

The Bride

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[0 : 00] Book of Psalms, Psalm 45, and looking at the verses from verse 10. Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house.

So shall a king greatly desire thy beauty, for he is thy Lord, and worship thou him. Now, two weeks ago we began to look at this Psalm 45, which we could say is a psalm of the second coming of the Lord Jesus Christ.

It is, in the first instance, a wedding celebration which was applied to a king in Israel. What king? We know not. But it is using figurative language based on an ancient wedding form.

And it's important for us to know that wedding form that is depicted here in this psalm. First of all, there was the engagement or the betrothal. The bride and groom were committed to one another by an oath.

And God's blessing was pronounced on that union in the engagement and the betrothal. And after that engagement, there was an interval of time.

[1 : 18] And in that interval of time, the groom paid a dowry to the bride's parents. And so that time was necessary between the engagement and the actual wedding.

And then the wedding day came. And the attendants of the bride were at her father's house. And the attendants of the groom were at his own house.

And he came along to her house. And she and her attendants were escorted back to his house. And at his house, the wedding feast took place.

And that's, say, what is described here, this wedding. Well, we believe that this being a messianic psalm, that the bridegroom here is the Lord Jesus Christ.

That he came to this earth to betrothal, a bride to himself. That he paid a handsome price to purchase her, the price of his own blood.

[2 : 20] That she is here upon earth waiting for the wedding day. She is preparing herself for that wedding day. And he is to return to this earth for his bride, the church.

And on that day, the day of his second coming, he will take her to be his bride. And there'll be the marriage feast, the marriage supper of the Lamb.

Now, the psalmist is the official songwriter for the wedding. And he's delighted to do it. My heart, he says, 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. He's overflowing with matter. He's so full of what's happening.

And he has no difficulty writing about it. Conveying this wonderful thing. And he begins to speak about the bridegroom, first of all. And we saw that a fortnight ago.

[3 : 20] And we saw three things about the bridegroom. We saw, first of all, his beauty. Thou art fairer than the children of men. He's all fair.

In his godhood and in his manhood, he is all fair. In the combination, in the person of the Lord Jesus Christ, there is beauty. There is that fairness.

And also, there is grace poured into his lips. And God has blessed him. That's the reason why he is such a person.

Because God has blessed this person. But then secondly, we saw that he has strength. We saw his strength. He's a hero.

Hero.

[4 : 36] Hero. Going forth to conquer and to overthrow his enemies. And to capture his bride for himself. And then the third thing we saw about him is his kingdom.

Thy throne, O God, is forever and ever. The scepter of thy kingdom is our right scepter. And he's got a kingdom. And he's got a palace. And he's got a seat of power.

And that's where he's going to take his bride. He's going to take her to his palace. And he's going to take her into his kingdom. And she is going to sit at his right hand. And that's the bridegroom. And he is coming in the wedding procession. He's coming to this earth. He's coming into view, as it were. Coming near the bride's home.

And one day he's going to appear. At the bride's home. So then the psalmist turns to speak about the bride. In verses 10 to 15.

[5 : 36] He's spoken about the bridegroom. The Lord Jesus Christ. Now he begins to speak about the bride. The church. And the first thing he speaks about. Is the bride's allegiance.

You see. The bride, as brides perhaps often have. A certain nervousness. In coming up to their wedding day. A certain misgiving. Perhaps about herself.

Perhaps some self-distrust. Some self-doubt. Can he, in the case of the Lord Jesus Christ. Anyway. One so glorious.

And so majestic. Want me for his wife. And so. In that mood that the church is in. Her attendants speak to her. She needs comfort.

She needs counsel. And so therefore. Counsel and comfort. Are given to her. And these are the attendants. Who are speaking in verse 10. Hearken.

[6 : 35] O daughter. And consider. And incline thine ear. She needs to hear something. In anticipation. Of the wedding day. And so. These attendants.

Attendants. Are coming to her. And giving her counsel. And comfort. And I hope it's not too fanciful. To think. Of these attendants.

As the pastors. And the ministers. Of the church. Of Jesus Christ. How they are seeking to prepare. That bride. For our wedding day.

