

THE PSALMS

Series: Selected Psalms Phase 2

Psalm 45: The Bridegroom and The Bride

Today's Study: Psa. 45:1-17

1. The Royal Bridegroom 45:1-9
2. The Royal Bride 45:10-15
3. The Royal Blessings 45:16-17

INTRODUCTION

1. **Highlights from Psa. 42/43 Part B.**

(a) **Knowledge of The Psalms** (Highlighting two paragraphs).

As noted in Part A of Psa. 42/43, the Books of Psalms are divided into five books, consisting of 150 songs (hymns, poems) and we refer to them as a Psalm.

..

Some scholars believe that the corresponding relationship between the Psalms and the Pentateuch resulted from the fact that David purposely began arranging the psalms in this manner with the intention of producing for Israel a hymnal that harmonize with the Law of God to His chosen people.

(Please see Pages 4-6, Part B of Psa. 42/43 ... Review recommended)

(b) **Eagerly Desiring God to Intervene and Deliver Psa. 43:1.**

(1) The psalmist saw his adversaries as ruthless and godless; he was most likely persuaded because they appear not to know or have any desire for God. We do not know for certain who they were but it may have been enemies from within his nation or from a heathen nation. Irrespective of who or what, the situation was evidently, they (his enemies) were not living by God's holy law and were dishonest in their unjustified discrimination.

(2) The psalmist regarded his own cause as right; he felt that he was greatly wronged by the treatment which he received from the people, and ask to have it shown that he was not guilty of what his enemies charged him; that he was an upright man, and a friend of God.

(c) **Entreating God to Strengthen Him in The Midst of The Prevailing Situation Psa. 43:2.**

(1) As we have seen before, the overwhelmed psalmist had faith in God and relied on Him as his strength, shield, stronghold and security. He abided constantly in the secret place of the Most High; under the Shadow of the Almighty, in whom he felt safe and secured; nevertheless, he (the psalmist)

could not understand how these terrible situations continue and he seeks God to intervene.

- (2) The repeated asking **“why”** (Psa. 42:5, 9, 11; 43:2, 5) is familiar to the tested people of faith. Asking **“why”** indicates different things (note a few examples): (a) Job (Job 7:20), (b) Moses (Num. 11:11), (c) David (Psa. 10:1), (d) Habakkuk (Habak. 1:3).

(d) Earnest Prayer For God’s Illumination and Restoration Psa. 43:3-4

- (1) What we observe in Psa. 43:3a, is that the psalmist being fully aware that although he had his part to do in regards to his restoration, he called upon God to demonstrate His faithfulness and love by guiding him back to Jerusalem; through the **light** and **truth** of His word; God would direct what he should say or do . . . **“ . . . O send Your light and Your truth! Let them lead me; . . . ”**
- (2) The psalmist sought something more than deliverance from his enemies and the return to his beloved country; there was that deep and sincere hungering and thirsting to be in God’s holy presence that he once enjoyed!

(e) Encouraged Himself to Be Resolute and Maintain Faith in God Psa. 43:5.

- (1) **“ . . . And why are you disquieted within me? . . . ”** (Psa. 43:5b) Spurgeon notes:

“What cause is there to break the repose of thy heart? Wherefore indulge unreasonable sorrows, which benefit no one, fret thyself and dishonor God” Why overburden thyself with forebodings?”

- (2) **“ . . . Hope in God; For I shall yet praise Him. The help of my countenance and my God”** Psa. 54:5c.

This song closes with the now familiar refrain of self-encouragement. Until God delivered him from his oppressors and returned him to Jerusalem, the psalmist determined to live above depression and despair. As he evaluated the reasons why he was so down and disturbed, he realized that his hope in God is greater than the circumstances that depressed him. God was his Savior and his God. Triumphantly, he resolved, to praise Him, regardless of his circumstances.

2. Introduction to Psalm 45.

In our lesson on Psa. 42/43, Part B, a brief presentation was made in the introduction in reference to the “Types” or “Categories” of Psalms. Psalm 45 belongs to the type referred to as **“Royal Psalm,”** also termed as **“Kingly Psalm,”** another term used is **“Messianic Psalm.”**

Some scholars note that it (Psalm 45) is a Royal Psalm and a song and it prophetically points to Jesus Christ, expressing God’s abundant blessings on His Messiah. As observed, the words of the psalm find their fulfillment in Jesus Christ.

Another term used in referring to Psalm 45 is “**epithalamium**” or wedding song written to a king on the day of his marriage to a foreign princess. It is called Messianic Psalm, as noted above, because it, prophetically describes the Messiah’s future relationship with the church, His body of believers.

