The title of this psalm is **To the Chief Musician. Set to “The Lilies.” A Contemplation of the sons of Korah. A Song of Love**.

These **sons of Korah** were Levites, from the family of Kohath, who appear, by David’s time to serve musically in the temple worship **2 Chronicles 20:19**.

#### 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.

**My heart is overflowing with a good theme**: Although this psalm has a sense of joy and celebration, there is here an indication that the writer is inspired with a **good theme**being given to him. ‘The language in this verse is so unusual that some commentators believe the poet is claiming special inspiration.’ (Boice)

**I recite my composition concerning the King**: The idea is either that this psalm is about **the King** or it is to **the King**. It celebrates a royal wedding, but it cannot be further placed – some regard the wedding as Solomon’s to the Princess of Egypt.

Others take the view that the its text and the way the New Testament references this psalm\*, point to the ultimate **King**, Jesus the Messiah.

#### 2-5 - You are fairer than the sons of men; grace is poured upon Your lips; therefore God has blessed You forever. Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty. And in Your majesty ride prosperously because of truth, humility, and righteousness; and Your right hand shall teach You awesome things. Your arrows are sharp in the heart of the King’s enemies; the peoples fall under You.

**You are fairer than the sons of men**: This starts a poetic description of the King, praising and exalting Him both for who He is and what He does. ‘There is an element of superhuman excellence noted’. (Maclaren)

There is belief that we are looking at the character of the Messiah - the beauty of His nature and personality. ‘**Isaiah 53:2** says the Messiah was not remarkable for His physical appearance or beauty. Fulfilled in Jesus Christ, we can say there was never a more beautiful human being than Jesus of Nazareth.’ (Guzik)

**Grace is poured upon Your lips**: The King’s beauty extends to His words, which are filled with **grace** – see **Luke 4:22** and **John 7:46** – spoken by supporters and critics alike. ‘His word instructed the ignorant, resolved the doubtful, comforted the mourners, reclaimed the wicked, silenced his adversaries, healed diseases, controlled the elements and raised the dead.’ (Horne)

**Therefore God has blessed You forever**: This king enjoys God’s blessing – but in the language there is a suggestion of ‘an aspect or dimension to deity that is not encompassed in an earthly king.’ (Guzik)

**Gird Your sword upon Your thigh, O Mighty One**: Whilst being beautiful in character, this is ‘no soft or effeminate man. This King is a man of war, a **Mighty One** armed with a sword, possibly ‘the source of some of the phrasing of John’s description of Jesus returning in triumph in **Revelation 19:11-16**’. (Guzik)

**…in Your majesty ride prosperously because of truth, humility and righteousness**: The King’s **majesty** comes from His **truth, humility and righteousness**. ‘The ‘splendour and majesty’ speak of his past victories and the confident expectation of additional victories every time he marches at the head of his troops.’ (VanGemeren)

**Your right hand shall teach You awesome things**: OT references to the **right hand** speak of a person’s strength and skill, because most people are right-handed. ‘Applying this to Jesus, we may wonder what He learned. **Hebrews 5:8** shows He learned obedience by the things which He suffered.’ (Guzik)

**Your arrows are sharp in the heart of the King’s enemies**: This King also has **arrows** as weapons to use against His **enemies**. His might brings the world into submission (**the peoples fall under You**).

#### 6-7 - Your throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of Your kingdom. You love righteousness and hate wickedness; therefore God, Your God, has anointed You with the oil of gladness more than Your companions.

**Your throne, O God, is forever and ever**: The King is praised and exalted as **God** - one who is seated on an eternal **throne**.

**Hebrews 1:8-9** relate these verses to Jesus, who is the eternally enthroned God, whom God the Father regards as such. ‘…the ancient Jewish translators regarded these words as referring to the Messiah.’ (Boice) ‘From the earliest times it has been considered as definitely Messianic; and that by Jewish, as well as Christian expositors.’ (Morgan)

**A sceptre of righteousness is the sceptre of Your kingdom**: This King’s reign is not founded on mere aggression and conquest, but upon **righteousness** – with the sceptre being the symbol of His authority.

**You love righteousness and hate wickedness**: The righteousness of His kingdom comes from the King’s character - it is the natural result of His **love** of righteousness and His **hate** toward wickedness.

**Therefore God, Your God, has anointed You with the oil of gladness**: Because of His great righteousness, Messiah the King receives a blessing from God. He is blessed with **the oil of gladness** – He is glad and satisfied, on Messiah more than any other.

Contrast Jesus a Man of Sorrows and acquainted with grief Isaiah 53:3, but what He accomplished through the cross left Him **anointed… with the oil of gladness**…

**Therefore God, Your God, has anointed You**: This anointed King is addressed as **God** in **v6**, yet in **v7** He is described as receiving an anointing from God.

‘This is a strange statement – this King is God and yet receives from God. Passages like this are the foundation for the idea of the Trinity – that there is One God who exists in Three Persons. This is the way to make sense of what seems to be contradictory statements in the Bible - there is one God **Deuteronomy 6:4** and **Galatians 3:20**, but Three Persons are said to be God and they relate to One another.

This psalm shows an interaction between the Persons of the Trinity. ‘**God, Your God’** speaks of the Father and His position of authority over the Second Person of the Trinity. ‘**You’** refers to the Son. ‘**Anointed**‘ has in mind the ministry and presence of the Holy Spirit, the Third Person of the Trinity.’ (Guzik)

‘These two verses are incomprehensible unless they are understood to refer to the incarnation of Jesus Christ. Only he can be called God and at the same time have the Father as his God.’ (Boice)

#### 8-9 - All Your garments are scented with myrrh and aloes and cassia, out of the ivory palaces, by which they have made You glad. Kings’ daughters are among Your honourable women; At Your right hand stands the queen in gold from Ophir.

