

SBC – Nov. 13, 2022

Psalm 45 (NKJV) - “A Messianic Wedding Theme”

As we have been studying the Messianic Psalms we have noted that what makes a particular Psalm “Messianic” is that it prophetically ties with the Messiah in one way or another.

These Psalms portray all kinds of things about the coming Messiah, His suffering, but also His coming reign. However, there is ONE Psalm, and only one that portrays His coming wedding – and that is Psalm 45.

Psalm 45 is a wedding song and it is the only Psalm in the book of Psalms with this particular theme. Clearly, it portrays a wedding and we know definitively from the NT that it ultimately has the Messiah – the Lord Jesus Christ in view as Hebrew 1:8-9 applies it specifically to Him.

I did read this Psalm to my daughter Faith on her wedding day. She kind of looked at me like “What does all that mean?” Well, I hope to explain it to you tonight.

Slide # 1

Psalm 45

“A Messianic Wedding Theme”

v. 1 – Poetic Preface

vv. 2-9 – The King-Groom Addressed

vv. 10-15 – The Princess-Bride Addressed

vv. 16-17 – Poetic Benediction

Psalm 45 (NKJV)

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

Clearly it is a love song but it is interesting that it is attributed to “the Sons of Korah”. Korah is infamous in the OT for his rebellion known as “Korah’s Rebellion” as found in Numbers 16.

Korah was a cousin of Moses and Aaron and a descendant of Levi. As such, he was a Levite; but could not serve as a priest. Priests were of the family of Aaron. Then, there were also Dathan and Abiram, who were of the tribe of Reuben. Under the key leadership of Korah, they led a rebellion against the leadership of Moses and Aaron which amounted to a hostile takeover attempt regarding the leadership position of Moses and Aaron.

The issue as spelled out in Numbers 16:5-7 was all about whom God had chosen for the key leadership roles. Korah and company said to Moses and Aaron, “You take too much upon yourselves, for all the congregation is holy...Why then do you exalt yourselves above the assembly of the LORD?” (Num. 16:3). It sounded so spiritual – we are all equals here, but in truth it was very wicked.

By the way, watch out for “**self-made men**” who according to their own agenda try to put themselves into position. This is the spirit of Korah.

So serious was their sin that Numbers 16 records this as their fate...

Slide # 2

Numbers 16:32–33 (NKJV)

32 and the **earth opened its mouth and swallowed them up**, with their households and all the men with Korah, with all their goods.

33 So they and all those with them **went down alive into the pit**; the earth closed over them, and they perished from among the assembly.

Verse 32, by itself, sounds like all the families perished with them. However, Num. 26:11 is very clear that the children of Korah did not die. Indeed, some of his descendants are mentioned in Num. 26:58 and 1 Chronicles 19:19. A number of the Psalms were actually written by the sons of Korah (cf. Ps. 42, 84, 85, 87, 88). The prophet Samuel was a direct descendant of Korah (cf. 1 Chron. 6:22-28).

Eleven of the Psalms are attributed to the sons of Korah including the love song of Psalm 45 (cf. Ps. 42; 44-49; 84-85; 87-88). According to 1 Chron. 9:17-24 and 26:1-19 the Korahites were the gatekeepers of the Temple. But most scholars believed they also became prominent musicians/singers/songwriters who were involved in leading Israel in the worship of YHWH.

Now a key question in view is what king is in view in this Psalm. We are not told but many think it applies to a historic Davidic king which in turn has greater fulfillment in the Messiah. We know from Ps. 45:6-7 which are quoted in Hebrew 1:8-9 as applying to Jesus that ultimately this Psalm has the Messiah in view.

Clearly the Messiah is ultimately in view as seen in 1) the principal character is called “God” (v. 6); and 2) He has an eternal throne (v. 6).

Because of this some commentators think the best view is to take the entire Psalm as symbolic, portraying the Messiah as the divine bridegroom and His people as the bride. Certainly, that is ultimately what is being portrayed.

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.

The writer is excited with his heart overflowing as he recites his thoughts about the wedding of the King. Although there may be the use of hyperbole in speaking of a human Davidic king ultimately the content of the Psalm can only apply to the divine Messiah-King. Note the poetic language which in effect says he can hardly contain himself as he delightfully prepares to write.

Weddings in the Bible denote a joyous celebration and this wedding of the great King is the most joyous of all celebrations.

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

The King-groom is pictured as the most handsome of all people. He is beautiful and He speaks wonderful words of grace as He is God-blessed forever (cf. Mk. 1:22; 6:2; 11:18; Lk. 4:15, 22, 32; Jn. 7:46).

Oriental weddings put the emphasis on the groom instead of on the bride, which is the emphasis here. It's largely about the royal bridegroom in all His beauty, majestic might, purity, justice, and exaltation are portrayed.

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.

Terms like "Mighty One", "Your glory", "Your majesty", "truth, humility, and righteousness" and the "the peoples fall under You" are all in keeping with a Messianic theme. In view here ultimately is the Second Coming of Christ when He comes to put down all His enemies.

