

The background of the cover is a photograph of a forest path covered in fallen leaves, with sunlight filtering through the trees. This scene is framed by a large, inverted triangle that points downwards. The triangle is outlined with two thin, parallel gold lines. The text is centered within this triangular frame.

# **The Golden Lilies**

**An Exposition of  
Psalm 45.**

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**TITLE.** The many titles of this Psalm mark its royalty, its deep and solemn import, and the delight the writer had in it. To the Chief Musician upon Shoshannim. The most probable translation of this word is upon the lilies, and it is either a poetical title given to this noblest of songs after the Oriental manner, or it may relate to the tune to which it was set, or to the instrument which was meant to accompany it. We incline to the first theory, and if it be the true one, it is easy to see the fitness of borrowing a name for so beautiful, so pure, so choice, so matchless a poem from the golden lilies, whose bright array outshone the glory of Solomon. For the sons of Korah. Special singers are appointed for so divine a hymn. King Jesus deserves to be praised not with random, ranting ravings, but with the sweetest and most skilful music of the best trained choristers. The purest hearts in the spiritual temple are the most harmonious songsters in the ears of God; acceptable song is not a matter so much of tuneful voices as of sanctified affections, but in no case should we sing of Jesus with unprepared hearts. Maschil, an instructive ode, not an idle lay, or a romancing ballad, but a Psalm of holy teaching, didactic and doctrinal. This proves that it is to be spiritually understood. Blessed are the people who know the meaning of its joyful sound. A Song of loves. Not a carnal sentimental love song, but a celestial canticle of everlasting love fit for the tongues and ears of angels.

**SUBJECT.** Some here see Solomon and Pharaoh's daughter only — they are short sighted; others see both Solomon and Christ — they are cross eyed; well focused spiritual eyes see here Jesus only, or if Solomon be present at

all, it must be like those hazy shadows of by passers which cross the face of the camera, and therefore are dimly traceable upon a photographic landscape. “The King,” the God whose throne is for ever and ever, is no mere mortal and his everlasting dominion is not bounded by Lebanon and Egypt’s river. This is no wedding song of earthly nuptials, but an Epithalamium [marriage song or poem] for the Heavenly Bridegroom and his elect spouse.

**DIVISION.** Psa. 45:1 is an announcement of intention, a preface to the song; Psa. 45:3 adores the matchless beauty of Messiah; and from Psa. 45:3-9, he is addressed in admiring ascriptions of praise. Psa. 45:10-12 are spoken to the bride. The church is further spoken of in Psa. 45:13-15, and the Psalm closes with another address to the King, foretelling his eternal fame, Psa. 45:16, 17.

1. *My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.*
2. *Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.*
3. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.*
4. *And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.*
5. *Thine arrows are sharp in the heart of the King’s enemies; whereby the people fall under thee.*
6. *Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.*
7. *Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*
8. *All thy garments smell of myrrh, and aloes, and cassia,*

*out of the ivory palaces, whereby they have made thee glad.*

*9. King's daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.*

*10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.*

*11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.*

*12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.*

*13. The king's daughter is all glorious within: her clothing is of wrought gold.*

*14. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.*

*15. With gladness and rejoicing shall they be brought: they shall enter into the King's palace.*

*16. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.*

*17. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.*

*1. My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer.*

**“My heart.”** There is no writing like that dictated by the heart. Heartless hymns are insults to heaven. **“Is inditing a good matter.”** A good heart will only be content with good thoughts. Where the fountain is good good streams will flow forth. The learned tell us that the word may be read overflows, or as others, boils or bubbles up, denoting the warmth of the writer's love, the fulness of his heart, and the consequent richness and glow of his utterance, as though it were the ebullition [sudden outburst of emotion] of his

inmost soul, when most full of affection. We have here no single cold expression; the writer is not one who frigidly studies the elegancies and proprieties of poetry, his stanzas are the natural outburst of his soul, comparable to the boiling jets of the geysers of Hecla. As the corn offered in sacrifice was parched in the pan, so is this tribute of love hot with sincere devotion. It is a sad thing when the heart is cold with a good matter, and worse when it is warm with a bad matter, but incomparably well when a warm heart and a good matter meet together. O that we may often offer to God an acceptable *minchah* [offering], a sweet oblation fresh from the pan of hearts warmed with gratitude and admiration.

