

## Purpose of the Psalms

*Psalms CDA*

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We've come to the real business in a moment. I thought you'd like to know some information about the Psalms, first of all. The Psalms may be for all that I know always designed to be read and sung either changed or in verse like the Scotch people do, having put it into a metrical form from beginning to end, but they're there to be studied and to be understood for many of them are prophetic, can only be understood prophetically as they're expounded to us. They're not ordinary hymns, moreover they are prayers as well as hymns and they're designed to be used not necessarily in song but upon our knees as we learn the language of approach to God in heaven.

Some ministers have asked me sometimes, "How do you manage about the pulpit prayers?" And the hardest part of the service to me is to preach, it is to pray. It's easy to preach in comparison to standing up and praying just spontaneously. "What ought we to do?" Well, I said, I marvel that you ask the question. You've got a whole manual in the book of Psalms on the art and science of praying and you ask me how that you are going to pray from the pulpit and lead the congregation in their devotions. I said, study the book of Psalms. You've got it all there and I say to individual Christians too, you may never mount a platform or speak from the dais, in your private devotions you say, "Well, what ought I to ask God for?" Well, read the book of Psalms and study it. Read it every day. A Psalm a day keeps the devil away. And you will find that as your spirit absorbs the spirit of the Psalms, you will know what to pray for, you'll know how to approach God, you'll know how to complain to God too, wonderfully. The Lord doesn't mind hearing our complaints, you know, this sense of need and of leaven. He doesn't mind us asking him the question why, why, why has this happened to me? He doesn't mind you praying that for he has made the human heart and he knows what it contains and he'll love to answer your hard questions in his own way if you have faith and patience and hope and endurance.

But some Psalms are intended to be sung and this one to the chief musician. "Use it," says David, as he handed over the manuscript. As I suggested last night, he handed over the musical score also for it for he was a great harpist, the sweet psalmist of Israel, the greatest musician of his time or perhaps of all time. I think Handel and Mozart and Bach would bow with their heads in reverence in the presence of David if he came when they were around and he took his harp up in his arm and he began to stroke those golden

strings and the melody flowed out that was pleasing even to angels in heaven. And these great musicians would say, "Thou art the chief of us all. Thou art, David, the chief musician."

And how the Psalm was upon Shoshannim, it has to do with the lilies of creation who are the elect people of God. For the sons of Korah, the sons who came from an evil line as we do, the sons of Adam because God would raise them in song and make them the holy choir of the heavenly temple in heaven, the sons of Korah. It's for instruction, divine wisdom, Maschil, another Hebrew word which occurs in the title. And it is a song of loves, the exchange of love between Christ and his bride, between the King and the Queen as we have it in this Psalm so exquisitely divided equally between the description of the King and the description of the Queen as she stands at thy right hand in gold of Ophir, at the right hand of omnipotence, that is the side of Christ that we are upon. As he said to the disciples who toiled all night and caught nothing, on the day of his resurrection he said, "Cast thy net on the right side of the ship." And if you think it doesn't which side they threw the net on, the left hand or the right hand, but there was prophetic significance when the Lord said to Peter and his six companions in the last chapter of John, "Cast thy net upon the right side of the ship," because that's the side of omnipotence. It's the gospel side of the ship. It is the side where the fishermen to be caught through 2,000 years of Gentile Christianity. "Cast thy net, Peter, on the right side of the ship. The Queen stands at thy right hand in gold of Ophir." Recognize her, David, and although you will not live to see her perhaps, this will be the bride of thy son Solomon who made a fitter claim with the Egyptian monarchy and he took his wife, black but comely, from the household of Pharaoh for he had the daughter of Pharaoh to wife. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth," verse 16 of Psalm 45.

