

# **"The King"**

## **Psalm 45**

The title of this psalm is slightly different than those we have seen before. It has the words "upon Shoshannim" and the phrase, "A Song of loves" - neither of which we have seen before.

The term "Shoshannim" is generally understood to refer to "lilies," symbolizing beauty, purity, and elegance. It likely also designates the melody to be used for the psalm during its use in Temple worship, underscoring the beauty and solemnity of the royal wedding described in the psalm. This connection between the musical and symbolic meaning of "Shoshannim" highlights the psalm's celebration of divine beauty and kingship.

The phrase "A Song of loves" is unique to the title of this psalm, appearing nowhere else in the Hebrew Scriptures. The use of the plural "loves" indicates that there is more than one measure of love found in the psalm. In the context of the immediate application (a real wedding at the time with a real groom and a real bride), it reflects the love that they have for each other - not just one-sided.

The occasion for the psalm cannot be determined, nor can its author. There are too many opinions to give much consideration to for the purpose of our study.

In the Messianic interpretation (as will be noted later), this title could also be understood as pointing to the love Christ has for His Church, the love the Church has for Christ, and the love that is central to their union.

Not only is this psalm a Messianic Psalm, but it is also a Psalm of Praise, with no negative tone to it at all. It is an uplifting, encouraging psalm, showing us that the time is coming when we shall see Jesus in all His Kingly apparel and glory.

We will consider this psalm primarily in its Messianic application as the King being Christ and the Bride ("daughter," "queen") as the Church.

## I. THE KING'S INTRODUCTION - VS. 1

The terms used in this verse clearly indicate that the psalmist is speaking under the **guidance of the Holy Spirit**. The opening verse not only introduces the royal wedding but also provides the first indication that this is more than just a normal wedding with an ordinary bride and groom. The **exalted language** and **eternal themes** suggest that the psalm speaks prophetically of the **Messianic King** and His **eternal union with the Church**, moving beyond the earthly and temporary to the **spiritual and eternal**.

The parallelism of this verse contributes significantly to the structure of the psalm. It uses synthetic parallelism, where each line builds upon or expands the previous one, rather than just restating it in a different way (synonymous parallelism). The verse moves from an internal stirring of the heart to a verbal expression of what is being composed.

### A. "My heart is inditing a good matter"

1. The heart is the seat of emotional and intellectual activity in Hebrew thought. Here, it is described as "inditing" (יָדַי), which carries the idea of being emotionally and mentally stirred, actively composing or reflecting upon something meaningful.

This is the only time this Hebrew word is used, emphasizing the special and intense nature of the psalmist's experience. The psalmist is not merely writing, but the very action of writing is depicted as being the result of an internal

agitation or stirring, indicating that the composition is deeply felt and passionately written.

2. This sets the tone for the entire verse: the psalmist's heart is not idle but is deeply involved in the creation of something important, a "good matter." This suggests the theme being composed is noble, worthy, and reflective of God's glory and the king's majesty.

**B. "I speak of the things which I have made touching the king"**

1. This is the line that points to the Spirit's work in the psalm. The "things" he has **made** are **divinely guided** thoughts and expressions of praise.
2. This line builds on the first, showing that what is stirring within the heart is being externalized through speech. The psalmist now speaks of the **things** – likely the reflections, praises, or thoughts – he has composed concerning **the king**.

**C. "My tongue is the pen of a ready writer"**

1. The tongue is here compared to a pen, a tool for writing. This is a metaphorical way of expressing that the psalmist's speech is like writing. The psalmist's tongue is ready to express the thoughts that have been stirred within him.
2. The "ready writer" indicates a state of preparedness and skill – a writer who is not hesitant or uncertain, but one who is ready and eager to put thoughts onto the page. The

metaphor suggests a well-prepared mind and heart, ready to communicate what has been conceived.