The information presented above will become clearer, as we study the psalm; allow me to review by summarizing with the following:

*Psalm 45 may be interpreted on two levels. **First**, there was an immediate and local application to the wedding of one of Israel’s kings, much in the manner of the Songs of Solomon.*

***Second**, on the other hand, there is a higher and universal application to the King of Kings and His spiritual bride, as is authenticated by the NT, where we have for example Psa. 45:6-7 noted in Heb. 1:8-9.*

(a) **Title**

This psalm is entitled, “**To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.**” (KJV)

The NKJV has the title as: “**To the Chief Musician. Set to ‘The Lilies.’ A Contemplation of the Sons of Koran. A Song of Love.**”

(1) “**To the Chief Musician . . .**” this we have noted several times, when discussing lessons in Selected Psalms Phase 1 and also as relates to Psalm 42. It means that the psalm was submitted to the Chief Musician, most likely for him to regulate the way for which it was planned. The psalm would be performed under his direction; or that the music is to be directed and adopted by him.

(2) “. . . **upon Shoshannim, . . .**” (KJV): Commenting on “**shoshannim,**” Smith’s Bible Dictionary, notes:

“. . . is a musical direction to the leader of the temple choir which occurs in Psa. 45 and 69 and probably indicates the melody ‘after’ or ‘in’ the manner of which the psalms were to be sung. . . .”

There are other definitions given, for example, in Psa. 80:1, “**Shoshannim**” signifies “**lilies**”, (also associated with Psa. 45; 69) as noted above it refers to the melody to which the psalms were to be sung. **Lily** as referred to here, **is believed** by some to be referring to a musical instrument that had the resemblance to a lily, or that it was shaped like a **lily** . . . the type of instrument is not known, although some say it may refer to a trumpet or a cymbal.

(b) **Author** . . . Barnes notes:

“The author of the psalm is wholly unknown, and nothing can be determined on the subject, unless it be supposed that the portion of the title ‘for the sons of Korah,’ or ‘of the sons of Korah,’ conveys the idea that it was the composition of

one of the family. That it may be written by David no one can disprove, but there is no certain evidence that he was the author and his name is not mentioned, the presumption is that it is not his."

(c) **A Maschil Psalm**

As noted in other lessons, A **Maschil Psalm**, is a psalm of instruction. Preacher's Outline and Sermon Bible, notes:

"The introduction to Psalm 45 also informs us that it is a Maschil psalm, that is a psalm that teaches or instructs. Prophetically, it teaches us about Jesus Christ, our coming King. Practically, it teaches the church about our union with our Bridegroom, Jesus Christ."

THE EXPOSITION

Psalm 45: The Bridegroom and the Bride.

A. The Royal Bridegroom Psa. 45:1-9

1. Addressing the King . . . An Imagery of Jesus Christ Psa. 45:1-2

(a) Proudly composing about the glorious King! Psa. 45:1

"My heart is overflowing with a good theme; I recite my composition concerning the King; My tongue is the pen of a ready writer." (45:1 NKJV)

(1) The effectiveness of heartfelt involvement properly focused.

- It's an overflow with goodness not with evil and it flows from the heart!!
 - *"My heart bursts its bank, spilling beauty and goodness."* (Message Bible)
 - *"My heart overflows with a good theme; ..."* (Amplified Bible)
- **"My heart is overflowing . . ."**: That is, I am engaged in **"inditing"** (KJV), (**"overflowing"** NKJV . . . conveying the idea being full to **overflowing!**) . . . with a good matter; **although, implying at the same time that it was a work of the heart – a work in which the heart was engaged.**
- This act was not a mere production of the intellect; not a mere work of skill, not a mere display of the beauty of the song, but a work in which the affections particularly were engaged, and which would express the feelings of the heart: the result or outflow of sincere love.

(2) The word **"inditing"** (KJV), **"overflowing"** (NKJV), is said to refer to "boileth" or "bubleth up" in the original use (as indicated earlier). It means to boil up or over, as a fountain; and the idea conveyed in Psa. 45:1, is that the heart boiled over with emotions of love; it was full and overflowing.

(3) Below is a brief compilation base on thoughts shared by Preacher's Outline and Sermon Bible (base on Psa. 45:1):

The psalmist was thrilled to be given the opportunity to write about the glorious king. Observe how the writer described the nature of his task:

- He wrote from the heart. Writing this song was not a duty for the psalmist but a delight, not just a routine job but a joy.
 - He wrote from a heart overflowing with love, gratitude, and admiration for his beloved king.
 - He wrote focusing on the good, keeping his goal centered on that which was the most excellent subject.
 - He wrote to the best of his ability, wholly exercising that which God had given him.
- (4) A quote from Spurgeon, commenting on Psa. 45:1:
*“There is no writing like that dedicated by the heart. Heartless hymns are insults to heaven. This song has **the King** for its only subject, and for **the Kings** honor alone was it composed, well might the writer call it a good matter. The Psalmist did not write carelessly; he calls his poem his works, or things he made. We are not to offer to the Lord that which cost us nothing.”*
- (5) Note that the main subject of the psalmist’s song is the **King**. Scholars note that **“King”** used here, Psa. 45:1, refers to the future Messiah, the great person to whom the Old Testament looked forward, and whose glory they were anxious to see and describe (See Rom. 16:25; 1 Cor. 2:7; Col. 1:21-29, NB Vv. 26-27; etc.).
- (b) **Perfectly reasonable, pure and blessed of God Psa. 45:2**
“You are fairer than the sons of men; Grace is poured upon Your lips; Therefore, God has blessed You forever.” (45:2 NKJV)
- (1) Beautiful beyond human standard or comparison: **“You are fairer than the sons of men;”**
- The psalmist begins by noting the beauty of the King; stating that He is fairer and more enchanting than men, his beauty is substantially greater than that which is found among men.
 - The Hebrew word rendered **“You are fairer,”** according to some scholars is a very unusual term. It is correctly a version of the word meaning **“beautiful”** and consequently means **to be very beautiful**. This phrase can be expressed as, **“Beautiful – beautiful are You above the children of men.”**
 - Scholars believe that the emphasis here (Psa. 45:2a) is the character of the Messiah, on the beauty of His nature and personality. Isaiah 53:2 says Christ was not remarkable distinctive for physical appearance or beauty. **The thought in this text (45:2a) was fulfilled in Jesus Christ, we can say there was never a more beautiful human being than Jesus of Nazareth!!**
- (2) The beauty of the king extends to his words which is filled with **grace**: **“. . . Grace is poured upon Your lips”** (Psa. 45:2b) . . . as a result he speaks grace—filled words.