Note in particular the phrase "The peoples fall under You."

Slide # 3**Genesis 49:10 (NKJV)**

10 The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; **And to Him shall be the obedience of the people.**

Psalm 2:8–9 (NKJV)

8 Ask of Me, and I will give You **The nations for Your inheritance,**
And the ends of the earth for Your possession.

9 You **shall break them with a rod of iron;** You shall dash them to pieces like a potter's vessel.' ”

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

In presenting his arguments showing that Jesus is GREATER than angels (or anyone else for that matter), the writer of Hebrews quotes this verse.

Slide # 4**Hebrews 1:8 (NKJV)**

8 But to the Son He says: “Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom.

Jesus is here called “God” and His throne is said to be forever and that He will rule in righteousness. God promised the house of David an eternal throne which is ultimately fulfilled in Jesus the Messiah (cf. 2 Sam. 7:16).

God here is the Hebrew word “Elohim”. It is normally used of deity in the sense of the Higher Power Who is the Supreme Being. However, there were a few cases in the OT where the term was used in an honorary way of Judges who functioned as God’s representatives in a God-like way as “judging” is ultimately the role of God (cf. Ex. 21:6; 22:8-9; Ps. 82:1).

Clearly the sense in Hebrews 1:8 is that of “God” Who is the supreme Being because in that very context the writer just got done saying that the Son is the “exact representation” of God in Hebrews 1:3.

This clearly connects Psalm 45 to the Messiah Jesus. The scepter is a symbol of ruling authority and what defines His rule is that of justice or righteousness.

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

This verse is also applied to Jesus in the NT as seen in Hebrew 1:9.

Slide # 5

Hebrews 1:9 (NKJV)

9 You have loved righteousness and hated lawlessness; Therefore **God, Your God**, has anointed You With the oil of gladness more than Your companions.”

The King in second person is called “God” (Elohim) in verse 6 but then in third person “God, Your God” (also Elohim) has anointed Him in verse 7. In this way the divine King is distinguished from another member of the God-head Who is also called God. This makes way for progressive revelation which ultimately shows the truth of the Trinity – that the Godhead consists of 3 persons Who make up the One true God.

Implicit here is a distinction between the divine King Messiah and the divine Father. – ***The Moody Bible Commentary.***

Anointing in the OT indicated the setting aside of a particular person for some specialized role. Here the King is being anointed with “the oil of gladness” which is a symbolic way of saying God’s joy is being poured out on Him to mark Him in this unique role as the King-Groom.

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

The King’s royal robes were perfumed with all manner of luxurious fragrances. It was delightful to all the senses. The NASB adds that out of the ivory palaces “stringed instruments have made Thee glad.” The whole atmosphere here depicts joy and gladness.

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

The King has royal attendants at His wedding (the Kings’ daughters) and at His right hand stands the queen arrayed in gold.

“Gold from Ophir” denotes that which is the finest of gold. Where exactly Ophir was located, we are not certain (some think possibly Arabia or India), but wherever it was, in the old days it was famous for the very best gold in the world (cf. 1 Kg. 9:28; Isa. 13:12).

This wedding is glorious to behold. The smells, sounds, and sights were glorious!

In verses 2-9 the King-Groom has been addressed, but now in verses 10-15 the Princess-Bride is addressed. The emphasis here is on “Here comes the bride!” and even though the major focus is on the KING, yet His bride also shares in the glory of the moment. And we should pay special attention here because as the Church we are ultimately the Messiah’s bride.

Some have been hesitant to make application to the Church here because as we find in the NT the truth of the Church was not revealed until the time of the apostles and the NT prophets (cf. Eph. 2:20; 3:5-6).

However, I think it can clearly be established that while it was not clearly revealed in the OT it was hidden there. Augustine famously said:

Slide # 6

“The new is in the old concealed; the old is in the new revealed.”

The church is not mentioned by name in the Old Testament, but I believe you see it in type or in figures of speech. – **J. Vernon McGee**

I think Psalm 45 is a case where we have a hint the Messiah’s bride which is then further revealed to be the Church in NT revelation, but we wouldn’t know this without the further revelation of NT truth which clearly labels the Church as the Bride of Christ (cf. Rev. 19:7-9; 21; 22:17).

10 Listen, O daughter, Consider and incline your ear; Forget your own people also, and your father’s house;

This is a call to the would-be bride to leave her people and fully commit to the King. This is what we, the Church, have done in our commitment to Christ. It is pictured in the NT as a marriage commitment – that is a sacred covenant commitment. Saving faith is pictured as a covenant commitment in which we become married to Christ.

She must cut ties with her past (v. 10) and bow down to the King, the Lord. She will then be privileged to enter the King's palace.

– ***The Moody Bible Commentary***

Slide # 7

2 Corinthians 11:2 (NKJV)

2 For I am jealous for you with godly jealousy. For I have **betrothed you to one husband**, that I may present you as a **chaste virgin to Christ**.

In the Jewish culture there was a one year betrothal period which is similar to what we call engagement. The couple at that point was legally considered married but it was not fully consummated until the official marriage ceremony.

