

# Mistakes, Memories And Marriages

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Date: 14 March 2021

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[ 0 : 00 ] If we could this evening with the Lord's help and the Lord's enabling if we could just read again in verse 12 of 1 Samuel 7.

First Samuel chapter 7 and at verse 12 we were told there that then Samuel took a stone and set it up between Mispah and Shen and he called its name Ebenezer for he said, hither to hath the Lord helped us hither to hath the Lord helped us.

You know that was Samuel's confession after Israel had defeated their enemy the Philistines. Samuel as we read there he built a stone memorial as a reminder of the Lord's faithfulness to his people and he called the stone memorial he called it Ebenezer which means the stone of helping and Samuel confessed hither to hath the Lord helped us.

And you know that's the confession you often hear from every Christian pilgrim who is plodding and plowing through the pilgrims progress.

They raised their Ebenezer and they confessed with Samuel hither to hath the Lord helped us. And you know I'm sure that that's what Christiana and Mershi I'm sure that that's what they confessed to one another as they lay down to sleep in the palace beautiful because as we continue in part two of the pilgrims progress we have been following Christiana and Mershi and the four boys and we've followed them as they fled from the city of destruction and passed through the slough of Despond.

[ 1 : 50 ] We saw them and we saw that they experienced Mershi at the gate that they heard messages in the interpreter's house that they stood at the cross they persevered up the hill called difficulty and they encountered even lions and grim the giant grim at the Porter's Lodge.

And then last Lord's Day we saw that they received the pilgrims welcome as they came in to to palace beautiful. And we saw that when the pilgrims arrived at palace beautiful they were fed they had worship and then they went to bed they slept and were told that Christiana slept in the same bed that Christian slept in.

And Christiana confessed she said little did I think that when my husband went on pilgrimage that I would follow him much less did I ever think that I would see his face again and worship the Lord with him and yet now I believe I shall.

Christiana could say hither to hath the Lord helped us. And you know as we continue into this next section in part two of the pilgrims progress we can look at it under three headings.

I want us to see three things mistakes memories and marriages mistakes memories and marriages.

[ 3 : 17 ] So first of all we'll look at mistakes. Bunyan writes so in the morning when Christiana and Mercy were up and ready they came down and they asked one another as you do did you sleep well to which Mercy replied she said it was one of the best nights lodging that I ever had.

And with that both Prudence and Piety they persuaded Christiana and Mercy to stay at the palace beautiful for a whole month.

Then Bunyan tells us that about a week into their stay a man named Mr Brisk he proposed to Mercy.

But we'll come back to that later on when Mercy eventually gets married. But the mistake at the palace beautiful was when Christiana's eldest son Matthew it was when he became sick.

But you know I have to think I think that Bunyan is almost too descriptive with Matthew's sickness because he says he says Matthew's sickness was sore upon him for he was much pained in his bowels so that he was with it at times pulled as it were both ends together.

[ 4 : 32 ] You know Bunyan he doesn't hold back with his description it's not a very medical description but obviously he's describing Matthew's stomach pains and sickness he's describing the vomiting and diarrhea that he was going through.

But as we read in the story there live not far from palace beautiful a man named Mr Skil who was an approved physician and so Christiana she sends for him and he comes and when Mr Skil when he comes into the room and observes Matthew he concludes that he is sick because of something he ate.

And Mr Skil said to his mother Christiana he said what is Matthew's diet? He then said Christiana nothing but that which is wholesome but Mr Skil said this boy has been tampering with something that lies in his stomach undigested and it will not go away without means and I tell you he must be purged or else he will die.

And it was then that Matthew's younger brother Samuel he nudged his mother he poked his mother and he said to Christiana mother what was that which my brother did gather up and eat so soon as we were come from the gate that is at the head of this way.

You know that there was an orchard on the left hand on the other side of the wall and some of the trees hung over the wall and my brother did pull down the branches and did eat.

[ 6 : 07 ] Now what Samuel was referring to was when they had passed through the Wicked Gate and they were going on towards the interpreter's house they had to walk beside the large perimeter wall of Beelzebub's castle.

And it was at that point that Bunyan wrote he said there was on the other side of the wall a garden and that garden belonged to Beelzebub and some of the fruit trees which grew in that garden they shot their branches over the wall and they did they that found them did often gather and eat them to their heart.

