

6 addresses on the Maschil Psalms

Part 3

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Duration	00:48:39
Online version	https://www.audioteaching.org/en/sermons/wm006/6-addresses-on-the-maschil-psalms

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

[00:00:00] Let us turn to Psalm 45. Psalm 45, to the chief musician, upon Shoshanim, for the sons of Korah, masculine, a song of loves, or as it should read, I believe, a song of the Beloved. 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. Thou art fairer than the children of men. Grace is poured into thy lips. Therefore God hath blessed thee forever.

Lord, 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 [00:01:07] 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 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.

All thy garments smell of myrrh and aloes and cassia. Out of the ivory palaces stringed instruments have made thee glad. I'm reading as it is in the new translation there. King's daughters were among thy 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 [00:02:02] 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. 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 father shall be thy children, whom thou mayest 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. This is another one of the Masculine Psalms. And as we saw in [00:03:03] speaking of the previous Psalms, the word Masculine means giving instruction. They're Psalms to instruct. This is also a Psalm for the sons of Korah. And we have noticed that several of the Masculine Psalms are also Psalms for the sons of Korah. These two series cross as it were here. This is the last one of the Masculine Psalms that is also for the sons of Korah. Now as a Masculine Psalm, it's a Psalm to give us instruction, for us to learn something from. As a Psalm for the sons of Korah, it speaks to us of God's grace to those sons of Korah who died not when their father died, because they stood for God. They departed from the tents of those wicked men, and God gave them the privilege of, because they were Levites, of being doorkeepers in his house, and of being singers also. The [00:04:07] sons of Korah stand out in the history of Israel as singers and doorkeepers. A privilege that God gives to

each one of us who knows the Lord Jesus as our Savior. Then it is, it's called a Song of the Beloved. I suppose of all the Psalms in the Book of Psalms, the language of this Psalm comes nearer than any other to the language that is used in the Song of Solomon. Because in this Psalm we have the Bridegroom, who is the King, and then we have the Bride, the Queen we might say, as we go further down. In fact this Psalm is divided up between the two. We have the King first, in the first eight verses we have the King. Then from verse 9 down through verse 15 we have the Queen, and the last two [00:05:01] verses give the summing up. So it's a Song of the Beloved, and the King comes first, and of course we know who the King is. The King is the Lord Jesus Christ. And this Psalm is really the answer to the exercises of God's people, especially prophetic of the exercises of the Godly remnant of Israel in the time of the Great Tribulation. It's the answer to the exercises that we have expressed in Psalms 42, 43, and 44. We saw in going through these Psalms great exercise, people under great pressure, and truly concerned as to why it was that God in the past went forth with their fathers, and now he's not going forth with them, and they're in trouble, and they're raising questions. Why isn't God openly with us like he used to be? Now the answer in this Psalm is that the person of [00:06:07] the Lord Jesus Christ is brought in. And beloved, that's a very important point for us to see. Christ is the answer. I remember seeing a little tract once, it says Christ is the answer, and that's very true. Christ is the answer to every problem. If you're unsaved, if you haven't yet trusted in the Lord Jesus as your Saviour, my dear friend tonight, Christ is the answer. And you never will be satisfied until you trust in him.

And for the Lord's people, for every difficulty that comes up in our lives, Christ is the answer. We have to face many problems as Christians in our lives. Things come up and sometimes we don't know what to do. Christ is the answer. We turn to him. We have his precious word. We come before him in prayer. We seek his guidance. He's the answer. And here we have [00:07:03] Christ brought before us as the one as it were to be occupied with. As much as to say, if you get occupied with the beloved, everything else will fall into its right place. And how true that is. You know, in the Scriptures, and we often like to speak of this, especially those of us who know the blessed truth of gathering to the Lord's name, we have the great truth that Christ is the centre. And God has made Christ the centre of the universe.

