

# A good matter (Ps. 45)

## Part 1

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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] Now will you turn with me please to the 45th Psalm, Psalm 45, the first verse.

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. They are 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 writhe prosperously because of truth and meekness and righteousness, and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee. Thy throne, O God, is for ever and ever. The scepter of thy kingdom is a right [00:01:02] scepter. Thou lovest righteousness and hatest wickedness. Therefore God, thy God, hath anointed thee with the oil of gladness above thy phallums. All thy garments smell of myrrh and aloes and kaffir out of the ivory palaces, whereby they have made thee glad. King's daughters were among thine honourable women. Upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house.

So shall the king greatly desire thy beauty, for he is thy lord, and worship thou him. And the daughter of Tyre shall be there with a gift. Even the rich among the people shall entreat thy favour. [00:02:01] The king's daughter is all-glorious within. Her clothing is of wrought gold. 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 palace. Instead of thy fathers shall be thy children, whom thou mayst make princes in all the earth. I will make thy name to be remembered in all generations. Therefore shall the people praise thee for ever and ever." Just a verse in the 19th chapter of the Revelation. At the 7th verse, let us be glad and rejoice and give honour to him, for the marriage of the lamb is come, and his wife hath made herself ready. And to her was granted [00:03:02] that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousneses of saints. May the Lord bless to us those readings of his work. In turning to the Psalms tonight, I am conscious that with regard to many of them, they are the truth that's speaking to Israel. As we turn to the psalm that we've read tonight, the 45th psalm, what a wonderful psalm it is, that no doubt, with regard to many of us that are here, we've said straight away, and that's a word to Israel. Yes, and many of the psalms are for Israel, and no doubt, in a day to come, in that tribulation period, there will be many who beforehand have taken little notice of the psalms, but the psalms then will be read, and read with great interest because of the fact that those psalms speak of the one that's coming, [00:04:02] their Messiah. And sure, it will be that with regard to this psalm, won't they say in that day, gird thy sword upon thy thigh? When we think of the people in that time of tribulation, and knowing that their King will release them from the circumstances, how they will look

for his coming, and how much in this psalm, and in other psalms that we read, will be precious to them in that time. But I feel that in this day in which we live, we can look into that psalm, and there are those things that can benefit us in our pathway here, pertaining to the beauty and the perfection found in our Lord Jesus Christ. As I think of other Old Testament scriptures, I'm reminded that the Lord Jesus, when here, could turn to Moses, and he could turn to all the scriptures, he could turn to the psalms, and speak of things concerning himself. [00:05:01] So that in turning to the psalms tonight, he's turned to them before, and he's seen in those scriptures, those things that speak of himself. Now in turning to this psalm tonight, there are three psalms that have the same title, the 45th, and the 69th, and the 80th psalm, they have that title of shushanim, shushanim, lilies, and they are very often called lily psalms, lily psalms, and it has been thought, with regard to this psalm, and no doubt other psalms, they were sung at the Passover time. Do you remember that thing began just after the Passover, didn't it? When the children of Israel realised the fullness of their redemption, and came out of Egypt, and began their journey for the promised land, it says concerning them that they began to sing, and how much at that moment their redemption meant to them. Not only did it mean that they [00:06:04] were released from Egypt's bondage, but it meant that they had before them that wonderful inheritance that God had promised them. They were going out, but they were going in, and when we think of them going out of Egypt, and then going in, what a privileged people they were. But how much more privileged we are, those of us that are here tonight, when we think of the privileges that we have as the people of God, how much more privileged we are. We not only know that we've come out, the scripture shows that we are no more of this world, and not only do we know that we are going in, that's a certain that they're coming out, but we know the presence of our Lord and Saviour Jesus Christ in this pathway here, where we are. We can appreciate that presence with us, and we know that that wonderful person who we've mentioned so much this afternoon, [00:07:04] he's won our hearts' affections. He had his eye upon our heart, and he said, my son give me thine heart. He's won our hearts' affections, and he's filled our hearts with joy. But has he? Has he? Can it be that with regard to anyone that's here tonight, that we've come here, and we've known the very fact that we are redeemed out of the world, and we are going to that wonderful place where the Lord Jesus Christ is, but we know nothing of that heart-filling that he would give? It is that as we come here tonight, he would have us to have our heart filled. He would have it to be that we know that our hearts are won by him, and our hearts are filled because of the fact that he's our Saviour and our Lord. Now, in turning to the man of whom we've read tonight, the psalmist, and I wouldn't like to say who he was, in turning to the words that the psalmist [00:08:03] wrote, he began speaking in this chapter, and he didn't begin speaking about his hands. He might have spoke concerning his hands, because his hands might have wrought many things for the Lord, but he didn't speak concerning his hands. He didn't speak concerning his tongue, because his tongue, the tongue of a ready writer, that tongue's a precious tongue, isn't it? And even tonight, as we turn to this word, these words are precious words to us, aren't they? But he doesn't begin with his tongue. He doesn't begin with his head. He doesn't begin in any way with regard to his intelligence, but he begins with his heart. He begins with his heart, and dear brethren, that's where we should begin, with regard to anything that we will do for the Lord, whether it is in our worship and praise to him, or whether in any service that we should do so humbly for him, [00:09:03] it's the heart that must be affected first. The heart. Yes, if it stems from anything but the heart, there's nothing much in the service that we will give, or the worship that we will give with our lips, in praise to him, because it is the heart he wants. Now, as this psalmist begins to speak, he says, my heart is indicting, and as I looked at that word as a younger man, I little realized what it meant. But that word means that with regard to this man, his heart was bubbling up, and his heart was bubbling over. That's the kind of heart he had. Now, if we turn to the beginning of the Revelation, we shall find the church of the Laodiceans, and they would tell us, those older brethren, that in the day in which we live, it is characterized by the Laodicean age, and we [00:10:03] see that with regard to