- This is distinctively true of Jesus Christ, of whom it is said, **“So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth . . .”** (Luke 4:22 NKJV). Even His enemies acknowledged: **“ . . . ‘No man ever spoke like this Man!’”** (John 7:46 NKJV).

- Matthew Henry notes:

“By His word, His promise, His gospel, the goodwill of God is made known to us and the good work of God is begun and carried on in us. He receives all grace from God, all the endowments that were requisite to qualify him for His work and office as Mediator, that from His fulness we might receive, John 1:16. It was not only poured into His own strength and encouragement, but poured into His lips, that the words of His mouth in general, and the kisses of His mouth to particular believers, He might communicate both holiness and comfort.

- (3) With that which was endowed upon the King He was blessed forever (Psa. 45:2c).

- Spurgeon notes:

“Christ is blessed, blessed of God, blessed forever, and this is to us one great reason for His beauty, and for the gracious words which proceed out of His lips. The rare endowments of the man Christ Jesus are given Him of the Father, that by them His people may be blessed with all spiritual blessings in union with Himself.” (Emphasis mine)

- Beloved, God gives to all believers, infinite and eternal blessings through His grace, so designed that we should enjoy the dignity of being sons (children) of God and joint-heirs with Jesus Christ (See Eph. 1:3-14, NB Vv. 3-6).

2. Accomplished and Victorious Warrior, Clothed with Glory and Majesty Psa. 45:3-5

(a) Mighty and majestic warrior, adorned with glory Psa. 45:3

“Gird Your sword upon Your thigh, O Mighty One, With Your glory and Your majesty.” (45:3 NKJV)

- (1) The King was armed, prepared for battle and conquest.

- The Messiah is introduced as a conquering King, preparing to go forward to subdue the nations to Himself, aroused to set up a permanent kingdom.
- The King referred to here (Psa. 45:3) cannot be applicable to Solomon (as believed by some) he was **not** a warlike prince. Jesus Christ who is King of Kings and Lord of Lords is spoken of as having a two-edged sword coming out of His mouth (Rev. 1:16; 19:15).
 - The **two-edged sword** in the Book of Revelation refers to the Word of God, which comes from the mouth of Jesus Christ.

- The **two-edged sword** symbolizes the power of Christ's word which is living, active and sharper than any literal two-edged sword (Eph. 6:17; Heb. 4:12; Rev. 1:16; 2:12,16).
 - By the promises of God's Word and the grace contained in those promises, souls are made willing to submit to Jesus Christ and become His loyal subjects; by the threatening of that word, and the judgments executed according to them, those that stand it out against Christ will, in due time, be brought down and ruined.
- (2) **“ . . . O Mighty One, With Your glory and Your majesty.”** (Psa. 45:3 NKJV), He is the victorious warrior: a picture of Christ, the Mighty One in glory and majesty.
- He is seen as a great King, takes the battle field with abundance of pomp and magnificence – His sword, His glory, and majesty.
 - In His gospel He appears transcendentally great and excellent, bright and blessed, in the honor and majesty which the Father laid upon Him.
 - Christ, both in His person and in His gospel, had nothing of external glory or majesty, nothing to charm men (“ . . . for He had no form or comeliness . . .” Isa, 53:2 NKJV), nothing to awe men, for He took upon Him the form of a servant (Phil. 2:6-7); **His was purely spiritual glory, spiritual majesty!**
 - Adam Clarke notes:
“ . . . The majesty and glory of Christ are above all the kings of the earth; and at it every knee shall bend, and every tongue confess.”

(b) **Meekness, righteousness and justice victoriously established Psa. 45:4**

“And in Your majesty ride prosperously because of truth, humility, and righteousness; And Your right hand shall teach You awesome things.” (45:4 NKJV)

- (1) **“Majesty”**, here (45:4) refers to the glory or magnificence which developed into a prince of such a rank and proceed to such deeds.
- The credence is, that He would go with the pomp and glory becoming one in that position . . . the position of being a magnificent and significant King.
 - **“Prosperously”**, in the Hebrew is interpreted as, “push forward,” “break out,” “prosper,” “be profitable,” etc., and in essence means to go over or through, to pass over, and as used in Psa. 45:4, may be interpreted as “move forward to conquest.”
 - **“Ride”**, refers to the way in which warriors usually went forth to conquest in a chariot of war.
 - The idea is that of one arrayed for war, and with the glory applicable to his position as king, going forth to victory.
 - The language used here (Psa. 45:4), is such as is frequently utilized in the Scriptures to describe the Messiah as a conquering King (Rev. 19:11-16).

