

# A Song of Love

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Date: 06 July 2025

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[0:00] Great. Thank you, Neil. Good morning. Good morning. So good to be with you this morning. Thank you for letting me come along and join you and sing with you and pray with you and praise the Lord together with you.

Let me keep the theme going here this morning. OK, I love Sundays. I so, so, so love even when it's your main working day. I still love Sundays.

It's such an amazing thing. What a blessing. Listen, think about it. Think about it. What a blessing that that God invites us. And, you know, sometimes it's hard to get up on a Sunday morning, but that God invites us to to to be able to punctuate just the craziness of our lives and the busyness and and all of that.

Sometimes the battle, sometimes the battle. Right. We're we're we're we're out there for Jesus.

Amen. Right. We're out there. That's that's that's what life looks like a lot of the time.

We're we're ambassadors for Christ. We're out there for Jesus. And and and, you know, it hits you.

It hits you. You get tired. It's it's sometimes wearying. It's hard. It's hard to fight.

[1:13] Right. It's hard to fight. And just to be able to. So the Lord prepares this. The Lord prepares this. And I'm so glad you said that this morning, Graham.

I just got it started here. And Pete followed up on that. I thought I better say something. Right. Just just to remind us. Don't take it for granted. All the people around you here.

Great bunch. Great bunch. Some of you used to be a crubbers. Great bunch. And just just delighted to share fellowship in the gospel together with you guys and to be able to be in this great city.

And to serve the Lord together and pray for us. Pray for you. Pray for us. We've got that. We're right there on the high street, smack in the middle of the high street. And the festivals come in. And every year we've got this great opportunity.

We call it There is Hope. A couple of weeks of just opening the doors and playing music. And and we don't have to do a whole lot. People just come in. And you've got it here. You've got your food bank and different stuff going on that that that's our it's our duty.

[2:14] It's our joy. It's our privilege. It's our passion. I hope just to be able to do these things for for Christ. So God bless you as you as you do that. And don't take it for granted.

Don't take each other for granted. Don't take this precious time for granted. OK, Psalm 45. So in your Bible, wherever you've got it there, turn to Psalm 45 so that so that you can look at this.

Just as we we we go through it. Not near in us. Never is near. Every preacher says not near enough time to to do everything we want to do with God's word. But surely for this psalm, you may read it and just kind of, you know, just kind of glance over it a bit.

There is so much in this psalm. There's a great picture here that I hope we can get at a little bit on a couple of different levels. There's a few things going on here. I'd like to suggest to you in this psalm that are just so encouraging, so exciting, so profound for us.

As we we look at God's word, the psalms in particular are like that. I assume you're going through the psalms. Right. I don't think you've done all 45 up to now. Probably a wee kind of sampling of the psalms.

[3:25] Is that what you're what you're doing? OK. And and so this morning, Psalm 45. Psalm some just great, great stuff, isn't it? Great stuff. I mean, the stuff that the saints have have just immersed themselves in, poured over their weary lives.

Right. For for for literally for centuries, centuries, they've gone to this book for for good reason, for good reason. One of the richest books here, Psalms, one of the richest books of poetry and praise and and prayer anywhere in the Bible.

Rich, rich, rich, rich stuff here in Psalms. And in fact, it is literally it is literally Psalms. It's Psalms. So it's literally a hymn book of worship. It's literally a hymn book of worship. And it's, I would say, to a textbook for prayer.

It's just a great example of if you want to just grow in your prayer life, go to Psalms. And it did most of these their songs to God. Their songs about God, but their prayers to God.

So so lots to learn here as well about prayer. And it's one of the most diverse. It's got one of the most diverse tables of context, contents, I think, anywhere in the Bible.

[ 4 : 38 ] Short Psalms. Right. Long Psalms. Happy Psalms. Sad Psalms. Praise Psalms. Lament Psalms. Royal Psalms. Wisdom Psalms. Imprecatory Psalms. Confession Psalms. Kingdom Psalms. Messianic Psalms.