**All Your garments are scented with myrrh and aloes and cassia**: This is a further reference to the beauty and pleasantness of the anointed King.

**Out of the ivory palaces, by which they have made You glad**: The psalmist here describes ornate **palaces**, decorated with **ivory**. Possibly this imagery is of Solomon’s palace pointing toward a Heavenly place.

**King’s daughters are among Your honourable women**: Being the anointed King he associates with the highest royalty (**king’s daughters… the queen**). ‘Prophetically this speaks of those who are great and have majesty in terms of being Jesus’ followers, of whom **the world was not worthy Hebrews 11:38**.

**At Your right hand stands the queen**: The wedding is about to begin, with the bride (**the queen**) standing in the place of honour next to the King. The gold of Ophir was considered to be the best and most valuable 1 Kings 9:28, 10:11.

‘As Christ is at the Father’s right hand, so the Church is at Christ’s right hand; where she is as his wife…’ (Trapp)

#### 10-12 - Listen, O daughter, consider and incline your ear; Forget your own people also and your father’s house; So the King will greatly desire your beauty; Because He is your Lord, worship Him. And the daughter of Tyre will come with a gift; the rich among the people will seek your favour.

**Listen, O daughter**: The psalmist now speaks to the bride, with encouragement and guidance.

**Forget your own people also and your father’s house**: Similar to **Genesis 2:24**. this was for royal daughter to leave her people and her father’s house to be joined to the anointed King in marriage.

‘If we knew nothing else of this King, we might think that this described a literal invitation of marriage to an actual woman to literally become His wife. Knowing that Jesus of Nazareth is Messiah the King and that He was never married during His earthly life, we understand this connects with a familiar metaphor: the people of God as a wife of God - and the Church of Jesus as His bride.’ (Guzik)

**So the King will greatly desire your beauty**: The King sees his bride as beautiful and so desires her – but as the King’s beauty **v2** was in his character, we can presume the bride’s beauty is also included her character.

**Because He is your Lord, worship Him**: This has the sense of something greater than the normal respect due unto a husband, even a royal husband. This bride, this royal daughter, sees that her husband is also her **Lord** and worthy of **worship**.

**The daughter of Tyre will come with a gift; the rich among the people will seek your favour**: Being joined to the anointed King in marriage means she now receives **gifts** from the nations. Her position is such that even the **rich** seek her **favour**.

‘The bride’s submission to her partner as both husband and king goes hand in hand with the dignity she also derives from him. His friends and subjects are now hers; she is gainer, not the loser, by her homage.’ (Kidner)

#### 13-15 - The royal daughter is all glorious within the palace; Her clothing is woven with gold. She shall be brought to the King in robes of many colours; the virgins, her companions who follow her, shall be brought to You. With gladness and rejoicing they shall be brought; they shall enter the King’s palace.

**The royal daughter is all glorious**: She is **all glorious**, and not because of herself but because of her connection with the King. ‘We can’t help but read this with application to how Jesus sees His bride, and how she is in objective truth: **all glorious**. We see the Church and notice many flaws; Jesus looks at His blood-bought people and says, “**all glorious**.’ (Guzik)

‘Perhaps nowhere in Old Testament writings do we find a nearer approach to the disclosure of the secret of the Church than in this Psalm.’ (Morgan)

**The virgins, her companions who follow her, shall be brought to You**: The royal daughter, wife to the anointed King, is accompanied by bridesmaids and together they come before the King for the wedding service. ‘This escorting of the bride, led to the king in her finest attire while he awaits her in full state, is no superfluous formality: it is the acted equivalent of Paul’s phrase **to present you as a pure bride to her one husband 2 Corinthians 11:2**.’ (Kidner)

‘In one sense they are a part of the church, but for the sake of the imagery they are represented as maids of honour; and they are represented as brought to the King with the same loving familiarity as the bride, because the true servants of the church are of the church and partake in all her happiness.’ (Spurgeon)

#### 16-17 - Instead of Your fathers shall be Your sons, whom You shall make princes in all the earth. I will make Your name to be remembered in all generations; therefore the people shall praise You forever and ever.

**Instead of Your fathers shall be Your sons, whom You shall make princes in all the earth**: ‘It is the king who is addressed now; the you and your are masculine.’ (Kidner) A blessing is pronounced on the marriage of the anointed King. The **fathers** have passed away, but will be replaced by **sons** that come from the marriage. The King’s legacy passes from generation unto generation. This ongoing work means that the **name** of the King will be **remembered in all generations**.

**Therefore the people shall praise You**: The result of it all is that the anointed King is exalted and praised **forever and ever**. His choosing of a bride, granting great privileges to her and giving a blessing that endures through generations all bring praise to Him.

C.S. Lewis saw this psalm pointing to Christmas: ‘The birth of Christ is the arrival of the great warrior and the great king. Also of the Lover, the Bridegroom, whose beauty surpasses that of man. But not only the Bridegroom as the lover, the desired; the Bridegroom also who makes fruitful, the Father of children still to be begotten and born.’

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NT references and connections to this psalm:

**2** Messiah’ message will be one of mercy **Luke 4:22**

**6-7a** Messiah’s throne will be eternal **Luke 1:31-33, Hebrews 1:8-9**

**6-7b** Messiah is God **Hebrews 1:8-9**

**6-7c** The Messiah will act with righteousness **John 5:30**