

The King and His Bride Prepared

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 27 July 2024

Preacher: Rev Donald M Macleod

[0 : 0 0] for the morning service, it'll be 11.30, 11.30 for our morning service, and the evening one's the exact same, 6. We're here to worship the Lord. We can do so, first of all, from Sing Psalms and Psalm 27.

Sing Psalms, Psalm 27. Sing Psalms, Psalm 27, we can sing verses 4 down to verse 8.

Psalm 27, verses 4 down to verse 8. One thing I'll plead before the Lord, and this I'll seek always, that I may come within God's house and dwell there all my days, that on the beauty of the Lord I constantly may gaze, and in his house may seek to know direction in his ways.

Psalm 27, verses 4 to 8, to God's praise. One thing I'll plead before the Lord, and this I'll seek always, that I may come within God's house and dwell there all my days.

Psalm 27, verses 4 down to verse 9. Psalm 27, verses 5 down to verse 9. Psalm 27, verses 5 down to verse 9. Psalm 27, verse 9. Oh, God.

[2 : 0 5] Oh, God.

Oh, God. Lord, hear me when I call to you.

Give mercy, O God. Come, see my face.

You hold my heart. You praise, Lord, I will see.

Amen. Let's join together in a word of prayer. Let's pray. Lord, we thank you once more for this incredible privilege of coming to worship you, our holy and living God.

[3 : 5 3] Lord, we ask for our time together this evening. You indeed make this a place of holy ground for us. As we understand what we do is the glorious privilege to praise the living God.

Thank you, Lord, for the privilege we have of gathering as a church. At this moment, we gather just now as brothers and sisters and friends.

As brothers and sisters, we gather to remind ourselves just once more, to look up. And to hear once more from your word and be reminded from your word. The glory and the beauty of our Savior.

The one who made himself nothing. Who humbled himself. Who took on human flesh. Who was born into this world and who saw and experienced the dirt and the horror of sin.

The Savior who then declared after that perfectly obedient life. Who declared on the cross, it is finished. And by that great declaration we trust and we know it is finished.

[5 : 0 8] The power of hell over your people. It is finished the guilt and shame of our sin which hangs on to us. It is finished the hopelessness of this world.

It is finished. As we come to a Savior who has not remained on that cross. But a Savior who does not remain in the grave. For a Savior who rose again.

As we declare this evening and remind ourselves it is finished. We see him at the right hand. For glory on high. As he is there just now. We know he is there as our great high priest.

Every single day we are aware. We have a great Savior who has passed through the heavens. The Lord Jesus Christ. Who at every single moment.

Is making that constant intercession for his people. And our names are on his lips. He knows us. He cares for us.

[6 : 07] He will never leave us. Nor forget us. Nor abandon us. Nor forsake us. It is him we come to worship this evening. And we confess many times we find the enemy attacking our own sin.

The world. The world. The world. These great enemies of our soul. The world. The flesh. And the devil. And we acknowledge all these times we find ourselves faced by one or many of these enemies.

The enemy of the flesh of ourselves. As we see our own sin. As we despise it. As we recognize the fact that we are sinners.

Saved by grace. But still sinners nonetheless. Who still find ourselves acting in ungodly ways. In ways that are against your very person. Your very nature.

Your very command. The world around us also seeks to attack and bring us down. The world which hated our saviour also hates us. Help us never to be surprised by that reality.

[7 : 06] But to understand we are just sojourners here. We are pilgrims. We are passing through this place. But whilst we're passing through. We've been given the great and glorious mission. Of being salt and light and witnesses.

But this may not be our eternal lasting home. But it is where we are for now. Help us then to make an impact. In terms of gospel work. In this place and at this time.

We must come this evening. Confessing and admitting our weakness. When it comes to the fact that the devil is also against us. Himself and his legions of armies. Of armies. Of angels. Assail us and attack us in various ways.

And at various times. And we come this evening. And we come this weekend. Especially this weekend of remembrance. Where we look back. In one hand. And we see a saviour.

Dining with his friends. Looking forward to a saviour. The next day. The next evening. Who will be dying. On the cross. With his friends nowhere near.

[8 : 08] And then looking forward then. To a victorious saviour. And then looking forward this weekend. Looking forward to the final feast. We will join with him. On that cross.

Where it was finished. He crushed. The head of the serpent. And we know. And we feel at times. The serpent is still writhing. And railing against the truth. We give you praise.

That his power. It is not eternal. His power. It is not above yours. But even the very legions. Of fallen angels.

And the devil himself. Are all created beings. And they come fully. Under your power. Help us then to understand. We come to our sovereign God. This evening.

