

Psalms 44-45

Psalm 44:1-26

To the chief Musician for the sons of Korah, Maschil.

“We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old. *How* thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them. Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah. But thou hast cast off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. Thou hast given us like sheep *appointed* for meat; and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase *thy wealth* by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. My confusion *is* continually before me, and the shame of my face hath covered me, for the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons [jackals], and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart. Yea, for thy sake are

we killed all the day long; we are counted as sheep for the slaughter. Awake, why sleepest thou, O LORD? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust: our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake."

Introduction

"Psalm 44 is to the chief Musician, which means obviously it was to be sung publicly. It is for the sons of Korah, or of the sons of Korah. Chronicles tells us that Heman is one of the sons of Korah, and fourteen of his sons are leaders of twenty-four of the courses of priests that are involved in worship. And it says it's a Maschil, which means this is a song of instruction. As we go through it, one thing we can see here is how we should be praying for our nation, the United States, how we can pray for our country, certainly that is put before us here. One of the huge things that is in front of us is the Psalmist starts by speaking about God's faithfulness, what he's done, this is who he is. No doubt referencing the fact of the birth of the nation, bringing them out of Egypt, God working great signs and wonders and so forth. And then it goes to **'But LORD, this is what's happening now, our enemies are overrunning us, it seems you're not with us, these things are going on, there's confusion here LORD.'** So the Psalmist does something very important, he writes down first what he does know. And after he states what he does know, he brings the part of his life that's filled with questions. And the rule is always **When you don't know what the Lord's doing, always fall back on what you do know.** You know, my pastor, he said to me, **"Never trade what you do know for what you don't know."** When God is doing something and you're thinking *'Lord, why would you let this happen, you say you love me, I'm your child, what is going on, why the struggle, why the fear, why the illness, why this, why that?'* When we don't know what he's doing we fall back on what we do know, *'Lord, you did love me so much you gave your Son, you saved me Lord, out of drugs, out of this or that, you filled me with your Spirit, you've given me a hope, Lord, you've given me a future.'* We fall back on what we do know, and we certainly see that in this Psalm, so it's a Psalm of instruction.

Dads, It's Your Job To Be High Priest In The Home

He begins here by saying **“We have heard”** and some believe by the way, now the context here is Hezekiah, as many statements fit with circumstances in the reign of Hezekiah. **“We have heard with our ears, O God, our fathers have told us, *what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.*”** (verses 1-3) **‘So, LORD, we know this, this is what we have heard,’** **“Faith comes by hearing, and hearing by the Word of God.”** Faith doesn't come by seeing. Lots of times we say *‘If I could have seen that, if I could have seen this,’* ancient Israel saw it all, and they didn't enter the Land because of unbelief. Faith comes by hearing, hearing by the Word of God, this Psalmist, if it's Hezekiah, if it's one of his men saying **‘Look, we've heard, our fathers have told us.’** ***Dad's front and center, it's your job to be the high priest in the home.*** And when he says **“Our fathers”** he's talking about their progenitors, but still it falls to the men, you know, we're to teach our children, we're to speak to them every day, in the morning, in the afternoon, it falls to the father, **‘we've heard, our fathers have told us about this God, about his works, about what he's accomplished, about what he's done.’** Our generation, you know, we should be able to say to the generation after us, I was able to say to my kids, *‘Look, I was taking drugs, I was immoral, I was in bondage, you know, sex, drugs and rock'n roll, I tried to fill my life, I was empty, I was miserable, and Jesus forgave me, he saved me he blew my mind when he came to me, he was delighted to have me, he wasn't ashamed to make me his own, he put his arms around me, he washed me and he cleansed me.’* You know, fathers, to say to your children, *‘This is who he is, and this is what he's done, when things are going tough, and we don't understand, we know this for sure, we know this for sure.’* And he says **“We have heard with our ears, O God, our fathers have told us, *what work thou didst in their days, in the times of old. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and***

cast them out.” (verses 1-2) You know, in Hezekiah’s day, up until that day, it was the greatest Passover the nation had seen, you can imagine them celebrating, these kinds of things resonating during his reign. He was one of the great godly kings in Judah. In fact, since David, he was the greatest, most godly king that had been in Judah. He says **“For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.”** (verse 3)

*“Through Thee Will We Push Down Our Enemies”---
‘I’m Not Going To Trust In My Bow Or My Sword To
Save Me’*

“Thou art my King, O God:” if it’s Hezekiah, he knows who the real King of Judah is, it isn’t him. Down to verse 8 now, he’s talking about the hope that he has because of the first three verses. **“Thou art my King, O God: command deliverances for Jacob. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah.”** (verses 4-8) *‘We’re to think about that,’* Selah means. **“Thou art my King”** part of this, it seems he’s talking directly to God, and then he stops to say something about God. **“Thou art my King, O God: command deliverances for Jacob.”** Not Israel, Jacob the one who was a conniver, **“Thou art my King”** we have to be able to see that. That might be a good bumper-sticker, huh? **“Thou art my King, O God”**, I like that. **“command deliverances for Jacob.”** Listen, we don’t have the same enemies that Israel had, and particularly at this point in time, the Assyrians [facing Judah during Hezekiah’s reign], but we have a warfare. The weapons of our warfare are not carnal, they’re powerful to the pulling down of strongholds (cf. 2nd Corinthians 10:3-6). We face pride, we face rebellion, we face selfishness, we face fear, there are things we have to deal with all the time. And I like what it says here in **verse 5**, it says, **“Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.”** Through you, Lord,