And this morning, a love psalm. A love psalm. Listen, is that not good? Come on, guys. Come on. Come on. It's good. Yes. Yes, it is good.

It's what I'm looking for. Yes, it's good. A love psalm. A love psalm. In fact, right up front. Right up front. We've we've seen this. Neil, write it for us. Right up front in the title. And they want us to see this. Writer wants us to see this.

Right up front in the title. The writer tells us that this is a love song. Did you see it? He tells us this is a love song. The Hebrew says a song of one beloved. That's literally what it says.

A song of one beloved. The NIV translates it. A wedding song. A wedding song. Some other some other versions will translate. If you have another version, a love song.

[ 5 : 40 ] But listen, how utterly appropriate. Isn't it? How utterly appropriate. Because what's the Bible? What's the Bible? You say, well, the Bible is God's word.

And the Bible is a revelation of God. And the, you know, the redemptive work of God. But what's the love? What is another way you could look at the Bible? What is it? What kind of story is it?

It's a love story. It's a love story. Of course it is. Of course it is. What's one of the most famous verses in the Bible? For God so loved the world.

This weary, lost, wayward, tired, evil. All of that. All the days are evil. Make the most of your time. But just this broken world. God loves that. The people we're tempted to hate.

[ 6 : 41 ] Guys. Right? The people we're tempted to hate. God loves. God loves. Because I'll tell you something. Some people are tempted to hate us. Right?

Some people are tempted to hate me. For whatever reason. I've met them. I've met them. I'm so thankful God loves me. And so why not a wedding song in the Psalms?

In fact, we should be expecting one. Shouldn't we? We should be expecting one. And this Psalm. Psalm 45. This Psalm is very, very unique. Among the Psalms.

It's very unique among the Psalms. Because almost everywhere else. Not exactly everywhere else. But almost everywhere else. In the Psalms.

The authors of the Psalms. And you'll get this. You'll get this when you read the Psalms. Almost everywhere else. The authors of the Psalms. They're ranting and raving. And wrestling. And reasoning.

[ 7 : 40 ] And then hopefully for most of them. Other than a couple. They finally are resting. In God. That's what the Psalms are all about.

It's a lot of struggle. When you read the Psalms. Fair? You've read the Psalms. It's a lot of struggle. There's a lot of whys going on in the Psalms. And how longs.

And you know. Oh my goodness. You feel it. You feel it. It's gutsy. It's gutsy. It's real life stuff. But this one's really interesting.

This one is just a love song. There's none of that. Really here. There's none of that. It's very, very unique. It's just a love song. This is just a song about a king and his bride.

Right? At face value. Take it at face value. Right? At that level. It's just a song about a king and his bride. Some think just an arbitrary king of Israel.

[ 8 : 34 ] Just one of the kings of Israel. Some think it's David. That it's about David. Some think it's the king. And his bride.

Who's that? Who are we talking about? Jesus and the church. Jesus and the church. Right? I think Psalm 45. I think Psalm 45 does in the Old Testament.

Exactly what Ephesians 5 does in the New Testament. Where the writer blends the two. There's a lot of blending going on in this Psalm. If you dig deep.

I think this is very similar to what Paul does in Ephesians 5. And he blends the two. He blends the two. And he takes the example of a marriage in this world.

Just a marriage. King and his bride. Husband and a wife. He takes just the example of a marriage in this world. The king and queen in the Old Testament. Husband and wife in the New Testament.

[ 9 : 36 ] And he uses it to teach us something about a far greater marriage. I think that's what he's doing here. In fact, about the marriage.

About the marriage. That every human marriage is actually created to reflect. That's when we have our weddings and stuff. Particularly in Bible churches.

That's something that we should realize. That every couple is doing. We're happy for them. Right? I've got two more coming up this month. And we're happy for them.