God has made Christ the centre for his people. But you know, man doesn't want Christ as the centre. Man makes self the centre. That's Satan's effort, to make man the centre, to make self the centre. When the Lord put Adam and Eve in the Garden of Eden, he said he planted in the garden every tree, and he planted in the midst of the garden, that is in the [00:08:05] centre of the garden, the tree of knowledge of good and evil, or rather the tree of life. The tree of life was planted in the centre of the garden, in the midst of the garden. But it also said that there was in that garden the tree of knowledge of good and evil. Well, when Satan came to tempt our first parents, we find that when he says to Eve, can you eat of every tree of the garden? She says, no, she says, we can eat of every tree, but of the tree of the knowledge of good and evil that's in the midst of the garden, we may not eat. Now, God hadn't said that. God hadn't said that the tree of knowledge of good and evil was in the midst of the garden. God had said that the tree of life was in the midst. But you see, Eve had unconsciously got her eye on the wrong centre. She'd taken her eyes off the tree of life and got her eyes put on the tree of knowledge of good and evil. She'd made that her centre. And that's where sin came in. Now, you know, we have in our [00:09:05] English language a word, it's called eccentric. And you know what an eccentric person is? Something that's eccentric means something that's out of centre. Well, you know, the world thinks Christians are eccentric. They think we're eccentric. But the point is, we're not eccentric.

We have Christ as the centre. It's those who don't have Christ are eccentric, but the sad thing is they don't know it. They don't know it. And we can well afford to let them think that we're eccentric. We need no need to worry about that. Let them think that we are. They think we're Christians are square and that we're odd and all the rest of it. We don't have to worry about that. We just have to keep our eyes on the Lord Jesus and seek to please him. That's the important thing. Now, this psalm brings before us Christ as the centre. And so the psalmist starts off with saying, my heart's bubbling over. That's really what that verse said. My heart's [00:10:01] indicting a good matter. My heart is bubbling up. It's boiling over. Something like the 23rd psalm, you know, it says, my cup runneth over. That's what the psalmist says. I'm so full, I just have to speak. Like Jeremiah said, God's word was within him like a fire. And he just had to say something. He couldn't contain it. That's what the psalmist is saying here. My heart's just bubbling over. You know, it's not hard for us to speak to a person about Christ, is it? If Christ is filling our hearts. It's not hard for us in the meeting to get up and give the Lord thanks, if the Lord's filling our hearts. I sometimes wonder why there's such a lot of silence in the meeting for the breaking of bread. And I believe brethren, Christ isn't filling our hearts as we should. I believe that there'd be more spontaneous action in giving the Lord praise, if the Lord really filled our hearts as he should fill them. I thought this morning that after our brother [00:11:04] ministered the word, that someone should have given out a hymn of praise. But I've already taken part twice in the meeting, and in the meeting as large as ours, I don't think that a brother should need to take part so many times, when there are so many who could take part. We should have had another hymn of praise and a prayer of someone on their feet to give a word of praise to, to close the meeting. And we should exercise this. And if Christ is really filling our hearts, we have to say something. And why is it that we don't? Do we wait for one another? Perhaps we wait too much for one another. I think it's good to wait. But it's not good to wait too long. Let us see that the Lord is so filling our hearts, that our hearts will overflow. And we have that in the fourth of John and the seventh of John. In the fourth of John we have the water flowing up in praise and worship to the Lord. The living water. And in the seventh of John, we have it [00:12:02] flowing out to the world. And that's what it should be. If our hearts are full of Christ, one of our hymns says, our hearts are full of Christ and long their glorious matter to declare. We long to declare it to the Father, what we think of his Son. And we long to tell the Son what our hearts think of him. And we long to tell sinners too, about this one who fills our hearts. Well, that's what the psalmist is here. He says, I speak of the things which I've made touching the King. My tongue is the pen of a ready writer. Then he goes on to describe the one, he says, of the Lord Jesus. Thou art fairer far, that's really what it is, it's a superlative. Thou art fairer far than the children of men. Grace is poured into thy lips. Therefore God hath blessed thee forever. Now, he's speaking about the Lord Jesus Christ as a man on earth. We might say, well, what did, what did, what did the psalmist? 700 odd years before the Lord, maybe around a thousand years before Christ.