Remember what Paul said. My little children. For whom I labor in birth again. Till Christ. Is formed in you. I am jealous for you. With godly jealousy.

For I have betrothed you. To one husband. That I may present you. As a chaste. Virgin. To Christ. Pastors. And elders.

[7 : 29] And teachers. Are given to the church. To prepare that church. For her wedding day. That she may be presented. Without spot.

To her heavenly bridegroom. And you see. When preparations. Have fallen into neglect. Then these pastors. And these teachers. These elders. They have to bring.

Searching. And convicting. Preaching. To the bride. In order that she might be awakened. Out of her slumber. But also. There are times. When they need to be gentle.

When they need to bring. Gentle teaching. To her. To this bride. Because of her self-doubt. And her misgivings. But you see. They're speaking to her. And they're saying.

Hearken. Oh daughter. And consider. And incline. She on her part. Has to listen. She has to be willing. To be taught.

[8 : 24] She must give heartfelt. Attention. To what these people. Are saying to her. Because you see. This is counsel. For our wedding day. This is preparation.

For that great day. When she will. Be married. To the heavenly bridegroom. So what does. The. These counselors. These attendants say. First of all.

They say to her. All loyalties. Must not compete. With new. Forget also. Thine own people. And thy father's house.

Remember. When a servant went. For a wife. For Isaac. And he met Rebecca. And he says to her. Wilt thou go with this man. Are you willing.

To leave parents. And family. And friends. And country. In order. To go with this man. And that's the question. That is asked. Of the earthly bride.

[9 : 19] Wilt thou go with this man. And she must answer. I must go. She must forget. And disavow. Her former connections. The king.

Must be the one. And only. Love in our life. The heavenly bridegroom. Must be the one. And only. Love in our life. Forget.

Thine. Also. Thine own people. And thy father's house. He must have all her heart. That's why she is to break off her connections. Her worldly connections.

That where she came from. She must disown. In order. That she might give her heart. And her devotion. To her heavenly king. And bridegroom.

Forget. Also. Thy people. And thy father's house. And then a second thing. Is this. That because of that.

[10:18] The king. The bridegroom. Will love his bride. All the more. For her attachment. To him. Now. What right have we to say that? Well.

I think we have proof for that. In the new testament. From the words of our lord himself. When he said. Before he left this world. To his disciples. He who has my commandments.

And keeps them. It is he who loves me. And he who loves me. Will be loved of my father. And I will love him. And manifest myself.

To him. If anyone loves me. He will keep my word. And my father will love him. And we will come to him. And make our home. With him.

You see. The king. Is willing to do this. As we have said. On several occasions. Before. In that. Call he gives. To the church.

[11:11] In Laodicea. If any man. Hear my voice. And open the door. I will come in to him. And I will sup with him. And he with me. He will take a delight. In that person.

And you see. There is that. That response. That response. So shall a king. Greatly. Desire. Thy beauty. The king. Is enthralled. By your beauty.

And you may say. How can he be enthralled. With the beauty. Of the bride. Well we see. So often. In the song of Solomon. The love that Christ.

Has for his church. Just as the church. Has a love for Christ. So Christ. Has a love. And a delight. In his church. To her.

She is the most. To him. She is the most beautiful. Of women. This is the love. That Christ has. For his church. For his bride. For his people.

[12:09] And then the third thing is. She is to honour him. For he is her Lord. For he is thy Lord. And worship thou him. It means.

Bow down to him. And why should she. Bow down to him. Well. She is to bow down to him. Because she is one. Of the creatures. That he has made.

And he has been exalted. And made Lord. Of heaven and earth. A God given authority. Which she is to bow to. But not only that. But she is to submit to him.

As her husband. She is to call him Lord. Just as Sarah. Called Abram Lord. She must express her love. By holding him.

In high esteem. And by submitting. To all that he says. You see. Love and obedience. Love. Honour and obey. We've lost that concept.

[13:05] So much in society today. And we're the worst for it. But you see. It's this concept. That the love. Is a love. That issues and obedience. He is thy Lord.

Worship thou him. Honour him. He is thy husband. Thy king. You are to obey him. You are to listen to him.

You are to keep his commandments. The church is subject to our Lord. In all things. In worship. In government. In doctrine. In discipline.