Now in all this you've heard last night, I'll remind you of it this evening. Tonight I want to show you the person of the King as David, the inspired David saw him in all his significance for heaven and for earth, for all history, for all destiny, for everything is in Christ. The destiny of the world is in his right hand. The meaning of all things, the meaning of creation is in Christ and what he does. If you want to know what creation is about, read the 45<sup>th</sup> Psalm. Creation is about a marriage. The evolutionist comes along and he will tell us it's about angry apes who became men who humped their way down the course of endless time until you find them sitting in this church in Ansted, Virginia, West Virginia, I'm sorry, on this day of grace in 1974 listening to a poor man trying to explain words. Ah, the evolutionists are wrong. They could never produce David or David's harp. They could never produce the soul of such a man as David. They could never produce a vision such as David had to penetrate down the ages. Prophecy is one of the greatest of all answers to evolution. There's something that doesn't belong to this world or doesn't belong really to them, but God has placed it in man and in different men down the ages that humanity might have hope beyond the grave. Evolution can't explain that. It can take us to the grave and it can put us in there, it can't get it out again. This false atheistic science that knows no God and no creation cannot tell us the meaning of anything. It all happened by accident, don't you see? It has no meaning. It came from nowhere. It's going nowhere. It came from the dark and it passes out into the dark.

These are the days, the sad days to which we have come and the only people who believe this lie is Western civilization. Of course, we're superior to the backward races in Africa and in the jungle. We're superior to the Hindus and Muslims in India. We're vastly superior to the Arabs with their Islamic view of things. Well, I tell you, dear friends, they're in advance of Christian civilization today, all these people because at least they believe in an afterlife. They do not have the right that we true Christians have, they do not have our Bible, but let us be fair, let us be just, as a people, as a civilization, Western civilization has dispensed with the Bible and in doing so has dispensed with the only hope which humanity can ever have; the only reason for being alive, the only reason for being a people, and the only reason for carrying on our civilization has gone when it becomes an end in itself and not a means to an end.

But the final answer to evolution is there, read the Bible, find out the hope of man. If someone would rise up and try to tell us however this religious glory, this majestic hope which is found in the human mind, in the human soul, and in the human conscience can ever have arisen unless man was made in the image of God and in the divine likeness with eternity in his soul and immortality in his eye, marching onward to his glorious destiny unless sin has intervened. But God has a remedy for sin, man has missed his own glory and his own destiny but finds it realized in the God who became man in the Incarnation when man realizes his destiny in Christ. And, oh, what a destiny. My heart is indicting a good matter when I speak of the things I have made touching the King. My tongue is a pen. I'm a ready-writer.

So we began to traverse our way through this Psalm in these last two nights. This evening, I want to show you how three times significantly prayed, which is a significant number in the Bible, three times in this Psalm full and absolute deity is attributed to the King of whom David is writing.

First in verse 3, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty." I pointed out last evening that our Authorized Version has the word "most, O most mighty." The adjective here is in italics because there's no, it does not occur in the original Hebrew but the original Hebrew is of such a quality that our translators rightly determined that the English read it glory and majesty, we are describing no one who is less than God Almighty. That's number 1 verse which Christ's deity shines forth.

Then we have in verse 6, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre," or a scepter of righteousness. Now this verse is quoted in the first chapter of Hebrews as one of a series of truths that Jesus Christ is elevated above all humanity and above all the angelic creation. He is elevated right to the throne and the nature and the being of the eternal God for he is the everlasting Son of whom we've spoken earlier, very early on in this week, that he is the second person of the Holy Trinity, and as the Son there is conveyed to him from the Father by an act which never began or which will never finish and which is always present, an act of eternal generation that Jesus Christ is Lord to the glory of God the Father, that he is God born of God eternally, as the Holy Spirit is God proceeding from God, from Father and the Son

eternally, without beginning, without ending, and yet each person in his proper order. The Father is the first person, the Son the second, the Holy Spirit the third, not in order of time for there is no time in God, but in order of procedure in what is proper to each person.

So here and it is God who speaks, not David. David is speaking by God's Spirit but Paul tells us in the first chapter of Hebrews that it is God who says these words, "unto the Son he saith," he saith, "Thy throne, O God, is for ever and ever." The Lord is describing, the Lord God Almighty the Father is describing to Christ and speaking to Christ and addressing Christ in the words of eternal fatherhood to eternal sonship. "Thy throne, O God, is for ever and ever. Thou dost receive it at my hand. I have appointed thee head over all things, over all creation, and all creation finds its destiny and its meaning in my beloved Son." And that's what the evolutionist can't tell us, ah, and many a theologian can't tell us, many an honest preacher can't tell us because he hasn't studied his Bible enough yet, he's got to go on and on and learn more and more; he'd better hurry up because time is short and the people are wanting the message.