And Christiana's boys were told as boys are apt to do they bent the branches down and they plucked the fruit and began to eat.

And Christiana were told she rebuked them for eating the forbidden fruit but yet the boys carried on eating. And Bunyan writes but Christiana didn't know that the fruit belonged to the enemy if she had she would have been ready to die for fear.

And you know that was the last we heard of their mistake until they reached here at the palace beautiful. Of course the reference to the garden and Beelzebub's forbidden fruit with these references Bunyan is bringing us back he's bringing us back to Genesis chapter three where it all began and he's reminding us about God's command to Adam in the garden of Eden.

[ 7 : 42 ] You may eat of every tree in the garden but of the tree of the knowledge of good and evil you shall not eat of it for in the day that you eat thereof you shall surely die.

Bunyan is reminding us about original sin he's reminding us about Adam's failure to obey and Adam's fall from righteousness his fall into any state of sin and misery.

Bunyan is reminding us about the effect that sin has had upon our lives from the very beginning the effect of sickness suffering and sorrow.

And you know there are so many lessons for us to learn from Matthew's mistake because like Matthew and Adam before him we're all familiar with the attraction and the allurements of forbidden fruit.

We're all familiar with the fruit that just hangs down before our eyes and it looks so tantalizing and tempting and it's just within reach. It's within reach.

[ 8 : 48 ] And you remember that Paul reminds us in Galatians 5 that the forbidden fruit which hangs down from the trees in Beelzebub's garden it's not only damaging to us it's also destructive.

Paul writes in Galatians 5 the works of the flesh are evident. Sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies and things like these says Paul I warned you as I warned you before that those who do such things will not inherit the kingdom of God.

But Paul calls us to avoid the forbidden fruit of Beelzebub and enjoy the flourishing fruit of the Spirit because he says to us the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

But you know we're all tempted by the forbidden fruit. The fruitful fruit, the fruit of the Spirit well it's there but we're often tempted by the forbidden fruit even as pilgrims.

But you know with Matthew's mistake we're reminded of the things we did. We're reminded of the things we got up to in our youth, sometimes things without our parents knowing.

[ 10 : 20 ] You know Bunyan himself he could certainly relate to Matthew's mistake because Bunyan he wrote later in his autobiography he wrote about his experience as a child and he said as a child it was my delight to be taken captive by the devil at his will and being filled with all unrighteousness I had but few equals for cursing, swearing, lying and blaspheming the holy name of God.

But you know we can all relate to Matthew's mistake and we can all confess with David in Psalm 25 and say my sins and faults of youth do thou, O Lord, forget after thy mercy think on me and for thy goodness great.

You know my friends sometimes our past sins they haunt us and we look back and shudder at the things we did or the things we said or the places we went but you know the hope of the gospel is that in Christ we're cleansed, we're made righteous, we're forgiven and that's what Matthew received because we're told that Mr. Skill he prescribed Matthew a potion but the first potion was too weak because it was made we're told of the blood of a goat, the ashes of a heifer and the juice of his hip which of course was the Old Testament prescription for the atonement.

Every year on the day of atonement the high priest would have to offer the blood of a goat and the ashes of a heifer and he would sprinkle the blood using a hisip branch but as we're told it was too weak.

It wasn't perfect, it didn't satisfy for sins, it didn't achieve a full atonement because there had to be an atonement the following year.

[ 12 : 23 ] But then we read that Mr. Skill saw that the first potion was too weak and when he saw that it was too weak he prescribed Matthew one that would do the job and Bunyan tells us the name of that prescribed potion because it was written in Latin.

It was written in Latin the name of it was ex carne et sanguine Christi, ex carne et sanguine Christi, the flesh and blood of Christ.

It's based upon the words of Hebrews 9 that's what Bunyan is referring to where it says for if the blood of goats and bulls and the ashes of a heifer sanctify for the purification of the flesh how much more will the blood of Christ who through the eternal spirit offered himself without blemish to God purify our conscience from dead works to serve the living God.

And with that Mr. Skill he made the prescribed potion, he made it into pills and he ordered that Matthew take them, these pills, three at a time, fasting with a quarter pint of tears of sorrel.

And Bunyan writes after a short prayer for the blessing of God upon it Matthew took it and it wrought kindly with him so that in a little time he was healed of his sickness.