Who knows us. Who sees us. Who keeps us. We pray just now. Especially. This evening. This preparatory evening. For those of our number. Who are often with us.

[9 : 05] Perhaps here this evening. And those. Who are not here this evening. Who are yours. And who love you. Who would call the saviour.

Their friend. And their king. But who as of yet. Have not made that small. But also that. Seeming at times. Gigantic step forward. To the table.

We pray Lord. For them this evening. As we know. We'll be battling. With the various. Stresses and strains.

That that. Decision has to. Take on us. Lord. We ask you. To be with them. And bless them. We'll leave them. To your care. And to your love. And to your. Encouragement. From your word.

That they would. Perhaps this time round. Join with our. Fellow brothers and sisters. Those who eat and drink. Knowing we don't. Deserve it. Those who eat and drink. Knowing we are poor sinners.

[10 : 00] But those who eat and drink. Knowing that we love our saviour. And that he loves us. Pitch now Lord. For those. Of our number. Who join with us. Week by week. Who as of yet.

Are aware. That they have no. Relationship. They have no. Love. For the saviour. We thank you Lord. For their ongoing interest. And their ongoing attendance.

And indeed. Their ongoing support. Of the gospel work. We ask that you would. Make it real to them. Not just head knowledge. But soon. Enough. Lord. Make it heart knowledge.

For them. Who would come to know him. And come to love him. As their king. As their lord. As their saviour. But also as. Their friend. We thank you Lord.

For this great privilege. We have. Of the freedom to worship. And the freedom. To gather. And the freedom to have. Even set aside. Weekends. Such as this. We're not just one day a week. But two days a week.

[10 : 55] And at our times. Three or four days a week. We can gather together. In public worship. We understand. It is a privilege. We have in doing so. Forgive us Lord. For the times. We.

As your people. Do not make full use. Of the privilege. Of public worship. We understand. There are brothers and sisters. Across this world. Who sacrifice. Much. And indeed. Who have sacrificed.

More than we can understand. For their public. Declaration of love. For our saviour. Pray just now. For brothers and sisters. Across the world. Who in secret. Who in private.

Who in fear of our lives. Also celebrate. The Lord's supper. Until you return. Who are doing so. In a way. But in many ways. Is different to us. But also in many ways. Is exactly the same.

We all remember. Our one saviour. We're all nourished. And fed. With a one. Broken body. And that one. Spilt blood. From the one saviour. Who promises to one day. Come.

[11 : 50] And take us home to himself. Pray Lord. For those outside. These walls. Both physically. But also spiritually. Who have no understanding. And no idea. And no care.

About what is taking place. This weekend. Lord. Break our hearts. We ask. Break our hearts. For this community. That we would. In all our endeavours. Seek to see.

The gospel good. Of North Tolstair. We again. Lay North Tolstair. At the. Throne of grace. Every home. Every family. Every individual. In this village.

And who is connected. To this village. We pray Lord. For their. Salvation. We cannot do it. But you can. Encourage us Lord. That the.

Time is short. That the need. Is great. For the fields. Are white. And you have called us. To be workers. For you. Look after us then Lord. And keep us.

[12 : 44] Especially this. Weekend. Especially this evening. Going into tomorrow. As we are aware. Of the evil one. We will often find ways. To deter. And distract. Especially at times. It seems of communion. We ask Lord.

For that reminder. That. When he attacks. And when he seeks. To prevail. We bring all things. Back to our saviour. Lord. We call on the name of Jesus. Whose name. Every demon flees.

Whose name. Conquered. The works of evil. And whose name. At one day soon. Every knee. Will bow. It's for his name's sake.

And for his glory. We ask these many things. Amen. Let's read. In God's word. We read two short sections. In the gospel of John.

John. Gospel of John. First of all. John chapter 1. John chapter 1. Reading verses 1. Down to verse 18.

[13 : 45] John chapter 1. Verses 1. Down to verse 18. John chapter 1.

Let's hear. The word of God. In the beginning was the word. And the word was with God. And the word was God. He was in the beginning with God.

All things were made through him. And without him was not anything made that was made. In him was life. And the life was the light of men. The light shines in the darkness.

And the darkness has not overcome it. There was a man sent from God. Whose name was John. He came as a witness. To bear witness about the light. That all might believe through him.

He was not the light. But came to bear witness about the light. The true light. Which enlightens everyone. Was coming into the world. He was in the world.

[14 : 41] And the world was made through him. Yet the world did not know him. He came to his own. And his own people did not receive him. But to all who did receive him. Who believed in his name.