***“I speak of the things which I have made touching the King.”*** This song has “the King” for its only subject, and for the King’s honour alone was it composed, well might its writer call it a good matter. The psalmist did not write carelessly; he calls his poem his works, or things which he had made. We are not to offer to the Lord that which costs us nothing. Good material deserves good workmanship. We should well digest in our heart’s affections and our mind’s meditations any discourse or poem in which we speak of one so great and glorious as our Royal Lord. As our version reads it, the psalmist wrote experimentally things which he had made his own, and personally tasted and handled concerning the King.

***“My tongue is the pen of a ready writer,”*** not so much for rapidity, for there the tongue always has the preference, but for exactness, elaboration, deliberation, and skilfulness of expression. Seldom are the excited utterances of the mouth equal in real weight and accuracy to the *verba scripta* of a thoughtful accomplished penman; but here the writer, though filled with enthusiasm, speaks as correctly as a practised writer; his utterances therefore are no ephemeral sentences, but such as fall from men who sit down calmly to write for eternity. It is not always that the best of men are in such a

key, and when they are they should not restrain the gush of their hallowed feelings. Such a condition of heart in a gifted mind creates that auspicious hour in which poetry pours forth her tuneful numbers to enrich the service of song in the house of the Lord.

***2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.***

***“Thou.”*** As though the King himself had suddenly appeared before him, the psalmist lost in admiration of his person, turns from his preface to address his Lord. A loving heart has the power to realise its object. The eyes of a true heart see more than the eyes of the head. Moreover, Jesus reveals himself when we are pouring forth our affections towards him. It is usually the case that when we are ready Christ appears. If our heart is warm it is an index that the sun is shining, and when we enjoy his heat we shall soon behold his light.

***“Thou art fairer than the children of men.”*** In person, but especially in mind and character, the King of saints is peerless in beauty. The Hebrew word is doubled, “Beautiful, beautiful art thou.” Jesus is so emphatically lovely that words must be doubled, strained, yea, exhausted before he can be described. Among the children of men many have through grace been lovely in character, yet they have each had a flaw; but in Jesus we behold every feature of a perfect character in harmonious proportion. He is lovely everywhere, and from every point of view, but never more so than when we view him in conjugal union with his church; then love gives a ravishing flush of glory to his loveliness.

***“Grace is poured into thy lips.”*** Beauty and eloquence make a man majestic when they are united; they both dwell in perfection in the all fair, all eloquent Lord Jesus. Grace of person and grace of speech reach their highest point in him.

Grace has in the most copious manner been poured upon Christ, for it pleased the Father that in him should all fulness dwell, and now grace is in superabundance, poured forth from his lips to cheer and enrich his people. The testimony, the promises, the invitations, the consolations of our King pour forth from him in such volumes of meaning that we cannot but contrast those cataracts of grace with the speech of Moses which did but drop as the rain, and distil as the dew. Whoever in personal communion with the Well-beloved has listened to his voice will feel that “never man spake like this man.” Well did the bride say of him, “his lips are like lilies dropping sweet smelling myrrh.” One word from himself dissolved the heart of Saul of Tarsus, and turned him into an apostle, another word raised up John the Divine when fainting in the Isle of Patmos. Oftentimes a sentence from his lips has turned our own midnight into morning, our winter into spring.

*“Therefore God hath blessed thee for ever.”* Calvin reads it, *“Because God hath blessed thee for ever.”* Christ is blessed of God, blessed for ever, and this is to us one great reason for his beauty, and the source of the gracious words which proceed out of his lips. The rare endowments of the man Christ Jesus are given him of the Father, that by them his people may be blessed with all spiritual blessings in union with himself. But if we take our own translation, we read that the Father has blessed the Mediator as a reward for all his gracious labours; and right well does he deserve the recompense. Whom God blesses we should bless, and the more so because all his blessedness is communicated to us.