But there's something bigger going on. Amen? There's something bigger going on. And just in life. In life. In life. We see in one level. We see this world. We know our own issues. In our jobs.

In our families. And stuff that's coming up. And ranting. Raising. Raving. And wrestling ourselves. But something bigger is going on. Isn't it? Something bigger is. And that's what we rejoice in.

[ 10 : 33 ] That's what gives us the power to be joyful in all of this. Right? We gave Paul the power to say rejoice in the middle of a prison cell. And again, I say rejoice. So it's similar here.

It's similar here, I think, with marriage and with wedding. And we're looking at this greater marriage. Which is Ephesians 5.32 tells us.

Paul says right at the end of that great chapter. He says, this mystery. And I think he's talking about there. This mystery, he says. Two humans becoming one. It's a mystery. Two humans becoming one.

This mystery, he says, is great. And a lot of you who are married would be saying amen. It is a mystery. Marriage is a mystery. Right?

It's a love story. But it's sometimes a mystery story as well. Isn't it? Trying to figure out your spouse. And, you know, Sarah and I have had a week like that this week. And so we've had a weekend of reconciliation.

[ 11 : 32 ] It's good to confess your sins. Thank you for letting me come here and confess my sins. We've had one of those weeks. And I've been a mystery to her. And she's been a mystery. This mystery is great. And it is. Like marriage and like that.

But I'm speaking to you, Paul says, with reference to. What do you say in Ephesians 5? Christ and the church. Right? So something far bigger, something far greater. And so listen. First and foremost. Only two points this morning.

First and foremost. This psalm is about the greatness of the king. Did you get that? A couple things going on here. But first and foremost, this psalm is about the greatness of the king.

All right? And let's take it at two levels. Just at face value. It's not at all uncommon in the Old Testament to talk about the greatness of a king. It wasn't at all uncommon for the Israelites to talk about the greatness of a king.

Not just the king. The king. The human king. It's not. That's not uncommon to read in the Bible. People talking about his greatness, even if he's human. Because he was supposed to be.

[ 12 : 32 ] Think about the king and who God intended him to be. He was supposed to be the paragon of glory and majesty. Wasn't he? That's what he was supposed to be. That's the kind of example he was supposed to set.

He was supposed to maintain justice and righteousness. That's what he was supposed to do. He was supposed to model integrity and faithfulness. He was supposed to mediate God's character. He was supposed to master God's truth. That's what he was supposed to do. And so it's like the psalmist just can't wait when it opens up. It's like the psalmist just can't wait to get this song out of his mouth.

Did you see that? See how he starts? It's just like he can't wait to get this song out of his mouth. My heart, he says, is overflowing with a good theme. This guy is ready to go to church, isn't he?

He's ready to go to church. Get with me, guys. Get with me. I was in the States recently and the pastor just came saying, I wish I had a church to preach to. I wish I had a church to preach to. He just can't wait to go to church.

[ 13 : 39 ] His heart is overflowing with a good theme. He says, my tongue is the pen of a ready writer, he says. And then off he goes, right?

Off he goes. He just, he says, I can't wait to sing this song. And then off he goes. You're fairer than the sons of men. Grace is poured upon your lips. Gird your sword in your thigh with glory and majesty.

In your majesty, ride prosperously because of the truth, humility, and righteousness. Listen, what a guy. He's talking about this king. What a guy. What a guy. What a high and holy calling for every king.

And yet, listen, listen. None of them lived up to it. Did they? You know the kings? We're reading Psalms here. You've read Kings and Chronicles.

None of them lived up to it. Very few. None in the northern kingdoms. None. Few in the southern kingdom. But none of them lived up to this. Not even David.

[ 14 : 36 ] Not even David. None of them lived up to this. Strange, strange, strange, wasn't it? That all these kings were just, all these human kings, they were just so very human. Weren't they?

