

THE STORY OF PALM SUNDAY

Psalm 45

INTRODUCTION:

There are many Messianic Psalms that look forward to the coming of the Messiah. The life and ministry of the Messiah is taken up in Psalm 22. The crucifixion of Jesus in Psalm 16. And also the resurrection of Jesus. And Pentecost in Psalm 16. In Psalm 69 we find the betrayal, of Judas. Jesus told us in Luke 24 that the Scripture spoke of him. These are the words which I have spoken unto you, when I was yet with you. That all things must be fulfilled which was written in Moses and the prophets, and in the Psalms concerning me.

Now Jesus, as king, is found in Psalm 2 - a picture of his authority. He is set on Zion. Psalm 72 - he is the king that reigns throughout the earth. In Psalm 45 - we are looking at the king who is coming in his beauty. We have a glimpse in his perfection. This commemorates a wedding. It goes beyond an earthly wedding. It is a tremendous message.

Every one knows the Palm Sunday story. How Jesus rode into the capitol city on a donkey. The people cut down branches from the trees, spread their garments, and sang their praises. God save the king. Did a king ever get such a welcome. We call it the triumphal entry. It was an unrehearsed parade. Without any fanfare. A Galilean preacher who claimed to be the Messiah - the king of Israel. He deliberately arranged this by telling the man that the Lord have need of the beast. And we sometimes are amazed at this lesson which is clearly a prophetic one in the Scripture. And look back to the utterance of the coming of the Messiah. It was a prophecy of Zachariah. 9:9. Literally, Jesus fulfilled this by riding into Jerusalem on an ass.

He came into the city as the word said he would come. Not as a warrior and we can also know that he was not upon a war horse. But he came in to make that entrance. The story had been one of conflict. With the Pharisees. And one that had long been under the cover. But Palm Sunday, Jesus challenged the Pharisees of the nation. He went to their strong hold. He went straight to the temple. The building that represented all the religions that his ancestors had revealed to men. He said you have a building here - but there is no spirit in it. He says, to be sure - you have all of the equipment of religion. But you have not the life that makes the building meaningful. The presence of God for which this building was built is no longer here. This building was built for a house of prayer. That's what it was built for. Ye have made it a den of thieves and carried on your commerce, and made a public market out of it. Now you can understand a conflict such as taken place. And for some reason or other, Palm Sunday is a thing that we have happening today in our nations. People everywhere are challenging Jesus. They challenge his day. They challenge everything, and keep somehow their lives in a little shell.

Palm Sunday was a day when Jesus said - like the prophet said, I'm going up to Jerusalem. And I am going to take both hands and I am determined to drink this cup.

Here was a crowded stage. The Pharisees, the Sadducees, and high priests - soldiers, but here was a man who rode into the city on a donkey.

Now let us turn directly to our Psalm and see what it has to say with keeping with this day.

First of all, a beautiful king. V. 1-7. And second, a beautiful bride - V. 8-13. And third, a beautiful wedding. V. 14-17.

I. A BEAUTIFUL KING - V. 1-7.

V. 1 - We read, my heart is in ^{inditing} doubting a good matter. My heart is bubbling over.

First, the Messiah with (grace). V. 1 - He talks about, I am going to speak of the things which I have made touching the king. Now this is what the author has to say as he begins to write this beautiful love Psalm. It is designed to teach something about the beauty of the King. There really is no other way to interpret this - than to see that it is being applied to the ministry of the Lord Jesus Christ.

The writer confesses that he is eager to write and that words flow easily - my tongue is like a ready pen.

That is what love does in you. It makes a ready writer out of you. Have you ever noticed a boy and a girl falling in love. And up until that time, probably they had never had much experience in writing letters. But you let them be separated a little while - and they start receiving letters. And if you will note, those letters will be coming every day - day after day, and week after week. Of course unfortunately everyone will not get a chance to read those letters. They are not addressed to the whole family so they don't know what is in them. And some of them have never been letter writers before. But now the words just flow from their pen. Now that's what love does to you.

That is what the Psalmist is getting ready to say here - he says, I've got a matter that is just bubbling. And really the Hebrew word here is (boiling up). About the Messiah - it is really coming forth. Well, he had fallen in love with the king and he is going to try to describe this Messiah who is coming with grace.

A second thing is that he talks about the (majestic power) of this king. In V. (2-3) He says, you are (fairer) of the sons of men. And grace is poured upon your lips. And God has blessed you forever. What an (incomparable) person this is.