**3. *Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.***

*“Gird thy sword upon thy thigh.”* Loving spirits jealous of the Redeemer’s glory long to see him putting forth his power

to vindicate his own most holy cause. Why should the sword of the Spirit lie still, like a weapon hung up in an armoury; it is sharp and strong, both for cutting and piercing: O that the divine power of Jesus were put forth to use against error. The words before us represent our great King as urged to arm himself for battle, by placing his sword where it is ready for use. Christ is the true champion of the church, others are but underlings who must borrow strength from him; the single arm of Immanuel is the sole hope of the faithful. Our prayer should be that of this verse. There is at this moment an apparent suspension of our Lord's former power, we must by importunate prayer call him to the conflict, for like the Greeks without Achilles we are soon overcome by our enemies, and we are but dead men if Jesus be not in our midst.

***“O most mighty.”*** A title well deserved, and not given from empty courtesy like the serenities, excellencies and highnesses of our fellow mortals — titles, which are but sops for vain glory. Jesus is the truest of heroes. Hero worship in his case alone is commendable. He is mighty to save, mighty in love.

***“With thy glory and thy majesty.”*** Let thy sword both win thee renown and dominion, or as it may mean, gird on with thy sword thy robes which indicate thy royal splendour. Love delights to see the Beloved arrayed as becometh his excellency; she weeps as she sees him in the garments of humiliation, she rejoices to behold him in the vestments of his exaltation. Our precious Christ can never be made too much of. Heaven itself is but just good enough for him. All the pomp that angels and archangels, and thrones, and dominions, and principalities, and powers can pour at his feet is too little for him. Only his own essential glory is such as fully answers to the desire of his people, who can never enough extol him.



**4. *And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.***

***“And in thy majesty ride prosperously.”*** The hero monarch armed and apparelled is now entreated to ascend his triumphal car. Would to God that our Immanuel would come forth in the chariot of love to conquer our spiritual foes and seize by power the souls whom he has bought with blood.

***“Because of truth and meekness and righteousness.”*** These words may be rendered, ***ride forth upon “truth and meekness and righteousness.”*** — Three noble chargers to draw the war chariot of the gospel. In the sense of our translation it is a most potent argument to urge with our Lord that the cause of the true, the humble, and the good, calls for his advocacy. Truth will be ridiculed, meekness will be oppressed, and righteousness slain, unless the God, the Man in whom these precious things are incarnated, shall arise for their vindication. Our earnest petition ought ever to be that Jesus would lay his almighty arm to the work of grace lest the good cause languish and wickedness prevail.

***“And thy right hand shall teach thee terrible things.”*** Foreseeing the result of divine working, the psalmist prophesies that the uplifted arm of Messiah will reveal to the King’s own eyes the terrible overthrow of his foes. Jesus needs no guide but his own right hand, no teacher but his own might; may he instruct us all in what he can perform, by achieving it speedily before our gladdened eyes.

**5. *Thine arrows are sharp in the heart of the King’s enemies; whereby the people fall under thee.***

***“Thine arrows.”*** Our King is master of all weapons: he can strike those who are near and those afar off with equal force.

***“Are sharp.”*** Nothing that Jesus does is ill done, he uses no blunted shafts, no pointless darts.

***“In the heart of the King’s enemies.”*** Our Captain aims at men’s hearts rather than their heads, and he hits them too; point blank are his shots, and they enter deep into the vital part of man’s nature. Whether for love or vengeance, Christ never misses aim, and when his arrows stick, they cause a smart not soon forgotten, a wound which only he can heal. Jesus’ arrows of conviction are sharp in the quiver of his word, and sharp when on the bow of his ministers, but they are most known to be so when they find a way into careless hearts. They are *his* arrows, he made them, he shoots them. He makes them sharp, and he makes them enter the heart. May none of us ever fall under the darts of his judgment, for none kill so surely as they.

***“Whereby the people fall under thee.”*** On either side the slain of the Lord are many when Jesus leads on the war. Nation’s tremble and turn to him when he shoots abroad his truth. Under his power and presence, men are stricken down as though pricked in the heart. There is no standing against the Son of God when his bow of might is in his hands. Terrible will be that hour when his bow shall be made quite naked, and bolts of devouring fire shall be hurled upon his adversaries: then shall princes fall and nations perish.

