

Psalm 45 ¹

"Praise to the King at His Wedding"

(For the choir director; according to the Shoshannim.² A Maskil ³ of the sons of Korah. A Song of Love.)

Scripture taken from the *NEW AMERICAN STANDARD BIBLE*®,
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman
Foundation. Used by permission. (www.Lockman.org).

A1 THE INSPIRED ROYAL THEME 45:1

B1 The Inspiration of the Writer: {1} My heart overflows with a good theme;

B2 The Object of His Motivated Address

C1 His Audience: I address my verses to the King; ⁴

C2 His Motivation: My tongue is the pen of a ready writer.

A2 THE DESCRIPTION OF THE KING 45:2

B1 Ultimately Handsome: {2} You are fairer than the sons of men;

B2 Gracious in Speech: Grace is poured upon Your lips;

B3 Eternally Blessed by God: Therefore God has blessed You forever.

A3 THE CONQUEST OF THE KING: The King Urged to Conquer Majestically 45:3-8

B1 The War Preparations of the King: {3} Gird Your sword ⁵ on *Your* thigh,
45:3a

¹ Ps. 45: For a synthesis of this marvelous royal psalm and how it applies to Jesus Christ, see the Addendum. The other royal psalms are Psalms 2 (see the explanatory note there), 18, 20,21, 72, 89, 101, 110, 132, and 144.

² Superscription - Shoshannim: NIV: *To the tune of "Lilies."* Allen P. Ross, *The Bible Knowledge Commentary (TBKC)*, agrees.

³ Superscription - Maskil: See the note on Psalm 32 for an explanation. NKJV translates *Maskil* "Contemplation."

⁴ 45:1 - King: An unnamed Davidic King, contemporary with the psalmist. Ultimately, this typifies the greatest Davidic King, Jesus!

⁵ 45:3 - sword: The King is exhorted to gird his sword on his thigh. In Rev. 1:16; 2:12, 16; 19:15, 21, the Ultimate King is said to have a two-edged sword that comes from His mouth, with which he strikes down the nations and slays the armies arrayed against Him at His return.

B2 The Might of the King: O Mighty One,⁶

B3 The Majesty of the King 45:3b-4a

C1 *In* Your splendor and Your majesty!⁷ 45:3b

C2 {4} And in Your majesty 45:4a

B4 The Victory of the King: ride on⁸ victoriously, **45:4b**

B5 The Moral Mission of the King

C1 His moral cause: For the cause of truth and meekness *and* righteousness;⁹

C2 His awesome success: Let Your right hand teach You awesome things.

B6 The Success of the King 45:5

C1 The technology of His weaponry: {5} Your arrows are sharp;

C2 The defeat of His foes: The peoples fall under You;

C3 The death of His enemies: *Your arrows are* in the heart of the King's enemies.

⁶ Psa. 45:3 - Mighty One: *gibbor* (strong, mighty) - K & D cross reference Psalm 9:6 (mighty God) and Zech. 12:8 "In that day shall the Lord defend the inhabitants of Jerusalem" Nimrod, Gideon, Jephthah, David, Goliath, Jeroboam, Naaman, Boaz, and Benaiah are all identified as a *gibbor*. So also is God (Deut. 10:17; Isa. 10:21; 42:13; Jer. 20:11; 32:18; Zeph. 3:17 Psa. 78:65; Neh. 9:32). The Messiah, the God-Human King is also identified as a *gibbor* (Psa. 24:8; 45:3 -- our present passage).

⁷ 45:3 - splendor ... majesty: The Ultimate King's splendor and majesty is described in Rev. 1:12-16!

⁸ 45:4 - ride on: The King is urged to ride on victoriously in battle. The Ultimate King will ride a white horse (Rev. 19:11, 19, 21) victoriously in battle.

⁹ 45:4 - truth ... righteousness: The godly historical kings such as David saw themselves as waging war for the cause of God. (See, for example, David's theological view of the significance of defeating the insolent Goliath in 1 Sam. 17:45-47!) The Ultimate King is called "Faithful and True" and He will judge and wage war in righteousness (Rev. 19:11)!