the church, it was neither hot nor cold. It was lukewarm. But here, with regard to this psalmist, he says, my heart is bubbling up, and my heart is bubbling over. My heart is bubbling up, and my heart is bubbling over. And brethren, isn't it that with regard to ourselves, that this should be so, when we think of our heart bubbling up. It reminds me of the words that we read in the seventh chapter of the Gospel of John, as there the Lord looked upon those that had been to the feast. There they were, coming, the last day of the feast, passing him, and going to their homes. And he says to them, he that is a thirst, and let him come unto me and drink. He that cometh unto me, out of his inward path will flow rivers of living water. And this he spake of the Spirit. Now if it be that we gather together, so that the Lord Jesus Christ have his [00:11:08] portion, or if on the other hand it be we go out into the world, and there is blessing by that which we say, it must be by a full heart, a heart that's bubbling up, and a heart that's bubbling over. It isn't at all that the Lord would give us something that would give us to bubble up, and not to bubble over. If it be that the Lord will give a blessing to any of his own, it is that in turn they should bubble over in blessing to others that are round about them. It isn't that we can take a spiritual blessing and nurture it in our breast. It is that when he gives, he gives that we might give. And so he says my heart is indicting a good matter, a good matter.

Now when I look into the scripture I find on one occasion that the word says that out of the [00:12:04] fullness of the heart the mouth speaketh. And isn't it that we so often bubble over with things that are not good matter. It can quite easily be with regard to ourselves and our conversation with others, those things that bubble over are not good matter. In fact that which we bubble over with might not be a help to anybody. But the psalmist as he bubbles over, he bubbles over with a good matter, and I want to say what is that good matter. What can that good matter be? As I turn to the scripture and as I look into the scripture, the scripture is full of what that good matter is. I know of no other good matter than the person of Christ himself. How can we as believers on the Lord Jesus Christ know of any good matter apart from him? And when I think of the psalmist bubbling over with this good matter, isn't it that he was bubbling over with these things that he knew [00:13:07] concerning the Messiah? And wasn't it true concerning him he was bubbling over because at this moment he was spirit led. My heart bubbled over with a good matter. Would it was that we each and all bubbled over more with this good matter. When we're in our meetings and after our meetings in that time we spend so long at the hall, if we bubble over with that good matter, how much we're going to benefit by that good matter. And what does he say then? My heart is bubbling over with a good matter. I speak of the things which I have made. As we see this man because of the fullness of his heart begin to bubble over, he begins to speak. And as he begins to speak, mark what he [00:14:02] says concerning that which he does speak. He doesn't speak concerning the things that he'd heard. Those things that he had heard concerning the person of Christ were those things that were beneficial to him. And with regard to ourselves as we gather together, we cannot hear too much concerning that blessed person. And as we gather, let us make it possible and let us give ourselves the opportunity of hearing concerning his person more and more. May it be that we give our ear to that which is spoken so that we hear it. But he doesn't say the things that he'd heard. He didn't say the things that he'd read. No doubt we spend too little time in reading concerning the person of Christ today. Although we would turn to our scripture, we hastily turn from that scripture. We've read and that's all we've done. It is important that we should continue to read [00:15:04] the scripture because the Lord Jesus Christ, while he was here, could say, ye search the scriptures and in them ye think ye have eternal life. But then he said, and they are they which testify of me. So in turning to the scriptures, we see that that speaks of Christ. But he didn't say that he'd read. I speak of the things that I have made. I speak of the things that I have made as touching the King. And those things that he had made were things that he'd made his own. How had he made those things his own? How do we make out these things our own? Isn't it the time we spend in the presence of the Lord Jesus Christ, in our occupation with him, and in our