nothing to do with my own efforts, I don't want psycho-babble, I want the power of the Gospel of Jesus Christ in my life. **"Through thee will we push down our enemies: through thy name will we tread them under that rise up against us."** I love that, the name of Jesus, to go *'Lord, I'm struggling with this, Lord Jesus, I'm struggling with selfishness, with pride, or compromise,'* whatever it might be. **"For I will not trust in my bow, neither shall my sword save me." (verse 6)** [Comment: At this time, Hezekiah and all of Judah that had sought sanctuary within the walls of Jerusalem were surrounded by half of the fierce Assyrian army, which had conquered all of northern Judah. Hezekiah never had to lift a bow or sword, as fits these verses. God sent one holy angel, who slew, killed the entire Assyrian military forces surrounding Jerusalem, 185,000 battle-hardened soldiers. That's the historic background behind the writing of this Psalm. See <http://www.unityinchrist.com/kings/4.html> for the full historic account of this.] What a great, by the way, deliverance that is, in and of itself. When you think your bow and your sword can do the job, you are under tremendous pressure, *'My know-how, my abilities, I'm going to get this business out of the mess it's in, I'm going to organize this, I'm going to administrate this, I'm gonna whup this, I'm going to beat this, I'm going to knock this down, I'm going to do this with my talents, I'm going to set this straight...'* When you're in there with all of that sweat, doing it yourself, you're a miserable human being. When you finally realize, *'Now wait, I'm not gonna trust in my bow, and I'm not gonna trust in my sword to save me.'* It's delightful when you have that relief. We should trust in "his" sword. Right? His Word is sharper than any two-edged sword, it divides down between soul and spirit (cf. Hebrews 4:12), we should trust in his sword, not in our own. He says, **But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. Selah." (verses 7-8)** ***'What do you think about that?' 'Look, this is what he's done in our past, this is who he is, this is what he's accomplished, brought the children of Israel out of Egypt on the night of the Passover, that Passover Lamb was a picture of Christ, he's brought us out of our sin [our Egyptian bondage of sin] and our history by the blood of the Lamb the same way, he's our King, he works in our lives, the victory we have is not by our***

bow or our sword. We're going to press down our enemies and we're going to subdue them in his name and by his strength, not on our own, and we're going to praise him forever. What do you think about that?
That's a good deal.

*"Thou Hast Cast Us Off And Put Us To Shame"---
'Why Are You Letting This Happen?'*

Now he reflects to the present, and the struggle that he's having. If you look at verses 9 to 17, each verse begins with "thou." [Comment: In light of Hezekiah writing this, these verses are looking back to when the Assyrians were conquering northern Judah just before they surrounded Jerusalem and lost half their army, 185,000 battle-hardened Assyrian soldiers killed in one night by one holy angel. This is covered in 2nd Kings 18:13-37 and 19:1-35-37. God took action, for it states in 2nd Kings 19:35-36, "And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand (185,000): and when they arose early in the morning, behold, they *were* all dead corpses, so Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh."] He acknowledges that God is the One whose allowing the difficulty in their lives. He says, but after all of these wonderful things (verses 1-8), ***"But thou hast cast off, and put us to shame, and goest not forth with our armies. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen. Thou sellest thy people for nought, and dost not increase thy wealth by their price. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people."*** (verses 9-14) Look what he says, ***"My confusion" 'I'm confused about all this, LORD,' "My confusion is continually before me, and the shame of my face hath covered me. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger."*** (verses 15-17) ***'I can hear the enemies blaspheming, I'm in confusion about this, you're the God who delivered us, you brought us here, you formed out nation, you gave us the land, it wasn't by our***

strength, you were my God, you were faithful in my life, you keep me, it's by your strength, it's by your name, I'm not trusting in my own sword, my own bow, we're going to praise your name forever, this is a song we sing, he puts a big Selah there. But he says ***'You've allowed this to happen, you've allowed our enemies, why are you letting this happen? This is going on, and that's going on,'*** and each time he says... ***'I'm confused about all of this.'*** He's not going to sink in that, because he's falling back on what he does know as he faces what he doesn't know here. That's why the first verses (1-8). Now the interesting thing, is if this is Hezekiah, the interesting thing that's happened, is God has allowed the Assyrians to carry away the Ten Tribes in the north, because of their sin, and their idolatry, and their rebellion. And in the British Museum in London, there is the Sennacherib Cylinder, that was the Assyrian king that carried away the (ten) northern tribes, and there's 487 tight lines on there in the cuneiform text, and on those lines Sennacherib talks about how he carried away the north, and then he came into the southern part of Judah [actually the northern part of Judah, just before he surrounded Jerusalem], how he took 46 fenced cities from Hezekiah, and 200,150 prisoners and carried them away from those 46 cities. So this may be Hezekiah sitting in Jerusalem saying ***'What is going on? The North is gone, and now the enemy is taking us, and LORD, you're the one whose been faithful to us in the past, why is this going on, LORD? What's happening, why?'*** At this point [2nd Kings 18:13-37] the angel of the LORD is going to slaughter 185,000 of them in one night [2nd Kings 19:35-37] and they're going to go back to Damascus and back to Assyria, broken, Hezekiah doesn't realize that's going to happen, at this point. But he says, he sees this, ***'You're not going forth to battle with our armies, you're, it doesn't seem like you're standing with us, I'm having this struggle in my life, LORD, where are you, I know who you've been, I've been faithful, now I'm struggling here LORD, I'm confused.'*** And he says ***'I hear the words of those who are blaspheming.'*** In 2nd Kings chapter 18 [verses 19-37] it tells us that Rabshakeh is standing outside the walls of Jerusalem saying ***'Don't listen to your king, who do you think your God is, you've gotta be kidding me, don't you know what we did up north, then we came through all these other cities in Judah, there was no God that stood before us, our god has been whupping your God all day long, who do you***