B7 The Rule of the King 45:6-8

- C1 Theocratic: {6} Your throne, O God, ¹⁰ 45:6
- C2 Eternal: is forever and ever; ¹¹
- C3 Upright: A scepter of uprightness is the scepter of Your kingdom. ¹²
- C4 Righteous: {7} You have loved righteousness and hated wickedness; 45:7
- C5 Divinely Anointed: Therefore God, Your God, has anointed You With the oil of joy above Your fellows. ¹³
- C6 Opulent 45:8
- D1 In His attire: {8} All Your garments are *fragrant with* myrrh and aloes *and* cassia;
- D2 In His surroundings: Out of ivory palaces
- D3 In His appreciation of the fine arts: stringed instruments have made You glad.

A4 THE DOMESTIC AFFAIRS OF THE KING 45:9-15

B1 The Court of the King 45:9

- C1 The Nobility of His Court: {9} Kings' daughters are among Your noble ladies;
- C2 The Grandeur of the Queen: At Your right hand stands the queen in gold from Ophir.

¹⁰ 45:6 - throne, O God: The psalmist's addressing the earthly Davidic king as Elohim is not unprecedented. According to Allen P. Ross, *TBKC*, "[J]udges in Moses' day were designated this way as God's just representatives (cf. Ex. 21:6; 22:8-9; [see also] Ps. 82:1)." The psalmist, therefore, sees the earthly Israeli throne as being the throne of God. The long term fulfillment, however, is the ultimate king, the Messiah.

¹¹ 45:6 - forever and ever: Nathan the prophet predicted that the throne of David would be eternal (2 Sam. 7:16). The angel Gabriel predicted to Mary that her son would sit on David's throne, and that His kingdom would be eternal (Luke 1:32-33). Jesus presently reigns as King on His Father's right hand. He is not yet seated on David's throne, but soon, we believe, He will be, both on the present Earth and ultimately upon New Earth. David's throne necessarily has to do with the earth, for that is the realm in which David reigned.

¹² Psalm 45:6-7 - These two verses are quoted in their entirety in Hebrews 1:8-9 as depicting the Messiah, the Son of God.

¹³ 45:7 - anointed You with the oil of joy above your fellows: The Davidic dynasty is the final Israeli dynasty. God instituted a Monarchy, not a democracy or a democratic republic. Because the ultimate Davidic King, Yeshua, loves righteousness and hates wickedness, God anointed Him with the Holy Spirit at His baptism (Matt. 3:16-17; Mark 1:9-11; Luke 3:21-22; John 1:32-34). The Holy Spirit is the source of joy (Acts 13:52; Rom. 14:17; 15:13; Gal. 5:22; 1 Thess. 1:6), but Jesus has yet to be baptized with olive oil. That day is coming, I believe. Hebrews 1:8-9 quotes Ps. 45:6-7 in its entirety.

B2 The Advice to the Bride of the King 45:10-11

- C1 The Call to Harken: {10} Listen, O daughter, give attention and incline your ear: 45:10
- C2 The Challenge to Redirect Her Loyalty: Forget your people and your father's house;
- C3 The Effect upon the King: {11} Then the King will desire your beauty. 45:11
- C4 Submission Urged toward the King: Because He is your Lord, bow down to Him.

B3 The International Approval of the King 45:12

- C1 Of Foreign Dignitaries: {12} The daughter of Tyre *will come* with a gift;
- C2 Of the Wealthy: The rich among the people will seek your favor.

B4 The Glory of the Queen 45:13-15

- C1 The Statement of Her Glory: {13} The King's daughter is all glorious within; 45:13a
- C2 The Glory of Her Apparel 45:13b-14a
 - D1 Her clothing is interwoven with gold.¹⁴ 45:13b
 - D2 {14} She will be led to the King in embroidered work; 45:14a
- C3 The Purity and Joy of Her Companions 45:14b-15
 - D1 Their purity: The virgins,¹⁵ her companions who follow her, Will be brought to You. 45:14b
 - D2 Their joy: {15} They will be led forth with gladness and rejoicing;

¹⁴ 45:13-14 - glorious ... clothing; embroidered: Acc. to Allen P. Ross, *TBKC*, "There can be little doubt that this psalm was in the mind of John as he wrote Revelation 19:6-21. As he looked forward to the marriage of Christ, the Lamb, in heaven, he recalled how the bride clothed herself with acts of righteousness in preparation for Him (Rev. 19:6-8). Then John described the royal groom going forth to battle in righteousness (Rev. 19:11-21). Psalm 45, then, is typological of the greater Davidic King, Jesus Christ."

