into their speech.

Transcript

We are going to read one of the sweetest songs in the Bible, Psalm 45, Psalm 45, Psalm 45. To the chief musician, upon Shoshanim, of the sons of Korah, an instruction, a song of the Beloved. My heart is whirling forth with a good manner.

I say what I have composed, touching the King. My tongue is the pen of a ready writer. Thou art fairer than the sons of men.

Grace is poured into thy lips, therefore God has blessed thee forever. Good thy sword upon thy thigh, O Mighty One, in thy majesty and thy splendor. And in thy splendor rise prosperously, because of truth and meekness and righteousness.

And thy right hand shall teach thee terrible things. Thine arrows are sharp. Peoples fall under thee in the heart of the King's enemies.

Thy throne, O God, is forever and ever. A scepter of rightness is the scepter of thy kingdom. Thou hast loved righteousness and hated wickedness.

Therefore thy God hath anointed thee with the oil of gladness above thy companions. Myrrh and alloys, tassels, are all thy garments. Out of ivory palaces string instruments have made thee glad.

King's daughters are among thine honoured, honourable women. Upon thy right hand doth stand the Queen in gold of Ophir. Hearken, daughter, and see.

And incline thine ear, and forget thine own people and thy father's house. And the King shall desire thy beauty, for he is thy Lord, and worship thou him. And the daughter of Ty with a gift, the rich ones among the peoples, shall court thy favour.

All glorious is the King's daughter within. Her clothing is of wrought gold. She shall be brought unto the King in raiment of embroidery.

The virgins behind her, her companions, shall be brought in unto thee. With joy and gladness shall they be brought. They shall enter into the King's palaces.

Instead of thy father shall be thy son. Princes shall thou make them in all the earth. I will make thy name to be remembered throughout all generations.

Therefore shall the peoples praise thee for ever and ever. Shall we pray? Our Heavenly Father, how we praise and thank thee that thou hast gathered us together here this morning to worship thy Son and to hear thy voice. Oh, we do say thy Son is adorable.

Thy Son is above all. All men is above all things. He is the only one who is worthy to be loved, to be adored, and to be worshipped.

And we do praise and thank thee for giving us such privilege to worship him. It is thy grace, it is thy love, it is thy mercy that has brought us to this place where we can worship. Oh, we do thank thee.

And our Lord, we just lift our hearts to thee and say that we may hear thy voice. Speak to us through thy word. Draw our hearts closer to thyself.

See what great things thou hast done for us that thou mayst receive all the praise and glory and honor which are thy due. In the name of our Lord Jesus. Amen.

Lately we have been sharing on the songs of the Sons of Korah. These are very special songs. These songs were sung by a group of very special people.

The Sons of Korah. As you may recall that the Sons of Korah were those who were spared from destruction by the mercy of God when Korah and his party were destroyed. And because they received such mercy out of the abundance of their hearts they sang very special songs to God.

Now in Psalm 42 and Psalm 43 we say these two songs speak of hope. Our hope is in God. When we raise our eyes towards God then we find hope there.

If we look around us or if we look within ourselves there is no hope. But when we lift our eyes towards God we find that there is always hope. So the psalmist said hope thou in God.

And then in Psalm 44 we find it is on faith. And now Psalm 45 it is on love. You remember the Apostle Paul says there abide faith, hope and love.

These three things. And the greatest of these is love. So this is a song of love.

We do not know actually who was instrumental in writing this song. But we do know one thing that this song is not just a romantic song. Some people think that this is a song to celebrate the marriage of King Solomon with one of the foreign princes.

But we believe that it is more than that. It is inspired by the Spirit of God. It is put in the sacred pages.

Why? Because it speaks of the love and the marriage of Christ and His Church. You know the Song of Songs, the Song of Solomon speaks of the love and the marriage union of Christ and an individual believer. In other words, the Song of Solomon, the Song of Songs is the individual personal relationship of a believer to Christ.

And Christ's relationship to an individual believer. But Psalm 45 speaks of the corporate relationship. It is the love, the union and the marriage of Christ with His Church.

It is not so much of the individual that we have in view, but it is more of the corporate that we see. It is called the Song of the Beloved. Now in the original it means the Song of Love.