[00:13:08] What did the psalmist know about the Lord Jesus Christ? He was led to say this by the inspiration of the Holy Spirit. He's looking on to the one who was going to come, as we look back to him. So he says, thou art fairer than the children of men, far fairer than the children of men. Grace is poured into thy lips. It's like the, the bride in the, in the Song of Solomon, she says, my, my beloved is, is altogether lovely. He's the cheapest among 10,000. Grace was poured into his lips. Therefore God hath blessed thee forever. We had before us this morning that verse in the, in the fourth chapter of Luke, where it says they wondered at the gracious words that proceeded out of his mouth. Grace was poured into his lips and grace came out of his mouth. There we have the Lord in [00:14:03] his life. This sets forth, this verse sets forth what we might call the moral glories of the Lord Jesus. If you haven't read that book by Brother Bellet, J.G. Bellet, The Moral Glory of the Lord Jesus, I believe every brother and sister should read that book because he points out the various glories of Christ.

We have them all here. We have Christ's moral glories. We have his personal glories and we have his official glories, but he specially dwells on his moral glories and that's what we have here. The glories with it was seen in Christ as the man, how he acted, his love and his grace and his, his loving kindness on the one hand and his rebuke of the sinner on the other. That perfect blending of righteousness and grace that we see in the person of the Lord Jesus. Yes, he was the perfect one. Every moral beauty shines out in the Lord Jesus and so the psalmist speaks of that [00:15:01] here. Therefore God has blessed thee forever. Something like it says in the, in the second chapter of Philippians. It says the Lord, it speaks of him taking all those steps down and then it says, wherefore God has highly exalted him and given him a name which is above every name. Because he took the humble place here, God has given him the high place there. Because grace was poured into his lips here, it says therefore God has blessed thee forever there, in the place that he has in the glory. Further down we get in verse four, it speaks of his truth and meekness and righteousness.

There again we have his moral glories. In the sixth verse, and we'll come back to these other verses, in the sixth verse we have his personal glory. It says in the sixth verse, thy throne O God is forever and ever. A scepter of thy kingdom is a right scepter. These sixth and seventh verses are quoted in the, in the first chapter of Hebrews. And the sixth verse speaks of the Lord Jesus as God. Thy [00:16:03] throne O God. I know that those who deny the deity of the Lord Jesus have tried to undermine this verse. I have a false translation put out by those known as Jehovah's Witnesses of the New Testament.

I've got it well marked up in the front, unsound, for reference only. So if anyone gets hold of it they'll know that why I got that book there, it's just for reference. But they say, they give the translation of this as if it's just saying that God's throne is forever and ever, but not applying it to the Lord Jesus. Not applying it to the Lord Jesus. That it's the throne of God that's forever and ever. But here it says, here the Lord Jesus is addressed as God. Says thy throne O God is forever and ever. And that's exactly how it is in Hebrews. In Hebrews, it points out in the first chapter of Hebrews, the Holy Spirit is pointing out that the first chapter of Hebrews says, God has spoken unto [00:17:04] us in his Son. And it re-quotes this verse to prove the deity of the Son, that this one is God. So it says, thy throne O God is forever and ever. That's the Lord's personal glory, beloved. That's the glory that was his and his alone from all eternity past. He doesn't share that glory with anyone.

