

**"She shall be brought unto the king
in raiment of needlework"**

Psa 45:9-17

Psa 45:9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

Psa 45:10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

Psa 45:11 So shall the king greatly desire thy beauty: for he *is* thy Lord; and worship thou him.

Psa 45:12 And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.

Psa 45:13 The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

Psa 45:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

Psa 45:15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

Psa 45:16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

Psa 45:17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

Psa 45:9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

This verse is a continuation from last week of the reality that Christ's bride is the sceptre in his right hand, which right hand represents power. It is also connected to a name written on his thigh, which word is a rod, or a scepter: Rev 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

from last week's study:

With this in mind what we are being told when scripture declares "the sceptre of thy kingdom is a right sceptre." is that God's kingdom will be a kingdom rightly ruled with the powerful word of God as those living waters pour forth from God's elect (2Ti 1:7, Joh 7:38, Rev 22:2), and nothing shall defile that kingdom, because the rod, or sceptre will not allow anything to enter into the kingdom to defile it (Rev 21:27)

(Luk 17:21, Gen 3:24) A sword turning every way, a rod, a wheel within a wheel within the kingdom within keeping the gates of hell from prevailing against what God has promised will happen (Eze 1:16, Mat 16:18).

"the sceptre of thy kingdom is a right sceptre." is being formed within those whom God is preparing to be kings and priests today. God willing we will be Nathan

to David today, within and without, knowing that it is Christ in each of us today, his word rightly divided that enables us to be Nathan to David ([2Ti 2:15-16](#) , [1Pe 4:17](#)).

Again consider the meaning of the word sceptre (shay'-bet):

H7626

shay'-bet

From an unused root probably meaning to branch off; a scion, that is, (literally) a stick (for punishing, writing, fighting, ruling, walking, etc.) or (figuratively) a clan: - X correction, dart, **rod**, **sceptre**, staff, tribe.

The fact that there are "honourable women" ([Psa 116:15](#), [Pro 3:15](#) , [Isa 28:16](#), [Luk 1:28](#), [1Pe 1:7](#) , [Rev 21:19](#)) should tell us that there is a time when we are the less honourable women, and that it takes a process of judgement upon our flesh in order to become the "Kings' daughters" who are able to stand by the grace and faith of God which work together so that we can become as this woman (church) "in gold of Ophir".

[1Co 3:11](#) For other foundation can no man lay than that is laid, which is Jesus Christ.

[1Co 3:12](#) Now if any **man** build upon this foundation gold, silver, precious stones, wood, hay, stubble;

[1Co 3:13](#) Every **man's** work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every **man's** work of what sort it is.

What first stokes the fire to the tremendous heat that is required to purify this gold of Ophir is the wood, hay and stubble of our first man Adam being consumed (judged [Isa 26:9](#)) by the brightness of His coming ([2Th 2:8](#)). This wood hay and stubble is symbolic of every **man's** work and is connected to these three words:

1.**myrrh**, **H4753**

more, more

From [H4843](#); *myrrh* (as *distilling* in drops, and **also as bitter**): - myrrh.

[Jer 2:19](#) Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: **know therefore** and **see that *it is an evil thing*** and bitter ([Rev 1:3](#) , and verse 10 to come [Psa 45:10](#) below), that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

The evil thing and bitter is what we are blessed to have burnt out of us in this age if God is working with us, and is the means by which the foundation of "Jesus Christ" is laid within God's elect.

It is the evil experience to humble us thereby that God uses to perfect holiness in the saints ([Ecc 1:13](#) CLV).

2.aloes, **H174**

a-haw-leem', a-haw-loth'

(The second form, which is feminine, is used only in the plural); of foreign origin; *aloe* wood (that is, sticks): - (tree of lign-) aloes.

3.cassia, **H7102**

kets-ee-aw'

From **H7106**; *cassia* (as *peeled*; plural the *bark*): - cassia.

Unless the Lord build the house and do so by trying every man's work our works will be proved in the long term to be just that, works that we perceive to be our works, not having been given to acknowledge God's sovereignty over all things (**Psa 127:1** , **Mat 7:22**)

Part of what was emphasized at the end of last week's study was how God brings us to see a pattern of putting off the flesh -- that needful process to make the bitter waters sweet -- which connects very well with the words 1.**myrrh, H4753** 2.**aloes, H174** and 3.**cassia, H7102** in that it is by the stripes and trials and bitter waters that we must and can endure that we become "thy honourable women upon thy right hand"

any comments on this first verse?