Love in the plural number. The Song of Love. Why? Because it is the love of the King towards the Queen and the love of the Queen towards the King.

It is the love that is mutual. It is a responsive love. So it is the Song of Love.

How the King loves the Queen and how the Queen loves the King. It is a Song of Love. To the chief musician, this song is written and then put into music to be sung in the temple when God's people came to worship.

So you find this is not an ordinary song. It is something to be sung in the temple, in the house of God. And it is an expression of worship.

Upon Shoshenim. Now the word Shoshenim means lilies. Upon lilies.

Now we do not know whether this means a musical tune or a musical instrument. But we do know what lilies speak to us. You remember our Lord Jesus said, Observe the lilies of the valley.

They do not spruce, they do not weave. And yet the Heavenly Father clothes them with such beauty that even the glory of Solomon cannot be compared with what the lilies. So lilies in the scriptures speak of the heavenly care of our Father.

The care of our Heavenly Father towards the lowest, the smallest, the nothing. And yet His care is so much that He can clothe the lilies with such beauty even Solomon in all his glory cannot be compared with them. And of course lilies speak of purity.

How pure. Under the care of the Heavenly Father. How pure, how beautiful it can be.

So we know that this is such a song of love. And it is an instruction. In other words, there is a lesson for us to learn.

So dear brothers and sisters, we come to one of the sweetest psalms in the Bible. It is a song of love. Now this psalm can be divided into several parts.

Verse one serves as an introduction. My heart is whirling forth with a good matter. I say what I have composed touching the King.

My tongue is the pen of a ready writer. Here the psalmist said, my heart is whirling forth with a good matter. Now what is that good matter? Is there any matter better than the love of Christ and the Church? As a matter of fact, this is the whole revelation of the whole Bible.

If anyone is able to see this, the whole Bible is an open book to him. You know, the whole revelation that you find in the Bible is centered upon the union of Christ and the Church. This is the great thing that goes through the whole Bible from Genesis to Revelation.

I believe it was our brother Wassermann who once said, if you receive the revelation of Christ and the Church, then you receive the whole revelation of the Bible. If you do not see Christ, if you do not see the Church, if you do not see the union of Christ and the Church, then you'll find the whole Bible is a closed book. You may glean a little bit here, a little bit there, you may get some moral teaching here, a little bit of instruction there, but the whole Bible is a closed book.

But once you see Christ and the Church, and the love and the union of Christ and the Church, the whole Bible is an open book. There will be no end for you to tell what is in the Bible. Therefore you'll find the psalmist, as his heart is so full with the good matter, as his heart is just bubbling full with the love, the union of Christ and the Church, he cannot help but find that his tongue is like the pen of a ready writer.

In other words, out of the abundance of the heart, the mouth speaks. It is not something that is mechanical. You know, sometimes when we try to write a poem, I remember when I was in college, we were required to write poems, not English poems, Chinese poems.

And I remember how I labored over that poem, trying to make it rhyme, and oh, how I labored over it. It is mechanical. It does not come from the abundance of my heart.

But here you'll find it is a psalm that the psalmist does not need to labor over it. Why? Because his heart is so occupied with this good matter. You know, the word I have composed, I say what I have composed, the word composed in the original language means my occupation.

In other words, I am so occupied with the good thing that my tongue is a pen of a writer. In other words, it just flows. It just flows.

It just comes out. It overflows. And that is the way that the psalmist feels about the king and the queen.

And dear brothers and sisters, is not this way that we should feel about Christ and his church? Can we speak of Christ without any feeling within us? Can we speak of the church without our heart being overflowing with the love of God? Can we think of the union of Christ and his church without being deeply touched and moved in our spirit? Oh dear brothers and sisters, this is not a theme, this is not something that we can talk without any feeling, that we can mention as if it is a mechanical thing. But you find it is something that occupies our whole heart. In other words, this is the matter, this is the good matter that occupies our whole being all the time.

And it shall come forth so naturally, so spontaneously, with such feeling, with such love. Our tongues shall be as the pen of a ready writer. And now you'll find the second part.

The second part begins with verse 2 through verse 9. And this second part touches the king. Of course, first of all, we have to mention the king. It is Christ.

