

I. Review

A. Ps. 45:1 - Introduction

1. Ps. 45:1a - The Father's heart overflows with the drama, beauty, and praise concerning the theme of His son, the bridegroom king, His bride, and their wedding.
2. Ps. 45:1b - Out of the overflow of the Father's heart, He composes and sings this song.

B. Seeking His Beauty - As we resume our verse-by-verse study it is critical that we seek to see the beauty of the king. This is not a dry timeline of the activities of Jesus upon His kingly return. Rather, this is the Father calling out various aspects that cause His heart to overflow with love concerning the matchless worth and beauty of His son in His identity and activity as the king. (Is. 4:2; 2 Pet. 1:16)

1. Grace is poured upon His lips
2. Gird your sword and ride forth
3. Ride because of Truth, Humility, and Righteousness
4. Your arrows are sharp in the heart of the King's enemies
5. Your Throne is Forever
6. The scepter of your Kingdom is Righteousness
7. You love righteousness and hate wickedness
8. God has anointed you with oil of gladness more than your companions

All your garments are scented with myrrh and aloes and cassia, Out of the ivory palaces, by which they have made you glad. (Ps. 45:8)

A. **Ps. 45:8** - Once again the beauty that is displayed here is not mostly speaking about the physical beauty of His apparel. The eternal garments that He wears and that we will wear upon His return uniquely speak of the internal nature and character of the person wearing them. His garments not only speak of His beauty by their appearance but here it tells us that His garments also carry a fragrance that speaks of His nature and character as well.

B. The lens in which we should be approaching the reality of what the appearance and fragrance of His garments are is through the lens of His voluntary heart of love. He wears what He wants very purposely and carries a fragrance of His choosing. He does not do this haphazardly but very intentionally. What is it that He wants us to see and know about Him and His heart through the fragrance He chooses to anoint Himself with?

1. Myrrh - An Arabian gum made from the sap of a rare tree, Myrrh is mentioned many times in the scripture. Many Christians think primarily of Myrrh as one of the gifts that the wise men presented to Jesus at His first coming. Biblically, one cannot come to any other meaning or symbolism that Myrrh represents other than the nearness or intimate relationship of God with man. We first see it appear in the book of Exodus as one of the primary ingredients to holy anointing oil that was to represent the presence or intimate work and ownership of God when it was smeared on an object or individual. It is seen extensively in the Song of Solomon as the fragrance and substance that represents the overwhelming pleasure of relational intimacy given and received by the beloved. Lastly, it was the chief spice used in the anointing of Jesus' body at His death, thus speaking forever of the extent of His love and desire for relational intimacy with us. (Ex. 30:22-30; Song 1:13, 3:6, 4:6, 5:1, 5:5, 5:13; Mat. 2:11; Jn. 19:38-40)
2. Aloe - Ground powder made from the decaying wood of the Agarwood/Aloeswood tree. It was and still is primarily used as a healing agent for both physical and mental ailments. I believe this is the manner in which we are to understand the meaning of Jesus' garments being scented with its fragrance. Our king is our healer. He brings healing and restores eternal and full life to our spirit, soul, and body. His work as king will heal and restore every aspect of fallen society as He sets up a righteous government upon the earth. He will heal and restore the created world and order causing deserts to become fertile gardens and the animal kingdom to dwell with us and one another in harmony. All of this healing will cause the earth to be restored so completely that it is prepared for the reunion of God's presence and holy tabernacle in all His fullness to dwell upon it with His creation once again and forever. (Num. 24:3-9; Is. 61; Rev. 21:1-6)
3. Cassia - An aromatic bark very similar to cinnamon, but differing in strength and quality. In fact, most of the cinnamon we have today is made from Chinese Cassia. Before the discovery of sugar in the 11th century, Cassia was one of the primary sweeteners and flavoring agents of the ancient world. Cassia is the other main ingredient in making the holy anointing oil for the temple. The aroma of Cassia in the ancient world would speak of pleasure and sweetness. The joy, celebration, and pleasure that Jesus eternally brings to the earth as King is spoken of extensively in the prophetic scriptures. (Ps. 48:1-11; Is. 35; Amos. 9:9-15)

4. Out of the Ivory Palaces - Biblically, Ivory was only used in the great houses of kings. King Solomon was recorded as using Ivory in the building of his palace and specifically built his throne of Ivory. The aspect of Jesus' beauty that I believe is in view here is the royal purity of our king. One of the first things we will do upon His return is to build Him a glorious temple palace. We will be very intentional about what materials and colors we use in building it. White will be one of the primary colors in which we will use because it speaks of His purity and righteousness. He will dwell in and rule from an Ivory palace and we will build replicas of that palace all over the earth, these palaces will be the worship and governmental centers of the nations, through which the beauty of our King is celebrated and established. (1 Kings 10:18, 22:39; Song 5:14, 7:4; Mark 9:3; Rev. 1:14, 2:17, 3:4-5, 4:4, 6:11, 7:9, 7:13-14, 14:14, 19:11-14, 20:11-12)
5. They have made you Glad - The translation of the King James and the New King James bible falls very short of the full meaning of the original text. The original Hebrew texts clearly say, "Music or chords of stringed instruments cause rejoicing". The primary ivory palace and all corresponding palaces built for Him and to Him will be centers of unceasing worship. Music of praise, celebration, and joy will flow endlessly in voluntary response to the beauty and glory of our king. (Ps. 22:25-28; 150; Is. 42:1-16, 56:7; Jer. 33:1-16; Amos. 9:11-15; Acts 15:12-21)

The abode of Jesus now is imperial in splendour, ivory, and gold speaking the best that it can of his royal seat; there, He is made glad in the presence of the Father, and in the company of his saints. Oh, to behold him with his perfumed garments on! The very smell of him from afar ravishes our spirit, within the palace of ivory, amid those halls of Zion, "conjubilant with song," this is where the throne of David is, and the abiding presence of the Prince! To think of his gladness, to know that *he* is full of joy, gives gladness at this moment to our souls. We poor exiles can sing in our current season since our King, our Wellbeloved, will come to his throne. - C.H. Spurgeon