

The Heavenly Bridegroom

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[0 : 00] Let's turn to the book of Psalms and Psalm 45. The book of Psalms and Psalm 45. My heart is indicting a good matter.

I speak of the things which I have made. Touching the king, my tongue is the pen of a ready writer. Now we're looking at some of the Messianic Psalms.

So far we have looked at Psalm 2, Psalm 16, Psalm 22, Psalm 40 and Psalm 110. I changed the order because I thought that this psalm would be more appropriate after the communion season. Because it's a psalm about the second coming of the Lord Jesus Christ. It's a psalm that is looking forward to the coming again of the Lord Jesus Christ.

And of course it is a wedding celebration. And it was applied in the first instance to a king of Israel. We don't know what king it was but it was applied to a king of Israel.

[1 : 14] And there is this celebration of the wedding given to us in figurative language. And it is based on the wedding form in the eastern countries.

And it's very important for us to know what that wedding form was before we study this psalm. In the weddings in the east there were three stages.

It was first of all the betrothal, the engagement. But that engagement was much more serious and more significant than the engagement in a wedding in our day.

That betrothal or that engagement was arranged by the parents of the bride and of the groom. And the terms were agreed on before witnesses.

It was a very solemn occasion. And the bride and groom committed themselves to one another by oath. And God's blessing was pronounced upon that union.

[2 : 19] And they were almost regarded as husband and wife. Because we know of that in the case of Joseph and Mary in the New Testament. How they were regarded almost as husband and wife.

Because of that betrothal. Because of that engagement. But then the second stage was there was an interval between the betrothal and the wedding. Time required in which to fulfill the terms of the betrothal.

And usually during that time the groom paid a dowry to the bride's parents. And in the third stage was the wedding itself.

And that was a great occasion. The attendance of the bride assembled at her father's house. Where she adorned herself in fine attire.

The attendance of the groom assembled at his own house. And there he was also dressed up to the nine. And of course they didn't go to church or to chapel as we do.

[3 : 27] They went along the street. And the groom's party went along the street to the bride's house. And he escorted her back to his house.

She and all those who attended her were escorted back to the groom's house. And they started a feast. And that feast according to whether the person was wealthy or not.

Or high in society or so on. That feast could last for anything from seven to fourteen days. And you see it's that background we have here in Psalm 45.

Because first of all in verses two to nine we have a description of the bridegroom. Then in verses ten to fourteen we have a description of the bride or counsel given to the bride.

And then in verses fifteen to seventeen we have the union that takes place between them. And of course we know this is a messianic psalm.

[4 : 34] And when it speaks to us here of this bride and of this groom. It is speaking to us of the Lord Jesus Christ and his church. He came to earth to betroth a bride.

To seek a bride for himself. And he paid a tremendous dowry. He paid a handsome price to purchase his bride.

And that bride is here upon earth. Waiting for her wedding day. And what is she doing? She's preparing herself for that wedding day.

She's preparing herself. And the groom, the bridegroom, the Lord Jesus Christ is to return to take his bride unto himself.

And when he comes a second time that will be the wedding day for his church. The wedding of the lamb and his bride. And they shall sit down to the feast.

[5 : 39] The marriage supper of the lamb. That of which the Lord's supper that we celebrate is a foretaste. Of that great supper.

When all the church, all the ransomed church of God. Going to sit down in that kingdom above. With the Lord Jesus Christ. And it's going to be a wedding feast.

It's going to be a grand celebration. And so let us look this evening at the bridegroom. As he's depicted here in this psalm. But first of all, notice what the psalmist says in verse 1.

The psalmist lets us into the process of competition. Like he tells us how he came to write this psalm.

He has been commissioned to do it. He is the official songwriter for the wedding. But you see, what he's saying to us is, This is a theme clamouring to be heard.

[6 : 45] He is stirred up by that which engages his thought. My heart is indicting a good matter. I speak of the things which I have made. Touching the king.

My tongue is a pen of a ready writer. He is stirred up by these thoughts. My heart is stirred by a noble theme.

He's delighting in his task. It's nothing like a drag to him. It's something he's delighting in. And because he's delighting in it, Words speedily flip off his tongue.

Because his whole heart is engaged in this task. He's so stirred up by what he's going to do. By what he's going to speak about.

That the words flip off his tongue. My tongue is the pen of a ready writer. It's a glorious thing that he's going to speak about.

[7 : 49] And therefore, his heart is flowing out with this. And so he begins to speak about the bridegroom. You see, it's not to display the talents of the writer.

It's not to display the talents of the psalmist. All he is concerned about is to bring attention to the king. All eyes must turn upon the king.