But the destiny of all things is Christ as he is the beginning, the first word of God, the eternal Word, the eternal wisdom. "I was there," he says in the book of Proverbs 8, "I was there when the foundations of the earth were laid with all the sons of God shouting for joy in the day of their creation. I was there beside thee as thy fellow and companion." So Solomon knew all about it when he wrote the Proverbs. It was all for him, by him, through him, and because of him. The Father will give the Son an inheritance which is the right of the Father concerning the Son. If you are a father, it is your right and privilege to give your son an inheritance that he may be as you are, and after you've been taken from the scene that you may live on still in the name of your son. But God never dies. The eternal God is always there but he lives, he lives again, he lives himself, his whole life projected in the eternal Son, and in exalting the Son he exalts the entire Godhead and brings glory and majesty into view.

So the world was created for Christ, not for you and for me. It's his inheritance. Then we say, "Well, why did God create me? I didn't ask to come into the world." That's the devil's language, that. That's Satanic. All of us ought to be glad that we are alive. "Well, if we'd never been created we wouldn't have known anything at all about it." No, but you've been created, that's the point. It's a privilege to be alive and by creation and the creation of the intelligent race of mankind, God has by that means enlarged the boundaries of joy and gladness through creation so that God has surrounded himself with a vast array of blessed spirits, first angels, then the spirits of just men made perfect, redeemed from mankind. And all for the sake of his Son that he might have an inheritance, that he might have a crown, a throne, a glory. "The Father loveth the Son," says John in his gospel, "The Father loveth the Son and hath given all things into his hand." Mark that, oh my preacher friends who may be here, remember to give Christ his place in your preaching, remember to give yourself no place in preaching, only so that Christ may be glorified and uplifted and the people may know who he is and what he is and why and how with all the glory of our humanity, as all our hopes are staked in him. When we look upon Christ upon the throne in his glory and beauty, see manhood raised

to the eternal throne, and you see your own destiny as a redeemed child of God in him who said, "That they all may be one as thou, Father, art in me and I in thee, that they may be one in us that all creation might know that thou hast sent me and hast loved me and hast loved them as thou hast loved me."

That's the destiny of creation and it all hinges upon the Son, the Son of God. Therefore the Lord God Almighty, the eternal Father addresses the Son from all eternity and says, "Son, well beloved, only begotten, thine is the throne, the kingdom, the power, the glory forever, for in thy reign, I reign by the eternal Spirit which proceeds from us both in which we are all one, Father, Son and Holy Spirit. Reign thou, O God, forever and ever upon the throne. Thy scepter is one of righteousness."

The third verse which describes the absolute deity of Christ is the following one but you'll have to look at it very closely in order to perceive it. Verse 7, "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Now look at your margin, this is the importance of your margin, you'll find that first the comeliness of God is in what we call evocative sense, that is, it is an address personally in the first person to the person addressed. "Therefore, O God, thy God, hath anointed thee with the oil of gladness above thy fellows," and that, in fact, is the meaning in the Hebrew of this glorious verse, thou has loved righteousness and hated wickedness.

This is a character of the Son. It ought to have been our character too. We were created that it might be our character in the image and likeness of God. Some people say, "Well, God must have arms and legs like a man." No, no, that's not the image of God. The image of God in which we were created is not the bodily image which belongs even to the beasts for they have the same skeletal organization, even fishes and birds as well as the beasts of the field. It's the same identical organization of bones developed, modified in one creature as another, and by reason of that the evolutionary scientist has allowed himself to go astray and think they all have a common origin in some kind of original creature which formed itself. But no, we have to have the same skeletal organization because, you see, we have a common inheritance with the animals, we live in the same creation and right then we have to eat the food which grows in this creation and therefore we have to have the same digestive organization and bony framework to carry ourselves around but that's the beginning and the end of it. Wait until you see me in the day of resurrection, dear friend. I'll be worth looking at then. We shall have eternal youth over there.