Psa 45:10 **Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;**

Psa 45:11 **So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.**

There's work to be done, hearken, consider, and incline (**Tit 3:8**).

Hear oh Israel (**Deu 6:4**), oh earth, earth, earth (**Jer 22:29**) , is what we are being shown in verse 10 here "Hearken O daughter and consider"; and when we are granted to properly hear (**1Jn 4:6** , **1Jn 5:15**) we will forget "thine own people and thy father's house" (**Mar 10:29** , **Mat 10:37**), forsaking all for the kingdom of God, the pearl of great price (**Mat 13:46**).

"thine own people, and thy father's house; " is our first introduction to the church in the wilderness, Babylon who God's people are predestined to come out of over their lifetime (**Rev 12:5**).

The only way we are going to come out of "thine own people, and thy father's house; " is to have the king 'Christ within us' "**greatly desire**" to cleanse our temples (**Mat 21:12**) so that in this cleansed temple, "thy beauty", that has lost its life and forsaken all, can "worship thou him." as Christ in us is consumed for the zeal of this house (**Joh 2:17** , **Mat 21:13** , **Joh 4:23-24**).

It is Christ's zeal for the house of God that needs to replace Peter's carnal zealousness, just as it is our earthly passions and devilish desires which will by the grace and faith of God be replaced with a spirit which savours the things of God, and is given to remain unspotted from this world ([Mat 16:23](#) , [2Co 6:17](#)), enabling us to "worship thou him".

any comments on these two verses?

[Psa 45:12](#) And the daughter of Tyre *shall be there* with a gift; *even* the rich among the people shall intreat thy favour.

[Psa 45:13](#) The king's daughter *is* all glorious within: her clothing *is* of wrought gold.

The daughter of Tyre (Babylon who has great riches among the people) represents those who will come to intreat [H2470](#) thy favour

H2470

$\text{g}^{\circ} \frac{2}{3}$

châlâh

khaw-law'

A primitive root (compare [H2342](#), [H2490](#)); properly to *be rubbed* or *worn*; hence (figuratively) to *be weak, sick, afflicted*; or (causatively) to *grieve, make sick*; also to *stroke* (in flattering), *entreat*: - beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, X pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (X supplication), woman in travail, be (become) weak, be wounded.

Continuing with this verse, the words translated "thy favour [H6440](#)" is actually translated over 1000 times as the english word "before" as in ([Gen 6:11](#) **before God**, [Jer 22:29](#)). So, the daughter of Tyre (Babylon which were coming out of God willing) is afflicted/wounded/sick before [H6440](#) the king's daughter ([2Th 2:8](#) , [Oba 1:21](#)). We are going to be that afflicted and wounded and sick daughter before each other God willing in this age, with a broken and contrite heart receiving the tender mercies of our Lord through each other ([Joh 12:3](#)).

As these verses indicate, that clothing can only be "of wrought gold" by being intreated [H2470](#) (wounded, grieved) by "the daughter of Tyre with a gift, the rich among the people" ([Exo 1:12](#)).

[Exo 1:12](#) But the more they afflicted them, the more they multiplied and grew. And they were grieved because ([H6440](#) before) of the children of Israel.

As we are all learning very deeply by the mercy and love of God, the garment of faith that is given to us for the wedding is first spotted, as we are brought into question of our own lack of cleanness ([Mat 22:12-14](#) , [Jud 1:23](#)). It is through those fiery trials, (that gift caused by God and brought by the daughter of Tyre), the garment or word within us becomes "of wrought gold", to the end that there is no boasting for that which God has

done through us. We know and are being convinced that it is God and Him alone that has cleansed our filthy garments and made them white through much tribulation ([Rev 19:10](#) , [Zec 3:3-4](#) , [Rev 7:14](#)).

We must go through this process of being given to see ourselves as "the man" ([Rom 7:24](#) , [2Sa 12:7](#)), and if we are truly crucified with Christ today ([Gal 2:20](#)) the is, was and will be conclusion of our time on the cross should be bringing each of us to forgive one another from our hearts as Christ did from a place of very real and deep brokenness ([Luk 23:34](#)), a physical shadow of how we should come to feel for having crucified our Lord and sinned against him and his body.