He gave the right. To become children of God. Who were born. Not of blood. Nor of the will of the flesh. Nor of the will of man. But of God.

And the word became flesh. And dwelt among us. We have seen his glory. Glory as of the only son from the father. Full of grace and truth. John bore witness about him.

And cried out. This was he of whom I said. He who comes after me. Ranks before me. Because he was before me. And from his fullness.

We have all received. Grace upon grace. For the law was given through Moses. Grace and truth came. Through Jesus Christ. No one has ever seen God.

[15 : 37] The only God. Who is at the father's side. He has made him known. And so on. Now turning to John chapter 19. A few verses.

From John chapter 19. John chapter 19. From verse 16. John chapter 19.

Reading from verse 16. So he delivered him over. To them to be crucified. So they took Jesus. And he went out.

Bearing his own cross. To the place called. The place of a skull. Which in Aramaic. Is called Golgotha. There they crucified him. And with him.

Two others. One on either side. And Jesus between them. Pilate also wrote an inscription. And put it on the cross. That read. Jesus of Nazareth.

[16 : 34] The king. Of the Jews. Many of the Jews. Read this inscription. The place where Jesus was crucified. Was near the city. And it was written in Aramaic. In Latin. And in Greek.

To the chief priests. Of the Jews. Said to Pilate. Do not write. The king of the Jews. But rather. This man said. I am the king of the Jews. Pilate answered. What I have written.

I have written. Amen. Again. We give God. His glory. For the beauty. And perfection. Of his word. Let's again sing. To God's praise.

This time. The Scottish Psalter. And Psalm 90. The Scottish Psalter. And Psalm 90. Scottish Psalter.

Psalm 90. And verse 13. Psalm 90. Verse 13. Turn yet again.

- [17 : 33] To us. O Lord. How long thus shall it be. Let it repent thee. For now for those. That servants are to thee. With thy tender mercies. Lord. As early satisfy.
- So we rejoice. Shall all our days. And still be glad. In thee. Psalm 90. Verses 13. To the end. To God's praise. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
- Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
- Move with thy tender and clean. On us. Never. Amen. Amen. Amen. Amen.
- Amen. Amen. Amen.
- [18 : 57] Amen. We love you.
- Thank you.
- Thank you.
- Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.
- Thank you. Thank you. Thank you. Thank you. Thank you.
- [20 : 51] Thank you. Turn to the book of Psalms. The book of Psalms and Psalm 45. This will be our text this evening. John chapter 1 and chapter 19 in the back of our minds.
- But turning to Psalm 45. Excuse me. Psalm 45. And we'll read it as we go through the sermon together.
- Remember, if you saw online and on the notice sheets last week, there's a theme this weekend, today, and God willing, tomorrow morning and tomorrow evening.
- And the theme is quite a simple one. But I hope it's one that reminds us and from God's word will show us again and renew in us a sense of beauty and a sense of love for our Savior.
- The King and His Bride. The King and His Bride. That is the focus of our minds this evening and tomorrow. The King and His Bride.
- [21 : 56] This evening in Psalm 45, then, we come to the start of marriage preparations, we could say. Here we are introduced to the King and His Bride.
- And the Psalm really ends with this glorious image of who the King is and who His Bride is. And then tomorrow morning, we can carry on and see what happens, we could say, after this Psalm ends.
- Looking quite simply, just going through the Psalm together for a short time this evening. Now, we see the very first verse of the Psalm.
- It sets the theme for us. It's the writer. It's the Psalm writer. It's the Psalm of the sons of Korah. And the writer of the Psalm begins to write.
- He starts off speaking about himself. My heart overflows with a pleasing theme. I address my verse to the King. My tongue is like the pen of a ready scribe.
- [22 : 59] Now, in part, this is a Psalm. But we know every single Psalm we have, it was applied at the time, humanly speaking. Humanly speaking, it was.
- But again, Psalm 45, amongst many other Psalms, and in one sense, all the Psalms, there's parts of Psalm 45 and the Psalm as a whole, it cannot possibly apply only to a human king.
- And we'll see that, God willing, in a short while. And we know ourselves, and it's clear from the words itself of this Psalm. This is a Psalm that points us to look and to think about our Saviour.
- This is a wedding Psalm. It's the only wedding Psalm, explicitly wedding Psalm, we could say, we have in the book of Psalms. Let's begin then.

First of all, we begin with the groom. The groom of the bridegroom. We'll say the groom this evening for ourselves. Who is the king who is getting married? How is he described to us?

[24 : 04] First of all, it begins by talking about his beauty. In verse 2, you are the most handsome of the sons of men. Grace is poured upon your lips.

