

God's all-majestic bridegroom-king will be crowned with the surpassing glory of his princess-bride and receive “wedding gifts” that promise enduring fame, sons to rule in his kingdom, and a worldwide legacy. Bow to the heavenly bridegroom King Jesus and glorify him as your betrothed husband and Lord.

Introduction – Scripture has a way of presenting its material, whether traditionally masculine or feminine, that ministers to every human heart. Surely you’ve felt the heartache of love.

Background – A biblical wedding that closely mirrors Christian themes in all its aspects, would be a strange, dare I say offensive event today. And so it is with this strange but beautiful wedding song. In the first verse the psalmist dramatically inserts himself. He declares his noble theme is the king’s wedding, which for Israel was special as it kept alive God’s covenant promise to king David.

I. A Counter Cultural Wedding

A. The king-bridegroom as victorious head (vv. 2-5, 17)

Such lavish language for praising the king! He is described as excelling in every manly trait. This man is most handsome and gracious in speech (1 Sam 9:2; 16:18; Song 1:8). Then the psalmist looks past first impressions to the king’s work and accomplishments. His reign is characterized by victory over the nations (Pss 2; 110). Fighting for truth and justice, the king is thereby clothed in glory. His wedding garment reflects his earned reputation as a valiant warrior. Successful and prosperous, he carries out awe-inspiring and terrible deeds because God blesses and empowers him to fight for truth, justice, and *humility* (i.e., meekness; Pss 65:5; 96:4). Just as the king is head of his nation, as a husband he is head of his wife (2 Sam 22:44; 1 Cor 11:3; Eph 5:23). The psalm ends with a remarkable flourish, praising the king with words typically reserved for God (cf. Ps 72:17; Lk 1:48).

B. The princess-bride as his crowning glory (vv. 9b-11)

Now the psalmist turns from the king to address the bride. She stands by her man regaled in gold. Ophir gold came to be regarded as the standard for its purity and quality (Job 22:24; Isa 13:12). An exotic theme can be discerned in this wedding as it seems the king is marrying the daughter of another nation’s king. You can imagine how the king desires (literally, is enthralled by) her poise, grace, modesty, and regal loveliness. Because she is so esteemed, she returns his love by truly honoring him. As the wife of the Israelite king, her new role as queen and model wife was to submit herself, first to the LORD God of Israel who is the head of her king, and second to her king who is her head and lord (1 Cor 11:3, 7).

C. Their future sons as ruling princes (v. 16)

A change back to masculine pronouns shifts the praise for the queen back to the king. “Your sons” are descendants of the king. Now with a wife and the possibility of children, the king’s sons will be an enduring line of future rulers. Many princes will be the king’s legacy as they represent his name throughout the land. Thus success is wrapped up in the king’s marriage, for as the example of Solomon illustrates, it could influence the whole nation and its life for generations to come.

II. A Puzzling Idealized Wedding

A. Who is this exalted king? (vv. 6-9)

Myrrh, aloes, and cassia were spices used to anoint the king at his wedding, often used for sensual purposes, and frequently used in the Song of Songs (Song 3:6; 4:14; cf. Est 2:12). Ivory palaces are

paneled, furnished, or decorated with carved ivory as a symbol of opulent wealth (1 Kgs 22:39; Amos 3:15; 6:4). Festive music accompanies this wedding with stringed instruments played during the ceremony. In verse 6 he is surprisingly called “god!” Addressing this king as “god” puzzles interpreters since Israel, unlike her pagan neighbors, did not regard her kings as divine. God’s anointing of the king is the solution to the puzzle. The only reasonable biblical way to solve the puzzle of this exalted king’s identity is by using a messianic lens to unlock the mystery of verses 6-7.

B. Who is this glorious queen? (vv. 12-15)

Wealthy citizens of Tyre will seek the bride-queen’s favor if she honors her king-husband and her lord. Tyre was an extravagant and wealthy city-state known for trade, an important Phoenician sea port on the Mediterranean coast that lay north of Israel (Ezek 27:1-33). Now on her wedding day when she is looking her very best, this princess about-to-be queen is dressed in absolutely splendid attire. Accompanying the bride-queen is her procession of virgin companions—her royal bridesmaids who are rejoicing and filled with gladness as they enter the king’s palace. Even accounting for the idealized exaggeration that every wedding indulges—who in Israel’s history, or for that matter, who in the world ever fit such a description of Israel’s glorious queen?

III. The Eternal Antitype Wedding

A. The God-Man bridegroom: Jesus Christ reigning as King and Lord (Rev 19:6-7, 11-16)

Who is this superhuman, this one who is called God? What wedding on earth could be described with these glowing terms? Only Jesus Christ measures up to the exalted poetry of Psalm 45’s faithful king. Only with Jesus’ birth did the kingdom of heaven come to earth. Only in Jesus’ preaching, teaching, ministering, and loving people did the kingdom of God begin to trounce the kingdoms of darkness. Only through Jesus’ death did the king conquer by humility wearing a robe dipped in blood—his own blood—for by his blood shed for his betrothed bride he loved as the ideal bridegroom, giving his life to protect and purify her from all sin. And only by Jesus’ resurrection to eternal life did the king promise to return for his future wedding date.

B. The Church his betrothed bride: Christians destined to be Queen of heaven (Rev 19:7-10)

Revelation also identifies the beautiful, ravishing, glorious Bride of Christ—she is the Church. She is collectively the saints, the people of God, the chosen ones of God. Psalm 45 is your wedding! The stunning wedding gown gloriously glittering with gold—that’s OT language reaching up and forward to describe the glory of the Church adorned with the fine linen of bright and pure righteousness—the perfect righteousness of Jesus Christ given undeservedly to you, which is the righteousness that sets you free to do righteous deeds that glorify your bridegroom king. Do you not understand that this passage in Revelation is your heavenly wedding invitation? The victorious king who is God himself chose you alone for his Bride ([Jas 2:5](#)). Blessed are those who are invited to the marriage supper of the Lamb. These are the true words of God (Rev 19:9)!

Conclusion – The comforting pre-marital counsel offered to the betrothed bride of Psalm 45 exhorts you with three commands. (1) *Forget your past* (v. 10). Not to neglect a relationship with your family, nor to wipe out your memory bank, but to sever all loyalties that threaten loyalty to your new identity as the bride of Christ. As a woman leaves her family to be united to her husband, so also you are betrothed to another. (2) *Honor and obey your Lord* (v. 11). The word honor literally means “bow down.” The traditional marriage vows help us understand how the Christian as bride relates to the Lord God as her groom. (3) *Look to your future* (vv. 11, 12, 15). When you put your faith and trust in Jesus Christ by entering into a covenant of spiritual marriage with him, God promises you will receive the love of your king, the praise of the praiseworthy because of your relationship with him, and an eternally shared joy and gladness. With the Lord as your husband, you will certainly live happily ever after, because Christian, you are a betrothed bride.