## II. THE KING'S MAJESTY - VS. 2-8

### A. His exalted position - vs. 2

1. His attractive appearance - "fairer than the children of men"

Hebrew poetry uses physical beauty to represent moral and spiritual excellence. The word "fairer" (יָפִי) suggests both outward attractiveness and inner goodness, pointing toward Christ's perfect character.

2. His gracious speech - "grace is poured into thy lips"

The king's words bring blessing and life. The phrase suggests divine enablement for speech that builds up rather than tears down, connecting beautifully to how Christ's words brought healing and hope.

[Luke 4:22](#)

<sup>22</sup> And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

[John 7:46](#)

<sup>46</sup> The officers answered, Never man spake like this man.

3. His eternal blessing - "therefore God hath blessed thee for ever"

## B. His empowered rule - vs. 3-5

1. The king's **strength** and **victory** are symbolized by his **sword** and **righteousness** in these verses.

- **Isaiah 9:6-7** – The Messianic King is described as a mighty ruler who brings peace and justice.

Isaiah 9:6-7

<sup>6</sup> For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. <sup>7</sup> Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

- **Matthew 28:18** – Jesus declares, **“All power is given unto me in heaven and in earth.”**

2. There are parts of this that point to **Revelation 19:11-16** and the King coming in glory to the battle of Armageddon.
3. The last line of verse four – “and thy right hand shall teach thee terrible things” – is puzzling and needs to be understood within the confines of Hebrew poetry. In short, the phrase is a vivid poetic way of expressing that the king's own power will lead him to do (and thus “learn” by experience) “terrible” (awe-inspiring) deeds, rather than suggesting literal self-instruction.

### C. His everlasting throne - vs. 6-7

These verses are found in Hebrews 1:8-9, clearly showing this is a Messianic Psalm. The context of Hebrews chapter one where this quote is found is one of the clearest texts in the Bible declaring the Son of God to be God.

#### Hebrews 1:8-9

<sup>8</sup> But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom. <sup>9</sup> Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

- **"Thy throne, O God, is for ever and ever":** The reign of the Messiah is not only eternal but grounded in **righteousness**.
- **"Therefore God, even thy God, hath anointed thee":** Jesus is the **anointed One** whose reign is divine, and His authority is established by God.

### D. His excellent appearance - vs. 8

1. The spices mentioned in this verse were used for **anointing** and **perfuming** – signifying the king's **purity, majesty**, and **dignity**. The scent of these spices represents the **royalty and wealth** of the king and his divine favor.

The description of the **garments** invokes a **sense of beauty, purity, and holiness**, elevating the king's image as someone **worthy of admiration and reverence**.

2. The phrase **"out of the ivory palaces"** evokes a **grand and luxurious image** of the royal residence. **Ivory** symbolizes **wealth** and

**luxury**, emphasizing that the king's palace is not only physically grand but also associated with great splendor and riches.

### 3. "Whereby they have made thee glad"

In the **Messianic sense**, this phrase can be seen as referring to **Christ** and the **Church**. The **joy of the King** is ultimately fulfilled in the **rejoicing of Christ** over His bride, the **Church**. Just as the king is made glad by his **royal attendants**, Christ is made glad by the **faith and worship** of the Church. This theme of joy is often seen in **Scripture**, where Christ takes delight in His people, and His joy is shared with the Church (John 15:11, Hebrews 12:2).

John 15:11

<sup>11</sup> These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.

Hebrews 12:2

<sup>2</sup> Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

## III. THE KING'S BRIDE - VS. 9-15

### A. Her special place - vs. 9

The **bride stands at the king's right hand in gold of Ophir**, signifying her **special status, beauty, and holiness**. She is **set apart** for the king, just as **the Church** is set apart for **Christ**. This **spiritual separation** highlights her **distinct beauty and honor** in Christ's eyes.

Ephesians 5:27

<sup>27</sup> That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

## B. Her call to separation - vs. 10-11

1. Vs. 10 - The bride is called to **forsake her former life** and **embrace** her new identity as the king's bride, symbolizing the **believer's call** to leave the world behind and be united with Christ.