There is no one that looks like him. There is no one to compare to him. And he is fairer than the sons of men.

I think this is pointing to the (appearance) of Jesus Christ. Now lots of people have tried to guess what Jesus looks like. And in the Gospels, we never really get a hint about his physical appearance. Many painters have tried to portray what he looked like. Isaiah 52 gave some ideas about him. Isaiah 53 - said that he was despised and rejected of men. In the description there - of course, he is describing Jesus on the cross. But the Lord, in life, must have been a very attractive person.

Every where we read about Jesus, the little (children) flocked to him. The multitudes followed him. And even they were drawn to him by the beauty of his words.

I think from this Scripture, we might look at a (hymm). Fairest Lord Jesus,

ruler of all nature, oh though God ~~Am~~ man, the son. Thee will I cherish, Thee will I honor, Thou my souls glory, joy, and crown.

Fair are the meadows, and fairer still the woodlands, Robed in the blooming garb of Spring. Jesus is fairer, Jesus is purer, who makes the woeful heart to sing.

Fair is the sunshine, fairer still the moonlight, And the twinkling starey hosts, Jesus shines brighter. Jesus shines purer. Than all the angels Heaven can boast. "!"

We note here that he says, thou art fairer than the children of men. Here is one that stood out - impressive, remarkable in his appearance. Above all men.

Luke tells us that Jesus went into the synagogue in his home town, Nazareth. He watched him grow. He asked for the scroll of the prophet Isaiah. He opened it up to the 61st chapter. And there was a prediction of him in his ministry. The Lord, "the Spirit of the Lord is upon me. Because he has anointed me to preach good news to the poor. He sent me to proclaim the ~~least~~ of the captives and recovering of sight to the blind. to set at liberty, those who are oppressed, to acclaim the acceptable year of the Lord. Luke 4:18-19. And then he came to the close of the roll and he said, today this Scripture has been fulfilled in your hearing.

Now these were gracious words. It is proceeded out of his mouth. And they

saw here was a man who held every secret in life. And the crowds followed him and the multitudes sought to be with him. Some of them forgot even their work or their lunch. That they might hang on to his words.

No wonder they said - never did a man speak like this man. His words that had this power, and his Disciples, if you continue in my words - then you shall be my Disciples indeed. Ye shall know the truth and the truth shall set you free.

Now isn't that something - more than 1900 years ago. Here was a man who was born in that extra ordinary way, who lived in poverty - and traveled very little. Crossing the boundary of his country perhaps only once or twice, In which he lived and spent his childhood. Possessed neither wealth nor influence. And yet, he startled a king in childhood. He puzzled Doctors. In manhood, he ruled the course of nature. By walking upon the billows. He hushed the sea to sleep. He healed the multitudes without medicine. He never wrote a book and yet all the libraries of the country could not hold the books that have been written about him. He never wrote a song and he has furnished the theme for more songs, than all song writers combined. He never founded a college - but all the schools put together cannot boast of having so many students. Never marshalled an Army, drafted a soldier, or fired a gun. He had no volunteers. Under his orders. And he never practiced psychiatry. But he was able to heal more broken hearts than all the Doctors far and near.

He really stands forth upon the highest pinnacle of Heaven. ^{glory} And he proclaimed that he was God. He was acknowledged by the angels. He was adored by saints. He was feared by Devils. This personal Lord Jesus was fairer than the children of men. And grace is poured into his lips,

God hath blessed him forever.

V. 3
Third, the manifestation of superiority. V. 3ff - We read about a majestic and superior, victorious king. These are wonderful verses. It is a picture of his might. He destroys his enemies. In V. 3 - He says, gird on thy sword, and with thy glory and thy majesty. Now this is a figurative language. We see the description here that it is not with flesh and blood. You remember, Paul reminds us in Eph. 6 that we wrestle not with this - but against principalities and powers, and rulers of darkness. And spiritual hosts of wickedness in different places.

But he is not talking about battles that are going to be won with bodies. But he is talking about powers that are going to be destroyed. The powers of darkness are going to be driven back. And going to be set free.

V. 4 - He says, that truth - a weapon of truth and righteousness will ride victoriously in your cause. It means by truth and humble righteousness. Here is superiority indeed. Your prosperity is going to come through this.

The unselfish righteousness which Jesus always manifested, that never made anybody feel uneasy. Or feel that he was holier than thou. But which is perfectly right in truth - the true character of God.

Not truth and humble righteousness are weapons with which he destroys his enemies.