This verse speaks of the life of our Lord Jesus on earth. It does seem that the psalmist begins quite abruptly. He says, Thou art fairer than the sons of men.

Out of the fullness of his heart, he thinks of Christ as the Son of Man. God came to be a man. But he says, Thou art fairer than the sons of men.

You're fairer than the sons of men. You become a son of man. And yet you're fairer than all the sons of men.

You are different. You are unique. You are special.

One Samuel Rutherford. I don't know if you ever heard the name of Samuel Rutherford. Samuel Rutherford was a great man of God.

And because of his faith, he suffered a great deal. And probably you remember the hymn that he wrote when the king summoned him to the court to judge him because of his faith. And he was on his deathbed already.

So he wrote a hymn. He said, There is a higher calling. One has called me already.

The call of the king comes too late. And he said, You are finally in Emmanuel's land. Now one Samuel Rutherford says, O fair sun, fair moon, fair star, fair flowers, fair roses, fair lilies, but O ten thousand, ten thousand times fairer, Lord.

Alas, I have done you wrong in making such comparison. O black sun, black moon, black stars, black flowers, black lilies, but O fair Lord Jesus. Black heavens, black angels, but O how much fairer is the Lord Jesus.

Dear brothers and sisters, our Lord Jesus is so fair he cannot be compared. You know, when we try to compare, it means that it is still comparable. But our Lord Jesus is fairer than the sons of man.

He is so different, you just cannot compare him with anybody else. He is the only one who is seamless, perfect. No comparison.

And as a promising of the fairness of our Lord Jesus, he thinks especially of one thing. You know, we cannot exhaust to tell of the fairness of our Lord Jesus, how fair he is. But there is one thing that strikes the heart of the psalmist especially, and that is, grace is poured into thy lips.

When he thinks of the Lord Jesus, the fairness of the Lord Jesus, he thinks especially of the grace that is poured upon his lips. The apostle John says, the word became flesh, and tabernacle among men full of grace and truth. You know, the sons of man, we are sons of man.

But to the sons of man, with us, we demand, we require of others. But here you find our Lord Jesus is fairer than the sons of man, instead of demanding and requiring. And he has every right to demand and to require.

We demand and require with what we are not qualified with. But he certainly is qualified to demand and to require everything. And yet you find he does not demand, neither does he require anything, but you find he gives all the time.

That is grace. What is grace? Grace is undeserved favor. Undeserved favor.

And yet this is what our Lord Jesus dispenses all the time. Think of that woman caught in adultery. And how the Jewish people led into the Lord Jesus, accused her before the crowd.

Say, what do you think of this woman? What shall we do? According to the law of Moses, she shall be stoned. Because she was caught in the act of adultery. Now what do you think? Oh, how these people demanded death to that woman.

But dear brothers and sisters, probably what was behind their minds were not just to demand death for that woman. Probably they were demanding death for Christ Jesus. What will you say if our Lord Jesus said, let him, let her be stoned? Then they were said, where is your love? You profess to love, where is your love? You keep the law of Moses, but you violate the law of Caesar.

Because the Roman government took away the power of sentencing people to death from the Jews. If the Lord Jesus said, set her free, then our Lord Jesus will violate the law of Moses. And those who violate the law of Moses deserve to die.

Through this, they tried to trap our Lord Jesus. They demanded the death of our Lord Jesus. But look at our Lord Jesus, how he bowed himself, and he wrote with his finger on the sand.

When they pressed him, he stood up and said, who among you that have never sinned can cast the first stone? And then he bowed, and he wrote with his finger on the sand. He was too ashamed to look at that woman. He was too ashamed to look at the crowd.

So the crowd disappeared one by one, from the oldest to the youngest. They were convicted. And then our Lord Jesus got up and asked the woman, is there no one to condemn you? And she said, no one.

And the Lord said, I do not condemn you. Go and sin no more. Grace! This is grace.

And dear brothers and sisters, haven't you heard this word from the lips of our Lord Jesus? Yes, we all have heard. The Lord said, your sins are forgiven. Oh, when we first came to the Lord Jesus, loaded down with sins, under the curse of the Lord, and there was no hope.

And then we hear that word of grace from the lips of our Lord Jesus. Your sins are forgiven. Go in peace.