"Thou sowest not that body that shall be," says Paul, "but bare grain, may perchance of wheat or some other grain." But that which comes forth is of the body with all the beautiful lily, the beautiful flower. We shall be made like and fashioned like unto his glorious body. But his tomb was empty. The body had gone. It was raised and that same body in heaven glorified, still bearing the marks of sacrifice. I think so. "I saw as it were a lamb in the midst of the throne, a lamb bearing the marks of sacrifice, a lamb as it had been slain." Is he still there with those glorious marks in his body, his glorified body which identify himself eternally with our redemption. I think it was Charles Wesley

again, wasn't it, who wrote that, I forget the beginning of the hymn but it is well-known when we come to the last lines, "With what rapture, with what rapture gaze we on those glorious scars."

So our body shall be raised also from the dead, our graves should be emptied. Let's get the resurrection right. It's not another person, it's not even another body. It's the same body but changed. He shall change our vile, that is, our earthly body that it may be fashioned like unto his glorious body so that our very dust to him is dear, our very moldering remains in the grave are sacred to God because the body also is to be redeemed. We are not fully redeemed yet. We are fully as to the soul but not as to the body. This is not redeemed yet but it will be redeemed, says Paul. We wait for the adoption to with the redemption of our body.

So much for the resurrection and here we read, "Thou lovest righteousness, and hatest wickedness." Because we were otherwise, death came into the world, sin came into the world and death by sin, and so death passed upon all men because all have sinned. But of him, it is said, he came into this world and passed through it with a perfect love of righteousness. And what is righteousness? It is the nature and character of God. It is the glory and the wonder of his own being so impugned by Satan who alleges that God is not good and is not to be trusted, not worthy to be the Creator. This is the lie of sin always what God declares here of his only begotten, "Thou hast loved righteousness and hated iniquity. Therefore, O God, thy God, hath anointed thee with the oil of gladness above thy fellows." The oil of eternal joy like the precious ointment upon the head which flowed down upon the beard, even Aaron's beard, and went down to the skirts of his garment. Or like the dew which fell upon the mountain, a mountain herb like dew which fell upon that great mountain and anointed all the mountains of Zion as a consequence with its own eternal dew and refreshing and blessedness.

So is Christ in the Psalms for he is the high priest like Aaron and the holy anointing oil with which God has anointed him with the oil of gladness above his fellows, beyond all creation. It flows down to the uttermost parts, the hem of his garments which one person once touched, "If I may but touch the hem of his garment I shall be made whole." And she touched and was made whole, and so have I and so have many of us here this evening. If you haven't, touch tonight, dear friends. He moves in our midst. The rustle of his seamless dress is by our beds of pain. We touch him in life's throng and press and we are whole again. Do you want to be righteous? You feel yourself a sinner. Oh touch the hem of his garment and thou, too, shall be cleaned. His saving power this very hour shall give new life to thee.

What we know of Christ, what we feel of him, what we touch of him as we lay hold upon him, that that garment, that oil of gladness touches our souls too and we are filled with the joy and the peace and the gladness of new life, and it's nothing to what it shall be. This is only the foretaste. Oh what shall it be to sit down with Abraham, Isaac and Jacob in the kingdom of heaven at the table, the banqueting house, the house of wine of the eternal King and there drink and drink abundantly with our Beloved the wine of gladness

and be anointed with the oil of joy and arrayed with a garment of praise with a spirit of happiness.

This is what he is made to you and to me and David saw it all. He said, "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad." This is the holy anointing oil by which he is made our heavenly Melchizedek, the king of peace and the king of righteousness, our high priest and our king forever. In the ivory palaces of eternity, there he walks, there he is adorned, there we shall meet him, and when we pass from this world, the first one whom we shall meet and whom we shall see when our eyes close on this world and our inward eye opens upon the next will be no stranger there, the first one we shall see will be the person of our glorious Redeemer. "Come, thou blessed of my Father. Inherit the kingdom prepared for you from the foundation of the earth. Come and enter in, all thy friends are here, all thy loved ones who have passed on in the faith of our Savior. You'll find them all here, sit down and meet them and see them all at once. Everything is for thee because I have bought it with mine own blood most precious. Enter in and be king and priest unto God and my Father forever and forever."