think your God is, we're going to do the same thing to him, we are gonna whup your God too.' And he [Hezekiah] says, ***'I can hear them outside the walls, blaspheming.'*** And it tell us that, that was what Rabshakeh was saying, he was saying it in Hebrew [2nd Kings 18:26-27], and he said, ***'Hey, don't talk to us in Hebrew, talk to us in Syrian, we understand that too, we don't want everybody in the city to hear what you're saying about your victories in defeating us everywhere,'*** and then Rabshakeh just went on in Hebrew, and they were trying to dishearten the people, they were blaspheming their God. And he says ***'I'm confused, why in the world is this going on.'*** Look in **verse 17** now, he says, ***"All this has come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant."*** In the days of Hezekiah he had turned the nation back to God [and had tried to turn the remaining ten northern tribes of Israel back to God as well, see <http://www.unityinchrist.com/kings/4.html>], he had destroyed the idols, he had torn them down, he broke the brass serpent, they had a great Passover, he brought great reform to the nation [of Judah, but not to the ten northern tribes of Israel], and he established the priesthood again, and the worship in the Temple courts. So he's saying ***'LORD, we're turned back to you, yes, there's been trouble in the past, but not now, LORD.'*** It would be like this nation, what has happened in America? We've sown to the wind, we're going to reap the whirlwind, 54 million abortions [it's more like 65 million now]. You know, all that's happened in our nation, in the name of freedom and civil liberty, that our forefathers wanted for us, think of what we've gone and done with freedom and civil liberty, we've turned it into the most vile, sexual, immoral, self-indulgent practices that they [our forefathers] never intended it to be. That's not the kind of freedoms and civil liberty they talked about when they founded this nation. How do we pray, what do we do? Because even now, God's people, we're hearing of prayer-meetings in churches, Baptist churches, Calvary Chapels, Assembly of God churches, we're hearing in Africa, there seems to be this move in the Church [greater Body of Christ] amongst God's people who love him, to get back to prayer again. And we can say with Hezekiah, ***'Hey, Lord, this has come upon us, we haven't forgotten you, we've not dealt falsely in regards to your covenant,'*** ***"Our heart is not turned back, neither have our steps declined from thy way;***

though thou hast sore broken us in the place of dragons,” or jackals, this has become just barren, where parts of the land where the enemy has come, **“and covered us with the shadow of death. If we have forgotten the name of our God, or stretched out our hands to a strange god; shall not God search this out? for he knoweth the secrets of the heart.”** (verses 18-21) *‘If we’re guilty, LORD, then we understand, you’re gonna search that out,’* **“for he knoweth the secrets of the heart.”** (verse 21b) see if this sounds familiar to you, **“Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.”** (verse 22) Sound familiar? **Romans chapter 8:35-36,** Paul brings it in and says, **“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we killed all the day long; we are counted as sheep for the slaughter.”** He picks up the whole heart of this Psalm, where the Psalmist is saying, *‘Hey, we haven’t turned away LORD, we’re going to worship you, we’re going to stick with you.’* Paul talks about us being predestined and so forth, and he says *‘What shall we say to these things, if God is for us, who can be against us? He who spared not his own Son, shall he not also give us with us all things freely.’* He takes us through all of that, and before he starts to talk about God’s love he says **“For thy sake we are killed all the day long; we are counted as sheep for the slaughter.”** (Romans 8:36) These are

God’s people, persecution was beginning, you know, he’s writing to the Romans. And what he’s saying is what the Psalmist said, *‘You know what, we’re going to trust you if it means giving our own life for it. Lord, we know who you are, we know what you’ve done, we don’t understand what’s going on around us, but we’re faithful to you today, Lord, we’re seeking you, we’re praying. If things get worse, Lord, we’re still going to trust you. If the economy falls through Lord, we’re still going to trust you. If we start to loose our homes and we have to move into homes with each other, we’re still going to trust you. If the economy gets so bad if we have to sleep here in church on the pews, we’re still going to trust you Lord. Though we’re counted as sheep for the slaughter, we’re killed for thy sake, we’re killed all the day long, Lord we’re going to trust you.’*

