

Isa 50:1 implies that Israel is the wife of Jehovah.

Psalm 45

8/16/64

The quotation of vv. 6,7 in Heb. 1:8,9 makes this a Messianic Psalm.

It is "a praise song to the King on His marriage" (JFB, III, 197).

It is impossible to determine the background. Therefore it seems that its importance is more prophetic than historic.

Outline:

- I. Introduction by the Psalmist (v. 1).
- II. The King worshipped (vv. 2-9).
- III. The prospective Bride admonished (vv. 10-12).
- IV. The Bridal procession described (vv. 13-15).
to the King
- V. The results following the marriage (vv. 16,17).

45:1 The heart of the Psalmist is so completely absorbed with his subject (the King) that he must both speak and write. His heart is literally bubbling up, boiling over, with his theme.

45:2 The first thing that the Psalmist speaks of is the appearance of the King.

- (1) He is beyond compare among men. Cf. Psa 73:23
- (2) Both his lips and his words were marked by grace. Cf. Luke 4:22.

The conclusion the Psalmist reaches is that this is evidence of God's lasting blessing upon him.

This would almost appear as a transfiguration of the King.

45:3 From the King's physical appearance
the Psalmist goes on to speak of the
King's ability as a soldier.

Here he girds Himself with a sword and with
glory.

45:4 Next the Psalmist moves on to speak of
him riding into battle on behalf of
truth and meek-righteousness.

His battle is prosperous, i.e., victorious!

His right hand shall accomplish awe-inspiring
things.

45:5 In this verse victory is achieved. It is
reminiscent of Ps. 2.

Viewed messianically this would be the
time when "the kingdoms of this world are
become the kingdom of our Lord and of His
Christ" (Rev. 11:15).

45:6 Now it becomes apparent that the
Psalmist is speaking of the Messiah.

Cf. Heb. 1:8,9. Deity has manifested itself in
His reign is to be:

- (1) Eternal
- (2) Righteous

Humanity - the
God-man! No wonder
the Psalmist was
excited.

45:7 "God, thy God" - the deity of both the
Father and the Son.

"Anointed" - messiah-King

"Oil of gladness" - for Him and for all
men. Cf. Heb. 12:2.

"Above thy fellows" - Rev. 19:16; Phil. 2:9.
~~Jesus~~ was, in this sense, a type of Christ. →

Cf. 1 K. 3:11-13.

45:8 The garments of the King. "The King's garments are so thoroughly scented with costly spices that they seem to be altogether woven out of them" (Delitzsch, II, 85).

The translation of the latter part of the verse seems to be, "from ivory palaces strunged instruments make you glad." (RSV, + Delitzsch). Cf. Rev. 14:2. Not only is the palace glorious, but the festive music is delightful.

45:9 "Kings daughters" - Gentiles.

"The queen" - Israel, standing in the place of honor, her relationship to the King just being completed.

45:10 The new relationships to the King sever all past relationships. The Psalmist now takes upon Himself to counsel the Bride.

45:11 The King will desire her beauty - she is to worship Him. Cf. Psa. 90:17.

45:12 Israel's place with the Messiah will attract the nations of the earth. Cf. Isa. 23:18. See also Isa. 60.

45:13 Israel is not only the Bride, but the King's daughter, showing a dual relationship. She is glorious within the palace. (The Heb. speaks not of inner personal glory.)

"Wrought gold" - indicative of suffering. Cf. Job 23:10; 1 Pet. 1:7; Rev. 3:18.

(over)

45:14 Needlework - linen. Cf. Rev. 19:8.

Virgins her companions - essential equality. They are brought through her instrumentality into living union with the King. They are not the Bride, but are accepted with her.

45:15 This is an occasion of the greatest joy.

45:16 How different will the record of the children be from that of their fathers! The whole earth will be the scene of the messiah's reign.

45:17 This expresses what the Psalmist has done in view of his excitement expressed in v.1. All the generations of Israel have lived in anticipation of this event.