

A Love Song

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- [0 : 0 0] In the same psalm, Psalm 45, page 270 in the new book, Psalm 45 in the Scottish Salter, we're singing from verse 10 down to the verse marked 13.
- Psalm 45 from verse 10. O daughter, take good heed, incline and give good ear. Thou must forget thy kindred all, and father's house must bear. Thy beauty to the king shall then delightful be, and do thou humbly worship him, because thy Lord is he.
- Down to the verse marked 13. To God's praise. O daughter, take good heed, incline and give good heed.
- Thou must forget thy father's house, and give good love the line.
- And all the king desire shall be, thy beauty to the king and give.
- [1 : 3 0] Because we live, thy God, and give good heed. Because we live, thy God, and give good heed. Then what should we live, and give good heed?
- Hey, daughter, unto my God. Now thou hast done God.
- And his son hath been shot, and ocean ■■■■■ Koh, and my heart, and magh, and with life of the king and of war.
- The people that are rich, Thy people shall end here.
- Behold the daughter of the King, All glory is exchanged every And when highs destee reason, And when bright ones of all Theaty of everyone and crisp to defend this poor and poor enemy.
- [3 : 0 7] Well, with the Lord's help this morning, if we could turn back to that portion of scripture that we read, the book of Psalms, Psalm 45. Book of Psalms, Psalm 45.
- And I'd like us just to walk through this psalm this morning, but if we take as our text, the words of verse 1. Psalm 45 from the beginning.
- My heart is indicting a good matter. I speak of the things which I have made, touching the king. My tongue is the pen of a ready writer.
- Now, as you know, the book of Psalms, it's made up of Psalms, hymns, and spiritual songs. But the reason the book of Psalms is called the book of Psalms is simply because there are more Psalms in it than hymns or spiritual songs.
- Psalms. This morning, we're looking at the psalm numbered, Psalm 45 in the Psalter, which, as we can read in the title, it says that it's a song.
- [4 : 1 1] But it's not any kind of song because we're told that it's a love song. It's a song of loves. And I'm sure we're all familiar with the concept of love songs, songs which express emotions and feelings which people have towards one another.
- But what we see here is that this is a love song which was sung at a wedding. It's a wedding song. And from the language of this love song, it's obvious that it was the occasion of a royal wedding.
- And it speaks about, well, as we've read it, we can see that it speaks about the king in all his beauty and the bride who is to be married to the king.

But, you know, we're not told whose royal wedding this was or who the happy couple went. It could have been King David. It could have been King Solomon. It could have been King Hezekiah.

Now, we can't be sure. But, you know, what has often intrigued me about this song is from what perspective was this love song written?

[5 : 16] That's the question I want us to ask. What perspective was this, from what perspective was this love song written? Because the author describes himself as someone, he says in verse 1, he says that he is someone who is full of love for the king.

Where his heart is overflowing with love towards the king. And he only has good and beautiful things to write about the king. And so, what we realize when we consider where this source of love comes from is that this love song, I believe, that it wasn't actually written from the perspective of the king.

And it's not written from the perspective of the king's bride. But I believe that this love song was written from the perspective of the king's family.

And so, from the outset, I want us to see that this royal love song was not sung at the wedding of King David or King Solomon or King Hezekiah. But we need to see that this royal love song was composed and sung by God the Father.

This is the father's love song about Jesus Christ and his bride, the church. Psalm 45 is the father's love song.

[6 : 36] And in the father's love song, the father is singing and the father is rejoicing over the marriage between his son, his only son, and the son's bride.

This is the father's love song. And I say this because this psalm is what we call, Psalm 45, is what we call a messianic psalm. What we mean by a messianic psalm is that it's a psalm which speaks about the promised Messiah Jesus Christ.

Of course, all the psalms, they speak about Jesus or they direct us to praise him, but there are specific psalms that are messianic. And a messianic psalm is a psalm which is quoted in the New Testament in reference to Jesus Christ.

And so Psalm 45, it's messianic because it's quoted in Hebrews chapter 1. And what's interesting is that in Hebrews chapter 1, the writer to the Hebrews, he begins his letter by saying to us that God has spoken to us in many different ways in the past.

He spoke to us through the creation, the heavens are declaring the glory of God. He spoke to us through the prophets, they always said, thus says the Lord. But then the writer to the Hebrews says that now God has spoken to us through his Son, Jesus Christ.