That is where we as the Church are with Christ. We are married to Him already in the sense of being betrothed to Him, but the official wedding ceremony awaits the coming of Christ for His Church. Then He will take us back to Father's house where the marriage will be officially consummated.

Before the Bride is brought into the King's presence she is given this charge to which it is expected that she will respond positively.

11 So the King will greatly desire your beauty; Because He is your Lord, worship Him.

The Bride in her separation to the King is seen to be beautiful. Her set apartness to Him is something greatly desired by the King, and since He is the LORD He is worthy – worthy to be worshipped.

Not only is the King the husband of the Bride, He is also her LORD!

12 And the daughter of Tyre will come with a gift; The rich among the people will seek your favor.

When people come to the wedding, they often bring gifts. The picture here is that of the richest people in the world represented by Tyre bringing gifts to present to the Bride who is now in the most favored position.

Tyre was a major trading center on the Mediterranean which was famous for its extravagant wealth.

Slide # 8

Those that separate themselves and become joined to the King and know Him as Lord are forever blessed in this commitment and this will be fully realized in the kingdom.

13 The royal daughter is all glorious within the palace; Her clothing is woven with gold.

The Messiah's Bride is here dressed in regal splendor preparatory to her being presented to the King. I mean she is looking mighty fine all decked out in 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.

The Bride is all decked out in attire that is multicolored. And she too has attendants. In verse 7 we saw the King-groom had companions and now in verse 14 we see that the Princess-Bride also has attendants (cf. Est. 2:9).

These attendants are probably the OT saints, the Tribulation saints, and perhaps the angels. All will join in on this glorious celebration.

15 With gladness and rejoicing they shall be brought; They shall enter the King's palace.

Again, this is a time of gladness and rejoicing. It is the greatest wedding celebration of all time. This is the Messiah's WEDDING DAY!

In verses 16-17 we have the benediction in effect given by the Father.

16 Instead of Your fathers shall be Your sons, Whom You shall make princes in all the earth.

This is a little unclear but the common view is stated by the Moody Bible Commentary which says this:

Continuing (and slightly mixing) the metaphor, the psalmist concluded by focusing on the eternal testimony of God's redemptive glory, namely, the sons, or "children" of the messianic King (i.e., His people, believers). – *The Moody Bible Commentary*

[The Father] promises Him sons who will be worthy successors of the patriarchs. – *William MacDonald*

Slide # 9

Psalm 45:16 (HCSB)

16 Your sons [the Church] will succeed your ancestors; you will make them princes throughout the land.

Revelation 5:9–10 (NKJV)

9 And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation,

10 And have made us kings and priests to our God; And we shall reign on the earth."

Slide # 10

Isaiah 53:12 (NKJV)

12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.

When it says, "*I will divide Him a portion with the great*" the word "*great*" is actually the same word translated "*many*" in verse 11.

A better translation is seen in the ESV which renders this, “***I will divide him a portion with the many***”.

Who are the strong? The “strong” are the “many” mentioned in the first part of the verse. The strong are BELIEVERS who have come to know the Lord. They are those who are made strong by GRACE through faith. The “***strong***” are the weak who are made strong by virtue of their position in Christ.

As the verse itself indicates the strong are those who have become the beneficiaries of Christ’s death as He bore the sin of many. This is our only and sole basis of being STRONG. But in Christ we share in His resurrection strength and that strong position will be fully visible in the kingdom.

**17 I will make Your name to be remembered in all generations;
Therefore the people shall praise You forever and ever.**

With this King Who is the Messiah there is a FOREVER theme.

Slide # 11

Psalm 45:2 (NKJV)

2 ... God has blessed You forever.

Psalm 45:6 (NKJV)

6 Your throne, O God, is forever and ever...

Psalm 45:17 (NKJV)

17 I will make Your name to be remembered in all generations;

Therefore the people shall praise You forever and ever.

The Messiah-King is God-blessed forever; His throne is forever; His name will be remembered forever; and praise will be given to Him forever and ever.

Political leaders come and go – they are all vapors – a blip on the screen of history. But the Messiah is FOREVER. And here is the glorious part – we as the BRIDE of Christ will share in His victory forever.

Even though we have not seen Jesus, we love Him as 1 Peter 1:8 says. But one day we shall see Him, and then we shall be like Him (1 Jn. 3:2). Isaiah 33:17 says, “**Your eyes will see the King in His beauty**” and we can’t even begin to imagine how glorious that will be.

But we will be there. We are betrothed to Christ and next up is the official wedding ceremony at Father’s house followed by the marriage supper of the Lamb as we return to earth for the kingdom celebration.

One day Christ is going to summon His bride (the Church) to Himself and then the bride will be officially presented to Christ the divine bridegroom. This will be HIS GLORIOUS DAY and we as believers by GRACE will share in it!

We will then enjoy the intimacy of His love forever. As Paul said, “**And thus we shall always be with the Lord.**” (1 Thess. 4:17).

And so we say with John the apostle, “Even so, come, Lord Jesus!”