Therefore, God has blessed you forevermore. You are the most handsome of the sons of men. In other words, you're the most handsome of all. The most beautiful man to exist.

It is you, O king. Brothers and sisters and friends, we know that, humanly speaking, when our Saviour walked the dusty paths of the Middle East and his time on earth.

When he was born of the Virgin Mary. When he was nursed and looked after by Mary and Joseph. When he grew up to be a normal young boy, a teenager, a young man, a man.

When he learned his trade. When he ate and drank. He was a normal man. He was like us in all ways apart from sin.

[25 : 11] And his beauty, we know, it was nothing special. And scripture reminds us of that, doesn't it? That verse we know so well. That chapter we know so well this time of communion.

Isaiah 53, verse 2. We're reminded he grew up before him like a tender shoot. Like a root out of dry ground. Speaking of Jesus. He had no beauty or majesty to attract us to him.

Nothing in his appearance that we should desire him. He was a man, a human like us. So we can be certain of one thing. Of the appearance of our Saviour.

And we're careful we know of depictions of our Saviour. As a servant of a different day. But one thing we can say for certain. He was completely average. Nothing of any description in his face.

You would pass him by, humanly speaking. And not think twice about him. At that day and at that time. He is not handsome. He is not beautiful. So how then can the psalmist say.

[26 : 11] You're the most handsome. You're the most beautiful. Of all the sons of men in the world. Of all men born. He is the most glorious. The most handsome. Even worse really.

Think about it. Not only was he a normal looking man. Really. As we think of our Saviour. We think of him battered and bruised.

As we read in John 19. As he carries his cross. To the place of the skull. We seem to forget. As he's walking there. He's not walking as we would walk.

He has been. Had his skin. From the whip. Ripped. From him. In shreds. He's bleeding profusely. From the thorns. Jammed into his skull.

Into his skin. Into his layers. Of his nerves. And quite likely touching his skull itself. It's a very thin bit of skin. We know that there. This is a man.

[27 : 10] Who is broken. And bruised. This is a man. Who is unrecognisable. As Isaiah also tells us. Later on. He's a horror.

To look on. Really. But church. Don't we think. Of our Saviour. As beautiful. When we read Psalm 45 together.

Is this not. The words of our heart. You are the most handsome. Of the sons of men. There is no one to us. More beautiful. Than Jesus. So we sang.

In our first psalm. There's Psalm. 27. Is this not. The song. Of our hearts. This evening. As we come. To approach. Once more. Tomorrow. In remembrance. Of his work. For us.

As we sang. That I. The beauty. Of the Lord. Behold. May. And admire. And that I. Within his holy place. May reverently. In choir. But all the days.

[28 : 07] Of my life. I will spend. Looking at the glory. And the beauty. Of my. Saviour. He's not beautiful. Physically. Because he was made. Anything special. He was made.

Not special. That's the point. He was created. He was born. His physical form. As the Lord. Knitted together. It was made. To look.

Completely average. And by the end. His average. Appearance. Is gone. As his skin. Falls off his body. Quite literally. We know by the end. But he is.

Beautiful. He's the most beautiful man. That's ever existed. Why? Because of who he is. Because of who he is.

Grace. Is poured. Upon. Your lips. This is a man. Who every word. He speaks. Every moment. He lives.

[29 : 03] He is one. Who is exuding grace. And we mean that. Quite literally. Don't we? Because every single second. Our saviour. The son of God. Enrobed. In human flesh.

Every second. He spent. In his own creation. It was there. As a mark. Of his grace. He didn't need. To be here. There was no.

Need for him. But yet. Out of obedience. To the father. And love. To the father. And love. To us. He takes on. Human flesh.

And he takes on. The full reality. Of human life. Every single way. Apart from sin. Every moment. He lived. Was a moment of grace.

And brothers and sisters. We know this. As we approach us now. As saviour. In our prayers. In our own lives. Day by day. We come to one. Who is still overflowing. With grace. And we think to ourselves. Perhaps.

[29 : 59] Again. I don't know. People's. Lives. We all know. I mean. We all know. Bits and pieces. But. Behind closed doors. We all have our own lives. We know that. And however. Honest.

Open we are. And I hope we are honest. And open. The truth is. What our life is. Behind the scenes. It's always something different. Not in a bad way. Or a sinful way. But just the reality of life. Life is complicated.

And perhaps. Since the last time. We sat at the table. You have seen a world. That is horrid. You have. Experienced a world. That is against you. Perhaps. You have seen the horror of the world.

And other people's actions towards you. And your own actions maybe. And things you've seen. And things you've heard. Brothers and sisters. We come to a table. Tomorrow. To sit. And to gaze.