[7 : 58] And the writer to the Hebrews, he goes on to say that God not only speaks to us through his Son, but he also speaks to his Son. And in Hebrews 1, verse 8, we're told, and to the Son God says, then he quotes Psalm 45, verses 6 and 7, thy throne, O God, is forever and ever.

The scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

And so Psalm 45, it's not only a messianic Psalm which speaks so clearly about Jesus, but it's this royal love song that was composed and sung from the perspective of God the Father.

It's the Father's love song about Jesus Christ and his bride, the church. And I hope that as we walk through this Psalm, we'll see that the Father gives to us this description of his Son.

And then he expresses his desire for the Son. And they're the two headings that we have this morning. The description of the Son and the desire for the Son.

- [9 : 15] The description of the Son and the desire for the Son. So if we look first about the description of the Son. Look at verse 2. This is what the Father says about his Son.
- Thou art fairer than the children of men. Grace is poured into thy lips. Therefore God hath blessed thee forever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.
- And in thy majesty ride prosperously because of truth and meekness and righteousness. And thy right hand shall teach thee terrible things or awesome things.
- And you know, thinking about this, the description of the Son from the Father. As a parent, whether it's true or not, you always think that your child is the most beautiful child that you've ever seen.
- And of course that's because you have such a love towards your own children. And you love them. Above anybody else's children. And you see them as so precious and so beautiful because they are your own.
- [10 : 18] They belong to you. And you love them so dearly. And that's something of what we see here in these verses. Because God the Father is giving to us this description of his own Son.
- And it's a beautiful description. But the description of the Son, it's not subjective, which it can be with our children. The description of the Son here is objective.
- It's unbiased. And it's accurate because the Bride of Christ actually agrees with the description of the Son. The Church agrees with the Father's description of his beloved Son.
- And that's because the Bride of Christ, those who are in the Lord, me and you, we have come to see what the Father has always seen in the Son.
- The Church of Jesus Christ has come to see and know the wonder and the glory of the Father's Son. But you know, my friend, it wasn't always like that, was it?
- [11 : 21] Because for many of us in here today, when it came to the Father's Son, it wasn't love at first sight. we were presented with him many times in the Gospel.
- But we have to confess that when we looked at Jesus, there was no beauty in him. And we just didn't desire him. He came to us many times in the Gospel, but we did not receive him.
- He often passed us by in the preaching of the truth, but yet we let him go on by. Because back then, when we were still a stranger to grace and to God, Jesus wasn't to us the fairest among ten thousand.
- He wasn't to us one who is altogether lovely. Because we had other loves, we had other desires, we had other attractions, we had other things which kept us from seeing the beauty of the Father's Son.
- But you know, as you sit here today, aren't you so thankful? So thankful that those feelings have changed. Where you once had feelings of maybe indifference just towards Jesus or disinterest in his word or no love for the Lord's people and yet now these things have changed and you've come to see his beauty and you've come to desire, you've come to desire and to hear his voice speak tenderly to you in the Gospel.
- [12 : 46] Are you not left saying like David in Psalm 27, there's now only one thing I desire of the Lord and that will I seek to obtain all the days of my life that I may within God's house remain.
- And this is what he says, that I, the beauty of the Lord, behold me and admire and that I in his holy place may reverently inquire. And like David, you came into the Lord's house longing to see more of the beauty of Jesus as he's lifted up to you in the Gospel.

And in your heart, you want to see more of him, you want to hear more about him, you want to talk about him, you have this desire to know him more and more and grow in your knowledge and in your love of this saviour.

You want to be reminded again and again of what he, of what he has done for you as the bride of Christ. And you know, do you not come into the Lord's house every time and say, sit there and you say, son, we want to see Jesus.

We want to see Jesus because Jesus is to me yea more than gold, yea much than gold. And you know, the language that's used here in this psalm is so expressive and so figurative because words cannot fully describe the beauty and the glory and the wonder of this Jesus.

[14 : 22] And you know, the same is true of us. When it comes to describing our love for Jesus, words fail us. We just can't express it the way we want to.

Even when we pray to the Lord trying to thank him for his goodness to us, we can't express it the way we want to. And you know, that's what we see in the Father's description of his son.