This is the glory of the king and David had it all long before the New Testament was written, and there are the critics who come along and say, "Well, you know, David couldn't have known all that. Psalm 45 is only a kind of a love lyric that David wrote for a kind of a coronation anthem down here below." And the Song of Solomon which grows out of the 45<sup>th</sup> Psalm because Solomon was David's son and he studied himself in Psalm 45 and he saw what David saw, that someone beyond Solomon, beloved though he was, someone beyond Solomon was in view. And they knew who that person was, and Solomon knew when in his best of days imbued by divine wisdom he sat down with the pen of inspiration in his hand just like his father David, and he wrote the Song of all songs which is Solomon's, the greatest epic, the greatest poem that this world knows. Homer would acknowledge that. Dante would say the same for he drew mightily from it. And John Milton would be the first to acclaim that Solomon was the greatest of them all.

As David was the greatest amongst the musicians, so Solomon amongst the poets. The Song of Songs was Solomon's and it grows out of David's inspiration in the 45<sup>th</sup> Psalm, and the critics says, "Ah, just a heathen ancient love lyric." Again, the Song of Solomon and some people who are more holy than God himself think it's not suitable that it should be read in mixed company, you know, it's rather intimate in some of its expressions, so let it be. "Him that is holy, let him be holy still. Him that is unholy, let him be unholy still." But you read these things with a holy mind and you see in the wonder of the marriage condition and estate the meaning of creation again, for when the Apostle Paul in the fifth of Ephesians wrote to regulate the state of affairs between husbands and wives in a Christian household, he said at the end of it, "This is a great mystery that two should be one in the Lord. This is a great mystery but I speak concerning Christ and the church."

So when God ordained marriage in the garden of Eden, when he honored it with his presence at the marriage feast of Cana of Galilee, he was only showing forth the meaning of creation which is that the Son should have a bride for all eternity in whom he would

take joy and gladness, who would be his reward for all eternity. And the infallibility of this end in view is determined in prophecy. The critic, the Bible critic doesn't like prophecy but then he doesn't like God anyway, does he? Not the God of Israel. Not the God of the church. He doesn't like Christ because the devil don't like him either and that's where he gets his dislike of the Son of God and seeks to belittle him and make him an ordinary being. But David knew better and David anticipated the New Testament and I want to show you in the time which remains to us, I don't intend to keep you any great length of time this evening though I've kept you long enough already, but I want you to turn with me to a very wonderful passage that you may never have had explained in detail before, maybe you have, I don't know but in all probability this will be the first time for most of us and it's very very important and very wonderful indeed.

2 Samuel 7. We look at the words of David in verse 19, "And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord GOD?" Oh, and our translators have had great trouble with this and you will find that there is, again, a mark in the margin about this. Is this the Lord man, "O Lord GOD"? And we are directed in the margin to 1 Chronicles 17, aren't we? We will turn to it and we'll find there's a similar account as that in 2 Samuel 7. This is the value of your Authorized Version, it passes you from book to book and from verse to verse right through the Bible. If you want to study your Bible, look up the references in the passage that you are looking at and read it. So here we find in verses 16 and 17 of 1 Chronicles 17, "And David the king came and sat before the LORD, and said, Who am I, O LORD God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O LORD God." Ah, and that gives us our clue. When we turn back to the account in Samuel, the meaning is the same, the words are different and, "Is this the manner of man, O Lord GOD. Thou hast regarded me according to the estate of a man of high degree, O LORD God. Ah, yes, even the man of highest degree. Thou hast spoken of me and of my house in terms which are superhuman and supernatural. It is not possible that a man such as I should have an eternal throne, that my throne should be established forever, that my house shall endure beyond all creation because that's what you've been telling me through Nathan, O Lord God. Is this the manner of man, O Lord GOD? What is this man that you're talking to me about who shall fill my throne? What manner of man is he?"

That's what David is saying and Martin Luther long ago, who had a way under the tuition of the Holy Spirit of going right to the heart of a difficult text, and in one tremendous flash of perception he would bring us to the simple explanation and the knowledge of it. This is Luther, this was his gift from God and Luther paraphrases these words in the German and they have been translated for us into the English and this is what Luther regards in his paraphrase of this verse as being the meaning of it. David is saying this, "Thou speakest with me of an eternal kingdom in which no man can be king. The one of whom thou speakest must be God and man because he is to be my Son and yet he is to be King forever and ever which belongs to God alone. Is this the manner of man?" "What manner of man is this," say the disciples in the boat when it is about to sink under the