- (2) Obviously, this marvelous King (45:4), triumphantly defends the truth, humility and justice (righteousness), under the blessings and directive of the Almighty God, His Father.
- It would be a kingdom or a conquest of righteousness, not established, as most kingdoms are, by pride and arrogance and mere man power, but by a dominion where humility, meekness, gentleness would be the foundation—that on which the whole superstructure would be shared.
 - The **humility (meekness)**, as noted in our text reveals that He did not fight out of arrogance (haughtiness, etc.), greed or thirst for power. Instead, He fought humbly, out of necessity to stand for what was right.
- (3) “. . . **And Your right hand shall teach You awesome things.**” Spurgeon notes:
- “Foreseeing the result of divine working, the Psalmist prophesied that the uplifted arm of the Messiah will reveal to the King’s own eyes the terrible overthrow of His foes. Jesus needs no guide but His own right hand, no teacher but His own might; may He instruct us all in what He can perform, by achieving it speedily before our gladdened eyes.”*

(c) **Mastery over all enemies . . . dominant in battles Ps. 45:5**

“Your arrows are sharp in the heart of the King’s enemies; The peoples fall under You.” (45:5 NKJV)

- (1) The success of the King on the battle field is guaranteed! The gates of hell and its supporters will be conquered. The King’s arrows would find their target, sharply piercing the hearts of His foes. We observe in this verse:
- The **“arrows”** are penetrating.
 - The **“people”** are seen falling as those arrows have pierced the heart.
 - It is seen that those who fall are the **“enemies of the King”** and that the arrows have pierced the **“heart.”**
 - By conquering the nations, He would establish **“truth”** and **“justice” (righteousness)** throughout the land.
- (2) Spurgeon notes:
- “These arrows are spoken of in the plural because, while there are arrows of conviction, arrows of justice, arrows of terror, there are arrows that kill sin, there are arrows that kill despair, which also is sin; and as there are arrows that and slay our carnal hopes, so there are arrows that effectually destroys our sinful fears; and all these arrows are sharp in the heart of the King’s enemies, there is not a blunt one in the whole quiver.”*

3. **Absolutely Righteous and Just Ruler Ps. 45:6-9**

(a) **Eternally enthroned God forever and ever! Ps. 45:6**

“Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.” (45:6 NKJV)

(1) Inspired by the Holy Spirit, the psalmist prophetically speaks of Jesus Christ. The King as implied here, (45:6) is referred to as righteous, He is eternal and just; indeed, Jesus Christ's kingdom and His reign will be eternal; notice also the psalmist addressed the King as **God**.

- This reference (Psa. 45:6) is authenticated in Heb. 1:2-9, **NB v. 8**.

Heb. 1:8 NKJV

"Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom."

- Beloved, there is absolutely no doubt that the psalmist, in our text, wrote prophetically of the righteous and just reign of Jesus Christ who will rule eternally with His beloved bride, the church, at His right hand.

(2) Matthew Henry notes:

"... It shall continue on earth throughout all the ages of time, in despite of all the opposition of the gates of hell; and in the blessed fruits and consequences it shall last as long as the days of heaven, and run parallel with the line of eternity itself. Perhaps even then the glory of the Redeemer and the blessedness of the redeemed, shall be in continued infinite progression; for it is promised that not only of His government, but the increase of His government and peace, there shall be no end Isa. 9:7. ..."

(b) Exemplify righteousness and endowed with joyfulness Psa. 45:7

"You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions." (45:7 NKJV)

(1) Psa. 45:6-7, these verses find their ultimate fulfillment in Jesus Christ.

Reference was made earlier as it associates with Heb. 1:8-9. In Psa. 45:7a Christ is described in terms of **"loving"** and **"hating."** Briefly note:

- He loves righteousness because it characterizes His nature and His kingdom. Since it is His joy in doing His Father's will (Heb. 10:7), He intently loves righteousness in all its manifestations (Isa. 11:5; 59:16; Rev. 19:1-2. Compare Eph. 5:26; Heb. 13:12).
- Indeed, He loves righteousness but He hates wickedness. Time wouldn't allow for details, but note: (a) He came specifically to destroy the works of the devil (1 John 3:8), (b) He came to deliver from sin (Matt. 1:21); etc. (See also Psa. 11:5; Prov. 6:16-19; 15:8-9; Rom. 12:9; Heb. 1:9).

(2) Because of His distinctiveness, His infinite holiness, He was anointed with the oil of gladness above everyone (Psa. 45:7b).