They were just so very human. And we're supposed to see that, guys. We're supposed to see that. We're supposed to get that. There's a bigger story going on here. The Holy Spirit wets our appetites with this stuff.

To look deeper. To go deeper. To think higher. None of these guys. Not even David. Man after God's own hearts. And I think that's why.

Listen. Here. Look at this Psalm. I think that's why. Almost certainly. Almost certainly. Even though the Psalmist could. And maybe even sometimes does attribute some of this Psalm to Israel's great kings.

Ultimately, he has to look beyond that. Doesn't he? He has to look beyond it. He has to look beyond the human kings of Israel. To the great king of Israel.

[ 15 : 35 ] He has to. If he's going to get to the bottom of it. He has to. He has to. He has to look to the great king of Israel. Who in the Old Testament is called the Messiah.

And in the New Testament is called Jesus. Right? Has to be looking there. Has to be. There's got to be in this Psalms. Got to be.

If he's really going to be serious about what he's saying. And take it to its logical conclusion. He has to be blending the two here. He's got to be blending human and divine.

And we'll think about this in a minute. Because I think the gospel is here. The gospel is the gospel because it's a blending of human and divine. And I think that's what he's doing here.

That's what the Bible does. And the gospel only makes sense. Because in the beginning was the word. And the word was with God. And the word was God. But he took on flesh.

[ 16 : 32 ] And he became man. What a crazy thing. But it's the gospel. Anyway, that's a bigger thing for maybe another time. But it has to be talking about Jesus here.

Because Jesus is fairer than the sons of men. Look at what he says. Jesus is the guy who's fairer than the sons of men. Isn't he? Jesus is the guy. Jesus' lips are perfectly filled with grace.

Jesus is blessed by God forever. Jesus is girded with splendor and majesty. Verse 3. Jesus rides forth prosperously in the cause of truth and humility and justice.

Verse 4. Jesus achieves awesome deeds with his right hand. And Jesus is the one at whose feet every nation falls. Listen, you get it. You get it.

It's here. It's here. See, I'm not making this up. I'm not, you know, I'm jumping off the pages of scripture and going somewhere else. It's here. It's here. When you look at this, what the Bible does. It's what the Bible does. One guy was listening to recently.

[ 17 : 30 ] He calls some of the Bible writers Bible ninjas. They're ninjas. They're like, they get behind. They try to get you looking at other angles and deeper. And I think that goes on so often everywhere in the Bible, particularly here in the Psalms.

It's all here. And so there's no, if that's really what's going on. Okay, watch this here. Watch this here. If that's really what's going on, then no surprise at all. No surprise at all that the author here in Psalm 45 takes this massive leap in verse 6.

Did you see it? Now, he takes this massive leap in verse 6, and he starts saying things that are never said about any human king. Can't be said about any human king.

You see it. Verse 6, he's still addressing the king, and he says, Your throne, king, your throne, O God. Right? Wait a minute. Wait a minute.

Your throne, he's still addressing the king. Your throne, O God. What is he addressing him as? He's addressing him as a god. He's addressing him as a god. And I'll show you in a minute. I know that's

how he's addressing him because there's another passage in the Bible that confirms this.

[18:40] It's like a commentary on this passage. Your throne, O God, he says, will last forever and ever. And a scepter of justice will be the scepter of your kingdom. Your love.

Or you love, rather. You love righteousness. And you hate wickedness. Of course he does. That is who our God is. That's what he's like. Therefore, God. Right? You see it?

He's talking to the king here, but he addresses him as God. Therefore, God. Now watch this. You're God. Now hang on a minute. There's more going on here than just one. Yeah, Bible ninjas.

Think about it. Think about it. In fact, I think there's a big Trinitarian thing going on here as well. But therefore, God. He says, you're God. So you're God. And there's God. Well, it's just.

Are you guys, are you with me? It's a bit heavy for a Sunday morning, isn't it? But this is good stuff. This is good stuff. You've got to pull this out of the Bible. You've got to pull this out of the Bible.