[ 13 : 57 ] But you know as a parent Christiana she blamed herself for Matthew's mistake, she called herself a careless mother and she would as any parent would she wanted to provide and to protect her children which is why we're told that she requested that Mr. Skill prescribe for her 12 boxes of pills.

You know Christiana as a single mother she knew that with four boys it was going to be hard work, it was going to be hard work dealing with their mistakes.

When we read now about this time that their month was up and it was convenient for them to be going. But Joseph sent to his mother, don't forget to ask the interpreter that great heart should be sent, that he may be our guide the rest of the way.

But just before the pilgrims departed palace beautiful they were shown four things to meditate upon while they continued along the King's highway.

The first was one of the apples that Eve ate and gave to her husband Adam to eat so it was a picture of sin. The second thing they saw was Jacob's ladder to heaven and the angels ascending and descending upon it.

[ 15 : 23 ] It was a picture of God's promises. And they were shown a golden anchor which was a picture of the Christians sure and steadfast hope in Christ.

And then the last thing that the pilgrims saw was the mountain upon which Abraham offered up Isaac. It was a picture of God's provision of salvation in Jesus Christ.

And so along the King's highway the pilgrims were to meditate upon the problem of sin, the promises of God, the prospect of hope and the provision of salvation.

Along the King's highway these pilgrims as they continued on their journey along the King's highway the pilgrims were to meditate upon the problem of sin, the promises of God, the prospect of hope and the provision of salvation.

And you know my Christian friend needless to say we should do the same as we walk along the King's highway. We should meditate on the problems of sin, the promises of God, the prospect of hope and the provision of salvation.

[ 16 : 40 ] We should do the same. Now about those time rights Bunyan one knocked at the door and it was great heart who encouraged the pilgrims to continue in their journey which brings us to consider secondly, memories.

So mistakes and memories. Memories. Bunyan writes now they began to go down the hill into the valley of humiliation.

It was a steep hill and the way was slippery but they were very careful so that they got down pretty well. As you know Palace Beautiful stood at the top of the hill difficulty.

They had come up the hill difficulty and now they were going down into the valley of humiliation. But Palace Beautiful was at the top of the hill and so in many ways Palace Beautiful was what you could call a mountaintop experience.

It was a place of rest, relief and refreshment during the pilgrims' progress. But as you know we can't stay on the mountaintop because the Christian life it isn't a series of mountaintop experiences.

[ 17 : 53 ] The Christian life is also a series of valleys and that's what we see. That's what we see as the pilgrims following the footsteps of Christ. They leave the Palace Beautiful and they descend into the valley of humiliation.

And like it was for Christian the valley of humiliation would lead also into the valley of the shadow of death. And that's what it's like in the Christian life isn't it my friend?

That's often what it's like that one valley just leads into another valley. That the pilgrims progress. It's not a series of mountaintops. It's actually more like a series of valleys.

One valley leading into another valley. But as we're reminded in part two it's in the valley. It's in the valley that we learn to look, love and lean upon the Lord.

It's in the valley that we learn to look, love and lean upon the Lord. It's in the valley that we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

[ 19 : 00 ] And that's what Bunyan writes. He says when they were down in the valley piety said to Christiana. This is the place where Christian your husband met with the foul fiend Apollyon and where they had that dreadful fight.

I know you heard about it but be of good courage as long as you have great heart to be your guide we hope you will fare the better.

Then great heart he says we need not be so afraid of this valley for there is nothing to hurt us unless we procure it ourselves. It is through that Christian did hear meet with Apollyon but that fray was the fruit of those slips he got in going down the hill.

Alas he says it is for the fruit of their doing that such things to befall them in the valley of humiliation. This valley of humiliation is of itself as fruitful a place as any the crow flies over.

You know what Bunyan is teaching us is that the valley of humiliation it isn't the same for everyone because you know some pilgrims they slip into the valley of humiliation while other pilgrims are sent into the valley of humiliation.

[ 20 : 23 ] Some pilgrims descend into the valley of humiliation through their disobedience. Other pilgrims descend into the valley of humiliation by divine providence.

But you know my friend whatever it is that leads you into the valley of humiliation as we said it is in the valley that we learn to look, love and lean upon the Lord.

It is in the valley that we learn to look, love and lean upon the Lord. It is in the valley that we realise that it is a fruitful place. It is a place where we grow in grace.