In our souls. A saviour. Who is. Beautiful. He is. Beautiful. Tomorrow. Church. Brothers and sisters. Church. We will behold.

[30 : 56] Once more. The beauty. Of our groom. His beauty then. Moving on in verse 3. Verse 4. Verse 5. Combined. We see the power. Of the king.

His beauty. Now we see his power. Guard on. Guard your sword. On your thigh. Almighty one. In your splendor. And majesty. In your majesty. Write it victoriously. For the cause.

Of truth. And meekness. And righteousness. Let your right hand. Teach you. Awesome deed. Your arrows are sharp. In the heart. Of the king's enemies. The peoples.

Fall. Under you. Here we see. The ultimate image. Of power. The sword. On the thigh. The side.

Of a king. Guard your sword. On your thigh. O mighty one. The. The. The. The wording. Matters. A sword. Gird.

[31 : 51] On your thigh. It's attached. To your belt. So imagine. It's attached. To your belt. Tightly. It's a further. Looser attachment. To your thigh. An implication. Here is.

That's the way. You'd wear your sword. Into battle. This is not ceremonial wear. This is not one. Just to look good. This is a man. This is a king. Who has used his sword.

This is his weapon. And he is fully able. To use it. To its fullest power. And its fullest extent. Brothers and sisters. We come to one. Who is not just beautiful. We come to behold one.

Who is also. Powerful. His. Royal. Power. It is not. A worldly power. As we see and know.

It's not. An extently. Greedy power. For every single moment. It's wanting more land. For itself. And more power. And more influence.

[32 : 46] That is not the kingdom. Of our king. How is the kingdom. Of our king marked? Well. We find out here. In verse 4.

It's a kingdom. But the very root of the kingdom. The cause. Is what? Truth. Meekness. And righteousness. Truth. Meekness.

And righteousness. The king is here. In his full power. His full glory. As we've been studying. Slowly. In our Thursday meetings. A great.

Glorious. God. Here we have. A second person. Of the godhead. Who had the very power. To breathe out. To speak out. Creation itself. Every single atom.

It is beholden. To him. It is all his. It is all his. And yet. With all the power he has. Quite literally. Infinite power.

[33 : 44] His kingdom. Is not one of fear. Or terror. Or even one of overt power. It is one. Of truth. Of meekness.

And of righteousness. Why? Because we come. To a king. Who is a servant. King. Do we not? Lord. We come. To sit at the table. Of one. Who is not there.

As king. Showing us. And demanding. We show. Obedience to him. And we. We grovel at his feet. He is one. He is one. Who says.

If you love me. You will follow my commands. Obedience. Obedience flows. Is it not then. From our love for him. And we love him. His power is shown.

In the fact. That although. With one word. As it were. From his mouth. All the universe. Can be folded up forever. He does not do that. With one word.

[34 : 39] From his mouth. We know. He can call down. Legions of angels. And destroy his enemies. He doesn't do that. Instead. This all powerful king. He is a servant.

King. Who carefully. And gently. But in eternal power. Leads his people. Forward. Brothers and sisters.

Tomorrow we will behold. Once more. And this evening. The power. Of our king. And our groom. His beauty. His power.

And also finally. Here for the king. We see. His reign. Verses six. Down. To verse nine. Your throne.

Oh God. Is forever. And ever. The scepter of your kingdom. Is a scepter of uprightness. You have loved righteousness. And hated wickedness. Therefore God. Your God.

[35 : 38] Has anointed you. With the oil of gladness. Beyond. Your companions. Your companions. Just as a quick sidetrack. Verse seven is. Verse six and verse seven.

Are the evidences. That this is clearly speaking. Not purely of a human king. Verse six and verse seven. Has no. Implication. They cannot work. Speaking humanly.

If. You're saying. Insisting. This is only a human king. Then there are seven. Is just. A load of nonsense. A load of nonsense.

But if we understand. This. To be speaking about. Our saviour. Then verse seven. Reminds us. Of the beauty. Of the one we worship. And the one we come to. Therefore God. Your God.

Has anointed you. Your throne. Oh God. In verse six. Again. It's like Psalm 110. We covered before. Here we see. The words. Of Godhead.

[36 : 35] The words. Of Trinity. Here we see. Father and son. Here is Psalm two. Psalm 110. Psalm 72 in parts. Here is the evidence. Of this. Is speaking.

Of a divine. King. And this divine. King. His reign. It is beautiful. His reign. In verse six. We're reminded.

Is eternal reign. Your throne. Oh God. Is forever. And ever. Our time. In North Tolstair. Our time.