*'Awake, Why Sleepest Thou? Forgettest Our
Affliction And Our Oppression?'*

And then in **verse 23** he begins to cry out to God, remarkably. He says **"Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Wherefore hidest thou thy face, and forgettest our affliction and our oppression? For our soul is bowed down to the dust: our belly cleaveth unto the earth. Arise for our help, and redeem us for thy mercies' sake."** (verses 23-26) There's certain things he says here that are not true, in this sense. First of all, you don't have to wake God up. He says **'why sleepest thou?'** That's not true. **'Arise, cast us not off'** that's not true. God hadn't done that. He says **'Why are you hiding your face?'** God wasn't doing that. He says **'Why are you forgetting us in our affliction?'** God wasn't doing that. It seemed like those things were happening. He's describing his experience, **'LORD, it seems like you're asleep. It seems like you've cast us off, it seems like you've forgotten about us,'** he says those things. Those are not true things, but that was how he felt at that moment, when we look at what was going on. And then he's going to cry out directly and boldly to God, come boldly to the throne of grace right after this. But he says these things. Actually the word "awake" there in verse 23 is "arouse thyself." **"why sleepest thou, O Lord?"** then the second word the second word "arise" in verse 23 is **"awake, cast us not off for ever."** He promised he would never do that to his ancient people. **"Wherefore hidest thou thy face,"** He's not doing that. **"and forgettest our affliction and our oppression?"** (verse 24) he didn't do that in Egypt, he wasn't going to do it, he's never going to do it. **"and our oppression"**, Hebrews 11 tells us he hasn't forgotten his ancient people. Paul says **'God forbid.'** Has he cast off his ancient people? No, that's not true. [Comment: For a good study of the history of his ancient people, Israel and Judah, see <http://www.unityinchrist.com/kings/1.html> and study through that entire series. And actually, right before this time Hezekiah is writing this Psalm, God had allowed a good portion of the ten tribes of Israel, called the House of Israel, to escape northward into the Caucasus mountains before the Assyrians attacked the idolatrous parts of those ten tribes who stayed behind. God has been faithful to his ancient people, even now, wherever they are and whoever

they are, and whoever they have become as nations. God promises to regather all 12 tribes of Israel at the 2nd coming of Jesus Christ, and plant them back in their ancient homeland, the Promised Land, where the Jews, one tribe out of the 12, have already returned to since 1948. God will be faithful in all of this.] So we apply it to our lives, he says ***'He'll never leave us or forsake us.'*** He says ***'He's with us always, even to the end of the age.'*** (*Matthew 28:20b*) And we sometimes feel like he's asleep. Remember in the storm, Jesus was in the back in the boat, they had to wake him up. You ever have that feeling, you're in the storm, he's sleeping in the back of the boat? ***'Why are you sleeping, why have you cast us off? You're hiding from me.'*** God doesn't play Marco Polo, he's not hiding, ***'You're forgetting us in our affliction,'*** none of that is true. He says, ***"For our soul is bowed down to the dust: our belly cleaveth unto the earth."*** (verse 25) and now here's the cry, this is how we certainly should be praying for our nation, ***"Arise for our help, and redeem us for thy mercies' sake."*** (verse 26) ***"Arise"*** literally ***"Help"*** and ***'be our help'*** is the idea. ***'Help us for our help'*** or ***'Arise for our help.'*** ***"and redeem us"*** the reason, ***"for thy mercies' sake."*** ***'Not for us, LORD, do it for your name, do it for your rep. There ain't anything left in this country, we've thumbed our nose at you, we've thumbed our nose at marriage, we've thumbed our nose at children, we've thumbed our nose at everything Lord, do it for your great mercies' sake, LORD. Hear us, LORD, that we can come boldly to the throne of grace, we can cry out.'*** You know, ask God for one more awakening, one more great revival, one more great ingathering before the Trumpet blows. [Interesting, this very theme, of God coming to the rescue of those descendents of the whole ancient 12 tribes of Israel during the Tribulation (World War III) at the second coming of Jesus Christ, and as he rescues them during this great future regathering, he says in Ezekiel 36 that he's not doing it because of anything they've done that's right, because they have done nothing to deserve it, but for his great name's sake he's rescuing them. Read ***Ezekiel 36:21-22, 29-32, "But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel [called by the Jews the Ten Lost Tribes of Israel, but in God's eyes, all 12 tribes], Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned***

among the heathen, whither ye went...And I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.” So that puts Psalm 44, verse 26 where it says “for thy mercies’ sake” into proper context, it’s not for our sakes, or anything we have done, for as Paul said, all our righteousness before God is like filthy rags.]

Psalm 45:1-17

To the chief Musician upon Shoshannim, for the sons of Korah,
Maschil, A Song of loves.

“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. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird 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 hand shall teach thee terrible things. Thine arrows *are* sharp in the heart of the king’s enemies; *whereby* the people fall under thee. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath appointed thee with the oil of gladness above thy fellows. All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad. Kings’ 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 thine own people, and thy father’s house; so shall the king greatly desire thy beauty: for he *is* thy LORD; and worship thou him. And the daughter of Tyre *shall be there* with a gift; *even* the rich

among the people shall intreat 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 fathers 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."