How fearful men are today. They do not understand why people act the way they do. They can no longer account for the behavior of people in private or in public. Why is this. We do not wrestle with flesh and blood. He says, we are working against these dark powers.

Dr. Malik, the former president of the general assembly of the United Nations, we must remember that we are still living as the German said - between the times. When the forces and demons can quickly sore very high. And can bring about conditions that men are no longer able to control, even the events of their lives.

Now, that is what we are facing. And this mightypower of Jesus opens the eyes of men. Now this is not an illusion. But it is something that grips our minds. To see here, that we have someone who was superior. He is quoted as superior to anything of the angels.

V. 6 - Thy throne, oh God, is forever.

Thou lovest righteousness and hatest wickedness. Therefore, Thy God hath anointed Thee. With the oil of gladness above thy fellows. Your throne, oh God, is even forever and forever. And he is caught up in this as he looks beyond the possible application of an earthly king. And the king addressed is God. In that next sentence he says, your God has anointed you. Jesus is both God and man. And the wonder of this person who was yet the mighty God and became flesh - no wonder Paul says, great is the mystery of our faith. God became flesh and dwelt among us. There is a hymn. What an amazing mystery this is. The immortal dies, and the son of God appears. Veiled in flesh the Godhead see. All these phrases are amazing of the remarkable secret - who blend together the nation of man and God.

This is a mystery that defiles all explanation. He is the Messiah, the appointed one. And he spoke the words of God. And there never was his equal. And here is a king - he ruled over the forces of nature. He was able to raise up the dead. And the death even could not hold this anointed one. And this is - he was anointed with the oil of gladness. He says, how rich and how wonderful. That phrase, that the spirit created gladness. All who come to know the son, share in this heritage of anointing.

II. BEAUTIFUL BRIDE - V. 8-13

Now the next part of this Psalm has to do with something about the relationships - what is it about. It is a marvelous story. How people are set free. And it tells about what he is after. He has come to get married. He has come for a bride.

And here is something of the description of the married service. It is most remarkable.

V. 8
First, invited to the palace - V. 8. He has prepared himself. The writer says, your robes are all fragrant with (myrrh and aloes). Now these are burial spices. This is what the women came to the tomb with on Easter morning. And they carried certain quantities of spice and myrrh to wrap the body of Jesus. To preserve it in its death.

Now here is a wedding - what does it mean.

Well, it means that that marriage is made possible out of the death - that somehow out of the death comes his fragrant license. The glorious scene of the

wedding possible. How beautiful this is. Paul describes it for us in Eph. Christ loved the church. He gave himself for it. He died for it. He went through the bonds of death. That he might present for himself a glorious church - a beautiful bride, without spot or blemish, or any other such thing.

Now he had prepared a place.

It says, that ivory palaces - there is going to be wonderful music to make you glad. The daughters of the kings are among those. And Jesus said to the Disciples - I am going away. I am going to prepare a place for you. And I will come again and receive you unto myself. The place is being prepared now. And the man writing here says, that there are going to be ivory palaces. It is going to be a beautiful place. And it is going to be a place where you will be made glad.

V. 9 - The next thing he says is that the bride, herself, will be prepared as your right hand did stand the queen in gold of O'phir. Now this golden dress was always presented to the queen by the bridegroom himself. He paid for the golden dress.

I wonder sometimes if we couldn't get back to Scriptural methods of wedding services. It is right for the groom to pay some of the expenses. And I imagine some of you folks with three or four daughters, would urgently respect this request.

How is it that is preparing us for this day. Sharing of life together. Here is - we have already entered into this relationship with the Lord. And it belongs to his bride - the church. Well, he who is preparing us - he has clothed

us with his own righteousness.

Do you really grasp this. Have you ever really thought about these words. They are not really some magic. This gives you a position and a privilege. If you are a member of the church, the bride of Christ. How easily it is to forget the privilege that we have. Here stands the bride - ready to join him - dressed in gold.

V. (10) - Here is a raptured situation. In which he says, harken, o daughter, incline thine ear, and forget also thine own people. Consider, he says. Now what does this mean for us today. It says - he exhorts us as Christians to forget our people and our Father's house.

What is our Father's house - I think it means the old nature. The place where we were born. The adamic life. The old flesh. The self-centered life. It is the place where we started the process of depending upon self. Now he says, forget this old house. And whatever it is, and turn to the king for he will desire you in all of his beauty. He is exhorting you to give yourself to him. To forget the old self-centered ways of life and make your life available to him. Can you believe that Jesus desires your beauty.