In this world. Is short. Our time. Of service. Is short. You know. We're very aware. Very aware. One day. How quickly.

Time passes. And one day. We just won't be here anymore. We think of those. Who have gone before us. Brothers and sisters. Who have gone before us. And how incredibly important.

[37 : 29] They were to our walk. And our faith. And it's been ten years. Or twenty years. Or fifty years. Or seventy years. Since they left us. Our time.

Of power. Is so short. His is not. Your throne. Your reign. Oh God. Is forever. And ever.

Brothers and sisters. We come to our King. Who although he is eternal. He does not consider us. Too small. Too passing. Too inconsequential.

To worry about. He. Cares. For the short time frame. Of our short lives. To him. We know time.

It is within his creation power. It is outside. He is outside of time. And our lives. They pass by. But he cares.

[38 : 25] For every single second. Of our fleeting. Life. His reign is forever.

But it brings it back down again. We are not left. Up there. Thinking of how. Great he is. And how. How above us he is. Although he is. We are then told something. Which seems.

To. I mean. As a lovely part of this. Sam. But you think. Well. Why do we have to know this. In the first reading. We are told. Quite strangely. The smell.

Of his garments. It is a strange thing. To be told. Really. But it is not. Every word. In scripture. Matters. Brothers and sisters.

This is the garment. That clothes. Your king. And my king. And with that. This is the garment. Which clothes us. Because we are in him. Are we not?

[39 : 24] We are found in him. Our power. Our life. Is in him. Therefore. This is the garment. That we ourselves. Are clothed with. Let's go through the garment. Then. Of our king.

As he stands before us. In your mind's eye. Try and take in. The scent. That is described. To us. We are given. Three of the scents. That are around. The king.

That are flowing. From him. His garment. It is scented. First of all. We are told. With the scent. Of myrrh.

Scent of myrrh. This is smoky. It is deep. A friend. Who smelt. Real. Actual myrrh. In the Middle East.

He says. It is like a peat fire. The clothes. You can see. It smells like a peat fire. A deeper. Sweeter. Peat fire smell. That is the smell.

[40 : 18] That comes. From the king's garments. Myrrh. Of course. Used. In temple worship. It was there. To remind the people. Of God's holiness. God's otherness. It was to cloak.

Metaphorically. And literally. To cloak. And to shield. As aware of the holiness. Of God. From the people. It was there. When kings were anointed. Anointed as part. Of anointing ceremony. Was myrrh.

This deep. Rich. Sweet smell. Is one of holiness. And perfection. One that reminds us. That he is God. That he is king. That in all ways.

He is not us. But at the same time. Because we're so close. We can smell it. We're reminded. Of always not us. He has taken us. To himself. We're also then told.

The garments also smell. Of aloes. Not close. But close enough. To what we'd think. Of aloe vera. It's the same sort of. Of plant. It's a different thing.

[41 : 15] But it's. It's the same idea for us. It was sweet smelling. Used. As we are today. For medicinal uses. Back. Then. Too. Used for healing.

Interestingly. Interestingly. It's also one of the. Spice is one of the. Ointments. That are mixed in. To the burial. Ointments. That we're told. Were. Covering.

Our saviour. As he was placed. In the tomb. As you approach your king. You smell. The smell of healing. The smell of life.

And finally. The beautiful fact. We can smell. Acacia. This is the same family. As cinnamon. And for our. Our noses. The closer we can think about.

Is cinnamon. Apparently it smells. Pretty much the same. It's warm. And it's sweet. It's used. To make the ointments.

[42 : 15] And perfumes. Of the day. The fancier ones. The posher ones. You come to a king. Whose robe. Itself. It's just. Smells. Warm.

And sweet. As he covers you. To your brother. Dear sister. As he reminds you. That you are in him. You're covered. By his perfection.

Covered. By his righteousness. This is. The scent. This is the aroma. Of our. Of our. King. Of our groom. Brothers and sisters.

Behold your king. And behold. Your groom. Yes. His kingdom. His kingdom. His kingdom. His kingdom. His kingdom. His kingdom. His kingdom. Yes. He is eternal. But he is not far away. He is so close. You can even smell. The beautiful scent.

Aroma. Of his garments. We're then taken from the king. And we find ourselves then. In verse 10 onwards. Looking. Towards. The bride. The one.

[43 : 12] Who he is marrying. The one who he is marrying. It's two simple headings to the bride. First of all. Her departure. And then looking at the bride's. Beauty. First of all.

Verses 10. Down to verse 12. The bride's departure. Hear. O daughter. And consider. And incline your ear. Forget your people. And your father's house. And the king will desire your beauty.

