

A Portrait of Marital Bliss: The Queen

A Sermon on Psalm 45:10-17

by

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1. Introduction

2. The Queen's Beauty in Attentiveness and Submission (vv. 10-12).

a. *The godly wife forsakes her father's house and honors her husband as lord (v. 10—11).*

i. "Listen, O daughter, give attention and incline your ear" (v. 10a).

1. The psalmist now turns his focus toward the queen to give her a series of commands with respect to how she is to enter into this marriage to the king.

a. There are five commands in these two verses, but the first three are all designed to show the psalmist's role as the teacher who will impart godly wisdom to her.

b. The first command is that she is to listen, and the term he uses here is not merely a passive listening, but a listening with the intent to obey his instruction.

c. The second command is that she is to give attention to the psalmist's words to her, and again, the idea is that she looks upon his words with an intense inspection.

d. The third and final initial command he gives to her is that she is to incline her ear to his words.

2. In each of these three initial commands, the psalmist is calling for her undivided attention to his words.

- a. The idea here is that while many other voices may be calling out to her and giving her what they believe is sound instruction, she is to drown out all of the other voices in favor of what he is about to say.
 - b. The reason for this is simple: the foundation of the counsel he is going to give her is the grounds from which she will cultivate a godly home, and bring honor to God in their marriage.
- ii. The fourth and fifth commands are what takes the primary thrust of his instruction:
1. “Forget your people and your father’s house; then the king will desire your beauty. Because he is your lord, bow down to him” (v. 10b-11). In this short section, we find the two commands are approached from both a negative and a positive stance.
 - a. Negatively, she is to forsake her people and her father’s household.
 - b. In between these two commands we find a conditional statement; it is when the queen separates from her family that the king will desire her beauty.
 - c. Positively, she is to join herself fully to her husband and pay homage to him as her lord.
 - d. What I want you to notice is that these two commands are the only direction the psalmist gives the queen.
 2. These commands bring us back to the Creation account in Genesis 2, where Eve is created from Adam’s side, and given to him as his helper.
 - a. When Eve was created, the narrative of the creation account pauses abruptly as Adam is filled with praise at what God has done.

- b. As Israelites, they would intrinsically recognize that the psalmist is alluding back to the prototypical marriage of Adam and Eve.

b. *The godly wife will experience blessing as a result of obedience (v. 12).*

- i. “The daughter of Tyre will come with a gift; the rich among the people will seek your favor (v. 12).
 - 1. The point of this verse is simply to show that on the wedding day between the king and queen, the natural result of their union is that she will be blessed.
 - 2. The nation of Tyre was an exceedingly wealthy place that was a central hub of trading throughout the land. They often supplied Israel with goods at various points in their alliance (2 Sam. 5:11; 1 Kgs. 5:1-14).
 - a. The daughter of Tyre may be a reference to one of the daughters of the king of Tyre, but the point of this verse is found in the second clause, “The rich among the people will seek your favor.”
 - b. The way the Hebrew expresses this phrase is that, “...the rich among the people will seek your face.”
- ii. Thus, the principle being shown to us in this text is that her own renown and newfound admiration from the people is directly correlated to how she relates to her new husband.
 - 1. If she honors the words of the psalmist and forsakes her past relationships and clings instead to her husband, she will find favor among the people.
 - a. The reason she has gained favor among the people is not simply because she has married well.

- b. She will be sought after because she has conducted herself well as a woman who heeds the instruction of her husband and uses her own shrewdness and dignity to build up his kingdom.
- 2. Yet if she fails to honor her husband, not only will the marriage suffer as a result, she will not gain the respect and admiration of the people as their queen.
 - a. What we can learn from this is relatively simple, and it is a principle embodied perhaps most clearly in the book of Proverbs.
 - b. The point in all of this is to say that the king's wife has every potential to either be a helper or a hindrance to his duties.