Often times we hear the word of the Lord said, I'm with you. Fear not. Dear brothers and sisters, think of the grace of our Lord Jesus.

Oh, how He dispenses grace to us. To us who are so unworthy and undeserved. Therefore God has blessed you.

Because of what our Lord Jesus is. Therefore God's blessing forever. Three times you remember how the heavens opened and the word said, this is my beloved Son in whom I have found my delight.

No wonder about that. Think of our King. Think of our Lord Jesus.

His life on earth. How full of grace and truth He is. Then in verses 3, 4 and 5. These three verses speak of His work.

When our Lord Jesus was on earth, and He walked among man, He was such a humble person. You find that how He walked from Jerusalem. How He walked to Galilee.

How He passed through Samaria. And as He walked upon this earth He did many things. Good things.

And yet in the eyes of the world they accuse Him. They put Him to death. And He died on Calvary's cross.

But with the eyes of those who see. In the eyes of the psalmist. What did the psalmist see of the works of our Lord Jesus? It is a different picture.

Instead of a humble man. Forsaken. Despised.

Persecuted. Crucified. As if it ended in nothing.

In the eyes of the psalmist He saw a great warrior. As our Lord Jesus walked through this earth He was like a great warrior. Girded.

Girded His sword upon His thigh. O Mighty One in Thy majesty and in Thy splendor. And in Thy splendor rise prosperously.

In other words, here He depicts our Lord Jesus as a great warrior. A great conqueror. He rise for to conquer all His enemies.

He rise for to conquer the world. And how does He conquer? Because of truth and meekness and righteousness. Our Lord Jesus comes to conquer with truth.

You know this world is full of lies. The ruler of this world is the greatest liar. Satan is the greatest liar.

The whole world system is under a lie. You know lie is more than just telling something untrue. You know sometimes some people tell something which are not true.

They are false. We say it's a lie. Or sometimes we even try to defend ourselves.

Well it is a white lie, not a black lie. In other words, it doesn't do much wrong but oh yes, just for fun you know. But it's a lie.

But dear brothers and sisters, lie is more than just telling something untrue. Lie in the scripture is a deception. The whole world is a lie.

Everything in this world system is a deception. It deceives people. You do not need to say something but it is a deception.

It is a lie. It is not real. It is not true.

And people are being deceived. Think that they are real they are true. For instance, the richest of this world is a lie.

People think that having the richest of the world then you have security. But that's a lie. The whole world is a lie.

But here our Lord Jesus comes with truth. He said I am the truth. I am the reality.

And whatever is of me and in me will last forever. They are the realities. And if you know the truth the truth shall set you free.

Oh dear brothers and sisters our Lord Jesus comes to conquer the world with truth. He overcomes lies with truth. And then he overcomes with meekness.

Meekness is the opposite of selfishness. Meekness means selflessness. Oh how the world is full of selves.

How we are selfish. How we are self-centered. How we think of ourselves all the time.

How we try to benefit ourselves. Self-possessiveness. Self-interest.

Everything is self. Self is at the very center of this world. Self is very center of each of our lives.

And yet our Lord Jesus comes to conquer this with meekness. He said I am meek and lowly in heart. Take my yoke upon you and learn of me.

For I am meek and lowly in heart. And you shall find rest in your soul. You know why is it that we are restless in our souls? Because we are selfish.

Because we think of ourselves. If we are selfless we will have rest in our soul. Our Lord Jesus thinks only of doing the Father's will.

Not my will but thy will be done. That is his meekness. And he conquers the world with his meekness.

And he conquers the world with righteousness. The world is full of evil. Full of wicked things that are not right in the sight of God.

Yes we do have self-righteousness sometimes. But in the sight of God you find everything is wrong. Not right.

It is evil. It is wicked. But our Lord Jesus comes.

Conquers the world with righteousness. He brings righteousness to us. We have no righteousness of our own.

Our righteousness is all as filthy rags. But Christ is our righteousness. God has clothed us with Christ, our righteousness.

And gave us a standing before God. And because the life of Christ is within us, therefore we can practice righteousness in our daily life. As the apostle John said, he who practices righteousness is a child.

Thy right hand shall teach thee terrible things. Thine arrows are sharp. Peoples fall under thee in the heart of the king's enemies.