Introduction

Great way, now it's wonderful now that Psalm 45 follows this great struggle in Psalm 44. Psalm 45 is a Messianic Psalm, first of all. I want you to be clear about that. Look down in **verses 6 and 7**, let's read there, in Psalm 45. See where it says **"Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right [or righteous] sceptre. Thou lovest righteousness and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."** Now it tells us this, you don't have to turn, in **Hebrews chapter 1:8-9**, it says, speaking of Jesus, **"But unto the Son he saith, Thy throne, O God is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."** And it tells us very specifically in Hebrews chapter 1, verses 8 and 9, that these verses are spoken by the Father to the Son. So this is a Messianic Psalm, we know that. The first 8 verses speak to us about his royal majesty, the King, and his beauty and his power, and in fact of his Kingdom. That's wonderful after the struggle in the Psalm before it, it's all kind of settled here, it's put down in front of us wonderfully. And then from verses 9 to the end, 17, it is her royal majesty, which is you by the way, just in case you're wondering, you're the Bride of Christ. Guys, toughen up a little [chuckles]. This, it tells us here is "to the chief Musician" again "upon Shoshannim" which is "according to the lilies", which means it's a song that is sung in the Spring. Tradition had this as one of the Psalms sung during Passover. It's sung according to the lilies, in the Spring season. It is again "of the sons of Korah", it is "Maschil," again a song that is to bring

instruction, and it says it's "a Song of loves", literally "a Song for the beloved", which would be us, a song for us, for the beloved. It has nothing to do with lust, we're a refreshing thing in the culture we're living in, it is a song for the beloved.

The King Comes, Bringing The Kingdom Of God

So, this wonderful picture that is brought before us, it starts the first, let me read the first eight verses so you get a sense it's about His royal majesty. **"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. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird 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 hand shall teach thee terrible things [*demonstrate awesome things*]. Thine arrows *are* sharp in the heart of the king's enemies; *whereby* the people fall under thee. Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre. 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, whereby they have made thee glad."** (verses 1-8) Verse 9 then switches to her royal majesty, but first, the King. Interesting perspective, we don't have royal family in America, it's still in England there. The great thing about a monarch, that's the ideal form of government, is when Jesus comes he's going to be King Jesus, and he's going to rule. And he's not going to rule for four years, or eight years, he's not going to be re-elected every four years, he doesn't have the Supreme Court, he is the Supreme Court, he is the Senate, he is the Congress. When he comes, monarchy is the perfect form of government, but you have to have the perfect monarch for a monarchy to be the perfect form of government, or else it's tyranny. When he comes he will rule with a rod of iron it tells us (cf. Revelation 19:15 and also read Isaiah 11:4-9). I remember one time years ago when we were in Israel, we were walking up to the

Garden Tomb, and all of a sudden here's Chuck Smith, "Joel!" he says, "I'd like you to meet her royal highness, the queen of Tonga." And I'm thinking 'Ah, you're majesty, good to meet you,' I'd never have known, looking at her of course. And here comes the king of Tonga, he introduced me to his royal majesty, the king. Evidently they had gotten saved, listening on the radio, so they called Chuck and said "You're our pastor." Well he said "Wonderful" They said "We're the king and queen of Tonga." "So, well great." And they said, "Well we want to get baptized, will you baptize us?" He said "Sure." They said, "All right, meet us in Israel, we want to get baptized in the Jordan River." So he went over there, and he baptized them in the Jordan, and we were having Communion worshipping there in the Garden Tomb, and here's Chuck right at the open door of the Garden Tomb talking to the king and queen of Tonga, tears streaming down their faces, just wonderful. But that's a whole different way of thinking, your royal highness. But I think we should think of, here in the Psalm we read "**Thou art my King.**" You know, do we think of Jesus that way, really? Are we yielded that much to him and to his will and to his Word? It's a challenge for me. But here he's described, and the writer here says, remarkably, "**My heart is inditing a good matter: I speak of the things which I have made touching the king.**" The King James says "**is inditing**", the Hebrew is, "**bubbleth up,**" or "**boileth over**" is the idea. '**I can't contain what's happening, this is flowing over, it's bubbling over, it's boiling over, it's flowing over, my heart is exploding**' "**with a good matter: I speak of things which I have made touching the king:**" '**I'm speaking of the things I've taken hold of touching the king,**' and he said as that happens, "**my tongue is a pen of a ready writer.**" (verse 1) His lips, he can't contain the way this is flowing out. And then he begins to describe his royal majesty, "**Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.**" (verse 2) Thou art fairer than the children of men, you know. John could tell that from the Isle of Patmos (cf. Revelation 1:13-18), when he saw him he fell down like a dead man. Daniel, '**All of my comeliness was turned to ashes.**' Isaiah says, '**I lifted up my eyes, I saw the LORD high, and his train lifted up, filled the Temple,**' he collapses before the sight. The idea is he is so beautiful, the writer says, this is boiling over, I can't even say it right, '**you're fairer than the**