***6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.***

***“Thy throne, O God, is for ever and ever.”*** To whom can this be spoken but our Lord? The psalmist cannot restrain his adoration. His enlightened eye sees in the royal Husband of the church, God, God to be adored, God reigning, God reigning everlastingly. Blessed sight! Blind are the eyes that cannot see God in Christ Jesus! We never appreciate the tender condescension of our King in becoming one flesh with his church, and placing her at his right hand, until we have fully rejoiced in his essential glory and deity. What a mercy for us that our Saviour is God, for who but a God could

execute the work of salvation? What a glad thing it is that he reigns on a throne which will never pass away, for we need both sovereign grace and eternal love to secure our happiness. Could Jesus cease to reign we should cease to be blessed, and were he not God, and therefore eternal, this must be the case. No throne can endure for ever, but that on which God himself sitteth.

***“The sceptre of thy kingdom is a right sceptre.”*** He is the lawful monarch of all things that be. His rule is founded in right, its law is right, its result is right. Our King is no usurper and no oppressor. Even when he shall break his enemies with a rod of iron, he will do no man wrong; his vengeance and his grace are both in conformity with justice. Hence we trust him without suspicion; he cannot err; no affliction is too severe, for he sends it; no judgment too harsh, for he ordains it. O blessed hands of Jesus! the reigning power is safe with you. All the just rejoice in the government of the King who reigns in righteousness.

***7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.***

***“Thou lovest righteousness, and hatest wickedness.”*** Christ Jesus is not neutral in the great contest between right and wrong: as warmly as he loves the one he abhors the other. What qualifications for a sovereign! what grounds of confidence for a people! The whole of our Lord’s life on earth proved the truth of these words; his death to put away sin and bring in the reign of righteousness, sealed the fact beyond all question; his providence by which he rules from his mediatorial throne, when rightly understood, reveals the same; and his final assize will proclaim it before all worlds. We should imitate him both in his love and hate; they are both needful to complete a righteous character.

***“Therefore God, thy God, hath anointed thee with the oil***

*of gladness above thy fellows.*” Jesus as Mediator owned God as his God, to whom, being found in fashion as a man, he became obedient. On account of our Lord’s perfect life he is now rewarded with superior joy. Others there are to whom grace has given a sacred fellowship with him, but by their universal consent and his own merit, he is prince among them, the gladdest of all because the cause of all their gladness. At Oriental feasts oil was poured on the heads of distinguished and very welcome guests; God himself anoints the man Christ Jesus, as he sits at the heavenly feasts, anoints him as a reward for his work, with higher and fuller joy than any else can know; thus is the Son of man honoured and rewarded for all his pains. Observe the indisputable testimony to Messiah’s Deity in verse six, and to his manhood in the present verse. Of whom could this be written but of Jesus of Nazareth? Our Christ is our Elohim. Jesus is God with us.

**8. *All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.***

***“All thy garments smell of myrrh, and aloes, and cassia.”*** The divine anointing causes fragrance to distil from the robes of the Mighty Hero. He is delightful to every sense, to the eyes most fair, to the ear most gracious, to the spiritual nostril most sweet. The excellences of Jesus are all most precious, comparable to the rarest spices; they are most varied, and to be likened not to myrrh alone, but to all the perfumes blended in due proportion. The Father always finds a pleasure in him, in him he is well pleased; and all regenerated spirits rejoice in him, for he is made of God unto us, “wisdom, righteousness, sanctification, and redemption.” Note that not only is Jesus most sweet, but even his garments are so; everything that he has to do with is perfumed by his person. *All* his garments are thus fragrant; not some of them, but all; we delight as much in his purple of dominion as in the white of his priesthood, his mantle as our prophet is as dear to us as his seamless coat

as our friend. All his dress is fragrant with all sweetness. To attempt to spiritualise each spice here mentioned would be unprofitable, the evident sense is that all sweetnesses meet in Jesus, and are poured forth wherever he is present.