And dear brothers and sisters, is it not true? When the word of God comes to us, there are as arrows. They are aimed at our hearts. God's word never aims at our mind.

Man's words aim at our mind. But God's word always aims at our heart. You do not shoot an arrow at random.

When you shoot an arrow, you mark it as a target. So here you'll find the word of our Lord Jesus comes like arrows. And these arrows pierce our heart.

And we are smitten and fallen at his feet. Oh dear brothers and sisters, how we praise and thank God. How he overcomes us.

How he convicts us. How he brings us to our knees. And how he conquers us with his truth and meekness and righteousness.

That speaks of the work of our Lord Jesus. His kingdom is not of this world. He said, I'm born a king.

But my kingdom is not of this world. I come to bear witness of the truth. His kingdom is the kingdom of truth and of meekness and of righteousness.

Then in verses 6 and 7, these very two verses speak of his glory. Our Lord Jesus came into this world. He was born a king.

And yet he lived a humble life. He did a tremendous work conquering by truth and meekness and righteousness. And after he had completed his work, he ascended up on high.

And he was given a throne. And his throne is forever and forever. A scepter of uprightness is the scepter of his kingdom.

You know, this verse is quoted in Hebrews. In the book of Hebrews, the writer of the Hebrews wrote this verse to prove that our Lord Jesus is far superior than the angels. The angels were ministering servants.

But our Lord Jesus is the master, the Lord. And his throne is an eternal throne. And his scepter is the scepter of righteousness.

Our Lord Jesus ascended up to heaven after he has finished his work of redemption. And he received from his Father glory and honor, kingdom and dominion. The writer of Hebrews says, but we see Jesus made a little lower than angels and suffered for the sins of men.

But we also see him crowned with glory and honor above all things. Thou has loved righteousness and hated weakness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy companions.

Now his pain and sorrows and sufferings are over. Now he in heaven is anointed with the oil of gladness. He shall see the seed of his travail.

And his soul shall be satisfied. O dear brothers and sisters, as our Lord Jesus looked down upon us, those who are the result of his travail, how his heart is gladdened. Then verses 7, 8 and 9 speak of his marriage.

First his life, then his work, then his glory, and now his marriage. And now you'll find he is ready for that marriage. Myrrh and aloes, cassia, are all thy garments.

In other words, he has put on his wedding garment. And it is full of fragrance. You know, myrrh and aloes, these are the ingredients that made up the holy ointment.

And cassia is also something mixed in an ointment, as you'll find Nicodemus prepare lots of ointment and cassia to anoint the body of our Lord Jesus. In other words, here you'll find our Lord Jesus is clothed with myrrh, aloes, and cassia. In other words, full of fragrance.

Our Lord Jesus full of fragrance. The fragrance of our Lord. It comes from within and it diffuses around him.

Out of ivory palaces string instruments have made thee glad. He is now in his palace. And his palace is ivory palace.

You know, if you want to build an ivory palace, you know where ivories come from. How many elephants had to suffer death. And out of suffering comes forth that beautiful ivory palace.

In other words, he built his palace with his suffering. Out of his suffering he has found his dwelling place. And of course, there will be musical instruments.

In other words, in his palace there will be appreciation. We who are his ivory palaces. And we are the people who should play these musical instruments to satisfy his heart.

King's daughters, among thine honorable women, upon thy right hand doth stand the queen in gold of Ophir. And here you'll find these honorable women. Individually and collectively the queen in gold of Ophir.

We know Ophir. Gold of Ophir is pure gold. The finest of gold.

Now these verses speak of the king. It speaks of the life of the king, the work of the king, the glory of the king, and the marriage of the king. Then from verse 10 through verse 17 speak of the queen.

The first two verses, verses 10 and 11 are exhortation. Hawken daughter and see and incline thine ear and forget thine own people and thy father's house and the king will desire thy beauty for he is thy lord and worship thou him. Here is an exhortation to the queen.

Hawken daughter and see and incline thine ear. What is it? Forget thine own people and thy father's house and the king will desire thy beauty. Dear brothers and sisters here is a calling.

A calling to those who are to compose that queen. To be part of that queen. To forget your father's house and your own people.