- This anointing refers to the glory, blessedness and anointing given to Him by God. The **"oil of gladness"** is directly related to His anointing with the Holy Spirit (See Matt. 3:16-17; Acts 10:38; Heb. 1:9).
- Likewise. The abundant outpouring of the Holy Spirit upon God's people will come only as they share Christ's heartfelt love for righteousness (Matt. 5:6; John 7:37; Joel 2:28-32; Acts 2; etc.).

(c) **Elegance of the Holy One, anointed and diffusing joyfulness Ps. 45:8.**

“All Your garments are scented with myrrh and aloes and cassia. Out of the Ivory palaces, by which they have made You glad.” (45:8 NKJV)

(1) The word **“smell”** (KJV) **“scented”** (NKJV), is not in the original. The original would be *“myrrh, and aloes—cassia—all thy garments . . .”* that is, they were saturated with the perfumes that these items seemed to constitute his very clothing.

(2) Preacher’s Outline and Sermon Bible, notes three outstanding things in regards to the fragrant garments (focusing on myrrh, aloes and cassia):

- *“These spices identify Christ in His sacred office as priest (Heb. 4:14-15; 7:26; 8:1). Myrrh and cassia were the primary ingredients in the special anointing oil that God ordained to be used only for the Tabernacle and its priests (Ex. 30:22-33).”*
- *“The fragrance of myrrh points to Christ as the radiant Bridegroom of the church. In Songs of Solomon, the bridegroom is a picture of the Lord Jesus Christ. Throughout the book, He is described as smelling of myrrh (song 1:13; 3:6; 5:5, 13).”*
- *“The myrrh and aloes points to Christ’s death. The Holy Spirit moved John to carefully note the spices used to embalm the body of our crucified Savior:
‘And there came also Nicodemus, which was at first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred-pound weight. Then they took the body of Jesus, and wound it in linen clothes with spices, as the manner of the Jews is to bury.’ (John 19:39-40)”*

(3) The king’s palaces are said to be ivory ones, which indicates most magnificent. Matthew Henry, notes:

“The mansions of light above are the ivory palaces, whence all the joys both of Christ and believers come, and where they will be forever in perfection; for by them He is made glad, and all that are His with Him; for they shall enter the joy of their Lord.”

(d) **Elevated to the highest place of honor Ps. 45:9**

“Kings daughters are among Your honorable women; At Your right hand stands the queen in gold from Ophir.” (45:9 NKJV)

In Ps. 45:8-9, we have a description of the rich provisions for a Near Eastern royal wedding: spices were used for beautification (See Songs of Sol. 1:12-14); the bridal party included royal persons from other nations, the wedding attire was decorated expensively. **Ophir**: A location in the Arabian Peninsula, famous for the quality of its gold.

- (1) Those who served the bridegroom and bride, as well as the guests were from the most elevated ranks; they were among the most honorable on earth (Psa. 45:9).
- The word rendered **“honorable women”** (45:9), means properly, precious, costly; as well as “dear,” “beloved”; and this might be rendered “kings’ daughters are among the mighty ones”: that is, in the number of the maidens, or of those attending.
 - Reference here (45:9), is towards marriage, and the description is drawn from the customary background of a marriage in the east.
- (2) The composition, as applicable to the Messiah and to His union with the Church, His bride, is to describe Him as accompanied with every circumstance of distinction and honor, to launch around Him all that constitute beauty and splendor in an Oriental ceremony. **Nothing of earth could be too rich or beautiful to illustrate the glory of the union of the Redeemer with His redeemed Church!!**
- (3) Matthew Henry notes:
- “The church in general, constituted of these particular believers, is here compared to the queen herself—the queen—consort, whom by everlasting covenant, he hath betrothed to Himself. She stands at His ‘right hand’; near to Him, in the richest array, in ‘gold of Ophir’, in robes woven with golden thread or with a gold chain and other ornaments of gold. This is the bride, ‘the Lamb’s wife’, who graces, which are her ornaments, are compared to fine linen, clean and white (Rev. 19:8), for their purity, here to gold of Ophir, for their costliness; for as we owe our redemption, so we owe for our adorning, not to corruptible things, but to the precious blood of the Son of God.”*

B. The Royal Bride Psa. 45:10-15

1. Counsel Given, Charm and Commitment Prioritized Psa. 45:10-12

(a) Exhortation given to the bride Psa. 45:10

“Listen, O daughter, Consider and incline Your ear; Forget your own people also, and your father’s house” (45:10 NKJV)

The bride is called upon to **forget** her **own people** and her **father’s house** . . . she must renounce all others.

- (1) The bride is counselled to leave everything behind and devote herself totally to her Bridegroom.
- **“Hearken”** (KJV), **“listen”** (NKJV), (45:10), carries a strong emphasis on being attentive; in essence it means more than merely paying attention; it means to take notice (carefulness, consideration, etc.) or obey as you

are advised. Beloved, this is also applicable to the bride of Christ, the called out, blood bought people of God!!