***“Out of the ivory palaces, whereby they have made thee glad.”*** The abode of Jesus now is imperial in splendour, ivory and gold but faintly image his royal seat; there is he made glad in the presence of the Father, and in the company of his saints. Oh, to behold him with his perfumed garments on! The very smell of him from afar ravishes our spirit, what must it be to be on the other side of the pearl gate, within the palace of ivory, amid those halls of Zion, “conjubilant with song,” where is the throne of David, and the abiding presence of the Prince! To think of his gladness, to know that *he* is full of joy, gives gladness at this moment to our souls. We poor exiles can sing in our banishment since our King, our Well-beloved, has come to his throne.

***9. King’s daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.***

***“King’s daughters were among thy honourable women.”*** Our Lord’s courts lack not for courtiers, and those the fairest and noblest. Virgin souls are maids of honour to the court, the true lilies of heaven. The lowly and pure in heart are esteemed by the Lord Jesus as his most familiar friends, their place in his palace is not among the menials but near the throne. The day will come when those who are ***“king’s daughters”*** literally will count it their greatest honour to serve the church, and, meanwhile every believing sister is spiritually a ***“King’s daughter,”*** a member of the royal family of heaven.

***“Upon thy right hand,”*** in the place of love, honour, and power, ***“did stand the queen in gold of Ophir:”*** the church shares her Lord’s honour and happiness, he sets her in the place of dignity, he clothes her with the best of the best. Gold

is the richest of metals, and Ophir gold the purest known. Jesus bestows nothing inferior or of secondary value upon his beloved church. In imparted and imputed righteousness the church is divinely arrayed. Happy those who are members of a church so honoured, so beloved; unhappy those who persecute the beloved people, for as a husband will not endure that his wife should be insulted or maltreated, so neither will the heavenly Husband; he will speedily avenge his own elect. Mark, then, the solemn pomp of the verses we have read. The King is seen with rapture, he girds himself as a warrior, robes himself as a monarch, mounts his chariot, darts his arrows, and conquers his foes. Then he ascends his throne with his sceptre in his hand, fills the palace hall with perfume brought from his secret chambers, his retinue stand around him, and, fairest of all, his bride is at his right hand, with daughters of subject princes as her attendants. Faith is no stranger to this sight, and every time she looks she adores, she loves, she rejoices, she expects.

***10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house.***

***“Hearken, O daughter, and consider.”*** Ever is this the great duty of the church. Faith cometh by hearing, and confirmation by consideration. No precept can be more worthy of the attention of those who are honoured to be espoused to Christ than that which follows.

***“And incline thine ear.”*** Lean forward so that no syllable may be unheard. The whole faculties of the mind should be bent upon receiving holy teaching.

***“Forget also thine own people, and thy father's house.”*** To renounce the world is not easy, but it must be done by all who are affianced to the Great King, for a divided heart he cannot endure; it would be misery to the beloved one as well as dishonour to her Lord. Evil acquaintances, and even those who are but neutral, must be forsaken, they can confer no

benefits, they must inflict injury. The house of our nativity is the house of sin — we were shapen in iniquity; the carnal mind is enmity against God, we must come forth of the house of fallen nature, for it is built in the City of Destruction. Not that natural ties are broken by grace, but ties of the sinful nature, bonds of graceless affinity. We have much to forget as well as to learn, and the unlearning is so difficult that only diligent hearing, and considering, and bending of the whole soul to it, can accomplish the work; and even these would be too feeble did not divine grace assist. Yet why should we remember the Egypt from which we came out? Are the leeks and the garlic, and the onions anything, when the iron bondage, and the slavish tasks, and the death dealing Pharaoh of hell are remembered? We part with folly for wisdom; with bubbles for eternal joys; with deceit for truth; with misery for bliss; with idols for the living God. O that Christians were more mindful of the divine precept here recorded; but, alas! worldliness abounds; the church is defiled; and the glory of the Great King is veiled. Only when the whole church leads the separated life will the full splendour and power of Christianity shine forth upon the world.

