

# Psalm 45

## Introduction

## Exposition

### Outline

1	an introduction
2-5	the descriptions of the greatness of the King
6-9	rule of the King
10-12	allegiance of the bride
13-15	bridal procession
16-17	princes of the King

### Prologue (45:1)

**45: To the Chief Musician.  
Set to Contemplation of the Sons of Korah.  
A Song of Love.**

**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.**

This portion serves as an introduction to the Psalm. V 1. This verse shows the process of writing this Psalm - an instrument in the hand of the Holy Spirit who is the ultimate author of this Psalm as well as the whole of the Scripture. This process is referred as inspiration.

### Greatness of the King (45:2-5)

**45:2 You are fairer than the sons of men;  
Grace is poured upon Your lips;  
Therefore God has blessed You forever.**

**3 Gird Your sword upon Your thigh, O Mighty One,  
With Your glory and Your majesty.**

**4 And in Your majesty ride prosperously because of truth, humility, and righteousness;  
And Your right hand shall teach You awesome things.**

**5 Your arrows are sharp in the heart of the King's enemies;  
The peoples fall under You.**

This passage talk of the great stature of the Messiah the promised rule of Israel. Here we see all the perfections of greatness are attributed to Christ - the promised Messiah.

V 2. It speaks of the Lord's perfection is greater than all the other human beings ever on this earth. This makes Him to be worshipped. God has blessed you for ever shows the special blessing of Messiah.

V 3. Sword speaks of one characteristic of the king who defends his nation from all the enemies. Here, the messiah is addressed as the **Mighty One** pointing to his divinity.

V 4. Three attributes of the Messiah is shown here: truth, humility, and righteousness. All the dealing of the Messiah, though he is a mighty rules, is based on his core character.

V 5. While there are enemies of the King, they will not prevail.

### The rule of the King (45:6-9)

**45:6 Your throne, O God, is forever and ever;  
A scepter of righteousness is the scepter of Your kingdom.**

**7 You love righteousness and hate wickedness;  
Therefore God, Your God, has anointed You  
With the oil of gladness more than Your companions.**

**8 All Your garments are scented with myrrh and aloes and cassia,  
Out of the ivory palaces, by which they have made You glad.**

**9 Kings' daughters are among Your honorable women;  
At Your right hand stands the queen in gold from Ophir.**

The details of this portion goes beyond any earthly king. Hence, the rule of the Lord is anticipated in this portion and gives a detailed description of the Messianic rule.

V 6. The everlasting throne cannot be that of any earthly king and therefore this refers to the throne of David where the Lord will rule for ever. Throne and scepter are the words referring to the power of the king who rules.

V 7. The rule of the Lord is characterised by perfect righteousness and absolute hatred toward sin. The second part of this verse is theologically significant. It ascribe divinity to the King. Double use of the word God indicates Father and Son which is later revealed fully in the new testament. The oil of gladness shows the pleasure of the Father in the rule of the Messiah.

V 8. The garments scented with myrrh and aloes and cassia indicates the joy of the bride groom and the ivory palace shows the prosperity of the king.

V 9. In ancient wedding traditions, the bride was historically escorted to the celebration by the bride's virgin friends. These companions, sometimes described as kings' daughters, highlighted the high status and royal lineage of the bride.

### **The allegiance of the Queen (45:10-12)**

- 45:10 Listen, O daughter,  
Consider and incline your ear;  
Forget your own people also, and your father's house;**
- 11 So the King will greatly desire your beauty;  
Because He is your Lord, worship Him.**
- 12 And the daughter of Tyre will come with a gift;  
The rich among the people will seek your favor.**

This portion is exhorting the bride to forget all other earthly relations and join to the bridegroom. This reminds of the command "a man shall leave his father and mother and be joined to his wife ..." (Genesis 2:24). When we consider this Psalm as messianic, the bride is Church and the exhortation to the church is fully submit to Christ.