Words can't fully describe the beauty of Jesus and the love that the Father has for him. Because the Father, he opens up his love song and he says in verse 2, the word fairer than the children of men.

If we were to explain this verse or translate it literally, we'd say, you are beautifully beautiful. More beautiful than all the sons of Adam.

you are beautifully beautiful. And you know, it's such a wonderful statement because the Father is speaking about the person of Jesus Christ.

[15 : 26] He's talking about this incarnate Christ, the word who became flesh and blood among us. And you know, what we ought to take from the Father's description is that before the fall, we know that Adam reflected the image and likeness of God perfectly.

Adam had been created without sin and he possessed, as the catechism says, perfect knowledge, righteousness and holiness. But when Adam fell, all was lost. And since the fall, none of the sons of Adam, none of us have attained the perfection that Adam once had.

Every descendant of Adam has been conceived in guiltiness and sin. But when the one who is beautifully beautiful, when he entered into a broken and fallen world, we're told he was conceived of the Holy Ghost.

He was born of the Virgin Mary and he perfectly reflected the image and likeness of his family. But more than that, this beautifully beautiful son of Adam, he possessed the perfect knowledge, righteousness and holiness which the first Adam lost at the fall.

That's why the Apostle Paul regards Jesus as the last Adam. That's why Jesus often called himself the son of man. He was the perfect descendant of Adam.

[16 : 55] But more than that, when Jesus called himself the son of man, he was affirming that he has this everlasting dominion and a kingdom that shall not be destroyed.

But what's even more glorious is that when Jesus appeared on the stage of history and he affirmed to us that he is the son of man, he says that he came not to be saved, but to serve and to give his life as a ransom for many.

And you know, it's no wonder that the Father describes his son as one who is beautifully beautiful. Because the son has done all that he could for his bride. But it's not only what the son has done for the bride, it's also what he says about her.

He's talking, the son talks about his bride, he says, and he says, because we're told, grace is poured into thy lips. The son graciously speaks about his bride, and he graciously speaks to his bride.

Not that she deserves it, or has merited his grace, or his gracious speech, but solely because the son loves his bride. He loves the church, and he gave himself on.

[18 : 14] And because Christ has his bride, the church, we're told there, at the end of verse 2, God has blessed thee forever. The church is the Father's gift to the son.

She was chosen from before the foundation of the world to be presented to her husband, adorned in all her beauty. And you know, as the father's description of this son, as it continues through the psalm, it seems that the father, he sings about how this happy couple came to be.

How Christ and the bride came together to enjoy this wonderful relationship. Because as he goes on down in verses 3, 4 and 5, you know, I have my mind from verse 3 onwards that they're the words that the father spoke to his son in the realms of eternity.

God the father promised to his only begotten son, this bride to cherish and adore. And there in the realms of eternity before the world was, the father covenants with the son that he shall have his bride.

You will have your gift, he says. Your bride shall be yours, but you must go for her. You must redeem her. You have to buy her back.

[19 : 37] You have to purchase her for yourself. And in that wonderful covenant of redemption between the father and the son, there was this promise of the bride.

And with the covenant agreed in the realms of eternity, the father says to his son, guard thy sword upon thy thigh. And with thy glory ride out victoriously.

Ride out victoriously. The son he was sent from the father to ride out as this victorious warrior in order to free his bride from the grip of sin and death.

But in this exhortation from the father, all the words that are being used here, the covenantal words, verses 3 and 4, it's all about the covenant, the covenant between the father and the son.

In fact, if we were to translate the words literally, they would read, ride out victoriously with the word of truth and righteousness and do it in needless.

[20 : 44] Ride out victoriously with the word of truth and righteousness. And that's what the sharp battles were, which pierced the hearts of the king's enemy.

The arrows of the king are the words of truth and righteousness. And you know, looking at it, you know, when we take it to ourselves, it's so true. It's so true.

It was only the word of truth and righteousness which pierced our hearts. It was only the word of truth and righteousness that pierced our hearts that were cold and indifferent and hardened to the saviour.

there was only the word of truth and righteousness which pierced our hearts and spoke to us because nobody else could speak to us. No one else could challenge us the way the word challenged us.