Now are these words pretty familiar? You remember when God called Abraham. Abraham. When Abraham was on the earth of Chaldea the lord of glory appeared to him and God called him and said come out.

Come out of your land out of your kindred and out of your father's house and go to the place of my choice. And Abraham obeyed God by faith. He obeyed God.

He come out of the land of his kindred and of his father's house and go to Canaan the place of God's choice. And you remember the story of Ruth? How Ruth tell Naomi her mother in law and said your people are my people your God are my God and she was willing to leave her own native land her own people, her own house in order that she may go with Naomi into the land of Israel.

And you remember Rebecca when the steward came and claimed her to be a bride of Isaac and the next morning early in the morning the steward said we must go now and the family said oh no let the maiden stay for 8 or 10 days at least but the steward said don't delay me, don't delay what God has already prospered so they said let's ask the maiden so they asked Rebecca and Rebecca said I go dear brothers and sisters have you not heard the Lord Jesus said come and follow me and when that call comes how will you respond you find when the Lord was walking by the seashore of Galilee he saw Peter and Angel they were cast in the net and the Lord said come and follow me they left the net and he went a little further and he saw the two sons of Zebedee with their father and higher people they were men

in the net and the call come, come and follow me they left the net, their father the boat and the high people and followed the Lord and the Lord saw Matthew, Levi at the table, custom office and the Lord said follow me, he left it and followed the Lord dear brothers and sisters do you want to be queen to the king if you want to be a part of that queen here is the exhortation forget your own people and your father's house in other words we have to abandon ourselves if we still hold on to the old ties if we still hold on to the earthly ties if we still hold on to what we consider as our own then dear brothers and sisters he who does not deny himself, take up his cross and follow the Lord is not fit to be his disciple in order to be part of the queen dear brothers and sisters we must lay

down everything lay down everything that we consider as ours lay down everything that speaks of the old relationship, lay down everything that speaks of the old possession lay down everything of the past and be abandoned to God abandoned to Christ oh God demands that abandonment think of that how the king in order to save us, to come to us he abandoned everything he emptied himself he came to this earth, he took upon himself the likeness of a man the form of a slave and he further humbled himself and be obedient to the Father even unto death and the death of the cross how he abandoned everything for love's sake and love asks for similar abandonment are we abandoned to Christ are we still holding on to something else of the past that we will not let go where is the beauty of the queen the

beauty of the queen is her utter devotedness to the king whom she loves that's her beauty her beauty is in her abandonment and it says if you forget your own people and your father's house then the king will desire thy beauty what does the king desire is he desiring that you do something for him yes we must do something for him but that is not what he desires what he desires is your beauty where is your beauty your beauty is your utter abandonment he is thy lord and worship remember he is thy lord remember he has bought you with a price he has purchased you with his precious blood you are his you have no right to remember your own people to remember your father's house you have no right to be your own you are his it is but right for you to abandon yourself unto him he is your lord and if

you know he is your lord then you will worship him dear brothers and sisters how do we worship Christ sometimes when we come together to worship we find ourselves unable to worship how do we worship is it worship just in singing some hymns is it worship just in saying some words of praises is it that is all what worship is no true worship is a life abandoned worship is a life worship is not something you do for an hour worship is not something you try to do not at all worship is a life dedicated devoted abandoned the lord appreciates that kind of worship more than people come and just say a few words I do not mean that we should not say it we should he wants us to express it oh I do hope many brothers and sisters will feel free to express your thanks and appreciation to the lord in

praises in songs oh the lord appreciates all these but remember at the back of all these behind and beyond all these beyond time and space there is a life that really sees Jesus as his lord or her lord and if

you know he is your lord then you worship him you worship him with your life that is the worship that he looks for the heavenly father is looking for true worshippers those who worship him in spirit and in truth now who are the true worshippers who worship him in spirit and truth those whose life are abandoned and see how beautiful the queen is well verse 12 verse 12 said and the daughters of pie with a gift the rich ones among the people shall call thy favor now this verse should be connected with 10 and 11 in other words when you abandon yourself as the church ought to be then