meditation upon his person? Isn't that what it ought to be? And isn't that the way that we make these things? [00:16:01] I speak of the things that I've made concerning the King. And as we think of those things he'd made, how wonderful they were. And I would say without doubt, with regard to our time that we spend reading the scripture, it can benefit us more if reading, we meditate upon these things because we read concerning young Timothy, he was told to meditate upon these things and give himself wholly to them that his profit might appear unto all. Therefore, the time that we spend in meditation is a sweet time, it's a precious time, but it will be beneficial to others that are around about us. What things had he made? As we turn on to read, he says concerning this blessed person, they are fair, they are fairer, they are fair, they are fairer than the children of men. Now I feel that in this person speaking of the Lord, [00:17:05] he could speak in no other way than he did. Because here is one who had a limited knowledge of the one that we know so well, that he had that limited knowledge, there was that occupation with him and he must speak concerning his fairness first. They aren't fair, they aren't fairer than when I think of the words that he says, how wondrous they are. They aren't fair, they aren't fairer, they aren't the fairest. And as we gathered this afternoon and as we worshipped in the presence of the Lord Jesus Christ, didn't our hearts rise to him and didn't we say in our minds, our hearts, they aren't the fairest, they aren't the fairest. Yes, and if we turn into the scripture, in so many ways we shall find how he is the fairest. Now if you turn into the Song of Solomon, you'll see that Solomon doesn't say that he's the lily [00:18:05] of the valley. You've got that in your garden at present, it's all coming out, isn't it? But he doesn't say anything concerning the lily of the valley, but he says that he is the lily of the valleys, which is something altogether different and gives us that wonderful thought that wherever we may look, and wherever we may be as we do look, we look and we gaze for one fairer than the Lord Jesus Christ, but we won't find him. Thou art the lily of the valleys, thou art the lily of the valleys. So that as I look into the life of the Lord Jesus Christ, looking through from the beginning to the end, I'm reminded of the fact of his fairness. We see also in that same book concerning his daring, it's excellent as the fetus. As we think of him in the way in which he comported himself before men, never was it [00:19:02] that he was anything less than excellent, excellent as the fetus. When the bride, his beloved, speaks in the fifth chapter, she says concerning him, well, I can't describe him really. I've tried to describe as well as I can, but there's one thing I'll say about him. He's the altogether lovely. He's the chiefest of ten thousand. How wonderful was that description. But he says, behold, thou art fair. Thou art fairer than the children of men. Grace is poured into thy lips. I like to look at it like this, grace is poured upon thy lips. And as I see the Lord Jesus Christ living and working among men in this world, we read concerning him by that wonderful man that sought him in all his beauty, that he was full of grace and truth, full of grace and truth. John says, speaking of him, [00:20:04] and we beheld his glory, the glory as of an only begotten with the Father, full of grace and truth.

