

PSALM 45

MARRIAGE OF CHRIST THE KING TO THE CHURCH

AUTHOR: Sons of Korah?

INTRODUCTION: The superscription indicates this psalm was written "for the sons of Korah" (i.e., Levites who led in congregational singing at the Temple), which may indicate they were its authors. It is titled "A Song of loves", which may connect it thematically with the Song of Solomon; if so, the psalmist may have consciously had King Solomon and his bride in mind, yet the Holy Spirit's inspired words transcend Solomon and his bride as types to prophesy of the Messiah/Christ and His Bride (as is the case in the Song of Solomon). It is designated a "Maschil", indicating it is a psalm of instruction; thus, the reader/hearer of this psalm is alerted to the fact that its subject concerns an important and profound doctrinal truth.

- [1] The psalmist's "heart" is "inditing" (i.e., dictating, committing to writing) a "good matter" which concerns "the king". The "ready writer" is the Holy Spirit, and the "tongue" and "pen" are that of the psalmist, consistent with God's revealed method of inspiring Scripture (cf. 2Pet1:21). At least in this instance, the psalmist understood he was recording inspired scripture (2Tim3:16).
- [2] The "king" (v1) is the fairest of all "men", which more than mere beauty speaks to a state of being unblemished (Cp., 1Pet1:19). His "lips" (i.e., spoken words) are characterized by "grace" (Cp., Luk4:22). God has "blessed thee forever", suggesting either an unconditional blessing of God or a perfect obedience of "the king", whereas the blessing of God upon Solomon was conditional (cf. 2Sam7:12-15).
- [3] Considering the "king" (v1) going to war, he is "most mighty", whereas there is no record of King Solomon going into battle as he reigned during a period of peace. Note that his "sword is upon his thigh" (Cp., Eph6:17; Rev19:13,15-16).
- [4] The "king" (v1) is characterized by "truth" (Cp., Jn14:6), "meekness" (Cp., Matt11:29), and "righteousness" (Cp., Isa11:4-5). His "right hand" holds His sword, suggesting He will be "terrible" in battle (Cp., Ps21:8). Scripture so characterizes the Messiah, but does not characterize King Solomon as such. Clearly, it is the Messiah/Christ that is in view in this psalm.
- [5] The Messiah will be victorious over His enemies in battle (Cp., Ps2:8-9; Isa63:1-4; Zech14:4-8; Rev19:11,13,15).
- [6] This verse is quoted in Hebrews 1:8. There it indicates this is "God" speaking to His "Son" (i.e., the Messiah; Cp., Ps2:7; Prov30:4), and He addresses Him as "O God" (i.e., the Messiah is the Son of God and divine member of the Godhead; Cp., Jn10:30-36). The Messiah's "kingdom" is characterized as "right" (i.e., righteous; Cp., Isa11:4-5); Solomon's kingdom could not be so characterized (cf. 1Kings11:1-9).
- [7] This verse is quoted in Hebrews 1:9. There is nothing inconsistent with "God [the Father]" being the "God" of the Messiah (Cp., Ps22:1; Matt46).

The Messiah has been "anointed ... above [his] fellows"; note that the Hebrew word translated "anointed" is the word from which the title Messiah/Christ is derived (i.e., the Messiah is the one "anointed" by God; Cp., Ps2:2; Act4:26).

- [8] In Scripture, "myrrh" and "aloes" are perfumes that are often connected with both marriage (Prov7:17; Song1:13; 3:6; 4:6,14; 5:1,5,13) and death (Cp., Mk15:23; Jn19:39), and "cassia" is a spice that was to be included in the oil used to anoint priests and articles associated with worship in the Tabernacle (Cp., Exod30:24; 37:29). Here, the context is that of marriage.
- [9] Here, the Messiah's "queen" is introduced. She stands "upon [his] right hand", which is the position of highest honor (Cp., Ps110:1; Mk16:19; Heb1:3; Rev3:21); no queen of Israel's former kings were ever described as occupying such a position of honor. Here, the "king's daughters" who are described as "honorable women" are the attendants of the "queen", elsewhere designated as her "virgins" (v14; Cp., Song1:3; Matt25:1).
- [10] Here, the "queen" (v9) is designated as a "daughter". This is her relationship to God the Father, whose Son is the Messiah (and whose wife will be a "daughter"). She is charged to "forget thine own people, and thy father's house", consistent with the revealed truth that the Bride of Christ will be Gentile¹ in nature (Cp., Gen2:24; Ruth1:16-17; Act15:14; Rom11:25); this charge would be strange if the bride were a Jewess wedding a Jewish Messiah, in which case her "people" would not be changing.
- [11] The "king" is also "Lord" over His queen, and she is expected to "worship" Him; this goes beyond the normal husband-wife relationship due to the fact that the Messiah is divine and His Bride is not. The Messiah "greatly desires" His Bride for her "beauty" (Cp., 2Cor11:2; Eph5:25-27,32).
- [12] This verse has the Millennial Kingdom in view, during which time the Gentile nations will worship King Messiah (cf. Ps2:12; 66:3-4; Zech14:9,16), but they will also curry the "favor" of His consort Bride, the Church.
- [13] As the "king's" consort Bride, the Church is described as "glorious within", possible only if the Bride is comprised of resurrected and glorified saints (cf. Rom8:30). As "gold" is a gift appropriate for a king (cf. Matt2:11; Ps72:10-11; Isa60:6), He has clothed His queen in "wrought gold".
- [14] The "raiment of needlework" she will wear at the wedding will be of "fine linen, clean and white" (Rev19:8). Her "companions" (i.e., attendants) are described as "virgins" (Cp., Song1:3; Matt25:1). Note that the queen will have "virgins" who "follow her", even as the Messiah will (i.e., the 144,000; cf. Rev14:1,4).

¹ Note that all the Jewish men of the O.T. who are types of Christ took Gentile brides (e.g., Isaac and Rebekah; Jacob and Leah; Joseph and Asenath; Moses and Zipporah; Boaz and Ruth; Solomon and Naamah).

- [15] These "virgins" (v14) will "enter into the king's palace", which necessitates that they enter the Millennial Kingdom; this is the very subject of Christ's parable of the ten virgins (Cp., Matt25:1-13).
- [16] The destiny of the Church as the Bride of Christ is to rule and reign with Him (cf. Ps2:8; Rom8:17; 1Cor6:2-3; 2Tim2:12; Rev1:6; 3:21j; 5:10). This rule will be manifested in the Millennial Kingdom, during which the saints that comprise the Body/Bride of Christ will serve as His righteous administrators; it is in this sense that Christ will make them "princes in all the earth".
- Dispensational Note. In each of the seven dispensations, God tests mankind in different ways and under different conditions, such that at the end of history "every mouth may be stopped, and all the world may become guilty before God" (Rom3:19). That is, at the final judgment of the wicked of all ages at the Great White Throne (Rev20:10-15), no person will be able to offer a defense of his sins. As a dispensation, the Millennial Kingdom addresses (at least) two important conditions under which men live; namely, a world free of Satanic deception (cf. Rev20:3), and a world ruled by a perfectly righteous government (cf. Isa11:4-5). As resurrected and glorified saints no longer capable of any unrighteousness, the Bride of Christ will be an important component of the righteous millennial government.
- [17] This is a promise of God to exalt the "name" of the Bride of Christ, the Church, among all "people" and "in all generations"; this is obviously a Millennial Kingdom context, although its application may well proceed into the Eternal State (cf. Rev21:24). Note that at the end of the Bible, it is "the Spirit and the bride" who are seen calling all men to come to Christ. This is the destiny of the Church.