- This is what the Scripture teaches about marriage when it notes that couples getting married are admonished that such transaction requires leaving parents and adhering to each other (Gen. 2:24; Matt. 19:45).
- (2) The address is repeated, the matter is essentially important, **“hearken”** (KJV) (or **“listen”** NKJV); “consider”, “incline your ear.” The Amplified Bible, translates as: **“Hear, O daughter, consider, submit and consent to my instruction. . . .”**
- The word, **“forget”** (45:10), is not suggesting absolute forgetfulness or that she was to cast off **all** affection for those who reared her, but the meaning here is that she was **not** to pine after them (her parents ... the family).
 - She was not to become dissatisfied with her new home and new relationship. She was not to carry the customs of her native country with her, clinging to them; she was not to promote anything from her native country that were hostile to the interest of her husband and his country.
 - **In summary:** The bride, when she marries, should make up her mind, while she cherishes a proper regard for her old friends, and a proper memory of her past life, to identify her interest with her husband’s; to go where he goes; to live as he lives; and to die, if such be the will of God, where he dies, and be buried by his side.
- (3) **As applicable to the Church—the bride of the Lamb—the idea here is that we find so often enforced in the New Testament, that they who become followers of the Savior must be willing to forsake ALL for Him, and identify themselves with Him and His cause. (Matt. 10:37; Luke 14:26).**
- We must forsake the world and devote ourselves to Him (Matt. 16:24; Luke 16:26, 33).
 - We are to break away from all worldly attachments, and to concentrate our all to Him (Titus 2:11-12; James 4:4).
 - We are not to crave for the pleasures of the world (Rom. 12:1-2; 1 John 2:15-17)
 - We are in all to become identified with Him to whom we become **“espoused”** (2 Cor. 11:2); we are to live with Him; go with Him. To die with Him; to be His forever (Gal. 1:20; Col. 2:20; Col. 3:1-5).
- (4) **As followers of Christ, we are called out to a life of complete separation! The strongest earthly ties are to be made subservient to a higher and stronger tie; we are now genuinely true followers of Jesus Christ!! (Luke 9:59-62).**
(See also Gen. 12:1-2; etc. ... 2 Cor. 6:14-18; Col. 3:1-17; etc.)

(b) **Emphasis on honor, respect and veneration Psa. 45:11**

“So the King will greatly desire your beauty; Because He is your Lord, worship Him.” (45:11 NKJV)

(1) He **“... will greatly desire your beauty; . . .”**: That is, in consequence of the bride’s love for him and her entire devotion of herself to him.

- The word **desire**, is equivalent to having pleasure in; meaning his affection which would be fixed on her. By forgetting her own home, and devoting herself to Him, she would secure his affection.

- Barnes notes:

“In the married life mere ‘beauty’ will not secure permanently the love of a husband. The heart as given to him, and as faithful to him will alone secure his love. In like manner, it is nothing but sincere affection—true love on the part of the professed friends of the Savior—the forgetting of all else—that will secure His love or make the church to Him an object of desire.” (Emphasis mine)

(2) Matthew Henry notes:

“The church is to be subject to Christ as the wife to the husband (Eph. 5:24), to call Him Lord, as Sarah called Abraham, and to obey Him (1 Peter 3:6), and so not only to His government, but to give Him divine honors. We must worship Him as God, and our Lord; for this is the will of God, that all men should honor the Son even as they honor the Father; nay, in so doing it is reckoned that they honor the Father. If we confess that Christ is Lord, and pay our homage to Him accordingly, it is to the glory of God the Father, Phil. 2:11.”

(c) **Exaltation and favor will be given Psa. 45:12**

“And the daughter of Tyre will come with a gift; The rich among the people will seek your favor.” (45:12 NKJV)

(1) Being joined to the anointed King in marriage means many benefits for the royal daughter. She will receive **gifts** from nations and set in such a high place that even the rich will seek her **favor**. Normally, others seek the favor of the rich; the anointed King has set her in an even higher place.

(2) F. D. Kinder notes:

“The bride’s submission to her partner as both husband and king goes hand in hand with the dignity, she also derives from him. His friends and subjects are now hers; she is a gainer, not the loser, by her homage.”

(3) Spurgeon notes:

“When the church abounds in holiness, she shall know no lack of homage from the surrounding people. Her glory shall then impress and attract the heathen around, till they also unite in doing honor to the Lord. The power of missions abroad lies at home: a holy church will be a powerful church.”

(4) Adam Clarke notes:

“The most powerful and opulent empires, kingdoms and states, shall embrace Christianity, and entreat the favor of its Author.” (Emphasis mine)

2. Clothed, Compensated and Filled with Joy! Psa. 45:13-15

(a) Clothed with beauty and glorious within Psa. 45:13

“The royal daughter is all glorious within the palace; Her clothing is woven with gold” (45:13 NKJV)

(1) Reference here, is made in regards to the bride, the daughter of a foreign king.

- We have a description of her beauty—her splendor of attire—before she is brought to the king, her future husband. She is represented here as in the palace or home of her father, before she is conducted forward to be with her future husband in marriage.
- She is regarded as . . . ***“is all glorious”*** (45:13a): She is of majestic splendor or impressively beautiful. There is nothing that is not splendid, rich, magnificent in her appearance, or in her apparel.