He is the important one. Heaven and earth, as it were, is bending down its ear. Heaven is bending down its ear to hear what the psalmist is going to say about this wonderful person.

And what does the psalmist say about this person? Well, he speaks about three things. He tells us about his beauty. He tells us about his strength.

And he tells us about his kingdom. First of all, his beauty. This is how the king, the Messiah, the bridegroom, appears in the eyes of the beloved.

[8 : 58] This is how the church sees our Lord. This is how the waiting bride views the one who is coming to make her his own. What does she say of him?

Thou art fairer than the children of men. Thou art fairer than the children of men. They shall see the king in his beauty.

That day they shall see him in all his beauty. But now they're seeing him with the eye of faith.

They're seeing through a glass darkly.

But yet they're seeing him. They're seeing him in his beauty. And this is what the church says of the Lord. Thou art fairer than the children of men.

You see, the church is looking at Christ. Remember how Rutherford put it. Not merely the glory.

The bride eyes not her garment.

[9 : 56] But her dear bridegroom's face. I will not gaze at glory. But on my king of grace. You see, it is his comeliness.

It is beauty. It is appearance. That the church is speaking about. Fairer, fair, fair art thou above the sons of men.

Yes, fairer in his human nature. Because here is the one without sin. The new representative man. No sin in him.

And therefore he is fairer than all the children of men. In his human nature. In his manhood. But you see, he is infinitely more noble in his being and character.

Because he's not only man. But he's the God man. The Lord Jesus Christ. And each attribute of his is dazzling.

[10:57] It's showing forth in the beauty of his person. Every facet of his character is revealing itself in this view of him.

And the church can say indeed, as she says in the Song of Solomon. He is altogether lovely. The cheapest among ten thousand. Fear, fair art thou above the sons of men.

And not only that. But grace is poured into thy lips. Your lips have been anointed with grace. Your lips have been anointed with grace.

And surely that was true of the Lord Jesus Christ. When he was here upon earth. What did they say of him? Never man speak like this man.

These were his enemies. Those going to arrest him. Those going to tip him up. Never man speak like this man. They were all amazed at the gracious words that came from his lips.

[12:07] He was anointed with this grace. This grace was poured into his lips. And this grace poured forth from him. Words of kindness.

Words of gentleness. To his church and to his people. He found her lying in her blood. And he says unto her live. Thy sins which are many are forgiven thee.

Go in peace. These were the words that he spoke. To his bride. When he found her. These were the words he spoke to his church.

And still speaks to his church. They are words of grace. And words of love. Words of gentleness. And words of kindness. Grace is poured into thy lips.

And poured forth from thy lips. God. And why is he like this? Well because God has blessed you forever. God has blessed you forever.

[13:10] His outward appearance is like this. His nature and character is like this. Because he is the one who is blessed of God. Thou art my beloved son.

In whom I am well pleased. And you see. This is the proof. That God's blessing is upon him.

Because he has this beauty. This fairness.

This excellency. This loveliness. And this grace. That is poured into his lips. And the reason for it all is. That God has blessed his Messiah.

God has blessed this one forever. That's the reason. And that's why he has such beauty. And such excellency. And then secondly.

His strength. Not only has he beauty. But he has strength. The excellency of his strength. Because this one is a hero.

[14:11] So. Guard thy sword upon thy thigh. O most mighty. With thy glory. And thy majesty. Messiah. Is the mighty one.

He's fearful to behold. He's the mighty one on a steed. He's the warrior going to battle. Belt on your sword.

In battle garb. He's coming to the wedding. And he's entering combat. As he comes to the wedding. He is victorious.

On behalf. Of truth. Humility. And righteousness. And why is he in garb for battle? This is a strange combination.

Surely. A bridegroom coming for his bride. And he's coming on horseback. And he's coming ready for battle. What's the significance of this?

[15:11] Well you see it's this. The foes of the Messiah. And the foes of his church. Represent forces of falsehood.

And pride. And evil. Those who are surrounding his church. Here upon earth. Are the forces of wickedness. The forces of falsehood.

Proud people. Exalting themselves against God. Evil people. Wicked in their denial of the truth. Wicked in their opposition to the king.

And vile in the oppression of the humble people of God. The church is besieged by our enemies. Remember that picture we have in Revelation chapter 12.

Of the great red dragon. Satan. How the man child is born to the woman. And how. The devil pursues. The church.

[16:10] Into the wilderness. And there the church is besieged. By Satan. He makes war in the remnant. Of those. Who obey God's commandments.

And hold. To the testimony of Jesus. All the offspring of the woman. He persecutes. His hostile tools. And the church is living.

In hostile territory. The bride is amongst enemies. And so when he comes forth for his bride. He comes forth as a conqueror.