You know, the Lord's moral glories, we can imitate them. The Lord was gracious, the Lord was loving, the Lord was holy. We can be gracious, we can be loving, we can be holy. We can imitate those persons, those moral glories. But the Lord's personal glory was his alone. That was something it was his alone. We might say, he is a man in a country where they have the royal family. He is a man who's born into the family of the sovereign. Like Prince Charles in England. He is now being invested as the Prince of Wales. He is the future heir to the British throne. [00:18:02] He has a glory in that kingdom that is his alone. Nobody else has exactly the same position that he has. And he has that because of his birth. He was born into it. It was something that he came into and it's his alone. And no one else can share that with him. And that is the nearest picture we can get to the personal glory of the Lord Jesus. The glory as the Son of God. The glory of deity. The glory of being the creator of the universe. These are the Lord's personal glories. They're his. We worship him because of who he is. When we think of the of the gloriousness of his person, that draws out our hearts in praise and in worship. Because worship is what we give to someone who is superior to us. So we have the Lord's personal glory. Then in verse 7 it says thou lovest righteousness and hatest wickedness. Therefore God thy God hath anointed thee with the oil of gladness above thy [00:19:03] fellows. Here again we have his moral glory. He loved righteousness and hated wickedness. But it brings in the thought of

his official glory. You see it says therefore God has exalted him. We have it the same thought in verse 2. Therefore God has blessed thee forever. The Lord has a glory in heaven that he gained by becoming a man. When we think of the Lord Jesus now in the glory, we think of him as our great high priest. We think of him as our advocate. We think of him as the head of his church. We think of him as the son of man who's going to judge and reign. These were glories that he didn't have before he came to earth. These were glories that were not manifested while he was here on earth. They're official glories. We might say if to use the example that we used before, [00:20:03] here is the king's son and because he's the king's son he has the glory of being the prince. But then supposing he becomes a captain of an army and he goes out and he's successful in a very important battle and he gains great fame for himself by the way he acted and he's given special decoration and promotion because of that. That's an official glory. That's something he gained and the Lord Jesus has something that he gained. Think of what he gained by becoming a man. He now has titles that he never had before. He wasn't the head of the church until he died and rose again. He wasn't he's not our great wasn't he couldn't act as our great high priest until he'd finished the work of redemption and taken his place on high. He couldn't be our advocate until he'd returned there after having died for us. Although he was recognized as the son of man on earth he's only officially the son of man when he takes his place as the judge and when he reigns [00:21:05] over this scene. These are these are official glories of the Lord. How lovely it is beloved to see these glories in Christ. Doesn't it draw out our hearts to him to want to worship him as we think of his moral his personal and his official glories. Now I want to point out something else in those third and fifth verses. It says there it mentions there the sword gird thy sword upon thy thigh oh most mighty. In verse four it says thy right hand shall teach thee terrible things. Verse five thine arrows are sharp in the heart of the king's enemies. What are those expressions referred to? Ah they refer to judgment. As you know beloved it's often been pointed out we either know the Lord Jesus we either come to know him now in this the day of [00:22:01] grace or else we have to meet him in the day of judgment. We either have to know the Lord as as the one who on earth manifested meekness and righteousness and meekness and truth and meekness and righteousness in his grace or else we'll have to know him as the one who girds on the sword in judgment. As the one whose right hand teaches terrible things and as the one whose arrows are sharp I wonder if everyone here tonight is sure of where they stand in this. Are you willing to meet the Lord as the one who showed his love to you at the cross? Think of that love or you're going to have to meet him as the one who has the sword in his right hand who will be the judge. I read about two young men who grew up together they were very great friends. They were almost inseparable as friends when they were young. Each went their way one of them finally arrived he became a lawyer he finally got to the point [00:23:09] where he was a judge on the court. The other one lived a dissolute life. He went down last of all he went down last of all he was taken in a crime and it just happened that he was finally brought before his old friend and he was the he were these two men who had been such such bosom friends.