No one else in all the world could bring us to our knees like this king brought us to our knees. Because when this king rode out victoriously, he rode out in majesty and he came looking for us and he came with his words of proof and righteousness and he fired his arrows at us and when they were directed at us they came home to us with power and with conviction and when we were once unwilling to bend our knee he made us willing.

[22 : 09] He made us willing in a day of his power and he pierced our hearts and he made us fall to our knees in submission to him. proof but when we were on our knees he spoke tenderly to us.

He spoke graciously to us. His lips then they were full of grace and his words when they came forth to us they were sweet sweeter than honey.

And it's then that our eyes were opened and we were enabled to see who this king really is. That he's the father's son. He's the beloved son.

He's the only begotten son who's full of grace and truth. And he's our king. And we sing of him as the father sang of him.

Thine arrows are sharp in the heart of the king's enemies whereby the people they fall under thee. Thy throne O God is forever and ever. The scepter of thy kingdom is a right scepter.

[23 : 16] Thou loveest righteousness and hateest wickedness. Therefore God thy God hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh and aloes and cassia.

Out of the ivory palaces where they have made thee glad. King's daughters were among thy honourable women. Upon thy right hand did stand the queen in gold of ophir. we've got this beautiful image describing the one who is to us beautifully beautiful.

Where he says his throne is from everlasting to everlasting. His scepter is a scepter of righteousness. He has been anointed. He has been pricaded with the oil of rejoicing.

He wears a robe that fills the palace with this sweet fragrance. but not only that we're told that amongst all the singing and all the rejoicing and all the music of this because of this glorious king he says standing at his right hand in the palace and in the place of honour and blessing and rejoicing standing at his side he says is his royal bride.

The church is his queen. My friend this is a beautiful love song. And it's the father's love song about Jesus Christ and his bride the church.

[24 : 44] And so in the first half of the psalm we've been given the description of the psalm. That he's beautifully beautiful. But then in the second half of the psalm we're given the father's desire for the son.

So if we look at that now. The desire for the son. We're down at verse 10 where it says hearken O daughter and consider and incline thy ear. Forget also thy own people and thy father's house.

And so in order for the father to present the gift of a bride to his beloved son he had to call a bride. He had to call the bride to leave her father's house, to leave her father's homeland and cleave to her husband.

And you know there are four imperatives in verse 10. four commands that are given by the father. Listen O daughter he says. Consider and incline thy ear.

Forget your people and your father's house. Listen consider incline forget. Listen consider incline forget.

[25 : 56] And you know that's the call of the gospel. gospel. Because when we are called by the gospel we're called to listen to the word of truth and righteousness and respond to it.

We're called to consider our ways and commit our life to King Jesus. We're called to incline our ear and live. We're called to forget and leave behind our former life, our former ways.

We're to come out from the world and be separate. and we're to be known as the bride of Christ. And with this call from the father to be the bride of Christ, you know there not only had to be this willingness on the part of Christ to be the husband of the bride where he would promise to love her and redeem her and cherish her.

But you know there also has to be a willingness a willingness on the part of the bride to love honour and obey Jesus Christ.

And you know when you think about it everyone loves the book of Ruth. Don't they? Everyone loves the book of Ruth.

[27 : 09] Because it's in the book of Ruth that we see the wonder and glory of the gospel. There's this love story between this Moabitess woman Ruth and her kinsman redeemer Boaz.

And of course the love story between Boaz and Ruth it's a reflection of Christ's covenant love for his bride the church. But in the book of Ruth we are reminded not only of the willingness on the part of Boaz to redeem Ruth.

There's also this willingness on the part of Ruth to commit herself to being part of that redemption. And Ruth's willingness to commit herself to follow the Lord's ways and enter into the Lord's covenant and be part of the Lord's covenant people.

It was clearly displayed in her confession of faith. With you could say she professed her faith. And you know it's one of the most beautiful confessions in the Bible.

You remember in chapter 2 Ruth's mother in-law Naomi she's telling her to go back. Go back to Moab. She's wrongly telling her to go back. Encouraging her to go back to her people, back to her old ways, back to her old life.

[28 : 26] But it's then that Ruth states her willingness to hear and consider and incline and forget her people and her fathers. When she says to Naomi, Encreat me not to leave thee or to return from following after thee.

For whither thou goest, I will go. Where thou lodgest I will lodge. Thy people shall be my people. Thy God shall be my God.