And as we think of the description that he gives now, it begins then with this grace that was poured upon his lips. You remember the time at the beginning of his ministry when there he spoke those wonderful words, and as those people that were gathered together heard those words, they wondered at the gracious words that proceeded out of his mouth. And yet, as I think of those wonderful words that proceeded out of his mouth, they were the words that were to be followed during the whole of his pathway by words of grace, because grace was poured upon his lips. I like to think of the Lord Jesus Christ moving about among men, and as he moves about among them, he sees the misery and distress that they were in. And as he sees that misery and distress, [00:21:03] he sees a certain person there in the fifth chapter of the Gospel of John, as he sees that person in his misery, being there so long, he says to him, grace being poured upon his lips.

Will thou be made whole? You know that's wonderful grace to stoop to such a one, isn't it? To see

him there stooping to that one that had been so long there. He had that busy life before him, and yet as he passes and walks in and out among men, he's never too tired or never too busy to show that grace. And that grace was always poured upon his lips, so that as we see him going into another direction, that poor leper man that couldn't go near to anyone in his pathway comes and says, Lord, Lord, if thou wilt thou canst make me whole, and he goes to him touching him saying, I will be [00:22:01] thou clean. You see that woman that came up in the crowd, and she felt in her own self that if she could only get near to the Lord Jesus Christ, and if she could only touch him, she would be made whole. She had great faith, didn't she? She had great weakness, and yet she had great faith, and going through the multitude of people she touches him, and as she touches him she goes out, she would receive from him, she would go home in that blessing that she'd found, but that wasn't a great enough blessing for the Lord. He desired that she should know something more than that, and he calls her back, and then he says, Daughter, be of good comfort, thy faith hath saved thee, go in peace. Yes, grace was poured upon his lips. Grace was poured upon his lips when we see him upon the cross of Calvary, when those males have pierced his hands and pierced his feet, and when he says to his father, so that others could hear just on that occasion those [00:23:03] wonderful words, because grace was poured upon his lips, Father, Father, forgive them, they know not what they do, that was grace, wasn't it? Grace was poured upon his lips in resurrection, when there speaking to his disciples concerning the preaching of the gospel, he says, go back to Jerusalem, go back to the place where I was crucified, where they spit upon me, where they spoke to me in such a way, where they dishonoured, where they disgraced me, where that spiteful crowd says, crucify him, crucify him, go back there and begin there preaching the gospel, repentance and remission of sin, grace is poured upon thy lips. Yes, but John said that he was full of grace and truth, and later down in the chapter we see, with regard to him, that he loved righteousness and hated wickedness, and when I see the Lord Jesus Christ passing through [00:24:05] this world, he ever walked in the paths of righteousness, I say he ever did that. We very often read that wonderful 23rd Psalm, and we read it for ourselves, and as we read it, we take all those words on our lips, but when the Lord Jesus Christ was here, he walked in that path of righteousness, and in every step that he took, he walked in submission to his Father's will, right the way through, ever walking in that path of righteousness, in those righteous paths, doing those things that were according to the will of God his Father, never deviating for one moment from that pathway, ever submitting to him, and ever doing that will. I'm reminded also that as he walked in those paths of righteousness, he was fulfilling his Father's will, his Father's [00:25:02] desire for him, and therefore well might he reign the heavens and say, this is my beloved Son, I'm pleased with him, I'm well pleased with him. Yes, he walked in the path of righteousness, he loved righteousness, he walked and he loved to walk in that path. Do not we sing in one of our hymns, in the 200th hymn, he loved to do thy will, and sometimes with regard to our pathway, we know what the will of God is for us, and sometimes in that path we do it, and maybe we do it grudgingly, but he loved to do his will. Thou hast loved righteousness and hated iniquity, hated sin, hated that that so gets around us. And when I think of the Lord Jesus Christ loving righteousness and hating iniquity, I don't think as followers of him we're so clear-cut, [00:26:02] do you? Isn't it that as he saw that which was black, it was black, and as he saw that which was white, that which was pure, it was white. But isn't it today that we've got so cluttered up in our minds that so often it's all grey, isn't it? And with regard to ourselves, we are not so clear. With regard to himself, it says concerning him, he hated wickedness, and therefore we see him as the one that was the holy and the harmless, and the undefiled and the separate from sinners. Now don't let's look into that word and think that he separated himself from sinners so that they might not receive a blessing from him. He was separate. He was pure in his pathway, and in no way did sin take him in his pathway, in his word, in his thought. But on the other hand, if we think of him where he was, he was not separate in the fact that he was away from the [00:27:02] people. There aren't those that would give us to believe today that our