Because as Great Heart says he says behold how green this valley is and how beautified it is with lilies. Indeed it has very fruitful soil and doth bring forth by handfuls for God resists the proud but gives grace to the humble.

He gives grace to the humble. Also in the valley we grow in grace. Then we read that the youngest son James he says to his mother Christiana he says there is a pillar and it looks like something is written upon it.

[ 21 : 35 ] Let's go see what it is. And so they go over to the pillar and they look at what's written on the pillar and it reads let Christians slips before he came hither.

And the battles that he met with in this place be a warning to those that come after. Then as they went on a little further Samuel the other son he says to Great Heart he says Sir I perceive that in this valley my father and a Pollyon had their battle but whereabouts was their fight for this valley is very large.

And Great Heart he replies he says your father had that battle with a Pollyon at a place just ahead of us in a narrow passage just beyond forgetful green.

It's the most dangerous place in all these parts because if pilgrims often forget the blessings they've received and how unworthy they are of them.

So they then came to the monument this memorial stone which marked the place where the battle took place between Christian and a Pollyon and Great Heart he says to Christiana he says this is the place where Christians stood and where a Pollyon fought against him here is some of your husband's blood on these stones and you can also see some of a Pollyon's broken darts.

[ 23 : 05 ] Look how they beat the ground with their feet as they fought to make good their places against each other and how with their blows they did split the very stones in pieces.

And with that Great Heart he shows the pilgrims he shows them the memorial stone that Christian had erected after his victory against a Pollyon and the pilgrims saw the plaque that was written on the stone because it read hard by here was a battle fought most strange and yet most true Christian and a Pollyon sought each other to subdue the man so bravely played the man he made the fiend to fly of which a monument I stand the same to testify.

You know like the Prophet Samuel that we read there in 1 Samuel 7 like the Prophet Samuel before him Christian he raised his Ebenezer in the valley of humiliation and he said hither to hath the Lord helped us hither to hath the Lord helped us.

Then we read that when they passed through the valley of humiliation they came upon the borders of the valley of the shadow of death. This valley were told was longer than the other a place also most strangely haunted with evil things as many as are able to testify but these women and children went the better through it because they had daylight and because Great Heart was their guide.

But you know just because the pilgrims went through the valley of the shadow of death better than maybe Christian went through it it didn't mean that it was easier for them because as we read they still encountered the darkness they still heard moans of dead men they still heard his sing they still had the ground shake beneath their feet and there was all these snares around them as they walked through the valley of the shadow of death.

[ 25 : 15 ] The boys were terrified as they walked were told that the women they turned pale and James started throwing up with fear. But Great Heart were told he encouraged the pilgrims saying let us pray for light that can lighten our darkness and rebuke not only these but all the satans in hell.

So we're told they cried and prayed and God sent light and deliverance. And you know it's a great reminder to us isn't it? It's a reminder to us that when we walk through the valley of the shadow of death we're to pray to God to direct us and guide us with his light.

We're to pray for direction and guidance with God's light. You know I've always loved the words of Sam 18 where David prays he says the Lord will light my candle so that it shall shine full bright the Lord my God will also make my darkness to be light.

And you know we should make that our prayer when we're confronted and even confused by the valley of the shadow of death. We should pray the Lord shall light my candle so that it shall shine full bright the Lord my God will also make my darkness to be light.

Then we read that as the pilgrims came to the end of the valley they met another giant a giant this time he's called Maul. And we're told that this giant called Maul he used to spoil young pilgrims by deceiving them.

[ 26 : 56 ] And with that we're told that Maul he accuses Great Heart by he calls him a kidnapper of women and children taking them into a strange country and also weakening Satan's kingdom.

And then we read that there's a fight between Maul and Great Heart and this fight it lasts for hours but it ends with Great Heart removing Maul's head from off his shoulders.

And with that the pilgrims they build another memorial stone. They build another memorial with Maul's head planted on the top of it and the words written underneath.

The words he did that he that did wear this head was one that pilgrims did misuse. He stopped their way he spared none but did them all abuse until the die Great Heart arose the pilgrims guide to be until the died did him oppose that was their enemy.

Then as they went forward they came to an oak tree and were told that they found an old pilgrim there fast asleep. The pilgrims knew that he was a pilgrim by the clothes he wore and the staff in his hand.