children of men, there's no human frame that compares to you.' And yet, that's in his royal position. Because Isaiah will say, **"There was no beauty or comeliness that we should desire him."** **"Who hath believed our report, the arm of the LORD has been revealed, he grew up before him like a tender plant, like a root out of dry ground, and there is no beauty or comeliness that we should desire him."** He took on human skin, made in the likeness of men. In fact, in John chapter 1, when John the Baptist is getting ready to baptize him, he says **'I would not have known him, except the one who sent me to baptize said 'the one you see the Spirit descending upon and abiding on, that's the one that will baptize with the Holy Ghost from afar.'** John the Baptist said **'I would not have known him.'** Jesus didn't glow in the dark [not visibly, but he did to the demons, the Holy Spirit causing him to glow brightly in the Spirit], he didn't have an appearance like that. And John was his cousin, and John was a prophet, and John said **'I would not have known him.'** And yet as he takes him in the water to baptize him, he realizes. He said **'I have need to be baptized of thee.'** And he's talking about the One who comes in his strength, his winnowing fork is in his hand, you know, that he's going to do all these powerful things, the ax is laid to the root. And then when he baptizes him, he's staggered, because he was a man, he looked like the rest of us, **'I wouldn't have known him, when I baptized him and the Spirit descended upon him,'** and Jesus goes into the wilderness for forty days, no doubt then John goes and begins to pray and to read the Scripture. And then when Christ comes back, no longer [is he describing Christ as having a] winnowing fork, power and authority, he says **"Behold, the Lamb of God that takes away the sin of the world."** In his humanity, no beauty, no comeliness that we would desire him, that set him aside. Because he came to walk among us, not to intimidate anybody. If you'd have walked into a room with him in it, you'd have been completely comfortable to sit down at the table with Jesus, with God in human flesh, and that's exactly what he wanted. Tax gatherers and sinners and harlots were completely comfortable to sit down at the table with him, and look into his face. The religious hypocrites would say, *'Hey man, if you knew what God was like, you wouldn't sit and eat with these people.'* And Jesus looked up at them with a smile, God in human flesh, with crumbs in his beard, and said *'No, if you knew what God was like,*

you wouldn't be saying that to me.' And then he tells us about the lost coin and the lost sheep and the prodigal son. Here it says **"Thou art fairer than the children of men: grace is poured into thy lips:"** it says the people marveled after him because of the gracious words that he spoke, **"therefore God hath blessed thee for ever."** (verse 2)

The Battle Of Armageddon, He's Coming With A Sword And The Armies Of Heaven

And, **"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty."** (verse 3) He's coming, there is yet a battle to finish (cf. Revelation 19:11-21). He fought the first battle at Golgotha, and he came away victorious, and he rose on the third day. There is another battle at Armageddon, and he's coming with a sword, and he's coming with the armies of heaven. He says **"Gird 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 hand shall teach thee terrible things."** (verses 3-4) That is, ***thy right hand with the nail marks in it, the piercing marks in it, will demonstrate awesome things,*** no doubt when he comes, at the battle of Armageddon, the Lord of lords written on his thigh, Lord of lords, King of kings, the Truth of God, in majesty riding forth, because of truth and meekness and righteousness. **"Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee."** (verse 5) It says, ***'Who is this,' in Isaiah 63, 'who cometh from Basra with dyed garments,'*** you know, from Edom, ***'riding in the might of his power, trampling down the armies that rebel against him as he comes,'*** and the hailstones falling from heaven crushing those who had been blaspheming, it tells us in Revelation, the God of heaven. And it says in the Old Testament that the sentence for blaspheming was a stoning, it's an interesting picture. Here he comes in his might, his arrows are sharp, and they're falling into the hearts of the King's enemies, **"whereby the people fall under thee."** (verse 5b) [See http://www.unityinchrist.com/prophecies/2ndcoming_4.htm and <http://www.unityinchrist.com/revelation/Revelation%2018-20.htm>]

The Coming Kingdom And Government Of God

“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.” (verse 6) It tells us a bit about his government here. First of all, it’s permanent. What a relief, what a relief. Finally somebody is going to lower taxes and take care of the poor. We’re finally going to see it. Cut military spending? He don’t need a military, he’s all powerful, he’s got the whole thing nailed down [he’ll demonstrate that at his 2nd coming at the battle of Armageddon]. What a wonderful day that’s going to be. So, his government is going to be permanent, **“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” (verse 7)** It is a perfect government, he’s going to rule with a rod of iron, and a nail-pierced hand. He’s going to be hard on sin, because he gave every single opportunity for people to turn from it, he died himself and laid down his life, so he’s going to deal with it. He’s going to love righteousness, he’s going to hate wickedness. **“therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.” (verse 7b)** It’s going to be a pleasant Kingdom, it ain’t going to be a bummer, there’s not going to be persecution. I talked to somebody today that is involved with the underground Church somewhere on the news you’re watching all the time, he said they’re crucifying Christians there, and the media’s not showing it. This Kingdom’s going to be a pleasant Kingdom, it’s going to be our King on the throne. And when you go in to see your King, you can say Dad. He’s going to be **“anointed with the oil of gladness above his fellows.”** And it says, **“All thy garments smell of myrrh, and aloes, and cassia, out of ivory palaces, whereby they have made thee glad.” (verse 8)** It’s a prosperous Kingdom, it’s beautiful, it’s opulent. **“whereby they have made thee glad.”** Now it’s very interesting, the Hebrew phrase there **“whereby”** is actually **“stringed instruments.”** So it says **“Your garments smell of myrrh, aloes, and cassia, out of the ivory palaces stringed instruments, they have made thee glad.” (verse 8)** Worship is going to be there. Imagine what that is going to be like, in the Millennial Kingdom, with Israel (all 12 tribes), the nations coming. It says again in Zechariah that ten men out of different nations will take

hold of the skirt of a Jew, and say **'Show us where the Temple is, show us where God is so we can come and worship him.'** Imagine what that will be like. Again, nations not learning war anymore, beating their swords into plowshares and their spears into pruning-hooks, the knowledge of the LORD covering the earth as the waters cover the sea. It says **'Children shall play in the streets, and old people will walk in the evening outside and not be afraid.'** And remember, during the Millennium old people are 800 years old. These are *old* people. You think people 85 are afraid to go out in the dark, hey, now the Kingdom, 800, no problem. And imagine how many kids you have, 59, you know. By the time I was 41 years old I had four, multiply that out 800 years, we're doing some damage there, we're repopulating a desolated earth during the Millennium. And the kids, not praying in the streets, this is God's ideal, he describes it. These are not Head-Start Programs for kids to see if they can be smarty-pants by the time they're three years old. It says **'Children shall play in the streets,'** God's ideal. How wonderful. **'Ivory palaces, stringed instruments shall make thee glad.'**