path should be away and walled in away from the people. But there's one verse in scripture that clearly shows that he was among his people. If we looked into John 1 verse 26, it says, there standeth one among you. And that's where the Lord Jesus Christ was always found. He was always found among his people. He was near so that they might be helped by him. He was near so that he could see the need. And as he saw the need, he was able to help. But he was the holy and the harmless and the undefiled and the separate from sinners. Yes, he loved righteousness and he hated iniquity. But when we think of that wonderful path that he trod down here, treading it to the glory of God his Father, then came the time of which we've read when it says concerning him, all thy garments smell of [00:28:03] myrrh and aloes and cassia. We must remember that with regard to the Lord Jesus, unlike those of us that have come into this life, we've come to live. Every one of us have come into this life, we've come to live, but he came to die. And as we think of the perfection of his life from the time, the very time of the beginning of his ministry until the time when Pilate could say, behold the man, when we think of that perfection, we can see in him and in him alone the victim that was suitable to die for our sins. And also we can see in him the burnt offering character of the Lord Jesus. And now as we see in him that burnt offering character, he's able because of that perfect life to offer himself up without spot to God, and that's what he did. All thy garments smell of myrrh and aloes and cassia, speaking to me of the very fact that at the end of that life the Lord Jesus [00:29:04] Christ goes into death. Don't we see that man Joseph of Arimathea when he comes to the anointing of the Lord Jesus, bringing myrrh and aloes and hundred pound weight? And this speaks to me of the death of the Lord Jesus Christ, and when I think of the perfection of his life, wasn't there the perfection found in his death? He glorified thee on the earth, yes but he glorified thee in his death as well. When we think of him going into death, so much it reminds me of this myrrh that we read of here. Myrrh is that which is bitter to the taste. And when we think of the Lord Jesus Christ going into death, we so often sing, Lord into death thy love could go. But the bitterness of that death, he tasted the bitter cup of wrath upon the cross. We think of him, don't we, so often when we remember him in his death, we take that cup of blessing and we partake of that cup. [00:30:06] But it was a cup of bitterness to him, a cup of wrath, unmingled for us he did receive. He tasted the bitterness. Myrrh is bitter to the taste but sweet to the smell, sweet to the smell. How fragrant was the blessed Lord in that time when he offered himself up without spot to God. What sweetness he brought to God his Father as there he suffered, and there he suffered there as the burnt offering. And what sweetness he's brought to us when we think of those moments when he suffered for our sin, bearing it in his own body on the tree. How sweet he is today to us. And so often, as an aside I'll mention it, so often we think of that hymn where it says how sweet the name of Jesus sounds. How sweet he is to us. He's tasted the bitter cup of death, he's tasted the bitterness, and we had the sweetness. Yes, but I want now just for a moment [00:31:06] to turn back a little in the chapter because not only do we know him as the one that was found in submission here and being obedient unto death. But in the third verse we read concerning him, gird thy thought upon thy thigh, O most mighty. The one that was found in humiliation in this world, the one that was found in that place as a servant, the one that was found upon Calvary's cross, is now spoken of as most mighty. And as we look at the Lord Jesus Christ now girding the sword upon his thigh, we know that this sword upon his thigh speaks of coming judgment to those that are in this world. When I think of the work of the Lord Jesus Christ that he's come to do and that he will do till the time when sin and everything connected with it is forever done away, [00:32:02] I think of the words that are read and that we read in Isaiah 53. We see in Isaiah 53 the words he shall see of the travail of his soul and shall be satisfied. Now so often as we gather together on Lord's Day morning and remember him, we can feel that he's looking. There he is, he's gathered with us and we can feel what he's looking on and seeing of the travail of his soul and being satisfied. But I think the truth takes us farther than that. I feel that with regard to the Lord Jesus Christ seeing of the travail of his soul, it takes me farther than here. I see him, it's said concerning him that he's to gird