It's a beautiful confession. Ruth's wonderful confession, it's the confession of the Christian. It's the confession of everyone who is part of the church of Jesus Christ.

It's the confession of everyone who is committed to being the bride of Christ. In which we've heard the call of the Father and we've responded to that call by committing our life to following the Son and being with the Son and loving the Son and being obedient to the Son.

And because we've committed our life to the Son, the Father says in his song that the King will desire our beauty. He desires the beauty of his bride.

[29 : 45] And I think because he is our Lord, we're to worship him. That's what he desires from us. He desires that we love, honour and obey him.

We love him because he first loved us. We love him because his name is holy. We honour him. We honour him by honouring his word, by honouring his people, by honouring his day, by honouring his servants and by honouring his cause.

We obey him by obeying his command, by obeying his counsel, by obeying his commission. My friend, because Jesus is our Lord, we are to worship him.

We are to love, honour and obey Jesus Christ our King. But you know, as we come to the conclusion of the psalm, what we see in these closing verses is where the bride has come from and where the bride appeared.

If you look at verse 12, it says, And the daughter of Tyre shall be there with a gift. Even the rich among the people shall entreat thy favour. The king's daughter is all glorious within, her clothing is of wrought gold.

[31 : 00] She shall be brought unto the king in raiment of needlework. The virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought. They shall enter into the king's pannels.

And the father shall love song about his son and the church. The father says that the bride has come from Tyre. Now Tyre was a significant place because it was Gentile territory.

it was a city that belonged to the nation of Lebanon which was you could say to the north of Israel. And it was a nation which was full of foreigners and they worshipped foreign gods.

They were outsiders you could say, outsiders and strangers to the covenant of grace. They were strangers to the promises of God's people. But what we see here is that the father's call to provide a bride for his son.

The call is to a Gentile woman. It's to those who are outside the nation of Israel and outside of God's covenant people. And you know that was always the father's vision.

[32 : 10] The father's vision was that his son would have a bride from every people, tribe, tongue and nation. His vision was to call a bride from all the nations of the world to experience the blessings and privileges of the covenant of redemption.

And this bride, she was to be the father's gift to the son. She was to be brought into the palace of the king and presented to the king.

That's what we often sing in Psalm 45. They shall be brought with gladness great and mirth on every side into the palace of the king and there they shall abide.

that's the picture of the church coming before the king. This is what I find so beautiful about the way in which the Bible builds upon this picture of a wedding between Christ and his bride.

Do you remember the words in John 14? Jesus is just about to leave the disciples. That's the church thing. And he says to them, in my family's house are many mansions.

[33 : 29] If it were not so I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again and I will receive you unto myself that where I am, there you may be also.

And those words, they're the words of betrothal and engagement, which Christ is promising to his church then that he will come and take his bride to be with himself.

And then Paul, as we go through into Ephesians, he gives this marriage illustration in Ephesians chapter 5 and he says, Christ, he loved the church and he gave himself for her that he might sanctify her and cleanse her with the washing of water by the word and that he might present her to himself a glorious church.

Not having spot or wrinkle or any such thing, but that she should be presented to him holy without blemish. I know what the apostle John also says.

When we see him, we shall be like him and see him even as he is. The church will reflect the beauty and the glory of the king. But you know, the wonder of it all is when the Bible comes to its conclusion.

[34 : 46] The apostle John, he completes the wedding illustration by explaining what he saw in his revelation of heaven. And you know, I love what John says about what he saw because he says in the book of Revelation that when he was given this vision, this open door into heaven, he says that he saw the throne room of heaven and the Lamb of God seated upon the throne.

And John says that around the throne there were these four living creatures. And there were 24 elders seated around the throne with their white garments with crowns on their heads.

But standing before the throne and before the Lamb was this great multitude. A multitude that no man could number. And this multitude, he says, they were clothed in white robes and they've been gathered from every nation, pride, town and language.

But you know, then we hear one of the 24 elders asking John a question about this multitude who have appeared in heaven. The elder asks, who are these clothed in white robes?

And where have they come from? And John says to him, sir, you know. And then you hear the confession of the elder and he says, yes, these are the ones coming out of the great tribulation and they have washed their robes and they have made them white in the blood of the Lamb.