Since he is your lord. Bow. To. Him. The people of Tyre. Will seek your favour of gifts. Richest of. The people. As she is.

Reminded. As she is told. The king. Is coming close to you. You must now leave behind. Your father's house. Now of course. In terms of earthly marriage. We know this is the command.

A man and wife. Will leave father and mother. And become one. One flesh. One new being. We know that simply. We know that practically. Ourselves.

[44 : 10] That to be the case. But there's more going on here. Isn't there? When we come to meet. Face to face of a king. We're told. We're being reminded here. You have to leave behind.

Your father's house. Who you once were. Is gone. Now for us. Of course. Women. Ladies. Of course. They. Not all the time.

But most of the time. They will lose. Their surnames. And there's that sign then. Of them becoming. A new thing. Themselves. Of their husbands. But. That's not what we're talking about here. Brothers and sisters.

When we come to our king. We are told. Are we not? The old ways. Must die. The old ways. Must die. Leave behind. Your father's house. It's perhaps.

All you've ever known. Friends. It's perhaps. All you've ever known. How. To do things. How you've always done things. How you've always thought. For you to come. To the Lord.

[45 : 09] Come to the king. The old ways. Half left behind. Now there's times. And the brothers and sisters here. Will agree with us. In saying this. There are times. You yearn. Against your wishes.

You yearn. For the old ways. There's times. You find yourselves. Thinking again. And acting again. In the old ways. But the second you're married. The old ways. They are gone. Not because of some power.

Of your will. Not because of some. Great spiritual gift. You're given. No. They're gone. Because you're a new creature. In Christ. For gone. Forget.

Your people. And your father's house. Forget all you came from. No longer concerns you. Leave behind the old world.

Leave behind the old life. Leave behind the old man. The old woman. Why? Why? Because the king.

[46 : 07] Desires you. And since he is your lord. Bow to him. That's a bowing of love. That's not something forced. Or something heavy.

This is love. You come to him. You bow to him. Because you love him. Why do you love him? Because he is the servant king. Who has given himself to you. Who has given himself to you.

We'll see this tomorrow. I won't eat into tomorrow's sermon. But tomorrow we will quote. That glorious part in Ephesians. It reminds us. That Christ gave himself for the church. Husbands love your wives.

How? Like Christ loves the church. He gave himself for her. Bow to your saviour. Bow to your king. Yes. Because he is glorious. And he is sovereign.

But bow to him. Because he loves you. And he has shown that love to you. Her departure. But also we see. The beauty of the bride.

[47 : 06] The beauty of the church. Verse 13. All glorious. Is the princess in her chamber. With robes. Interwoven with gold.

In many coloured robes. She is led to the king. With her virgin companions. Following behind her. With joy and gladness. They are led along. As they enter the palace.

Of the king. Church. Brothers and sisters. Bride of Christ. This evening. Just now. Do you feel.

As beautiful. As verse 13. As painting the bride. Probably not. Probably not. Are you feeling. All glorious. Are you feeling.

As if you are. You are woven. With gold. The finest gold. But the king. Thinks you are. The king. Doesn't think it.

[48 : 03] The king says. You are. What the king says. Is true. How does the king. View you. When the king. Behold you.

Church. Bride. Brothers and sisters. When the king. Behold you. This is who he sees. A bride. Glorious. A bride. Woven. With gold.

In many coloured robes. A bride. With gladness. A bride. With joy. He sees. His beloved. Brothers and sisters.

You can learn. All the depths. Of theology. In the world. You can traverse. The great mountains. Of learning. And we'll try. And do that. And we praised God. For the gift.

That we can. Dig into things. Like we're doing. On Thursday. The Trinity. And we're digging into. Great. Theological depth. And truth. Let's come back.

[48 : 59] To basics. Every single week. And remind ourselves. Church. You are. His beloved. Church. He calls you beautiful. Church.

He thinks. And he knows. You are beautiful. There is joy. And there is beauty. Every time.

We come to worship. Publicly. Or privately. And tomorrow. At the table. You approach. To eat. Beside. And sit. Beside. A king. Who desires. You to be there. He doesn't just tolerate.

The presence of his people. He desires. Our presence. He has shown that to us. By his coming. Down to creation. By his living. By his dying.

By his resurrection. By his sustaining power. Right now. He has shown us. In numerous. Myriad ways. That he. Is one. Who desires. His.

[49 : 55] Bride. He loves us. And this language. Perhaps. Is uncomfortable for us. Perhaps. In a worship context. It feels a bit too much. Well it's not for our saviour.