V 10. A necessary condition to develop intimacy in marriage is that both bride and groom should have at most devotion to one another. The word forget can be understood as giving prime devotion to the groom.

V 11. When this happens, the King will desire her beauty. The beauty here is not the external one. The beauty is internal one as evident from her submission and total loyalty to the King who is her groom.

V 12. Tyre at that point of time a pagan city and it indicate the bride might have been from that place. We have indications that Solomon had wife from this area (1 Kings 11:1). Prophetically, this points to the fact that Church is predominantly gentile.

### **The Bridal Procession (45:13-15)**

- 45:13 The royal daughter is all glorious within the palace;  
Her clothing is woven with gold.**
- 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.**
- 15 With gladness and rejoicing they shall be brought;  
They shall enter the King's palace.**

The passage describes a royal wedding scene, focusing on the beauty and glory of the bride as she is presented to the groom-king. The description emphasizes her attire, noting that she is led to the king's chamber outfitted in woven gold and fine embroidery. The scene depicts a joyful procession where the bride, looking glorious in her golden, embroidered gown, is ushered into the king's presence by her attendants.

V 13. The bride's splendor is twofold: she is described as "all glorious within" her heart, and her outer garments are woven with gold, symbolizing richness and royalty. The term "the royal daughter" is used to confer dignity upon her, further intimating her high status.

V 14. The bride is escorted to meet her husband by virgins (her bridesmaids) who are models of purity. The entire company, including the bride and her maids, enters the king's palace in a festive mood, marking a joyous start to the union.

V 15. Weddings in biblical times were known as occasions of great happiness, traditionally celebrated with music and dancing. The passage details the progress of the procession, confirming the custom of conducting the bride and her attendants to the palace. A different interpretation suggests the phrase "in raiment of needlework" could also mean the bride walked on richly wrought, embroidered tapestry spread on the ground.

Considering this as a Messianic Psalm, the bride is church. If so, this passage speaks of the spiritual and moral beauty of the church. Further, it also anticipate the coming of the Lord to take the church with him for a celebration of their relationship.

### **Princes of the King (45:16-17)**

- 45:16 Instead of Your fathers shall be Your sons,  
Whom You shall make princes in all the earth.**
- 17 I will make Your name to be remembered in all generations;  
Therefore the people shall praise You forever and ever.**

V 16. In any wedding, children are considered the ultimate reward, destined to become princes. Prophetically, these children symbolize the future members and leaders of the Church.

V 17. This significant legacy ensures that the king will be praised by all. In a prophetic sense, it signifies that the Lord will be worshipped and glorified eternally.

## Application

1. As the psalmist demonstrated, our worship of the Lord should emanate from a heart overflowing with adoration for Him.
2. We must recognize that the true beauty of the Church and its members lies in their complete submission to the Lord's will.
3. The Church, encompassing individuals from every ethnic background, calls us to wholeheartedly embrace and welcome all.

## Outline

1. Introduction (1)
  - (a) Celebration of the Royal Wedding (1)
2. Admiration For The Bridegroom The King (2-9)
  - (a) Summary is that He is Blessed by God (2)
    - i. He is Handsome
    - ii. He is a Communicator of Grace to others
    - iii. He is Blessed by God forever
  - (b) A Mighty, Majestic, Conquering King (3-5)
    - i. Celebrating His Might
    - ii. Celebrating His Majesty
    - iii. Celebrating His Victory
  - (c) A Throne of Eternal Righteousness (6-7)
  - (d) All of the Royal Accessories (8-9)
3. Admiration For The Bride (10-15)
  - (a) Her Devotion (10)
  - (b) Her Beauty (11a)
  - (c) Her Submission (11b)
  - (d) Her Wedding Gifts (12)
  - (e) Her Glorious Wedding Night (13-15)
4. Conclusion (16-17)
  - (a) Celebration of the Royal Offspring