In verse 34 of Luke chapter 23 ([Luk 23:34](#)), we see what we must do to Christ before we can have garments that "is of wrought gold."

any comments on these two verses?

[Psa 45:14](#) She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

In order to "be brought unto the king in raiment of needlework:" we must first be brought to see that we have torn at the very fabric of Christ in each other and are guilty of casting lots for His vestures which need repair ([Joh 19:24](#)). God does not let our flesh, our gates of hell to prevail against this wanting to divide Christ and the garment ([Mat 16:18](#)) and so the church will ultimately prevail by the grace and faith of Christ as we finally come to a point where we stop being our brother's accuser ([Rev 12:10](#)) or feeling we are only the accused and never the guilty party ([1Jn 1:8](#)). With either mindset we will inevitably be tearing at the fabric of Christ's body which we all must do in our appointed time ([Luk 23:45](#), [Gal 5:15](#)).

The raiment of needlework is referenced in the temple as that part of the temple which the world must go through in order to have access to the holy of holies ([Exo 26:36](#)). That needlework is His workmanship ([Eph 2:10](#)) as one body ([Eph 4:4](#)) which must be weaved together and placed in the body as God see's fit for the salvation of the rest of the world ([1Co 12:18](#) , [Oba 1:21](#)).

"She shall be brought unto the king in raiment of needlework:" is another way of telling us that no man can come unto the Son unless the Father drags us there ([Joh 6:44](#)). It is Christ who clothes us and girds us, who commands us in every detail. The "raiment of needlework" that we are speaking about in this verse is blue, purple and scarlet:

[Exo 39:27](#) And they made coats *of* fine linen *of* woven work for Aaron, and for his sons,
[Exo 39:28](#) And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen,
[Exo 39:29](#) And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

And not only are we dragged there but those also who have believed on the word are represented by "the virgins her companions that follow her shall be brought unto thee."

([Joh 17:20](#)). Thus is all the work of the tabernacle of the tent of the congregation finished.

[Exo 39:32](#) Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

For more in-depth studies on the colours mentioned:
<http://www.iswasandwillbe.com/studies/>

any comments on this verse?

[Psa 45:15](#) With gladness and rejoicing shall they be brought: they shall enter into the king's palace.

[Psa 45:16](#) Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.

We will have a communion with the world during the millennium, and people will see their rulers ([Isa 60:3](#) , [Mat 5:14](#)), and it will be "With gladness and rejoicing {that they} shall they be brought: {and} they shall enter into the king's palace." Those palaces are the temples, which we are, where Christ abides ([1Co 3:16](#)).

"Instead of thy fathers" means that the old man must die within us if we are going to be profitable servants of God today and tomorrow, and it is this generation "thy children" who represent the "princes in all the earth." who we will be teaching the fear of the Lord to one day God willing ([Isa 30:21](#)).

any comments on this verse?

[Psa 45:17](#) I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

"I will make thy name to be remembered in all generations:" is speaking of the incredible honor and privilege of having Christ's name on our thighs today, knowing that we are in the midst of a life and death struggle which is not against flesh and blood but rather powers and principalities which we will be more than conquerors over ([Eph 6:12](#) , [Rom 8:37](#)) because of God giving us the power to overcome, which is what will witness to "I will make thy name to be remembered in all generations:".

The last point that I pray we will always keep in mind God willing, is that all of this is being accomplished by God through Christ ([Php 2:13](#)), and is the reason why no flesh will ever glory in God's sight ([1Co 1:29](#)) and why all kindred's, tongue, people and nation shall "praise thee for ever and ever."

[Rev 15:3](#) And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints.

Rev 15:4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Rev 15:5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

It is only after the judgement are made manifest that the tabernacle of the testimony in heaven was opened.

Joh 12:28 **Father, glorify thy name.** Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

Joh 12:29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

Joh 12:30 Jesus answered and said, **This voice came not because of me, but for your sakes.**

Joh 12:31 **Now is the judgment of this world: now shall the prince of this world be cast out.**

Joh 12:32 **And I, if I be lifted up from the earth, will draw all *men* unto me.**

any comments on this last verse?