It's not for our saviour. Song of Solomon. Is not too much for our saviour. To go into detail. Of how much. He. Loves us. You approach.

A king. Who loves you. You approach. A king. Who desires. To sit. Beside you. And he desires. Your company.

That's who you come to. Tomorrow. Not one. Who is. Waiting there. To. To. To. To. To open the door. Or not to you. Deciding how good or bad.

You've been. This year. How much of a witness. You've been this year. How. How your walk's gone this year. If you're coming tomorrow. A contrite heart. A contrite spirit. Saying.

[50 : 51] Lord. I know. I have not been the servant. I've been called to be. I know. In my heart. In my words. In my actions. I have let you down. I know. X, Y and Z.

But yet. I believe. You love me. And I believe. I love you. Therefore. I want to sit beside you. It's as simple as that. Or it's as complicated as that.

We come. As this psalm reminds us. As a bride. One has been prepared. We haven't found these clothes.

As we were. In our own wardrobe. These are clothes. That are not native. Native to us. These are clothes. That have been purchased. For us. And given to us. Purchased. The blood. And the sacrifice.

Of our saviour. Clothed. In his righteousness. Made beautiful. By him. And for him. As you approach tomorrow. Approach in confidence.

[51 : 50] In confidence. Not confidence. Of your own. But confidence. You're told to come. By the one. Who calls. His church. Beautiful. And I won't labour the point.

Because. There's nothing worse. When his point is laboured. I won't even look up. But brothers and sisters. If you're not going to sit at the table tomorrow. But you should be there. Lord. Please.

Consider. Not. Turning down. The plea. Of your beloved. As he says to you. To come. And eat. And to drink. With him.

The one who calls. You. Beautiful. The one who calls you. His. Beloved. The session is open. Please don't waste the chance. Let's bow our heads in that. A word of prayer.

Lord. We thank you once more. For the gift. Of your word. As we're reminded. From that beautiful psalm. Of the beauty of our saviour. The beauty of your son.

[52 : 49] Who you sent. To be king. But also. To be the groom. Of his bride. Of the church. The one. Who he has made beautiful. The one who he calls beautiful.

The one who he. Has great desire. And great joy. And sitting beside. And inviting us. To join him tomorrow. Help us Lord. In this evening. To. On one hand.

To look at ourselves. And on one hand. To understand. We're not. Where we should be. And we're not who we should be. At the same time. Let's look to ourselves. We look this evening. And tomorrow.

To Christ. And because of his goodness. And his love. And his mercy. He takes us. As we are. And he calls us. Beautiful.

Help us then Lord. To go home. With these words. Of hope. And encouragement. In our minds. In our hearts. Help us. Not just to leave. In our time of worship. Having been unmoved.

[53 : 44] But help us Lord. We ask to. Have these words. Hit our hearts. And hit our souls. As your living word. It speaks to us. Come Lord. We ask for. Tomorrow.

For all that must take place. Lord. We ask for the practicalities. Of tomorrow Lord. That things would. Would flow well. And would go well. We praise you for that. While we have. Such a peaceful. Time to worship you.

That we have. Space to worry about. The details. We're so aware. Brothers and sisters. Who are meeting. For communion. And seek it. Who have no time. To worry about details.

But who just meet. And who worship. And who enjoy. Time of communion. And who depart. Waiting to see. Who will be missing. The next week. The gallery together. Lord. We thank you. For the privilege. We have of freedom. Thank you Lord. For the ones.

As always. Lead to worship. As we lift. Our voices. Heavenward. We know. We have a saviour. Who listens to our praise. Who receives our praise. And takes great joy.

[54 : 38] In hearing his people sing. As all these things. In and through. And for his precious name's sake. Amen. Let's sing then. With. The words. Of Psalm 45. Sing Psalms.

Sing Psalms. Psalm 45a. Sing Psalms. Psalm 45a. That's on page 57.

Psalm 45a. On page 57. We can read from verse 11. Down. To verse 15. Or sing I should say. Psalm 45a.

Verse 11. Because your beauty. Is so great. The king is held in thrall. He is your Lord. Give him respect. Before him humbly full. Inhabitants of Tyre will come.

To offer gifts to you. And wealthy people will approach. Your favour. To pursue. Psalm 45a. Verses 11. Down to verse 15.

[55 : 39] To God's praise. Because your beauty. Beauty is so great.

The king is held in thrall. He is your Lord.

Give him respect. Before him I'll be called.

Ha! To save.

whom it helps to achieve and glorious hope and healing and we Thank you.

[57 : 31] Thank you.

Thank you.