In everything. She is subject to our Lord. We are to honour him. As the heavenly bridegroom. As our husband. He is thy Lord.

Worship him. Honour him. Give him reverence. And then. Fourthly. In this allegiance. The reward she receives.

[14:02] The daughter of Tyre. Shall be there with a gift. Even the rich among the people. Shall entreat thy favour. You see. She lost. Her friends.

You might say. She lost her friends. In becoming his bride. But you see. She has gained more friends. And better friends. His friends and subjects.

Are now hers. She is the gainer. Not the loser. By her homage to him. The daughter of Tyre.

Shall be there with a gift. Even the rich among the people. Shall entreat thy favour. And Tyre. You might say. Was the last word in wealth. And here we're talking about figurative language.

And you see. The loss of her friends. The loss of earthly friends. Will soon be forgotten. In all the riches. That he bestows upon her.

[15:03] King's daughters. Are among her honourable women. She's got the friendship. Of King's daughters. She has denied herself. Certain earthly things.

But you see. What are they. In comparison. With the delights. That he gives her. And this is something. Of the delight. That he gives her. The daughter of Tyre.

Shall be there with a gift. Even the rich among the people. Shall entreat thy favour. Coming to the bride. And entreating. The favour of the bride. You see.

Whatever sacrifices. Sacrifices. Are made. Out of allegiance to Christ. Whatever sacrifices. We make. In our commitment to Christ.

We shall be richly compensated. In this life. And more abundantly. In the life to come. That's the teaching. That we have here. That allegiance.

[16:01] That love of the heart. Will be richly rewarded. And so. We see the bride's. Allegiance. But then secondly. We see the bride's beauty.

Verse 13. The king's daughter. Is all glorious within. Her clothing. Is of wrought gold. The bridegroom. Is coming to the door. Of the house.

Where the bride is. And she. And he. And at the set of this bride. She is all glorious within. Within the palace. Within her chamber. And her gown.

Is interwoven. With gold. She is attired. In this way. Within and without. She has that. External splendor.

But she's also. Got an inner. Inner beauty. And the thing is this. That it's the bridegroom. Who has supplied the garments. It's the bridegroom. Who has provided.

[16:58] For his bride. He has provided. A robe of righteousness. To cover her. Dressed in beauty. Not my own. She can sing. And you see.

He dressed her. In that beauty. The robe of his own righteousness. Is that which covers his bride. But he's not only concerned. With her external appearance.

He's also concerned. With that inner appearance. And so he makes her beautiful. He gave himself for her. To make her holy. Cleansing her.

By the washing with water. Through the word. That to present her to himself. A glorious church. Without stain or wrinkle. Or any blemish. She has made this.

By himself. In the work of purification. In the work of regeneration. She is purified. She is regenerated. And there's the ongoing work of sanctification.

[17:59] You see. That's the work of preparation. A process is going on in our life. During the time. Between the engagement. And the wedding.

There's a process going on. And that process is this. That she is beholding. As in a mirror. The glory of her Lord.

And she's been changed. Into that likeness. From one degree of glory. To another. She's seeing the Lord. Where has she seen him? She's seen him held forth. In the word. She's seen him held forth. In the ordinances. She's seen his beauty. Portrayed there. In the preaching of the gospel. She sees her Lord there. And as she beholds. The figure of her Lord.

Held out in the gospel. She is being transformed. Into his likeness. From one degree of glory. To another. And you see. That process is going on.

[18:55] In our preparation. For our wedding day. But you see. It will not be complete. Until that wedding day. When we shall see him. We shall be like him.

And not till then. Will the work be complete. Every man. At this hope. Purifies himself. Even as Christ is pure. But only then. Will the process be complete.

We shall see him as he is. And we shall be like him. And so. Her beauty. The royal daughter. All glorious within.

But then the second thing. About her beauty. Is this. That she shall be brought. And to the king. In raiment of needlework. The virgins. Her companions. That follow her.

Shall be brought. And to thee. And here we have. Her as it were. Being carried along. In this procession. To be given. To the king. To be given. To the heavenly bridegroom.

[19:54] And you know. There's a. A picture here. We believe. Of what happened. At the very beginning. Remember how God. Brought the woman. To the man. To the first Adam.