[ 28 : 17 ] And so Great Heart he goes over and he wakes the old pilgrim up and the old pilgrim he opens his eyes and when he looks at Great Heart he cries out what's the matter what are you and what is your business doing here.

And Great Heart says my name is Great Heart I am a guide to these pilgrims that are going to the celestial city.

I'm told that the name of the old pilgrim was called Honest. He had come from the town of Stupidity which was very close to the city of destruction.

But as they began walking together with Honest the pilgrims they asked Mr Honest they asked this man called Honest if they had heard of a man called Mr Fearing.

And Honest said he said yes I knew him very well he was a man that had the root of the matter in him but he was one of the most troublesome pilgrims that ever I met with in all my days.

[ 29 : 24 ] And Great Heart said I was his guide I was his guide from my master's house the interpreter's house all the way to the gates of the celestial city.

But you know as you would expect Mr Fearing he was a man who was always overcome with fear and doubt. And with that Great Heart he remembered what Mr Fearing was like as he walked with him along the pilgrims progress.

Great Heart said everything frightened him everything frightened Mr Fearing to the point that he lay crying at the sly of despond for about a month.

He lay there crying for about a month with many pilgrims passing on before him. And then when he eventually came to the wicked gate he stood for a while at the gate before he knocked.

And when the gate opened he would let other people in he would give place to others and say that he wasn't worthy to go in. When he arrived at the interpreter's house says Great Heart he lay out in the cold for a good while before he knocked on the door.

[ 30 : 36 ] When he came to the cross he just wanted to stay there he didn't want to go on to the celestial city. When he came to palace beautiful he didn't say very much he was very very quiet but he enjoyed the valley of humiliation that's what Great Heart says it was very interesting that he enjoyed the valley of humiliation he even kissed the flowers upon the ground there.

And that's how he was all the way to the celestial city he was always full of doubts and fear. But as Honest said he had the root of the matter in him he had the root of the matter in him.

And you know when I think of some of you this evening I think that there are so many of you who are like Mr Fearing.

So many of you like Mr Fearing because you have the root of the matter in you you're a Christian but you live your life thinking that you're unworthy and unwanted maybe even unwelcome and you make your pilgrimage difficult for yourself because you live your life full of doubt and full of fear.

You fail to see the joy of God's promises and you choose rather to live in doubt and despondency. But you know my friend Mr Fearing is worth remembering because he had the root of the matter in him.

[ 32 : 12 ] He had the root of the matter in him but he was restricted with fear. And you have to ask yourself this evening do I have the root of the matter in me am I a Christian but a Christian that's struggling with doubts and fear.

So as they went on the pilgrims they were getting weary so we're told that they stopped at the inn of a man named Gaius and in the Bible when you read the Bible Gaius the Gaius that's mentioned in the Bible he's revealed to us as one of two people whom Paul baptized and he was also we're told an elder in the church who often hosted pilgrims on their journey and this brings us to consider lastly and more briefly marriages that's our third point this evening.

So mistakes, memories and marriages mistakes, memories and marriages. So marriages. So when the pilgrims arrived Gaius he went down into the kitchen he went down to the kitchen to speak to the cook whose name was an amazing name taste that which is good.

And so he told the cook to get supper ready. Then Gaius he came up again to the living room and he told the pilgrims he said to them come my friends you are welcome and I am glad that I have a house to entertain you in and while supper is being prepared let us talk about good things together.

And they have this long discussion but at one point in their discussion Gaius speaks on behalf of women. We're told that he says as death and the curse came into the world by a woman so also did life and health.

[ 34 : 06 ] God sent his son born of a woman. When the savior came he says women rejoiced in him before either man or angel.

Women followed Christ and ministered to him. It was a woman that washed his feet with her tears and a woman that anointed his body for burial. It was women that wept when he went to the cross and women that followed him from the cross to the sepulchre when he was buried.

It was a woman that were there first with him at his resurrection morning and women that brought tidings first to the disciples that he was risen from the dead.

Women therefore says Gaius are highly favoured and share with us in the grace of life. I know it seems that this talk about women it paved the way for Gaius to suggest that Mursi and Matthew get married.

Which was very interesting because as we mentioned earlier Mursi was when she was at the palace beautiful Mursi received a proposal. She there was this man called Mr Brisk and he proposed to Mursi but Mursi refused and Bunyan explains the reason why Mursi refused to marry Mr Brisk and it was because he was not a Christian.