his sword on his thigh. It is that he's not yet committing that judgment, going into that judgment with regard to those nations, but now he's prepared. Haven't we got the same thought in the first of Revelation when he's spoken of as the prince of [00:33:04] the kings of the earth, the prince? Not yet taking that power that's truly his, but having that power and when the time comes showing that power and so we see here with regard to himself he girds his sword upon his thigh. I feel again I would turn to the words that I mentioned at the beginning. These are the words that the remnant in that day of tribulation will sing because these psalms were set to music and they'll sing this psalm, gird thy sword upon thy thigh, O most mighty. And let's remember that the Lord Jesus Christ is the most mighty with regard to the work that he will do. I know that we look at the work that he's finished forever on the cross of Calvary for our sin, but he's coming forth and he's coming forth in all his power and as he comes forth in all his power putting down all rule and authority, that power through him will be seen till the time when he [00:34:03] hands back the kingdom to God and to his father that the Godhead might be all and in all. Now having seen these things at the beginning of the chapter concerning the person of our Lord Jesus Christ, then we have that which is practical. And as we turn to the end of this chapter we see at the 10th verse of the chapter it says, Harpen, O daughter, and consider and incline thine ear, if there's one thing that the Lord would have for us to do, it is to take notice of practical teaching. It isn't that we've had anything practical today, we've been occupied very much with the person of the Lord Jesus Christ and with the glory of God. But with regard to those of us that are here today, although we are those that are worshippers of the Lord, it is also that we should be attracted to him to be more suitable for his worship and also to be there a service [00:35:05] serviceable for him when he desires to use us. But what will be the incentive of our service and our worship? Will it be that as we go back to our companies we will feel that, well I'm placed in this position and it is because I'm placed here that I must do this for the Lord. That's a sad thing when we feel that it's a duty. Here I would believe that with regard to this psalm it's split in this way giving the practical teaching at the end so that we might have the incentive at the beginning. The incentive is that we are attracted to the person of whom those first verses are written so that in that attraction then it is that we harken, we incline and we consider. Now you know I've been a young man that sometimes hasn't harkened.

[00:36:02] There have been times with regard to things that have been spoken to me that I haven't heard and I dare say in the last few years there have been and how often when things are spoken how often it is that we don't harken, we don't give our ear to that which is spoken. Here because of the importance of the thing, things that are mentioned here and they are important, the Spirit of God would say to us tonight harken, harken to the word, harken to that which has been before you during this afternoon, harken to all that you've heard from my word, consider. I feel that it takes us another step when we harken then we consider that which we have heard but then he says incline that is to bend the ear down. Do you remember that with regard to the consecration of the priest that the ear was consecrated before the hand and before the foot? It was that the hand and the foot [00:37:03] were allowed to be consecrated afterwards because the ear is that through which the mind and the will work, isn't it? We hear and we act according to what we hear and therefore we see that the blood was upon the ear firstly and if the ear is consecrated to the Lord then the hand can be and the foot can be. Then the hand can be in service for the Lord, then the foot can be in going the path that he would have us to tread. Yes harken, consider, incline and how important this is because of what comes next. Forget also thine own people and thy father's house and as we look at that word we realise that here the first teaching practically is that here separation is mentioned [00:38:04] unto the Lord. Separation unto the Lord, forget thy father's house, forget the people of thy nativity. If there's one thing now you have to do, you have to cut off those natural relationships. It doesn't mean for a moment that with regard to those that are related to us by ties of nature that we are to cut them off. It means that with regard to things that are of the world we have to be separate unto the Lord. Not so