Luke 14:26

<sup>26</sup> If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

2 Corinthians 6:17

<sup>17</sup> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you,

2. Vs. 11 - "So shall the king greatly desire thy beauty"

The phrase "**greatly desire thy beauty**" is not only about physical attractiveness, but it also speaks to the **spiritual beauty** that is found in a **life separated from the world and devoted to Christ**. When the bride (symbolizing the Church or the believer) forsakes her former life—her "**own people**" and "**father's house**" (Psalm 45:10)—she is **set apart** for the king. This separation from the world allows Christ to **see us in beauty**, meaning that the **holiness and purity** of our lives, as we live for Him, become pleasing to Him. **Christ's love for His Church** is reflected in His desire to make us **pure and radiant** through His **sacrifice** (Ephesians 5:27).



Therefore, it is through our **separation from worldly things** and our **service to Christ** that we are transformed into a **beautiful bride** in His eyes, **worthy of His affection** and **His eternal love**.

#### C. Her significance - vs. 12

"**The daughter of Tyre**" refers to **foreign nations** or **noble women** who will come to honor the king and offer tribute. The **daughter of Tyre** symbolizes wealth and the **global recognition** of the king's authority. This aligns with the **global aspect** of the **Messianic kingdom**, where nations will come to **honor Christ** and **seek favor** from Him. In the **future kingdom** of Christ, people from all nations will be drawn to Him, offering gifts and seeking His grace.

#### D. Her splendor - vs. 13-15

##### 1. Her inner beauty - vs. 13a

True beauty in Christ is not about external appearance, but about **holiness, purity**, and the **inner transformation** that Christ brings (1 Pet. 3:3-4).

##### 2. Her outward adornment - vs. 13b

The Church is not only spiritually beautiful but will one day be **glorified in heavenly splendor** (Rev. 19:7-8).

##### 3. Her procession and joy - vs. 14a

Just as the bride is presented with joy, **believers will one day be presented to Christ** in **glory** and **joy**, as **His spotless bride**.

##### 4. Her companions - vs. 14b

As Christ's bride, the Church is surrounded by **faithful companions**, signifying that we are all called to share in **Christ's glory** and **reign**.

5. The glory of her entrance – vs. 15

Believers will one day enter into the **eternal presence of Christ**, with **rejoicing** and **gladness**, celebrating our union with the King (Matt. 25:1-13).

#### IV. THE KING'S ETERNAL LEGACY – VS. 16-17

##### A. The children of the King – vs. 16

1. The **children** of the king, made **princes in all the earth**, symbolize the **believers** who are **joint-heirs with Christ** and will reign with Him.

Romans 8:17

<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

2. Believers will **reign with Christ** for a thousand years.

Revelation 20:6

<sup>6</sup> Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

##### B. The eternal praise of the King – vs. 17

The **eternal praise** of the king's name reflects the **perpetual worship** of Christ, whose **name** will be **honored forever**.

**Philippians 2:9-11** – "At the name of Jesus every knee should bow... and every tongue

confess that Jesus Christ is Lord."

**Revelation 5:9-10** – A great multitude from every nation, tribe, and tongue, praising **Christ** for His salvation and reign.

Conclusion: **Psalms 45** is not just a celebration of an earthly king and his bride; it is a **prophetic portrayal** of the eternal union between **Christ and His Church**. The **king's majesty** points to the **sovereign rule** of **Jesus Christ**, whose reign is eternal, righteous, and glorious. The bride, adorned in **beauty and holiness**, represents the **Church**, called to be set apart for **Christ** and prepared to meet Him in **splendor** and **joy**. As the bride is brought into the king's presence, we are reminded that one day the **Church** will be presented **spotless** and **radiant** before Christ, where **gladness and rejoicing** will fill the eternal kingdom. This psalm calls us to reflect on our **identity in Christ**, our **calling to holiness**, and the **joyful hope** of our future union with the King of kings.