He comes forth. To make the final assault. Upon his enemies. And her enemies. His foes. And her foes. And we read that chapter in Revelation 19.

And how significant it is. What does it combine? So strangely. It combines. The wedding supper of the lamb. And a final conquest.

[17 : 10] Of the king of kings. Just exactly as we have here. The wedding supper. Of the lamb. And a conquest. The final conquest.

Of the king of kings. The combination of the two. The combination of the two. You see. He comes forth. For the salvation of his church.

And he comes forth. To do awesome things. He comes forth. To do awesome things. Thine arrows are sharp.

In the heart of the king's enemies. Whereby the people. Fall under thee. And so often. That is taken. In the context. Of preaching the gospel.

And him winning converts. To himself. But I don't believe. That that is the significance of it. If we're thinking about. The second coming of Christ. This verse is referring.

[18 : 08] To his final overthrow. Of his enemies. Thine arrows are sharp. In the heart of the king's enemies. Whereby the people. Fall under thee.

He has come. As a conqueror. He has come. As a warrior. To destroy. His enemies. And the enemies of his church.

To overcome them. And to release his church. And to bring his church. To himself. And make her. His bride.

And so. There is this. Strength. In him. And in the third thing. We have here. Is his kingdom. His kingdom. Thy throne. O God. Is forever and ever. The scepter of thy kingdom. Is a right scepter. Thy throne.

[19 : 03] O God. Is forever and ever. You see. The Messiah. The bridegroom. The bridegroom. The bridegroom. Is not only man. But his God. Thy throne.

The Messiah throne. O God. Is forever and ever. The scepter of thy kingdom. Is a right scepter. You see.

The psalmist sees. The kingdom. He sees it belongs to the king. He sees his kingdom. He sees his palace.

He sees his seat of power. And he sees the bride. As sharing. The glory and honor. Of that kingdom. Just exactly as we were saying this morning.

Joint heirs with Christ. Because he's going to take his bride. And she is going to be at his right hand. And she's going to inherit the kingdom.

[20 : 03] And she's going to enjoy this inheritance. To all eternity. And you see. It's an inheritance. That will last forever and ever. That's the significance of what is said.

Thy throne. O God. Is forever and ever. You see. The flimsiness. Of everything. That belongs to this earth. Change and decay.

In all around I see. That this kingdom. That is going to be the inheritance of the saints. Is a kingdom. That has permanence. It's a kingdom.

That has no end. Why? Because his throne. Is forever and ever. The throne of the Messiah. Is forever and ever. The kingdom of the Messiah.

Is forever and ever. And therefore. Those. With whom he is going to share that throne. Will be there. Forever and ever. They'll have a permanent kingdom.

[21 : 03] To enjoy. But not only that. But it will be a kingdom of righteousness. The scepter of thy kingdom. Is a right scepter.

You see. They were living in a world. Where they were mistreated and oppressed. They were living in a society. Where there was injustice. But in that society.

In that kingdom. They will know. No one will be mistreated. There'll be no injustice. All wrongs will be righted. Nothing that defiles.

Or work as abomination. Shall enter therein. The scepter of thy kingdom. Is a right scepter. There'll be a new heavens.

And a new earth. In which there will dwell righteousness. And there'll be all righteous. And the kingdom will be all righteousness. No iniquity.

[22 : 01] No rebellion. No sin. Anymore. No sin. No sin. And who has brought it about. The Messiah has brought it about.

Why did he bring it about. Because he loved righteousness. And hated wickedness. That's what he came to do. He came to destroy the works of the devil.

He loved righteousness. And he came on a campaign of righteousness. To establish righteousness. And to abolish and destroy wickedness.

And you see that's his work. Above everything else. Thou lovest righteousness. And hatest wickedness. And he's got rid of wickedness.

And he's got a kingdom. Where there is righteousness. Which his bride is going to enjoy with him. But you see because he has done this. What has happened.

[23 : 01] Wherefore God. Thy God. Hath anointed thee. With the oil of gladness. Above thy fellows. The joy of the Lord.

The joy that God has. In saving. The joy that Christ has. In saving. The joy that the people of God. Will have in salvation.

Because that kingdom. Is a kingdom of joy. And who will be anointed with joy. Above everyone else. The Messiah. The Lord Jesus Christ.

God hath anointed thee. With the oil of gladness. Above thy fellows. He will be the leader. In that gladness.

In that joy. No one will be compared to him. In the joy that he will have. In fulfilling that kingdom. He shall see of the travail of his soul.

[24 : 01] All the sorrows he went through. He shall see of the travail of his soul. And shall be satisfied. What joy. Shall be in the heart of the Messiah.

