

Psalm 45

Intro - To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.

Shoshannim—literally, "Lilies"

Song 2:1-2 - "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters."

Rashi - says this is a psalm in honor of the Torah scholars, who are as tender as roses and as beautiful as roses, and perform good deeds as fresh as roses.

It's interesting that Rashi sees this as a poem in praise of Torah scholars, who are "fit to be a king, as it is stated (**Prov. 8:15**): 'Kings reign with me.'"

If we see Christ who, as king Messiah is the embodiment and fulfillment of Torah, this makes sense.

Matthew 5:17-18 - "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished"

Romans 10:4 - "For Christ is the end of the law for righteousness to everyone who believes."

The Marriage Supper of the Lamb

Song of Loves = a conjugal song of married love, specifically, according to Christian commentators, between the Bridegroom and the Bride, Christ and his Church. The Church is portrayed in the purity and loveliness of a royally adorned and attended bride, invited to forsake her home and share the honors of her new lord.

In the Song of Solomon the allegory is carried out more fully. Hosea (**Hosea 1:1-3:5**) treats the relation of God and His people under the same figure, and its use to set forth the relation of Christ and His Church runs through both parts of the Bible (compare **Isaiah 54:5; 62:4, 5; Mt 22:3; 25:1; John 3:29; Eph 5:25-32**). - Jamieson-Fausset-Brown Bible Commentary

The scene depicted here is expanded in the description of the Marriage Supper of the Lamb:

Revelation 19:7-8 - "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the

righteousness of saints.”

Revelation 21:2 - “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”

Psalm 45:1 - “My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.”

My heart is *râchash* - to boil or bubble up, like a fountain gushing

In contrast to Moses, who complains that he cannot speak to either Pharaoh or the people, who will not listen, because he has a heavy tongue and uncircumcised lips (Exodus 6:30). The Psalmist's tongue is *mahiyr* - quick, prompt, skilled, ready.

“a” king, not “the” king.

In reference to our Torah reading in Exodus, the rightful King whose throne is “for ever and ever” is in contrast to Pharaoh, who presumptuously claims both kingship and deity himself.

Psalm 45:2 - “Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.”

“fairer” = *yaphah* - to shine, to be bright, and thus beautiful.

Isaiah 60:3 - “And the Gentiles shall come to thy light, and kings to the brightness of thy rising.”

The hymn “Fairest Lord Jesus” is taken from this psalm.

Psalm 45:6-7 - “Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”

Paul applies these verses to Christ in **Hebrews 1:8-9** - “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. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.”

Psalm 45:10-11 - “Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.”

“forget also thine own people, and thy father's house” - This is the requirement of believers, to relinquish idolatry and our old self identity - the old man - and cleave to Christ. The more we surrender to him, “So shall the king greatly desire thy beauty.”

The Targum interprets this of the congregation of Israel hearing the law, beholding the wonderful works of God, and forgetting the idolatrous practices of their ancestors.

Psalm 45:13 - "The king's daughter is all glorious within: her clothing is of wrought gold."

"within" = *pěniymah* - within, inward, inner part, possibly facing the inward wall (as she sits on her throne) Used in **Leviticus 10:18** and **1 Kings 6:18** for the inner holy place where the ark rested.