much separated from those things but separated unto him because of that which follows, because it says forget also thine own people and thy father's house so because of this if you forget them, if you're separated unto the Lord so shall the King greatly desire thy beauty. And therefore we would realise that if we are not separated unto the Lord and if it be that our life and in our life we dabble with the world and are found not as separate people in [00:39:06] this world it will be that we are not beautiful unto him. Is it then that he desires our beauty? It is that he desires our beauty. Is it that we can be beautiful unto him? The psalmist writes also doesn't he let the beauty of the Lord our God be upon us? And if we feel, if we see that the beauty of the Lord our God can be upon us it can be in this way being separated unto him. I say being separated unto him because we see that with regard to this scripture it says for he is thy Lord and worship thou him. It is that from this time forward we separate ourselves from but we separate ourselves to not only from I feel that so often I say this I may say too much but with regard to it it's separated unto the Lord for he is thy Lord and worship thou him. That's what he wants us to be, [00:40:03] he wants us to be worshippers, he wants us to be separated unto him and then lower down in the chapter we read concerning this same one the king's daughter is all glorious within her clothing is of wrought gold. Now as I think of the king's daughter being all glorious within I think of just two things as I see her now presented here as one that's beautiful to him I see her spoken of as being within and that being within reminds me of the time when Rebecca left her home for Isaac that man that was found across the desert and as she went with that unnamed servant across the desert we see that on the occasion of meeting she sees this man coming out at evening and as he comes out at evening Rebecca says to the servant and who is this he says he's my master and she took a veil and covered herself because of the very fact that this teaching would teach us as it's as [00:41:06] it spoke to this woman Rebecca that from that moment forward she was behind the veil she was within the veil for him and her beauty and herself her person was for him alone. Yes but also he wants to find us within the chamber within the chamber within the king's chamber to them but within the his chamber the Lord's chamber with regard to ourselves. If we are going to be beautiful for him it will not only be in our separation to him but in our being found in his presence more and more. It is his desire that we should be found there in the chamber as showing alone that beauty to him and as we think of that beauty we must realise that this cannot be in any way that which has been accomplished by ourselves because the scripture would assure us her clothing is of wrought needlework and as I think of her sitting here in all her beauty in the presence of her Lord this [00:42:08] speaks to me of the fact that here what she is and everything she is in the presence of the Lord has been made possible alone by the grace of the Lord that's working through her. Yes by the grace of the Lord there she is and there she's been made to be found suitable and don't you think that if we turn if we come just to that place in the scripture we've come to just where we are today. We've come to the place where we are able to gather together we're able to be found within with him separated from all that that's not according to his will and there we find ourselves. But brethren if we are left here and if we're left here just for that how sad we would be. Isn't it that with regard to all of us that are here tonight that know anything concerning the person and work of Christ that he's not only the one that suffered on the cross he's not only the one that's going [00:43:03] coming forth in power at a later date but he's one that is coming soon to take us to be forever with himself. It is that soon that blessed person that was impaled on Calvary's cross is going to call us to be forever with himself and then that wonderful word that we read in the scripture will be true it says concerning this person it says concerning the church she shall be brought unto the king in raiment of needlework. There is the time coming and I take this time to be when those of us that belong to the Lord Jesus Christ are going to be presented to him. As I turn to that scripture in the 19th chapter of the Revelation you'll remember that it says that the bride hath made herself ready and unto her was granted to wear that fine linen which is the righteousnesses [00:44:01] of saints. Righteousnesses of saints, their righteous acts. So that in our pathway here having been attracted to



the person of Christ we continue to be attracted to him and as we've lived down here in that attraction there have been those things that have been worked into our lives in such a way that now we are arrayed in that which is the righteousnesses of saints. Brethren it's a wonderful thing to be here and it's a wonderful thing to appreciate fellowship with the one with another. It's a wonderful thing to speak concerning him but it's going to be a more wonderful thing when he calls us to be forever with himself and therefore with regard to ourselves those of us that are here tonight there's one thing that we ought to realize. These scriptures that I have read tonight might be concerning the people of Israel but they speak to us tonight just where we are and as we speak of those scriptures it is that we should hearken, we should consider, [00:45:05] and as well that we should incline.