*Statement in Beauty - sounds like Fairy Queen Tale - one of Job's Daughters
is Ker'-en-hap'puch - (eye shadow) a name that smells of a
whole cosmetics table Job 42:14!*

V. (12) - As his bride, you are going to be in a glorious position of receiving gifts - the daughters of Tyre, shall be there with a gift. Now this is a word picture. Tyre is used as a picture of the world. And what he is saying is, if the

church begins to worship its Lord, as it should - the world will start coming to your door and asking for help.

V.II
One of the problems of the present situation is that the church has stopped worshipping its Lord. We do not bow down to him anymore. We do not acknowledge him. He is no longer king of our hearts.

Jesus is some sort of a figure head with us - we maybe toss in a dime. To keep him happy. But as far as following him, obeying him - that is not in our plan.

Now this is why the world looks at the church as something that is not revelent and is a foolish waste of time. The church begins to worship her Lord again, and then the glory is going to come. And you can count on the riches of his grace.

Now this is the way to find your way out of the dark.

V. 13 - The prominent features of the bride are here listed. The King's daughter is glorious within. And her clothing is gold.

There are two things - first of all there is (purity) She is clothed with fine, clean linen. The outside.

And the second thing is the (preciousness) gold is mentioned here. And the precious thing is the blood of Jesus Christ that cleanses us from all unrighteousness.

Here we have it - the bride's inner life will be right. All glorious within. Her outward life will be attractive and spotless - as he says, it will be golden embroidery. V. 14. Wonderful needlework will be her clothing. So God will work cleansing and perfecting his church.

Eph 5:27

Let me tell you the events of today's newspaper are not the important events of this day. Staggering, significant events that are taking place today are behind the scenes. Right in the hearts of God's people.

And God's people have changed attitudes - they have delivered some bad habits. And when love begins to fill their homes and their hearts - they no longer react to resentments and hold bitterness towards others. These are the events that are valuable throughout eternity. And you will learn how to show forth the love of God throughout eternity.

We have mentioned that the story of the Palm Sunday is the coming of the king who is beautiful. And then we have mentioned about the beautiful bride in the preparation.

And now A Glorious Prospect

IN a Great Freight yard of a Railroad many cars will be gathered on side tracks getting ready to be assembled for a freight run. The cars are pulled one by one into a long line on the main track - This gathering is necessary before the run begins - Palm Sunday was such an act by Jesus, He brings into line all he has done, getting ready to move to cross! Hallelon -

III. THE BEAUTIFUL WEDDING

Rejoicing - V. 14-15. Paul talks about the whole world be in groaning under the pressures of this world. But here is a promise that the mighty king is going to

come. And the gladness and the rejoicing shall be brought as they enter the king's palace. What a tremendous thing this will be.

And finally, he says, I will make thy name to be remembered in all generations. Therefore shall the people praise thee for ever and ever. This is going to take place. Instead of David's line and emphasis upon human kings. And seated upon thrones. He was talking about the sons of the king - the many sons of glory who were going to be brought in because of the Messiah.

V.C.M. What he is saying is, that generations are going to come. And as Phil. says, God has highly exalted him. And bestowed upon him the name which is above every name. That at the name of Jesus, every knee shall bow in things in Heaven and in earth, and under the earth - and every tongue confess that Jesus Christ is Lord. To the glory of God, the Father. Phil. 2:9-11.

Now this king of beauty is going to come. And what is going to be so magnificent is - that it is going to be remembered from generation to generation. And that means, there is going to be a quality of apostles, missionaries, that will be brought in.

In Edenborough, many years back, there was a conference. And nearly 2,000 young people were in this gathering. And on the same date, there was a conference of youth in Japan. And the authorities from Japan, sent a cable meeting in a great hall in Edenborough. And in the hushed silence the cable from Japan was read at the meeting. Here is what it said. "Let us make Jesus king."

How thrilling. But how much more thrilling, if a few dozen of the statemen
of our nation - that you and I are thinking about - would come to that same conclusion.
Make Jesus king. What a new way would open for this bewildered, problem suffered,
and troubled world. If those who heard this throughout the world, what a different
truth and legislation they would adopt. As this slogan that was sent from Japan
to the young people - make Jesus king.

In the stained glass windows in a beautiful church - there is a line - crown
him with many crowns. And sometimes, we think about so many subjects that we need
to come back to the king of beauty and do some crowning today in our lives.