Therefore, God. Your God has set you above your companions by anointing you with the oil of joy.

[19:41] And we'll come back to that in a minute. But we'll anoint you with the oil of joy. Listen, have you got it? Have you got it? Do you see it? Do you see what he's talking about? Do you see it? Or is it you're looking at me like it's just me? Like you're not getting any of this.

This excites me. This excites me. You see what he's talking about? He's talking about Jesus. He's got to be. He's got to be. He's got to be. Talking about Jesus here. Has to be Jesus.

Has to be Jesus. Because Jesus is God, but he's also the son of God. Father, son, right? And he's being anointed here by the oil of gladness.

Hmm. I wonder. I wonder. Who do you think that is? Holy Spirit, right? The Holy Spirit so often in the Bible is an anointer.

He's an anointer. Well, listen, it's worth a thought anyway. Right? It's worth a thought. Even if I'm bordering on heresy, it's worth a thought, isn't it? You can confirm or whatever in your own heart, in your own mind here.

[20:46] But it's amazing what he does here. And I think it is proven out because the only time that this psalm is ever quoted in the New Testament, anybody?

Hebrews 1, verse 8. The only time this psalm is ever quoted. A lot of psalms are quoted in a lot of New Testament passages. The only time this psalm is quoted in the New Testament.

Hebrews 1, verse 8, where the writer takes this very passage. Psalm 45, verses 6 and 7. Takes this very passage and uses it to prove the deity of Christ. You read it.

We don't have time to go into that this morning, but read it. He uses this to prove the deity. That's what Hebrews is doing. The first chapter, he's greater than the prophets. He's greater than Moses. He's greater than the angels. He's there to prove the deity of Christ.

And the writer of Hebrews tells us that the psalmist here is ultimately pointing us to the beauty and the majesty and the greatness of Jesus. He tells us that. He tells us that. But what about all this stuff in the psalm about the king and his bride?

[21:49] Did you see that? Because it's not just all about the king, is it? What about all this stuff here about the king and his bride? What's that all about? Now, see, some of you, the wheels are already turning.

Tell me the wheels are already turning on that. I'll guarantee. Because here's the greatness of the king. But then number two, finally here, is the beauty of his bride. The beauty of his bride.

That's what this psalm is about. The greatness of the king and the beauty of his bride. Do you see it here? Because Psalm 45 is not just about how great the king is. This is a royal wedding song.

It's a wedding song. And it's not just the groom that's in the wedding, is it? Right? That would be sad. Poor guy. Right? I mean, you've seen rom-coms where the poor guy's left at the altar or whatever.

But a wedding is a wedding. This is a wedding. We're told that. It's a wedding song. This king has a bride. This king has a bride.

[22:47] What do you know about that? End of verse 9. And at your right hand is the queen. Newton and I.V. translates it to royal bride. The queen, the royal bride.

Clothed in the gold of a fear. And so whoever this king is, he has a queen. See it? Whoever this king is, he has a queen.

And according to Psalm 45, look at this. She's beautiful. Every bride is beautiful. But this bride is beautiful. She's glorious.

And really interesting here, she's immaculately dressed. Are the wheels still turning for you guys? Are you following me where I think this has taken us? She's immaculately dressed. And she lives with the king. Wow, man. Wow. What do you know? What do you know? What do you know? If we take this analogy to the limit, then Jesus has a bride.

[ 23 : 50 ] If we take this analogy where I think the author here wants us to take it, then Jesus has a bride, doesn't he? And the New Testament is just full. It's just replete with references and descriptions and injunctions and information about the bride of Christ, who is also known as the church.

The church. The church. You guys. You guys. All of us here who have put our faith and trust in Christ and Christ alone for the forgiveness of our sins and our reconciliation with God. Amen? All of us here. This is us. This is us. Come on, give me a smile. You don't have to shout hallelujah. Just give me a smile. This is us. And it's all over the New Testament. Ephesians 5.25. We've gone there already. Ephesians 5.25. Any husbands here? Any husbands here? Husbands? Husbands? Husbands, raise your hands. Husbands, Ephesians 5.25. Ephesians 5.25.