[36 : 18] They are the Lord's redeemed. They've been redeemed by the precious blood of the Lamb who sits upon the throne. My friend John was given this great revelation of the marriage supper of the Lamb and he says that he heard this great multitude singing Hallelujah.

For the Lord our God Almighty reigns. Let us rejoice and exalt and give him the glory for the marriage supper of the Lamb has come and his bride has made herself ready.

It was granted her to clothe herself with fine linen and be bright and pure. And in that glorious vision, spanning chapters in the book of Revelation, the angel says to John, write this down.

Write this down. Because blessed are those who are invited to the marriage supper of the Lamb. And you know, my friend, this is the wonder of what a communion season is all about.

Because in the preaching of the word we are continually given the father's description of the son. the son who is beautifully beautiful, the fairest among ten thousand, altogether lovely.

[37 : 42] In the word we're given the description, the father's description of the son. But in the sacrament of the Lord's supper, we are reminded of the desire of the father for the son.

that the bride of Christ is invited to come and sit with him at the feast. This great banquet provision.

And of course we know that it's a foreshadowing of what will take place at the marriage supper of the Lamb. And you know, as those who have been redeemed, we are invited to come and enjoy all the blessings that are ours in Jesus Christ.

Because we have received every spiritual blessing in heavenly places in Christ. You know another way in which the father concludes his song about his son.

Look at verse 17. The father, he has described the beauty of his son and he's explained his desire for his son that he would have this bride. But then the father says, to his son at the end of the song, he says, I will make thy name to be remembered in all generations.

[39 : 06] Therefore shall the people praise thee forever and ever. I can't help but apply this verse to what we're doing here this weekend.

Because in this concluding verse it seems that the father is assuring his son that the bride will remember him from generation to generation.

The father is assuring the son that his bride will not forget what he has done for them. They will not forget.

They will remember what he has done for them. That he loved them and gave himself for them. The father is saying to the son, I will make thy name to be remembered in all generations.

Therefore shall the people praise thee forever and ever. And so my friend, we must be obedient and we must come to the Lord's table tomorrow as the bride of Christ and we're to come with praise on our lips and joy in our hearts.

[40 : 21] come, come singing the father's love song. Come singing these words because the father's description of his son is one that is beautifully beautiful.

And come because the father's desire for his son is that you will come and enjoy what has been prepared for you as his bride, the bride of Jesus Christ.

May the Lord bless you and may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, how we are reminded that we are unworthy of the least of my mercies.

But we bless and praise thee, the Lord of God, who is gracious and merciful, long suffering and abundant in goodness and truth. Help us not to see what we do not deserve, but help us to see, Lord, the beauty of Jesus.

all to see his glory and to know him more and more. We thank you, Lord, that there will be one that is new sitting at the Lord's table tomorrow.

[41 : 37] We pray that thou would bless him and keep him and encourage him. Disciple of Lord, we pray thee, but we pray that there will be more that come, others that are still outside the fold, that they too would come and enjoy the marriage supper of the man and rejoice in what Jesus has done for us, that he loved us and that he gave himself for us.

Bless us, Lord, we pray, guide us and keep us. We pray that anything that was done amiss this morning, that thou wouldest forgive us, that thou wouldest have the glory, that Christ would have the preemence and that we all would receive the blessing.

Go before us then, we pray, for we ask it in Jesus' name and for his sake. Amen. We shall conclude by singing the words of that psalm, psalm 45, the Scottish Psalter, page 268.

Psalm 45, we're singing from verse 14 down to the end of the psalm. Psalm 45, from verse 14, she shall be brought unto the king in robes with needle rod, her fellow virgins following shall unto thee be brought, they shall be brought with gladness great and mirth on every side into the palace of the king and there they shall abide.

Down to the end of the psalm of Psalm 45, to God's praise. 101, tour cap beach joy rins there till the shoulder disciplines poll, ivns there are■■■■ being missed sure yet but today is there it is good yes we've mattered.

[43 : 33] And then, O virgins following, shall learn to be be known.

He shall be brought with gladness, still and work on every side.

Into the palace of the King, and then it shall arise.

It said, O Lord, my Father's dear, thy children thou mayst stay.

And in the places of the earth, then no prayer is still.

[44 : 57] I need remember thy will be, gracious all to thee.

Let me be there forevermore, and praise his gift to thee.

Amen. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit, be with you all in heaven forevermore. Amen.