Note that the glory of the bride on this occasion was the costliness (gold) and intricacy (embroidered) of her apparel. The glory of the Bride of the Messiah (Rev. 19:7-8) is her clothing, bright and clean (pure), symbolizing the moral / spiritual righteousness of the saints.

¹⁵ 45:14 - virgins: Keil and Delitzsch (K & D) state that the virgins who attend the bride then become the property of the King, much as the virgins who accompanied Esther became the king's property also. This is not the point of this psalm, however, which is that there is but one bride, the Queen. For the ultimate King, Jesus, the virgins who attend His Bride, the Church, at His wedding are the saved of Israel, represented by the five virgins who had oil, representative of the Holy Spirit, and were prepared for the Groom's return (to earth at His Second Coming) to marry His Bride and celebrate His wedding feast (Matt. 25:1-13; Rev. 19:7-9) and begin His reign upon earth (Rev. 19:6; 20:4-6)!

They will enter into the King's palace. 45:15

A5 THE LEGACY OF THE KING 45:16-17

B1 The Rulership of His Sons 45:16

- C1 The Contributions of His Sons as Replacing Past Memories: *{16}* In place of your fathers will be your sons;
- C2 The World-Wide Administration of His Sons: You shall make them princes¹⁶ in all the earth.

B2 The Efficacy of His Reputation 45:17

- C1 Eternally, Universally Honored Name: *{17}* I will cause Your name¹⁷ to be remembered in all generations;
- C2 Inclusive, Eternal Thanks: Therefore the peoples will give You thanks forever and ever.

ADDENDUM

Allen P. Ross (*TBKC*) says that this psalm celebrates the King's wedding day. He makes no mention of a harem. The Queen in v. 9, he says, is the new bride. Keil and Delitzsch (K & D) agree, although K & D admit that the virgins who attend the bride then become the property of the King, much as the virgins who accompanied Esther became the king's property also. This is not the point of the psalm, however, which is that there is but one bride, the Queen.

K & D speculate that the king and bride are Joram and Athaliah. If true, what a jolt! As far as the Biblical text is concerned, however, we are not to know the name of the merely human king or his bride who were contemporaries of the Psalmist. All we can deduce is that he was a Davidic king.

What we do know from the rest of Scripture is that the deeper, fuller meaning points to Christ as the King and the Church as His Bride (Rev. 19). Certainly Heb. 1:8 quotes from Ps 45:6 attributing it directly to the Messiah. It may be that the virgins who attend the Bride are the redeemed of Israel, the wise virgins of Matt 25 who had oil in their lamps, signifying the presence of the Holy Spirit.

So this psalm must be interpreted on two levels – the historical level, on which the Davidic king and his bride remain unnamed, and the prophetic level, on which the King is identified as God (Ps. 45:6, cf. Heb. 1:8) and as the Anointed One – Messiah (Ps. 45:7, cf. Heb.1:9). On the prophetic level, the wedding of King Jesus to His Bride, the Church, has yet to take place. One day the Bride will have made herself ready, and the Marriage of the Lamb will take place (Rev. 19:7-8). Though not part of the Church, all non-Church saints from the Old Testament and from the Tribulation era will be invited to the Marriage Supper of the Lamb (Rev. 19:9). What a glorious wedding feast that will be!

¹⁶ 45:16 - princes: The English word prince connotes royalty. The Heb. *sar* simply means a top-ranking official in whatever capacity, whether the general of an army or the warden of a prison, for example. Members of the Church, descendants of Christ, are to be to Him a royal priesthood (1 Pet. 2:9). Partakers of the First Resurrection will reign with Christ 1000 years (Rev. 20:6).

¹⁷ 45:17 - name: The name of Christ is now often blasphemed and maligned. Not then!

Expanded Analysis of Psalm 45

Prepared by James T. Bartsch

May, 2010. Updated October, 2013

Published Online by WordExplain.com

Email Contact: jbartsch@wordexplain.com

Scripture taken from the *NEW AMERICAN STANDARD BIBLE*®,
Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by the Lockman Foundation.
Used by permission. (www.Lockman.org)