The one was a prisoner in the dock charged with a very serious crime. The other was the judge who was there to judge him and he appealed to his old friend the prisoner did to to to be lenient to him for the sake of their friendship. He said to him calling him by his first name he said how sorry I am that I cannot I can't I don't stand before you today as a friend much as I look back and [00:24:06] rejoice in the friendship we had in the past I'm here as your judge and I would be unfaithful to my trust if I did not pass the sentence that the law requires and he had to pass the sentence on him. It must have been a very sad thing for that judge to have to do that and how sad it's going to be for the Lord Jesus to have to pass sentence on those who to whom he's shown his grace and to whom he's given every opportunity of salvation and they refused when they had the opportunity to put their trust in the Lord Jesus. Yes today beloved friends Jesus is the friend of sinners and he's offering salvation but the day

will come when he'll be the judge and he won't be able to manifest his friendship any longer then he'll be as the judgment must pass the sentence. So we have here on the one hand the Lord with the sword we have on the other hand the Lord showing his grace and it's for each of us to make a decision before God in that don't we see here [00:25:07] that this is truly a masculine psalm it's a psalm that gives instruction instruction to the sinner that he might come to Christ as well as instruction for those of us who are saved that we might follow Christ. Then we have a wonderful statement in verse eight it says all thy garments smell of myrrh and aloes and cassia out of the ivory palaces stringed instruments have made thee glad that's how it reads in the new translation. I know that there's a hymn that's based on this verse but the hymn I don't think expresses the thing expresses this verse exactly as it was intended. The hymn gives the thought that the Lord came out of the ivory palaces to come to this world to die for us and that the ivory palaces were the heaven that he came out of. Now I'm very sorry that I'm not able to agree with the author of the hymn much as there's [00:26:04] much that's precious within that hymn it's a very precious hymn and it contains some very precious thoughts concerning what the myrrh and aloes and cassia mean but I think that this is referring to the fact the very fact that it says the ivory palaces it's referring to the the coming day when the Lord is going to reign. It says that Solomon king Solomon had a throne of ivory that was overlaid with pure gold and the ivory palaces seem to refer to the Lord's taking his place in the kingdom and reigning as the king and then you say well why do we get these spices brought in because the Lord still carries the fragrance that goes back to his death the myrrh and the aloes and the cassia refer to the death of the Lord Jesus we know that when the Lord was [00:27:04] buried and Joseph of Arimathea and Nicodemus came it says that they brought the they brought the spices of myrrh and aloes and if we go back to the 30th chapter of exodus we'll find myrrh and cassia ingredients in the holy anointing oil and these things all speak of Christ the fragrance I understand that myrrh is obtained by the crushing of a plant and it's only when the plant is crushed that the fragrance comes out I've mentioned before but I think there are some here who haven't heard me say this that the first time I was in no not the second time that I passed through Los Angeles before we came to live here we happened to be over in Burbank visiting someone it was a hot summer's day and we had to walk down the street to catch the streetcar and there were trees planted along this street and just unconsciously I [00:28:04] I plucked a leaf off one of these trees and as I was walking along without thinking I I crumpled this leaf up in my hand all of a sudden I thought to me where's the smell of camphor coming from I didn't realize that I had plucked the leaf of a camphor tree and the smell of camphor came from the crushing of that leaf now you couldn't smell any camphor walking down the street it needed the crushing to bring out the fragrance and that's what the means it was through the lord being crushed on the cross that the fragrance came out when they when the wise men came and gave the lord offered the lord presents gold frankincense and myrrh no doubt the myrrh was intended to be a picture of his death and the fragrance would come forth from his death myrrh and aloes and cassia they're all they're all uh uh they're sweet spices they have a fragrance about them but the fragrance comes out by the crushing or by the pounding [00:29:06] that's how the fragrance comes and so the lord it said he was wounded for our transgressions he was bruised for our iniquities the chastisement of our peace was upon him and with his stripes we're healed and beloved even when the lord comes forth in that coming day to set up his kingdom his garments will still smell of myrrh and aloes and cassia and i don't believe his people will ever be allowed to forget even if they would want to which they never will of course through all eternity what it costs the lord to redeem us the lord doesn't want us to forget here that's why he wants us week by week to remember him to come together to remember him we might not be forgetful of what he suffered for our sake we might be occupied with him and our hearts go out in praise and thanksgiving and our brother was reminding us this morning we don't come together to be occupied with our sins we come [00:30:05] together because we are so thankful that that work is passed but we never we're never allowed to forget the cost that he paid to