And there was that. Coming of the first. Woman. To Adam. The first man. And man. Being pleased. With what God gave him.

And you see. The church. Is brought. The bride. Is brought. To Christ. The second Adam. The last Adam. A bride. Adorned for her husband.

Presented. To the second Adam. To the Lord. Jesus Christ. The God man. She shall be brought. And to the king. She's brought.

To this king. In raiment. Of needlework. And she is followed. By our companions. And they are brought. To the bridegroom's home. She is brought.

[20 : 51] In our beauty. And then the third. And final thing. We have here. Is the marriage itself. With gladness. And rejoicing. Shall they be brought. They shall enter.

Into the king's palace. You see. She is led. To the king's palace. To the house. Of the bridegroom. And this. Is the moment. Of marriage. The procession.

Comes back. To the bridegroom's home. And he receives. Her. As his bride. Christ. Receives the church. As his bride.

And that will be. A very public. Occasion. Before the assembled. World. Of men and angels. Christ. Will receive his bride. And there will be that.

Great marriage supper. There will be that. Great wedding day. And she will be. Escorted. Into the king's palace. Into the place. Of her final abode.

[21 : 48] She will be brought. Into that palace. And the first thing. We are told. About what is going to happen. In that palace. Is. That there will be. Gladness. And rejoicing. It's all joy.

And gladness. A festive mood. Prevails. Just as it does. At marriages. Yes. There are solemn. Commitments. But there are times. For rejoicing.

There are times. For joy. And that's exactly. What will happen. At that marriage day. In the king's palace. It will be a time. For feasting.

A time. For joy. And a time. For rejoicing. Yes. They have come out. Of great tribulation. And they have washed their robes. And made them white. In the blood of the lamb.

But they are now. Before his throne. They are in his palace. And it's a time. For rejoicing. Every tear. Will be wiped away. From their eyes. There will be no more sorrow.

[22 : 44] No more tears. No more sadness. It's a time. For rejoicing. At the marriage supper. Of the lamb. We reach the highest peak.

Of joy. Joy for the bridegroom. Joy for the bride. Joy for all the attendants. There will be rejoicing. And gladness.

On every side. There will be a time. Of rejoicing. Like there never was. In the history. Of the world. And not only that.

But she enters. The king's palace. And you see. She's there. Never to be parted. She's there. To be forever. With the Lord.

They shall see his face. That's the great. Thing they are looking forward to. Think how Samuel Rutherford. Portrayed that. The bride.

[23 : 41] Eyes not her garment. But her. Dear bridegroom's face. I will not look on glory. But on. My king of grace. He is heaven. And you see.

They shall see his face. And God himself. Will be with them. And dwell among them. It's a palace. A city. You see. There's that security.

Everything. That would. Damage. Or harm it. Will be shut out. And they'll be in the palace. Forever. And not only that. But they'll share the inheritance.

In that palace. The palace. Of the king. Because they will be seated. At his right hand. In that kingdom. In that palace. They will share.

His dignity. His privilege. And his riches. As we've been looking at Romans 8. If we suffer with him. We shall indeed. Reign with him. If we.

[24 : 36] Are his children. We shall be joint. Heirs with Christ. And there shall be that. Entering into. The fullness. Of our blessings. In that palace.

Of the king. And you see. That's the marriage. And then there's a benediction. On the marriage. These last two verses. Are very difficult. To fit into.

This passage. But. I think you have to look at them. Retrospectively. And prospectively. They're looking back. On this marriage. And it's saying.

Instead of the fathers. Thy fathers. Shall be thy children. Whom thou mayest make. Princes in all the earth. The union. Will issue. In a numerous seed.

In many sons. And you see. There's this. That those who believe. In Christ. Are both. The church. And the sons. Of the church. They are the body.

[25 : 30] Of Christ. And they are the children. Of Christ. So. There's a retrospective look. That this. Marriage. That God. Designed. Is going to produce.