***11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.***

***“So shall the king greatly desire thy beauty.”*** Wholehearted love is the duty and bliss of the marriage state in every case, but especially so in this lofty mystic marriage. The church must forsake all others and cleave to Jesus only, or she will not please him nor enjoy the full manifestation of his love. What less can he ask, what less may she dare propose than to be wholly his? Jesus sees a beauty in his church, a beauty which he delights in most when it is not marred by worldliness. He has always been most near and precious to his saints when they have cheerfully taken up his cross and followed him without the camp. His Spirit is

grieved when they mingle themselves among the people and learn their ways. No great and lasting revival of religion can be granted us till the professed lovers of Jesus prove their affection by coming out from an ungodly world, being separated, and touching not the unclean thing.

***“For he is thy Lord; and worship thou him.”*** He has royal rights still; his condescending grace does not lessen but rather enforce his authority. Our Saviour is also our Ruler. The husband is the head of the wife; the love he bears her does not lessen but strengthen her obligation to obey. The church must reverence Jesus, and bow before him in prostrate adoration; his tender union with her gives her liberty, but not license; it frees her from all other burdens, but places his easy yoke upon her neck. Who would wish it to be otherwise? The service of God is heaven in heaven, and perfectly carried out it is heaven upon earth. Jesus, thou art he whom thy church praises in her unceasing songs, and adores in her perpetual service. Teach us to be wholly thine. Bear with us, and work by thy Spirit in us till thy will is done by us on earth as it is in heaven.

***12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.***

***“And the daughter of Tyre shall be there with a gift.”*** When the church abounds in holiness, she shall know no lack of homage from the surrounding people. Her glory shall then impress and attract the heathen around, till they also unite in doing honour to her Lord. The power of missions abroad lies at home: a holy church will be a powerful church. Nor shall there be lack of treasure in her coffers when grace is in her heart; the free gifts of a willing people shall enable the workers for God to carry on their sacred enterprise without stint. Commerce shall send in its revenue to endow, not with forced levies and imperial taxes, but with willing gifts the church of the Great King.



*“Even the rich among the people shall intreat thy favour.”* Not by pandering to their follies, but by testifying against their sins, shall the wealthy be won to the faith of Jesus. They shall come not to favour the church but to beg for her favour. She shall not be the hireling of the great, but as a queen shall she dispense her favours to the suppliant throng of the rich among the people. We go about to beg for Christ like beggars for alms, and many who should know better will make compromises and become reticent of unpopular truth to please the great ones of the earth; not so will the true bride of Christ degrade herself, when her sanctification is more deep and more visible; then will the hearts of men grow liberal, and offerings from afar, abundant and continual, shall be presented at the throne of the Pacific Prince.

**13. *The king’s daughter is all glorious within: her clothing is of wrought gold.***

*“The king’s daughter is all glorious within.”* Within her secret chambers her glory is great. Though unseen of men her Lord sees her, and commends her. “It doth not yet appear what we shall be.” Or the passage may be understood as meaning within herself — her beauty is not outward only or mainly; the choicest of her charms are to be found in her heart, her secret character, her inward desires. Truth and wisdom in the hidden parts are what the Lord regards; mere skin deep beauty is nothing in his eyes. The church is of royal extraction, of imperial dignity, for she is a *“king’s daughter;”* and she has been purified and renewed in nature; for she is *“glorious within.”* Note the word *“all.”* The Bridegroom was said to have all his garments perfumed, and now the bride in *“all glorious within”* — entireness and completeness are great points. There is no mixture of ill savour in Jesus, nor shall there be alloy of unholiness in his people, his church shall be presented without spot or wrinkle, or any such thing.

***“Her clothing is of wrought gold.”*** Best material and best workmanship. How laboriously did our Lord work out the precious material of his righteousness into a vesture for his people! no embroidery of golden threads can equal that masterpiece of holy art. Such clothing becomes one so honoured by relationship to the Great King. The Lord looks to it that nothing shall be wanting to the glory and beauty of his bride.

***14. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.***

***“She shall be brought unto the king in raiment of needlework.”*** The day comes when the celestial marriage shall be openly celebrated, and these words describe the nuptial procession wherein the queen is brought to her royal Husband attended by her handmaidens. In the latter-day glory, and in the consummation of all things, the glory of the bride, the Lamb’s wife, shall be seen by all the universe with admiration. While she was within doors, and her saints hidden ones, the church was glorious; what will be her splendour when she shall appear in the likeness of her Lord in the day of his manifestation? The finest embroidery is but a faint image of the perfection of the church when sanctified by the Spirit. This verse tells us of the ultimate rest of the church — the King’s own bosom; of the way she comes to it, she is *brought* by the power of sovereign grace; of the time when this is done — in the future, *she shall be*, it does not yet appear; of the state in which she shall come — clad in richest array, and attended by brightest spirits.