[see

<http://www.unityinchrist.com/kingdomofgod/mkg1.htm>]

The Queen, Bride Of Christ, Appears At His Right Hand

Now in **verse 9**, it switches to the Bride, very interesting, it says this, **"Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir."** She appears out of nowhere. Listen, no past. We should rejoice in that. [cf. **1st Corinthians 15:49-54**, **"And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall**

have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.” and Revelation 19:6-9, “And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white [or “bright”]: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, **These are the true sayings of God.**” this is us, folks]. She appears out of nowhere in glory next to the King. She just shows up. No past, only a future. It describes her future, no past. I’m so thankful that our past ain’t going with us when we go there. Only a future. All of a sudden she’s standing next to the King. And she’s told now four things. **“Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father’s house;” (verse 10)** So, here’s the instruction. It says, **“Hearken,” “consider,” “incline thine ear,” and “forget.”** The first thing, these four requests from the King to the Queen, **“Hearken.”** Which means it’s an attitude [a Middle English compound word meaning “to hear and know”], to bow the heart, to listen. **“Consider,”** think about this. This is good for us tonight, isn’t it? We’re his Bride. “Listen, consider, **“incline thine ear,”** just incline yourself to listen to what he has to say. **“forget also thine own people, and thy father’s house;” (verse 10b)** If the King has blotted out our past, he’s asking us to do the same thing. As we’re coming to his throne, we’re breaking with the past, all things have become new, all things are passed away. Even in an earthly marriage it says for this cause shall a man leave his father and mother, there’s a leaving and a cleaving. He says **“forget also thine own people, and thy father’s house; so shall the king greatly desire thy beauty: for he is thy LORD; and worship thou him.” (verse 11)** I don’t feel that way most of the time. Do you? That Jesus just desires to sit with me, because of my beauty. I don’t feel that way. Some of you could make an easier claim at that than I would. But I don’t feel that way. **“So shall the king greatly desire thy beauty: for he is thy LORD; and worship thou him.” (verse 11)** Your King is your LORD,

worship him. And he greatly desires your beauty. You know why? It's imputed. It's given. It's something that he has done in us. Everlasting life, it's not something you're gonna have when you get there [i.e. in the 1st Resurrection to Immortality, cf. 1st Corinthians 15:49-54], it's something you have now (cf. Romans 8:10-11). You know, Hosea talks about the contract of espousals, he's talking about here, it tells us that he loved us with an everlasting love. Which means before the worlds were formed, he had this shindig all set up. The earth and human history is the stage, it's the platform for him (Jesus, Yahweh) to take a Bride out of human history, for himself (cf. Revelation 19:6-9). It says here **“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 intreat thy favour.”** (verses 11-12), the wealthy kingdoms of the world will be there, it tells us in Zechariah of those who will come to the mandatory Feasts up to Jerusalem (cf. Zechariah 14:16-19). **“even the rich among the people shall intreat thy favour”** because of our husband, because we're married to the King, because we're his people. It says there are people who will come and intreat, we're going to rule and reign with Christ the Bible tells us (cf. Revelation 5:9-10; 20:4-6). They will intreat thy favour.

She's Filled With The Holy Spirit From Within

Listen to what it says, **“The king's daughter is all glorious within:”** (verse 13a) that's the beauty he desires, **“The king's daughter is all glorious within: her clothing is of wrought gold.”** (verse 13) You know in the Old Testament, when you looked at the Tabernacle, it was badgers skins on the outside, it was rude looking, it was rough looking. And the more you went to the center, the inside of it, then there were silk trappings of blue and of scarlet and gold, and golden boards covered with gold, and it was all gold on the inside, and it was a picture of him (Christ). There was no beauty or comeliness that we should desire him, and yet he was all-glorious within. On the Mount of Transfiguration it says he shone, the word means he was metamorphosized, what he was inside shone out, and it says he was brighter than the sun, brighter than lightning, brighter than any whiteness that any fuller can ever produce, shone from inside of him. Well that's the living Christ that's inside of us

now [by the indwelling Holy Spirit, cf. John 14]. And it says in the Kingdom we're going to shine like the stars of heaven. It tells us that. It says **"The king's daughter is all glorious within"**, from the new-birth. **"her clothing is of wrought gold."** (verse 13b) that's the outside stuff, it doesn't compare with the gloriousness inside, but we have some nice stuff there. And it tells us in Revelation chapter 19 that we're all clothed with fine linen, bright and white, and the fine linen is, interesting, I don't know why, it's plural there, "the righteousness(es) of the saints." The great thing there about that is, we all have the same outfit. All the rest of this comparison and shopping and peer pressure, it's over. We all got the same outfit on there. ***'The king's daughter is all glorious within, her clothing is wrought of gold,'*** it says, **"She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."** (verse 14) there's a beautiful tapestry in the whole thing. Those no doubt saved during the Millennium, all the saints of all the ages have a part in this [all the saints from the Old Testament, holy kings and prophets, are all part of the Bride of Christ]. **"With gladness and rejoicing shall they be brought: they shall enter into the king's palace."** (verse 15) ***'In my Father's house are many mansions, if it were not so I would have told you.'*** Revelation 19, ***'Blessed are those who are invited to the marriage supper of the Lamb.'*** He says **"they shall be brought to the king's palace."** (verse 15b)