Many sons. Many children. And then. There's a prospective look. And that is. That these people. Are going to. Remember. All who are gathered. Into the church. Will indeed. Sing the praises. Of this one. Throughout. All eternity. People. From every nation. Every family. Every tribe. Every language. They shall praise thee. That's the bridegroom. They shall praise thee. Forever and ever. I will make thy name. To be remembered. In all generations. Therefore. Shall a people praise thee. Forever and ever. There'll be no end. To the praise. It will be eternal. [26 : 25] It will be everlasting. It will go on forever. The praises. Of that place. And so. We see. What this psalm. Is saying to us. And perhaps. It speaks to us. As God's people. How much. Longing. Have we. For this day. Of the Lord. How much. Longing. In our hearts. Do we have. For this marriage day. Samuel Rutherford. And look at his letters. And see. How many references. He has. To this kind of thing. Oh. What a rebuke. That man. And his letters. Are to us. This is just one. Example. Of what he says. Oh. When will we meet. Oh. How long. To. How. How long. It is. To the dawning. Of the marriage day. Oh. Sweet Jesus. Take wide steps. Oh. My Lord. Come over the mountains. At one stride. [27 : 21] Oh. My beloved. Flee as a roe. Or a young heart. Over the mountains. Of separation. There was a man. Who was looking forward. To that day. His love for Christ. Was such. That he couldn't contain himself. He wanted the marriage union. Because he longed. For the Lord Jesus Christ. And he longed to see his face. And you see. We can measure. Something of our love. To Christ. In this day and age. In which we're living. By how much of that spirit. Is there in us. How much of that longing. Are we looking forward. To the second coming. Are we waiting. For the appearance. Of our Lord. Or are we asleep. Like these virgins. All slumbered. Slumbered and slept. Even the wise ones. They were asleep. [28 : 14] They were not eagerly. Anticipating the wedding day. They were not looking forward. To that day. They had fallen asleep. And how many of us. Are falling asleep. In the church. In these days. Because our love. Has walked cold. We're not. In. Showing forth. The love. To the Lord Jesus Christ. That would make us. Long. For that day. And so. We can. Counsel ourselves. As we look. At this psalm. But then also. For those. Who have not. Got any love. For the Lord Jesus Christ. You know. That will be a terrible day. When as the parable tells us. At midnight. The cry will be heard. Behold. The bridegroom is coming. Go. You out. To meet him. Go. You out. To meet him. And what did they discover. [29 : 11] They weren't ready. To meet him. They didn't have oil. In their lamps. And they had to go. And look for oil. For the grace. That was necessary. For their entering. Into heaven. They had to go out. And look for it. But you see. It was too late then. The door was shut. As McChain said. Some of the most solemn words. That were ever pronounced. By the Lord Jesus Christ. And the door was shut. The last door. That will be shut. The door. That will exclude you. From heaven. The door that is open tonight. Is the gospel door. The door to that feast. Where all things are ready. And where gospel ministers. Are going out. And say. Come. For all things are ready. Behold. This is the door. I am the door. By me. If any man enter in. He shall be saved. And that door tonight. Is wide open. For you to come. [30 : 08] And enter into the blessings. To receive the grace. Of the Lord Jesus Christ. Because now is the appointed time. Now is the day of salvation. And if you refuse to come through that door. There will be a day coming. When it will be true of you. The door is shut. Because you left it too late. The door is shut. The bridegroom has come. The wedding feast is now beginning. And the eternal kingdom is dawning. So it is too late. But this is the day of grace.

This is the day of opportunity. This is the day of invitation. To come through the gospel door. And to meet the Lord Jesus Christ. Christ who is willing and ready to save.

Come for all things are ready. May God bless to us that word. Let us pray. Our gracious God. We thank thee for the instruction of thy word.

[31 : 10] And for its warnings to us. That there is a day coming. When the Lord Jesus Christ will appear. In his glory and majesty. Oh granted we meet him in this day of grace.

As our saviour. That we would know him as our saviour. Before we meet him on that day. Granted we might be constrained tonight. To hearken to the gospel call.

To respond in faith. To the Lord Jesus Christ. And to know him as our saviour and Lord. And as our heavenly bridegroom. Cleanse us. We pray to them all our sin.

For Jesus' sake. Amen. More than one church. Amen....! We pray to you all our sin.

Temple. The Lord Jesus Christ Penthouse. Welcome to the gospel. The gospel.