

**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 Kings 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
9. All your garments are scented with myrrh, aloes, and cassia
10. Out of your ivory palaces, stringed instruments make you glad

C. At the onset of looking at these final aspects of the King's beauty and glory it is important to remember the context of this portion of the psalm. The Father is proclaiming the beauty of the Bridegroom King. Even though the daughters and the bride are in view, we are not to be centering our attention on their identity but rather on His involvement and heart concerning His daughters and bride. In other words, if you walk away from this portion primarily thinking about you, the believer, in your identity and position as daughters (children of God) and the bride (partner of God), then you have missed the context and point of these exhortations. These exhortations were given so that you walked away fascinated and adoring His heart and identity as the bridegroom king as it pertains to the daughters and the bride. (Ps. 45:9)

1. Interpretive Lens - There is much debate upon who is in view here when the Father refers to daughters and the bride in the same verse. Most are hung up upon the fact that the daughters seem lesser than the bride and the question is always, who are the lesser ones? I believe these debates miss the point entirely. It is not about whose identity the daughter and bride is but rather what does their position and identity say about the King.

## II. The King's Daughters

### “The King's daughters are among your noble ladies” (Ps. 45:9a)

A. Our bridegroom king is so worthy and so preeminent in the earth that it is the highest and most honorable desire to attend Him and long to be a part of His court. In the age of monarchs, the most noble or honorable of all women were related to kings. As the daughter of a king you were greatly pursued by young men desiring your hand. It would be very strange indeed if you, as the daughter of a great king in that time, chose to go and attend another king, unless of course you deemed attending that king's court was of more value or greater purpose than your own kingdom and those who pursued your hand. This statement declares that to be part of this bridegroom king's court will be the most valued and desirous position of its day. Not just one, but many of the daughters of kings will voluntarily leave their own highly sought after place of nobility, honor, and power just for the privilege of attending His court. (Ps. 27:4, 63, 84, 141)

1. We are constantly exhorted by the scriptures that to be part of His coming court is the greatest and highest privilege we can obtain. We are charged to live in light of that great privilege now and to not be seduced by the pleasures of this age by keeping our eyes upon the hope and glory of the day of the bridegroom king. (Mt. 10:17-24; 2 Cor. 5:1-8; Phil. 3:17-21)

*Our Lord's courts lack not for courtiers, rather it is highly sought by those of the fairest and noblest who gave up their position of nobility for the nobelism of all positions. - C.H. Spurgeon*

### III. The King's Bride

#### **“At your right hand stands the queen in gold from Ophir” (Ps. 45:9b)**

- A. Once again our bridegroom king's unique glory and beauty is highlighted through the lens of His bride, the queen. There are more than a few aspects of His glory and uniqueness that come into view in this passage.
1. She stands at His right hand - In a typical monarchy relationship of that day, the queens of king's marriages were rarely partnerships; queens had their own world and were very rarely involved in the affairs of the king. This king invites her to be at His right hand (the hand of action), partnering with His work in bringing righteousness and restoration to the earth.
    - a. Notice she is not passive in that willingness to partner by sitting by and waiting to be called upon, but rather, she stands ready at His right hand. She stands eager to participate voluntarily in his works, convinced of the great value of the work and the privilege and honor bestowed upon her. (Ps. 110:1-3; Acts. 1:8; Rom. 12:1; 2 Tim. 2:12; Rev. 1:6, 19:7, 20:4)
  2. In gold from Ophir - Gold was and still is the richest and rarest of all precious metals. In that day, the gold that came from the region of Ophir was the very finest and rarest gold you could obtain. What is being shown to us is that the queen is adorned with something that is unattainable on her own. The bride of this King is wearing the worth that her bridegroom gave her from His resources as a statement of His heart and value He has for her. Because we know that this psalm is about Jesus, we can be assured that the queen in view is believers in the fullness of their bridal identity as the partnering beloved. (1 Kings 9:28, 10:11, 22:48)
    1. The Queen/Bride - Brides of kings are pursued and chosen; so too, we have been chosen and pursued. However, we have been pursued at the greatest cost and then brought by Him to the very place in which we now stand. His beauty is enhanced beyond any other king in light of this truth. What king is there who would lay down His life for a bride, who at the time of His sacrifice was a pauper and His enemy, and crown her with love and honor and give her a place of leadership at His side? ( Jn. 15:13-17; Rom. 5:5-8; Eph. 5:25-27; 1 Jn. 4:9-19)

2. Adorned by Him - The priceless adornments that the queen wears were not obtained or earned by her. She did not bring them with her as she ascended to the right hand of the King. Rather, He Himself adorned her in the finest. She came in her rags and He gave her splendid garments of purest white and finest gold.(Is. 61:3-10; Eze. 16:8-14; Rev. 5:9-14, 7:9-16)
  
3. Adorned for Him - The queen is overjoyed and well-pleased to wear the adornments of gold, but not for her sake--not to speak of her worth, but rather to make a continual public statement to all those who look upon her adornments of the greatness of Her bridegroom. She wears her voluntary love for Him as her heart soars with gratitude and adoration for her king and bridegroom. (1 Cor. 9:24-25; Rev. 19:1-9)