***“The virgins her companions that follow her shall be brought unto thee.”*** Those who love and serve the church for her Lord’s sake shall share in her bliss “in that day.” In one sense they are a part of the church, but for the sake of the

imagery they are represented as maids of honour; and, though the figure may seem incongruous, they are represented as brought to the King with the same loving familiarity as the bride, because the true servants of the church are of the church, and partake in all her happiness. Note that those who are admitted to everlasting communion with Christ, are pure in heart — *virgins*, pure in company — *her companions*, pure in walk — *that follow her*. Let none hope to be brought into heaven at last who are not purified now.

**15. *With gladness and rejoicing shall they be brought: they shall enter into the King's palace.***

***“With gladness and rejoicing shall they be brought.”*** Joy becomes a marriage feast. What joy will that be which will be seen at the feasts of paradise when all the redeemed shall be brought home! Gladness in the saints themselves, and rejoicing from the angels shall make the halls of the New Jerusalem ring again with shouting's.

***“They shall enter into the King's palace.”*** Their peaceful abodes shall be where Jesus the King reigns in state for ever. They shall not be shut out but shut in. Rights of free entrance into the holiest of all shall be accorded them. Brought by grace, they shall enter into glory. If there was joy in the bringing, what in the entering? What in the abiding? The glorified are not field labourers in the plains of heaven, but sons who dwell at home, princes of the blood, resident in the royal palace. Happy hour when we shall enjoy all this and forget the sorrows of time in the triumph of eternity.

**16. *Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.***

***“Instead of thy fathers shall be thy children.”*** The ancient saints who stood as fathers in the service of the Great King have all passed away; but a spiritual seed is found to fill their places. The veterans depart, but volunteers fill up the vacant places. The line of grace never becomes extinct. As long as

time shall last, the true apostolical succession will be maintained.

***“Whom thou mayest make princes in all the earth.”*** Servants of Christ are kings. Where a man has preached successfully, and evangelised a tribe or nation, he gets to himself more than regal honours, and his name is like the name of the great men that be upon the earth. Jesus is the king maker. Ambition of the noblest kind shall win her desire in the army of Christ; immortal crowns are distributed to his faithful soldiers. The whole earth shall yet be subdued for Christ, and honoured are they, who shall, through grace, have a share in the conquest — these shall reign with Christ at his coming.

***17. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.***

***“I will make thy name to be remembered in all generations.”*** Jehovah by the prophet’s mouth promises to the Prince of Peace eternal fame as well as a continuous progeny. His name is his fame, his character, his person; these are dear to his people now — they never can forget them; and it shall be so as long as men exist. Names renowned in one generation have been unknown to the next era, but the laurels of Jesus shall ever be fresh, his renown ever new. God will see to this; his providence and his grace shall make it so. The fame of Messiah is not left to human guardianship; the Eternal guarantees it, and his promise never fails. All down the ages the memories of Gethsemane and Calvary shall glow with inextinguishable light; nor shall the lapse of time, the smoke of error, or the malice of hell be able to dim the glory of the Redeemer’s fame.

***“Therefore shall the people praise thee for ever and ever.”*** They shall confess thee to be what thou art, and shall render to thee in perpetuity the homage due. Praise is due from every

heart to him who loved us, and redeemed us by his blood; this praise will never be fully paid, but will be ever a standing and growing debt. His daily benefits enlarge our obligations, let them increase the number of our songs. Age to age reveals more of his love, let every year swell the volume of the music of earth and heaven, and let thunders of song roll up in full diapason [bursts of harmony] to the throne of him that liveth, and was dead, and is alive for evermore, and hath the keys of hell and of death.

*“Let him be crowned with majesty  
Who bowed his head to death,  
And be his honours sounded high  
By all things that have breath.”*