bring us to himself and so we look back as the hymn says our souls look back to see the burden thou didst bear when hanging on the accursed tree for all our guilt was there and we could also say with heart and conscience now set free not coming to be occupied with our sins but without because we are free from with our heart heart and conscience free it is our joy to think of thee and to pour out our hearts in praise and worship then it's then we we uh in verse nine we go on to the second section of the psalm and you notice here that we have a number of women mentioned we have king's daughters mentioned in verse nine and we have the queen at the end of the verse we have it says of the queen harken [00:31:01] o daughter in verse 10 we have the daughter of tyre mentioned in verse 12 and we have the king's daughter who is the queen of course mentioned again in verse 13 and in verse 14 we have the virgins you say well who are all these first of all we have the queen i suppose the queen is jerusalem the queen is god's people israel here now back in verse 7 we did we do find some an expression there that i should have referred to a little more in verse 7 it says the lord was anointed with the oil of gladness above his fellows above his companions and that's referred to in the first of the in the first chapter of hebrews 2 and if the queen as we have her here in this sixth ninth verse refers to israel who are the fellows or the companions that we have [00:32:02] in verse 7 they are the church that's where we come in the companions of christ isn't it a wonderful thing that the lord takes us into union with himself and calls us his companions but the day is coming beloved when he's going to take up israel again and she will be the queen and so we have the queen brought before us here she's she stands before him in gold of ophir she's a king's daughter she's owned as the king's daughter but she makes her the queen now notice what he says to her harken oh daughter and in and consider and incline thine ear forget also thine own people in my father's house so shall the king greatly desire thy beauty for he is thy lord and worship thou him we can't read this with what we think of rebecca abraham's servant goes across the desert to get a bride for isaac and you know he makes known his [00:33:06] mission and this is accepted her family recognized this as the hand of god and then he's anxious to get back and take the bride back to isaac and so he says send me away that i may go to my master oh no let the damsel stay a little longer let us play some more days longer so they finally turn to her he turns to they turn to her and they say will thou go with this man the parents leave the choice to her will thou go with this man are you willing to leave your father and your mother and your own people and your father's house and take a long journey across the desert to marry a man that you've never seen are you willing to do that she said yes i will go the servant had so presented isaac to her that her heart was drawn out to him there was a wonderful servant that [00:34:07] he hadn't presented himself he presented his master and you know beloved that's what we should do i heard a brother say once a good preacher is one who paints a big christian a big picture of christ and hides himself behind it you know if people get occupied with the preacher they're getting occupied with the wrong person it's the lord jesus that we want souls to be occupied with and so that's what abraham's servant did he presented isaac and she so had isaac before he says will thou go with this man she says i will go so it says here forget all so i'll forget also thine own people in my father's house so shall the king greatly desire thy beauty there's a measure in which every bride has to forget her own people in her father's house you know some husbands take their wives away and other to foreign countries even right away from their own people and they go with them because after all they're married to them and they love [00:35:04] them and they said that god enables them to establish a new center in a new home but that but this is also true spiritually there is a spiritual sense in which every one of us has to get our own people in our father's house we have to leave all to follow christ we have to be willing to leave things behind because we see the lord it's what is called the the expulsive power of a new affection you know if we have a new affection the old affections they have to take a subordinate place that doesn't mean i'm sure that rebecca loved her father and mother and her brothers any less no the love that she had for them had its place but she was drawn to isaac to be his bride and to be his wife she went after him and so we have we have the queen here and so