you'll find even the richest in the world represented by the daughter of pie pie is a commercial city seafaring city rich city but even the richest of the world cannot be compared with the richest that the queen is now in possession everybody will come and ask for her favor in other words she is able to dispense the grace of god and this is what the church ought to be then in verses 13 and 14 and 15 speaks of the wedding garments the wedding of the queen to the king all glorious is the king's daughter within her clothing is of rot gold she shall be brought into the king in raiment of embroidery her virgins behind her, her companions shall be brought in she was ready for the wedding all glorious is the king's daughter within you remember in Ephesians chapter 5 it says how he washes us with

the washing of the world water with the world and how he tried to, how he sanctifies us that he may present us to him a glorious church without spot or wrinkle or any of the same without any blemish glorious glorious the king's daughter is all glorious within so far as the king's daughter is concerned she is just full of glory now what is glory? glory is something very hard to define but let us say whenever God appears you see glory glory is when God is satisfied and when he is satisfied then the glory of the Lord will fill the temple therefore brothers and sisters the king's daughter is all glorious within in other words her life has satisfied God so much that the glory of the Lord just fills this is what the church is the body of Christ the fullness of him who fills all and in all you

will find the transformation is so complete that Christ has become all and in all to her therefore all glorious is the king's daughter within there is no shade, no shadow no darkness nothing of self it is all of Christ and then you'll find she is dressed with two garments for the wedding the inner garment is of wrought gold a golden garment and we know this speech of the best robe when the prodigal son came back the father put on him the best robe and we know this best robe speaks of Christ our righteousness it is wrought gold, why? because it is Christ, gold speaks of God's nature, it is wrought because Christ has come into this world and died for us work has been done on that gold and yet you'll find Christ has become our righteousness so we are clothed with Christ our righteousness but

over above this garment of wrought gold she shall be brought unto the king in raiment of embroidery of needlework in other words over and above Christ our righteousness that gives us a standing before God the Holy Spirit will patiently embroider into our lives the beauty, the character of Christ and this will be like a raiment of embroidery and if you look into Revelation chapter 19 verses 7 and 8 you'll find the marriage of the land has come and the bride has made herself ready and it was given to her fine linen bright and pure which is the righteousness of the saints in other words we are not only being put on Christ our righteousness but the Holy Spirit will so work in our lives that the very nature of Christ will become our characters the characters of Christ will characterize us and

these become like a raiment of embroidery and these two garments prepare us, ready us for the wedding dear brothers and sisters do you have the garment of rough gold thank God all who believe in the Lord Jesus have it but do you also have the raiment of embroidery how we need to be put on with these two garments and then we are ready for that wedding and then you find the virgins there as the bridesmaids

but you know in typology the virgins speaks of individual members while the queen speaks of the corporate body so the virgins are none other but parts of the queen when you think of people individually they are virgins but when you think of people collectively they are the queen so you do not classify them as two different categories but they are one you remember in Matthew chapter 25 the

virgins how they trim the lamp pour oil into the lamp go out and meet the bridegroom when Christ said at midnight the bridegroom cometh they go out, the wise virgins and the wise virgins will enter into the marriage feast so here you find with joy and gladness shall they be brought they shall enter into the king's palace in other words they will enter into the glory of the millennium kingdom of the heavens now finally you find two verses 16 and 17 16 and 17 speaks of the glory during the millennium age out of that marriage union you will find comes forth those princes who are to rule and reign with Christ for a thousand years speaking collectively is a marriage feast and then you will find those overcomers all like the seed you know, like the princes they will reign with Christ so it

speaks of the millennium glory and then you will find the name of the Lord Jesus shall be remembered forever and his praises also shall continue forever and forever so dear brothers and sisters this is a song of love it tells us of the king and the queen and it tells us of the union of the king and the queen so may the Lord help us that we may enter into the spirit of that song shall we pray our heavenly father we do praise and thank thee that thou has given us a glimpse of our king oh how glorious how victorious is our king how different is our king from all the kings of this earth oh we do praise and thank thee for all that thou art and all that thou hast done and we praise and thank thee for giving us a glimpse of the queen oh Lord our prayer is that we may be clothed not only with the

raiment garment of rock gold but also the raiment of embroidery that we may be fit and ready to enter into the eternal union with Christ oh we want to give thee all the praise and glory in the name of our Lord Jesus, Amen

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