(2) As seen in Psa. 45:9, she is attired in gold; she is surrounded by honorable women—the daughters of kings (Psa. 45:9), and encompassed with the rich (Psa. 45:12).

As seen here in our text, she (the bride) is in her father’s house, adorned for the marriage, and to be brought to the king. **Referring this to the church**—the Church is the ***“bride of the Lamb”***—expectedly to that church, considered as the redeemed, and about to be received to heaven, to dwell with its Husband and Savior!! (Rev. 19:7-8; 21:2, 9).

(3) Notice also, reference made to **internal beauty**— ***“within”***—does not refer solely to her external beauty, not limiting the beauty to her garment but as being holy and pure—glorious and lovely in heart.

- ***“Within”*** (45:13) in the Hebrew refers to “interior”, properly meaning “at or by the **inner** wall of a house, room or court; . . .” Note 45:13: ***“. . . is all glorious within . . .”***, beloved, the Christian’s beauty is one that **naturally flows from within** not from outside in . . . we often say “God working on the inside out!” (See 1 Peter 3:3-4; etc.)
- Spurgeon notes:
“. . . her beauty is not outward only or mainly; the choicest of her charms are to be found in her heart, her secret character, her inward desires. Truth and wisdom in the hidden parts are what the Lord regards; mere skin-deep beauty is nothing but to the eyes. The church is of royal extraction, of imperial dignity, for she is a Kings daughter; and she has been purified and renewed in nature, for she is glorious within.”

(b) Company of the morally pure accompanying the bride, she will be splendidly dressed Psa. 45:14

“She shall be brought to the king in robes of many colors; The virgins, her companions who follow her, shall be brought to You.” (45:14 NKJV)

(1) Here comes the bride, clothed in beautiful garment and accompanied by her bridal party.

- She shall be conducted to the king in the marriage procession, and be presented to him, dressed magnificently in her opulent attire.
- The imagery here, is that of an Oriental marriage procession, where the bride is conducted forth by her virgin companions (or wedding party).

(2) Her accompanying party were qualified to enter the very presence of the king (note verse 14b)

- They will come in the same status as the queen herself; her companions, will be of so illustrious rank and birth, and clothed with so much riches that even they will be regarded as worthy to be treated as queens, or in the manner of queens.
- If this is to be regarded as applicable to the Church, *“the Lamb’s wife”* (Rev. 21:9), it is designed to describe the redeemed Church as beautiful and glorious, and as worthy of the affection of the Savior (Eph. 5:25).

(3) Spurgeon notes:

*“... Those who love and serve the church for her Lord’s sake shall share her bliss ‘in that day,’ Note that those who are admitted to everlasting communion with Christ, are pure in heart – virgins, pure in company – ‘**her companions**,’ pure in walk – ‘**that follow her**.’ Let none hope to be brought into heaven at last who are not purified now.”*

(c) **Contentment, gladness and rejoicing will be experienced Ps.45:15**

“With gladness and rejoicing they shall be brought; They shall enter the King’s palace.” (45:15 NKJV)

(1) It will be a time of great rejoicing and exuberance of joy; they shall come forth, accompanying the bride with music and songs; the procession will be one characterized by merriment.

- **Gladness** and **rejoicing** marked the entrance of the wedding party, into the king’s palace (Psa. 45:15), symbolic of the joy of the **“marriage of the Lamb.”** (2 Cor. 11:2; Rev.19:7)
- When the “Prodigal Son” went home to his father, **“... it was fitting to make merry, to revel and feast and rejoice . . .”** (Luke 15:23a, Amp. Bible); and when the marriage of the Lamb has come, (we will): **“... rejoice and shout for joy [exulting and triumphant]! Let us celebrate and ascribe to Him glory and honor, for the marriage of the Lamb [at last] has come, and His bride has prepared herself. [Ps. 118:24.]”** (Rev. 19:7 Amp. Bible)

(2) Spurgeon notes:

“Joy becomes a marriage feast. What joy will that be which will be seen at the feast of paradise when all the redeemed shall be brought home! Gladness in the saints themselves, and rejoicing from the angels make the halls of New Jerusalem ring again with shouting.”

C. The Royal Blessings Psa. 45:16-17

The concluding verses (Psa. 45:16-17), pictures the blessedness of the royal union. **The future belongs to the children (v.16) *of the king and his bride*. His *name* shall *be remembered in all generations* (v. 17) and be the object of praise . . . forever and ever—these are words that are most fitting to King Messiah!**

1. Children of the King and His Bride to Rule Psa. 45:16

“Instead of Your fathers shall Your son, whom You shall make princes in all the earth.” (45:16 NKJV)

(a) A blessing is pronounced on the marriage of the anointed King. The *fathers* have passed away, but will be replaced by the *sons* that come from the marriage. The King would obtain his dignity and honor ultimately, not particularly from his ancestors as his descendants; those who would be born to him would be more illustrious, and would have a wider dominion, than any who had gone before him in the line in which he was descended.

(b) *“. . . Whom You shall make princes in all the earth”* (45:16b NKJV)—

Barnes notes:

“. . . referring to the Messiah, is that His luster and dignity on earth would not be derived from a distinguished earthly ancestry, or from an illustrious line of kings from whom He was descended, but from the fact that those who would derive their authority from Him would yet possess the world, and that their authority under Him would extend to all lands.”