we have the soul that sees has the lord jesus [00:36:05] before him and is willing to leave all to follow the lord realizing who the lord is and realizing what he's done then we have the daughter of tyre say well why is the daughter of tyre brought in well you know it says it mentions in the uh in the ninth verse king's daughters were among thy honorable women maybe there were other princesses that were there but the king only chose one there have been many nations in this world but god took up israel he chose israel has his special people for earth and uh but when the lord establishes his kingdom in the coming day all other nations will come into blessing and i think this is why the daughter of tires brought in you see tire in those days was the great commercial city in the days of solomon uh king [00:37:06] hyrum of tire was a was a friend of david and solomon's he was a lover of david it says and he's the one who furnished all the the cedar trees for solomon to build the temple but later on tire and i believe in those days the king of tire was a god-fearing man but later on tire became very rich commercially the leading nation tire was the capital of phoenicia and the phoenicians were the great trading people they even mined tin in britain when i was over in britain there and down visiting cornwall there we could there's we see the remains of the old tin mines all over the place there and the mining of that tin goes right away back into old testament times when they went there to mine tin and the place is still full of tin but they say it doesn't pay them to mine it any longer because they can get it cheaper from bolivia and from the malay states so they don't they mine very little tin in britain at the present time but the phoenicians became a [00:38:03] great commercial nation but the daughter of god had to judge them we get the judgment on tire mentioned in the old testament but the day is coming when the nations around about even the very nations that today are opposed to israel when god takes up jerusalem again and owns israel as his people the nations around the daughter of tire will be there with a gift i think there's a little foretaste of this we might say when that syrophoenician woman came to the lord you know matthew tells us that she was from the coasts of fire and siding there was a daughter of tire and she came to the lord about her daughter because she was ill and what did the lord say not meet to take the children's bread and cast it to the dogs she was a gentile dog and what did she say yes lord but even the dogs take the crumbs from under [00:39:03] the children's table the whole great is thy faith the lord said to he hadn't seen such faith even in israel as that as that daughter of tire showed she came you know i've no doubt that the daughters of tire away back in those trading times they wouldn't have come with a gift they'd have come expecting to strike a bargain but now they come with a gift the daughter of tire shall be there with a gift to something to give the lord and why do people want to give something to the lord because the lord has already given something to him why do we give to the lord why do we give to the lord our praise and our worship when we come together or why do we give to the lord our substance because the lord's already given much more to us and we can only say as david says of thine own have we given thee and very little of his own do we give him in comparison to all that he's given us in that coming day the nations all around as the hymn says that the king shall fall [00:40:05] down before him and golden incense bring and the representatives of every nation are going to come and recognize the lord as king over all the earth in that day and that's our privilege to own him as our center today then it mentions the queen herself it says the king's birth verse 13 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 i think we have two things here first of all we have the garment that the queen wears and that's what's provided it we're weaving like the woman she's don't do the women don't do that so much as they used to years ago they used to spend a lot of time in needlework you know and working patterns on things and that well there's a sense in which we're all weaving a robe to wear in that day and [00:41:03] the value of it's going to come out of the judgment seat of christ and everything that we've done for the lord's glory the lord will be pleased to say well done and let us see that we're occupied with him because the more we're occupied with christ the more of christ is going to be put into that weaving and after all it's all to redound to his praise and to his honor and glory then it