The Bride Produces Children Of God---Also, The Future Of Our Children Who Live On Into The Millennium, They'll Be Princes And Princesses

"Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (verse 16) Isn't that interesting? This is the business, the Church, the Bride of Christ is about right now, having kids, bringing many sons to glory [and this also talks of our own children too, if they've been faithful with us, I believe this is also specifically speaking of our children who live on into the Millennium, those too young now to be in the 1st resurrection to immortality, just my personal take on this verse]. The Harvest Crusade [that's a Calvary Chapel evangelistic deal], inviting a friend down there to get saved. It says **"Instead of thy fathers shall be thy children,**

whom thou mayest make princes in all the earth.” That’s what you’re going to see in eternity. How many have you led, how many as it were, Paul says **‘you’ve got many teachers, you haven’t got many fathers. I came and led you to Christ.’** It says **“Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.”** Isn’t that wonderful? Some of your friends are the most beat down, the most broken, you know, you finally get to them, they finally accept Christ, you see them struggling. Remind them that in the Kingdom, they’re going to be princes, they’re going to be reigning and ruling with Christ, it says here, **‘they shall be princes in all of the earth.’** **“I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.”** (verse 17)

In Conclusion

The Bride of Christ, His Royal Majesty, Her Royal Majesty, what a great ending to Psalm 44 (Psalm 45 is), where there’s a huge struggle (described in Psalm 44), which asks, **‘What are you doing, why are you letting this happen? We know what you’ve done in the past, you know you delivered us, and even now you’re our King, LORD, I’m not going to trust myself, you know, I’m going to press down the enemy, I’m going to do this stuff in your power, I’m not going to trust in my bow, I’m not going to trust in my sword, LORD, I’m going to trust you...we’re going to sing your praises, Selah. But here’s the deal, it looks like the deck is stacked against us, this is going wrong, and that’s going wrong, and I’m struggling with this, I’m struggling with that, the enemies are coming in, I don’t know what’s going on, I’m confused, in my confusion I’m dealing with this. I don’t know why. But I know this, I haven’t turned away, I haven’t worshipped other gods, I’m true to you, Lord, check me out. Even if it seems like I’m a sheep going to the slaughter, Lord, even if that’s what’s happening, I’m going to trust you. I feel like you’re asleep and need to wake up, I feel like you forgotten about me, I feel like you’ve cast me off. But Lord, I’m crying out to you, I want you to deal in my life, because of your mercies’ sake.’** And it’s almost like the Holy Spirit says, **‘You’ve kind of ended it a little bit down there, let’s move on to this one (Psalm 45). Let’s talk about his royal majesty, and what he has done,**

and what he's going to do with you, and the Kingdom he's going to set up, and how he's going to rule and reign forever. And there's going to be gladness, and there's going to be order, going to be righteousness, and he's mighty and he's powerful, and he's covered with beauty unimaginable, grace is upon his lips, his palace unimaginable (cf. Revelation 21:1-23, ultimately), myrrh, aloes, cassia, and it's filled with stringed instruments, there's going to be worship and song, and you're his Bride. He desires your beauty, you're all-glorious within. He's going to have you alongside of him. It's why he died on the cross. That's why he paid the price.' So when you're confused, and you're struggling with things that you don't know, fall back on what you do know. Never trade away what you do know for what you don't know. How many times have we heard people say *'That's it, I'm not serving him anymore! If this is the way he's going to treat me, I'm throwing in the towel, I'm not going to pray to you anymore,'* like he's going, *'ooh no.'* No, no, he's going to wear us down, we're going to fall down somewhere and say *'Oh God, O God, O God forgive me,'* and he's going to say *'Come on, get up, let me dust you off. I've been waiting for you here, knew you'd end up here. Try this my way. I know life stinks sometimes, but there's a time coming when I'm going to wipe away the tears from your eyes. There's not going to be any more death, or sorrow, or crying, or pain. I'm going to rule with my might, my power, my beauty, my glory, my grace, you're going to be by my side, because you're beautiful, I desire your beauty, you're all-glorious within.'* The Kingdom of our dear Saviour is coming, it will be the reality, this world we live in will be the illusion, this will be the memory. That will be the day, won't it? That will be the day. [applause] Let's stand, let's pray together. Read ahead, the next couple Psalms are just tremendous, if the Rapture doesn't happen we'll do those next week...[transcript of a connective expository sermon on Psalm 44:1-26 and Psalm 45:1-17, given by Pastor Joe Focht, Calvary Chapel of Philadelphia, 13500 Philmont Avenue, Philadelphia, PA 19116]

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