And that joy. He will share with his bride. The joy of the eternal kingdom. All thy garments. Smell of myrrh. And aloes and cassia.

Out of the ivory palaces. Whereby they have made thee glad. You see it's a picture of this kingdom. It's a wonderful picture of the kingdom.

That is there. His palace. Adorned with ivory. His queen is richly robed in gold. And sitting at his right hand. And all the society are noble.

King's daughters. And among thine honourable women. Upon thy right hand. Did stand the queen. In gold. Of ophir. You see the church is seeing the final picture.

[25 : 02] The kingdom of God. The kingdom of Christ. In all its beauty. And in all its glory. The adorning of the palace. The wonderful society that is there.

The church on his right hand. The bride beside him. Inheriting his kingdom with him. That's the wonderful picture we have presented before us.

Of this king. In his beauty. And in his strength. And in his kingdom. In his kingdom. Ophirom. Ophirom. In all its glory.

Do you long for the appearing. Of that Lord Jesus Christ? Do you long to see him. In that glory. That we see him here. Do you long for the day. When he will come again. And receive you unto himself. because surely that must be the longing of a bride.

[26 : 01] A bride is longing for her wedding day and a church if she's true to her Lord is a church that must be waiting for the bridegroom to come.

Are we looking forward to the appearing of the Lord? Are we longing for his appearing? That's a searching question. How much are we anticipating that day when he shall come again?

Are we longing for it? Are we looking for it? Are we waiting for it? Are we preparing ourselves for it? He that has this hope in him purifies himself even as Christ is pure.

The bride is preparing for her wedding day. She wants to be fit for that day. She wants to have everything right, her garments, everything that is to adorn her on that day, she's busy preparing months beforehand.

Are we as the people of God getting ready? Are we preparing for that marriage supper? For that great union with the Lord Jesus Christ?

[27 : 11] Are we waiting for that day? Are we looking eagerly for it? Well that's a question we've got to ask ourselves tonight. Are we in that spiritual state where we are longing for the Lord Jesus Christ?

Where we have seen his beauty as Rutherford saw it? And we long to be nearer him. We long to be in his presence. We are searching after him.

We are waiting for his appearing. And you see, if you're not doing that, then, if we're not doing it really in truth and sincerity, the great danger is that if he does not appear to us as the bridegroom, he will appear as the one who is on the horse, the rider on the horse, to destroy his enemies.

You see, that's the only two ways. He's either coming as the bridegroom for his bride, or he's coming to destroy his enemies. He's coming to pierce the heart of the king's enemies.

What are you tonight? Which category are you in tonight? Are you amongst those who love him, who see his beauty, who rejoice in him, and who are waiting and longing for that day when he comes?

[28 : 39] Or are you amongst the rebels? Those who are not submitting to him. Those who are not subject to him. Those who are seeing no beauty in him that they should decide him.

Those who have turned from him, and therefore can only look forward to the day when he will come to overthrow those who are not his people.

You see, that's what we are being taught here. We are destined for the one or for the other. We are destined to be the bride of Christ. Or we are destined to be his enemies.

But you see, there's that tonight. That we can turn from being his enemy and become his friend.

Because this is the day of grace. And he's going forth this day with that graciousness that is upon his lips.

And he's inviting sinners to himself. And he's saying to us, come. Come for all things are ready.

There is going to be a wedding feast. But you see, until that feast is prepared, until that feast is ready, until the final day comes, he is sending his messengers out into the highways and the byways.

[29 : 57] And he's compelling sinners to come in. He's saying tonight to you, come for all things are ready. Come to the feast.

The invitation is open to sinners of mankind. No one is excluded except those who exclude themselves. Christ's invitation is to sinners as such.

Come for all things are ready. And he says, yet there is room. And there is room tonight in that kingdom. In this day of grace and mercy, there's room in that kingdom for you.

Come to the feast. Come for all things are ready. May God bless to us our meditation. Let us pray.

Our gracious God, we praise thee and bless thee for the view we have of the Lord Jesus Christ.

We thank thee that he has held forth as the altogether lovely one in thy word. And we pray that we may behold his beauty in the gospel, that we may see him traced out for us in thy word, that we might be attracted to him, that we might hear his voice speaking to us tonight these gracious words that he spoke here upon earth.

[31 : 14] Oh, we pray that we might, above all, hear his invitation to come to the gospel feast. The Spirit and the bridegroom say come, the Spirit and the bride say come, and let him that heareth say come.

May the church echo that call tonight to sinners outside the kingdom. Come for all things are ready.

Bless to us thy word, we pray thee, and cleanse us from all our sin.

For Jesus' sake. Amen. Amen. Amen. Amen.