mentions the virgins that follow her it says in verse 14 also with gladness and rejoicing say shall be brought they shall enter into the king's palace i think this gives the thought that because the queen is really pleasing the king these virgins that follow her are also pleasing him she has an influence on others and so do we if we're if we're really weaving a robe for christ it'll have a good effect on others and give them a desire that they might follow the lord too now the last two verses are a summing up i think the 16th verse is [00:42:07] the answer to what we have in the previous chapters where they're looking back to the fathers you remember back in psalm 45 of psalm 44 it says verse one with our ears oh god our fathers have told us what worked out didst in their days in times of old and then they go on and say in verse nine but thou hast cast off and put us to shame and goeth not forth with our armies now psalm 45 has brought in christ christ has been brought in and now what does he say instead of thy father shall be thy children as much as to say well you're looking back to the fathers and you're wondering why you're not getting the uh the great victories uh that the that [00:43:02] that occurred in the days of the fathers but if you get occupied with christ instead of the fathers will be the children you know there's a wonderful lesson in that for us too is there not it's true that that's what's going to happen for israel they look back to the fathers and the victories in the days of the fathers but god's going to give them children and as we read in isaiah they're going to be the the seed that are the blessed of the lord and god will signal the own them and their children that follow after them will be owned of god but god expects us to have children we thank god for the fathers and as we look back in history the history of the church we can we read about the fathers we look back to the apostles we look back to god's servants right down through the ages and we read of many faithful servants of god and they serve the lord faithfully in their generation but you know god expects that in every generation there should be [00:44:08] those coming on the normal thing when people get married is that they have families all don't have families god doesn't give families to everyone but the normal thing is that people have families they have those they have the children who are going to follow on after them and that's what god expects spiritually and in an assembly where that's not being added to that there's not having any spiritual children that there's not new ones coming in under the sound of the word there there's something wrong you know there are assemblies of the lord's people that die out and they die out because there's no effort made to reach out after others and so they die out that's a very sad thing there are others where the the saints have got into such a bad state of soul and quarreling that god has removed the candlestick and they're not any testimony anymore that's another sad thing but here in this psalm we have christ put before us and if the lord jesus [00:45:08] christ really has the place in each one of our lives individually if he has the place in our families that he should have if he has the place in our assembly that they should have it'll be true what it says here in verse 16 instead of thy fathers shall be thy children who now may us make princes in all the earth god says if you're occupied with christ there's going to be blessing you remember what paul said to timothy the things that thou hast heard of me among many witnesses the same commit thou to faithful men who shall be able to teach others also how many generations do you have there four generations we have paul taught timothy timothy's to teach others he's to teach faithful men who shall be able to teach others also and so the words to go on instead of thy father shall be thy children not a great human effort [00:46:07] although we should put forth effort but what i mean is we can do a lot of things in the power of the flesh but we should do faithfully the work of god in the power of the spirit of god and then just to close i see our time has gone the last verse i will make thy name to be remembered unto all in all generations therefore shall the people praise thee forever now i just want to refer back to psalm 41 and verse 5 in psalm 41 and verse 5 we have prophetic of the lord saying my enemies speak evil of me when shall he die in his name perish when shall he die in his name perish i've no doubt that's what they said of the lord when he was on earth when shall he die in his name perish and when they nailed him on the cross they thought his name was going to perish has his [00:47:04] name perished this is god's answer i will make thy name to be remembered in all

generations therefore shall the people praise thee forever and ever the name of the blessed name of jesus is going to be remembered for all generations god has made it the highest name in heaven and ordained that every knee shall bow and beloved every one of us is going to bow to the name of blessed name of jesus we either bow in god's grace now or else in the coming day we'll have to bow in judgment with each one here is the choice whether you take the lord as your savior now and if you do not how sad it would be that you'd have to bow the knee to him when you stand before him as your judge who will have to say to you i'm not now here is your friend i'm here as your judge accept him while it's still the day of his wondrous grace let us pray gracious god our father [00:48:03] we thank thee for thy precious word and we thank thee for this psalm that brings before us thy beloved son in all his his various glories and as the one our god who so glorified thee we pray that thou bless these meditations to each one of our hearts and should there be any our god still with doubts as to their soul salvation we do pray indeed that they might trust in the lord jesus as their personal savior tonight so we ask all and give thanks and thanking thee for this day that thou has given us in his precious and worthy name amen