[ 35 : 33 ] Mursi said he pretends to religion but he stuck very close to the world. But Mr Brisk he proposed to Mursi more than once because as we are told she was a beautiful young woman but Mursi said I purpose never to have a clog in my soul.

I purpose never to have a clog in my soul. Of course Bunyan he's warning pilgrims about the possible danger of marrying someone who's not a Christian.

You know when Spurgeon was asked by a female member in his congregation if she should marry her unconverted fiance Spurgeon asked her to stand up on his desk.

She had come to his study and Spurgeon says well stand up on my desk and so she stands up on his desk and Spurgeon says to the woman now pull me up.



And Spurgeon as you know he was a big man and it was impossible for this woman to pull Spurgeon up onto the desk. But you know with a little tug Spurgeon he pulled the woman down from the desk onto the floor and with that Spurgeon said to his church member that's what your marriage will be like you can't pull him up but he can certainly pull you down.

[ 37 : 03 ] You can't pull him up but he can certainly pull you down. Then Mursi she also explained that she had a sister called Bountyful and that Bountyful was married to a selfish Christian who always argued with her and eventually threw her out and in the 17th century it was actually illegal to get a divorce and Bunyan there he is teaching us again about marriage that in the context of marriage between two Christians the Bible teaches that you shouldn't get a divorce because as Christians as Christians we have vowed not to separate until God shall separate us by death.

For as Christians we must be committed in our marriage, we must communicate in our marriage and we must have Christ at the centre of our marriage.

But you know while the pilgrims stayed with Gaius there was not one but actually two marriages because Matthew and Mursi they got married and then Gaius' daughter Phoebe she gets married to Christiana's youngest son James.

That's why there's a double wedding, there's two weddings and we're told that the pilgrims they stayed with Gaius and his family for about 10 days and then they continued on their journey and Bunyan writes now by this time they were come within sight of the town of Vanity where Vanity Fair is kept.

So when they saw that they were so near the town they consulted with one another how they should pass through the town and some said one thing and some said another.

[ 38 : 58 ] And so God willing we'll see what happens to the pilgrims at Vanity Fair as we continue in part two of the pilgrims progress next Lord's Day.

May the Lord bless these thoughts to us and let us pray together. O Lord our gracious God we give thanks to thee this evening for the reminder that our mistakes are dealt with and that they have been dealt with through the flesh and blood of Christ.

We thank the Lord for that wonderful prescription that has been provided for us and we give thanks to thee that it is a free prescription and that sinners are able to come and receive that free offer.

But Lord we give thanks to thee for even the memorial stones that are set up along the pilgrims progress that remind us every time that hitherto hath the Lord helped us that thou art the one who will uphold us and the one who will keep us.

And even as we were considering there about marriages and Christian marriage Lord we pray that thou wouldst bless our homes and bless our marriages, protect our marriages we pray because we know that the evil one he is a divider, he is called the devil and he seeks to divide.

[ 40 : 21 ] But Lord we pray that our homes would be centred upon Christ, that he would be the foundation of our marriages and the foundation of the message that we live out, that he would be the foundation of our home and that thy righteousness would extend to our children and even our children's children.

O Lord remember us we pray and bless this Lord in the week that lies ahead, that thou wouldst go before us in all things, that he would ever look to Jesus, the author and the finisher of our faith.

Cleans us we ask for we ask it in Jesus name and for his sake. Amen. Well we're going to bring our service to a conclusion this evening.

We're going to sing in Psalm 45, Psalm 45 and we're singing the verses in Gaelic. Psalm 45 we're singing verses 13 and 14 in Gaelic.

And Psalm 45 as we're mentioning there about two weddings. Psalm 45 is actually a wedding song, it describes a marriage between the king and his bride.

[ 41 : 31 ] And it's a beautiful love song and it's a song that describes this love that exists between the king and his bride. And I'd encourage you to read it.

And you know there are a few in the congregation and this is their favourite Psalm and I was thinking of you, you know who you are. I was thinking of you this week as I was considering Psalm 45 for this evening's service.

So we're going to sing verses 13 and 14. I'll read them first of all in English.

So we'll sing these verses of Psalm 45 to God's praise.

Psalm 45 is a song that describes a marriage between the king and his bride.