raging waves of the sea and the mighty wind which blew, and their cockleshell of a craft could never survive a storm like that, "Save, Master, we perish!" they cried. And he who was the Creator of all things was asleep in the bottom of the boat and he rose and he stood up with a furious wind blowing through his hair and through his clothes as he raises his hand and rebukes the wind and the sea and there was a great calm. The disciples said, "What manner of man is this that even the winds and the sea obey him?" And David says, "What manner of man is this, O Lord GOD? Is this the manner of man, even one who is the Lord GOD?" Ah, now that's what David is saying. Such a man can only be the Lord God. "O Lord GOD, there must be another beside thyself who is going to be my son to whom the same title belongs as belongs to thee. The manner of this man is the manner of one who is Lord and God and Almighty and omnipotent."

It's no wonder David could write the 45<sup>th</sup> Psalm, you know. He'd already had this revelation and he saw and you'll find it again in, we didn't turn to it tonight but when you get home read the 72<sup>nd</sup> Psalm and read the 89<sup>th</sup> Psalm and you'll find there David coming out boldly with the same doctrine, his son was going to reign eternally upon an eternal throne, the subject of his kingdom were to be the poor and needy, not the rich, the mighty and the noble. No, no, those who enter into king's and queen's palaces have got to have nobility as their stamp, they're the only ones who are fit to be companions of royalty and supporters of the throne, but not so God's throne. It is supported by the suffrages of the poor and needy, the outcasts and the indigent. "Go into the highways and byways," he says to his servants, "and bring all that ye can find, the halt, the withered, the lame, the beggar, the outcast, bring them all in for my wedding must be furnished with guests."

This is the manner of the King, even the Lord God Almighty who though so great and high dwells with him who is of a meek and a contrite heart. And God is pleased to abide with him as he sat upon the mount of the well with the poor woman of Samaria who had had five husbands and he whom she now had was not her husband, but the Lord of all creation sat beside the well when she came with her water pot and said, "Give me to drink." As he said later on the cross, "I thirst." As the hymnwriter said, "His are the thousand sparkling rills which from a thousand fountains burst and fill with music all the hills." And yet he saith, "I thirst. I thirst."

Oh what a God we have, dear friends. Is this the manner of our Lord God, even a man as we are and yet God and man? Oh that's the wonder of it and the rest is soon told because, you see, Psalm 45 is a marriage Psalm that after having described Christ and his glory and his wonder and this certainty of the success of his reign, "Gird thy sword upon thy thigh, O most mighty, with thy glory and majesty, and in thy majesty ride prosperously because of truth, meekness and righteousness, thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies whereby the people fall unto thee." That's the destiny of Christ to put down all rule, authority and power that all might be submitted to his own eternal throne if not by the consent of the heart, by the compulsion of divine sovereignty and providence which will even silence Satan in hell when his time comes, and Satan himself shall be compelled to acknowledge that Jesus Christ is Lord to the glory of God the Father. And just as surely as this destiny is decreed of our Savior Jesus Christ, in the sovereignty of the divine wisdom, person and power, so

justice surely and certainly is foreordained that Christ should not want for a bride but that he should have one beside him at his right hand through all eternity who should be his own, his very own. From heaven he came and sought her to be his holy bride, with his own blood he bought her, and for her life he died.

This is the gospel and this is the glory and the wonder of it, and this is what is going to make your heart glad and joyful now in this present evil world and in the world to come, life everlasting in the fullness of glory and gladness in a marriage feast which shall never end, and a marriage estate which shall always grow in meaning, power and glory forever and forever so that you shall never be able to come to the end of Christ for his riches are unsearchable, his glory and his wonder and his majesty are beyond the telling, and it will take all eternity and beyond that again until, if such a thing were possible, to tell the full story of the beauty and glory of the Redeemer and the wonder and the mystery of our relation with him for always, for all eternity now he will never be alone. "At thy right hand doth stand the queen in gold of Ophir." Oh what a blessed picture. It will take us just as long again if this was our task to talk about the queen that stands at his right hand and right well we would hope to do the task and a great deal of joy and pleasure take therein because when we talk about her beauty, we're talking about his for he takes his own beauty and he puts it upon her, his own glorious robe he decks her out in it, he takes the ring from his finger and he puts it on her finger and he says, "Thou art mine and I am thine forever and forever."

May the Lord bless us and may we all be found there in that day to his glory. Amen.