That's pretty poor, guys. Wives, when you get home today, you take them to Ephesians 5.25. All right? When somebody comes, one of our young guys at Corrobras comes to the door on a Sunday morning, and he's locked in arm-in-arm with a girl, and he's throwing her hand out there so that I can see something going on, you know, like this.

[ 25 : 16 ] Oh, you're engaged, right? The first thing I'll ask the guys, right? Ephesians 5.25. Tell me. Tell me. What is it? Ladies, don't, don't, don't. You make sure that that guy knows what it is.

Husbands, love your wives as Christ loved the church and gave himself up for her. It's exactly, I think, what's going on in this psalm. I think that's what's going on in this psalm. What a beautiful, beautiful. Jesus has a bride. Jesus has a bride.

Gave himself up for her. Revelation 19, verse 7. Let us rejoice and exult and give God the glory for the marriage of the Lamb. Who's the Lamb? He's getting married. He's getting married.

To the church. The marriage of the Lamb has come, and his bride has made herself ready. 2 Corinthians 11, verse 12. Paul says, I betrothed you to one husband, he said, to present you as a pure virgin to Christ.

Okay, it's all there. Listen, the Bible tells us that the king has chosen a beautiful bride. You may not think that you look all that beautiful because you don't see yourself like God does.

[ 26 : 22 ] Oh, to see ourselves like God sees us. Amen. Oh, to see ourselves like God sees us. And it's right. We need to confess our sin. We need to, you know, be reminded of how beautiful the gospel is when we look at just how ridiculously easy it is for us to just wander away or whatever it is.

But amazing that God in Christ sees us in a different way. Every man, every woman, every boy, girl who's ever placed his or her faith in Christ, in Christ alone, the shed blood of Christ alone for the forgiveness of their sin and their reconciliation with God becomes part of Jesus' bride.

part of Jesus' bride. And is wed to him forever. Listen, what a thought. What a thought. Wed to him forever. Loved, led, and bound to Christ for eternity.

And according to verse 10, look at this, almost finished, almost there. According to verse 10, look at verse 10, right? This bride comes to Christ. According to this, to verse 10, what does this bride do? What does she do? She's going to come to Christ, but what is God asking her to do as she becomes his bride? Look at verse 10.

[ 27 : 37 ] What does she do? Verse 10, look at it. There's a number of different ways you could articulate this. What does she do? She leaves everything. She leaves everything.

You're going to read Jesus' bride. She leaves everything. She forgets her people in her father's house is the way it's put here. Isn't that something? She leaves everything, and she honors the king because he is her Lord.

Are you getting it, guys? Are you getting it? Can you see it? Is it making sense? It's here. It's here. Jesus says in John 12, 25, whoever loves his life loses it, but whoever hates his life in this world will keep it for eternal life.

If anyone serves me, he must follow me, and where I am, there will my servant be also. There will my bride be also. You get it. You get it. You know how much of his bride Jesus wants?

Do you know how much of his bride he wants? How much of his bride does he want? All of her. Guys, he wants all of us. He wants all of us, every part of us, and I know there's the little closets,

and, you know, my house, God's home, that little booklet, and whatever.

[ 28 : 54 ] You know, it takes time. Don't kick yourself too hard. The Holy Spirit will do a good enough job of doing that for you, right? Don't kick yourself too hard. It takes time, but that's what he wants.

He wants all of us. He wants everything, guys. He wants everything, and I'm fighting the flesh just like you are. Amen? Right? The flesh is a, man, it's a monster, but he wants all of us, and I think it's right.

I think it's a beautiful part of this psalm here. He wants everything. He wants all of his bride. Jesus is not happy to share his bride with any other lovers.