(1) The Testimony and Authority of Jesus . . . Briefly Noted:

The testimony concerning the Messiah as the Divine Son; the privileges and extent of the Messiah’s inheritance and the possession will be unlimited. His power over the nations complete (See Psa.2, NB Vv. 7-9; Dan. 7:14, 27; Note also Isa. 9:6-7; Zech. 9:10; 1 Peter 3:22; etc.)

(2) Preacher’s Outline & sermon Bible notes:

“Genuine believers—Christ’s bride—are commanded to be fruitful by bearing strong witnesses to Jesus and fulfilling the Great Commission (Matt. 28:19-20; Mark 16:15; Acts 1:18). As additional people throughout the world come to Christ, more spiritual children are born into God’s family, bringing sons and daughters to glory (Heb. 2:10-13). This generation of royal descendants will reign with Christ on this present earth in the millennium and throughout eternity on the new earth (1 Peter 2:9; Rev. 1:6; 5:10; 20:16).”

2. Continued Dynasty Throughout All Generations Psa. 45:17

“I will make Your name to be remembered in all generations; Therefore, the people shall praise You forever and ever.” (Psa. 45:17 NKJV)

(a) The King’s legacy passes from generation unto generation. This ongoing work means that the **name** of the King will be **remembered in all generations**.

(1) The union between the Messiah and His bride brings forth children who themselves are **princes in all the earth** (see v. 16). Indeed, bringing **“many sons to glory”!** (Heb. 2:10). See also John 1:12; Rom. 8:14; etc.

(2) The King’s name will also be remembered, because He was given a name above every name (Phil. 2:9-11); and as noted in our text (Psa. 45:17) it will be a perpetual name which shall endure forever (Psa. 72:17); no wonder even His enemy acknowledged: **“ . . . truly this was the Son of God.”** (Matt. 27:54)

(b) Closing with two quotes:

(1) Preacher’s Outline & Sermon Bible

“The King will be honored and praised forever and ever (v. 17). His name is above every name. Every knee will one day bow to Jesus Christ and every tongue confess Him as Lord (Phil 2:10-12). The people is plural in the Hebrew text. It refers to all people of all nations. Throughout eternity, Jesus will reign and His name will be glorified by people of every tongue, tribe and nation (Rev.1:5-6; 5:9-13).”

(2) Spurgeon notes:

“They shall confess thee to be what thou art, and shall render to thee in perpetual homage due. Praise is due from every heart to Him who loved us, and redeemed us by His blood; this praise will never be fully paid, but will ever a standing and growing debt. His daily benefits enlarge our obligations, let them increase the number of our songs. Age to age reveals more of His love, let ever year swell the volume of the music of earth and heaven, and let thunders of songs roll up in full diapason to the throne of Him that liveth, and was dead, and is alive forever more and hath the keys of hell and of death.”

Beloved, in return for our devotion to our Lord Jesus Christ, he has promised us with abundant blessings. The psalmist, as seen in our study passage (particularly Verses 12-17) has described the honors that the queen would receive (Vv. 12-15) as a result of her marriage to such a great king. Herein, he (the psalmist) spoke prophetically of the church’s reward as Christ’s precious and beloved bride. Because of His submission to His Father’s will, our Bridegroom will be exalted throughout eternity (Phil. 2:5-11); likewise, He will richly be rewarded His beloved people (Col. 3:23-24; Matt. 19:28-29; Rev. 22:12; etc.).

DO NOT JUST READ THE BIBLE, STUDY AND OBEY IT!!

2 Tim. 2:15 NKJV

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16 NKJV

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

PSALM 45
Review Questions

1. (a) To which category of Psalms, does Psalm 45 belongs? (b) Briefly explain why it is so regarded.

2. What two levels were noted on which Psalm 45 can be interpreted?

3. What is a **Maschil Psalm**, and how is this evident in Psalm 45?

4. We noted four factors in regards to how the author of Psalm 45 described the nature of his work; list all four.

5. Complete the following
A quote by Spurgeon, commenting on Psa. 45:2c

“Christ is (a) _____, blessed of God, blessed (b) _____, and this is to us one great reason for His (c) _____, and for the (d) _____ words which proceed out of His lips. The rare (e) _____ of the man Christ Jesus are given Him of the (f) _____, that by them His (g) _____ may be blessed with all (h) _____ blessings in (l) _____ with Himself.

6. What is meant by Christ having “... **a two-edged sword in His mouth.**” (Rev. 1:16; 2:12:6) (What does it symbolize . . . noted when discussing Psa. 45:3)?

7. “. . . **O Mighty One, with Your glory and Your majesty**” (Psa. 45:3b) . . . explain how this presents a picture of Christ the Mighty One in glory and majesty.

14. (a) Answer True or False. (b) Explain your answer.

The bride's beauty was based solely on her external beauty (Psa. 45:13).

15. Explain the significance of the usage of *“gladness”* and *“rejoicing”* as used in Psa. 45:15.