3. The Queen's Bliss on the Wedding Day (vv. 13-15).

a. The queen is all glorious within her bridal chamber (v. 13)

- i. "The king's daughter is all glorious within; her clothing is interwoven with gold" (v. 13).
 - 1. Now the psalmist's focus shifts back to the day at hand: the wedding.
 - a. From a quick reading, we might be tempted to think that the psalmist is speaking of the queen's inward qualities when he refers to her being all glorious within.
 - b. However, the word in the Hebrew simply refers to being within a building, which in this case, would be the bridal chamber.
 - 2. As she prepares for the wedding ceremony, the idea is that she is surrounded by treasures in her bridal chamber, and she is even clothed in extravagance befitting the day. And yet, just as we saw with the king, there is a deeper reality at play that testifies to the internal beauty of the queen.
- ii. When we looked at the descriptions given to the king, we found that he was a man after God's own heart in every way.

1. He loved righteousness and hated wickedness—and it is not conjecture to infer from this that he would have chosen a spouse who also hated wickedness and loved righteousness.
 - a. He would have heeded the wisdom given to him in the book of proverbs, which was written for the instruction of a future king.
 - b. Part of this instruction was how he was to search for a godly spouse.
2. All of this informs why the people have come to celebrate, and why even the psalmist finds much delight in addressing the king and queen as he has.
 - a. What they are about to witness is the union of two precious souls who love the Lord and the content of the psalmist’s instruction has been a simple reminder of their duties in marriage.
 - b. Much like we saw with the king in his splendor, the queen’s splendor is outmatched by her internal qualities.

b. The wedding party enters the king’s palace with gladness and rejoicing (vv. 14-15).

- i. “She will be led to the king in embroidered work; the virgins, her companions who follow her, will be brought to you. They will be led forth with gladness and rejoicing; they will enter into the king’s palace (vv. 14-15).
 1. Again, all of this testifies to what the psalmist called a “good theme” in v. 1, which is simply the beauty and goodness bound up in marriage.
 2. The people rightly recognize the institution of marriage to be a good and beautiful occasion, worthy of celebration.
- ii. Yet more than this, the people rightly recognize that this virtuous wife and this virtuous king are a gift from the Lord.

1. Ultimately, what they are celebrating is the fact that this couple will prove to be an immense blessing upon all the people.
 - a. He will function well as king and she will function well as queen, and because of the prominence of their role in Israel, the people can have much confidence that everyone else will stand to benefit.
 - b. All of this goes back to his function as the king. As king, he is God's representative in the kingdom.
2. When you find a marriage that functions as it should, the natural result is that it will pour forth blessing upon all who come into contact with them.
 - a. The reason for this is simple: a husband and wife who have made it their duty and delight to embrace their God-given roles will produce something of value and it cannot be contained to just their own household.
 - b. Picture it like a cup that overflows. When a righteous man and a righteous woman join together in marriage and continue to honor the Lord in their roles, the blessing of that household will overflow and touch the lives of all those they know.

4. A Royal Benediction (vv. 16-17).

a. The prosperity of their legacy (v. 16-17).

- i. "In place of your fathers will be your sons; you shall make them princes in all the earth" (v. 16).

1. It is important to know that these final two verses are given in light of the Davidic promise once again. These two verses are a continuation of what the psalmist spoke of in vv. 6-7, where Christ is foreshadowed.

2. Here we find that the fruitful marriage between the king and his queen will be brought under the auspices of the promise that David's line will never be extinguished from the earth.
- ii. "I will cause your name to be remembered in all generations; therefore the peoples will give you thanks forever and ever" (v. 17).
 1. In one sense, I believe that the words of the psalmist reflect that this specific couple will be remembered throughout eternity for their ideal portrayal of marital bliss.
 2. At the heart of this will be a recognition of the king and queen's place to play in the grand story of redemption.

b. The prosperity of our legacy in Christ.

- i. In the greater sense, the words of the psalmist are prophetic, in that they portray the bliss of Christ and His bride when the truth the psalmist is pointing toward is realized in full.
- ii. What that simply means is that this marriage, all the way back in Israel's history, will be seen as one of the beautiful ways that God worked to bring about His eternal purposes in Christ.

5. Conclusion