He's not going to do that. He's not going to do that, not in your life. God is white, hot, fiercely jealous for his woman.

Right? Husbands, we ought to be that way for our women. White, hot, fiercely jealous for his bride, and he is never going to let us go. He's never going to let us go. He's never going to give up on us until we look like him.

[ 30 : 06 ] He's not going to give up on us, but he wants total commitment. He wants total commitment. Listen, what's the greatest commandment? And you shall what? What's the greatest commandment? You shall love the Lord your God with?

All your soul, all your mind, all your strength. All of it. All of it. It's the greatest commandment. The guy asked Jesus what it is. He told him. It's the greatest commandment. But listen, please don't think, don't get this wrong.

Don't get it the wrong way around. Right? Please don't think that it's my love for Jesus that keeps me. Don't think that. Don't think that.

It's not my love for Jesus. If it was, I'd be lost a thousand times a day. It's not my love for Jesus that keeps me or that saves me. Or that saves me.

It's my faith that saves me. My passion for him. I mean, that's a fight. That's a fight. It's a fight. It's Jesus' love for us that keeps us forever.

[ 31 : 03 ] It's Jesus' love for us. It's his sacrifice that saves us and it's love that keeps us forever. Read Romans 8. We don't have time. However, God does want our hearts. And he's going to do whatever it takes to make sure that his children are totally satisfied in him alone.

Totally satisfied in him alone. The psalm finishes. Psalm 45. It kind of starts to finish up not just with the obedience of his bride, but with her beauty. Did you see this?

It finishes with our beauty. And I love this. That beauty that's delivered by his grace. This is the gospel. This is the gospel. Did you see the mix here of human and divine?

There's the king here, but there's Jesus here. And Jesus is divine, but he's human. And it has to be for the gospel, doesn't it? Has to be for the gospel to work.

Because any human who's not divine has their own sin they've got to cope with and deal with. But Jesus had no sin. And so he could be the sacrifice for the world. And so the gospel works.

[ 32 : 03 ] The gospel works. And it's here. And when he does, and he brings that bride to himself, boy, is she beautiful. Boy, is she beautiful. And this psalm, it kind of finishes up with the beauty of his, by God's grace.

Let the king, look at this, verse 11. Let the king be enthralled by your beauty. Let the king be enthralled by your beauty. I love that. Let God be enthralled by how beautiful you are.

What a thought that is. What a thought that is. Let God be enthralled. That you could enthrall God with how beautiful you are. In your new clothes.

which is what? The righteousness of Christ. Not our righteousness, the righteousness of Christ.

One commentator says this, it's not just that God loves us as unworthy sinners and redeems us in Christ.

But here, God's love is depicted as a love that actually desires and chooses us and delights in us. And do we dare say it this way? Is in love with us.

[ 33 : 03 ] Ultimately, the story of the Bible is a romance. We are not only saved, we are wooed. We're not only redeemed, we're desired. Listen, take that one home and just think about it over lunch.

Think about that over lunch. Folks, by God's grace, in God's love, through Christ's sacrifice, we are made beautiful in His sight because we are immaculately dressed in the impeccably pure, dazzlingly white, immensely majestic, eternally secure, perfect righteousness of Christ.

And so Paul says, I've suffered the loss of all things and count them mere rubbish so that I may gain Christ and may be found in Him, not having a righteousness of my own, derived from the law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith.

Anybody want to say amen? Amen? Amen. Lord, thank you for this time this morning. Thank you for this psalm. Thank you for the beauty of your word, the depth of it, but more than anything, thank you this morning for Jesus and for His love for us.

Lord, our love for you is only a response. We love because you first loved us. And we thank you for that love and pray that that love would motivate us and move us and change us and help us and direct us.

[ 34 : 31 ] And we know it will keep us for all the endless ages of eternity. Lord, help us to get out there and with the life that we have to share this love. In Christ's name, amen.