

Psalm 45

To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of love.

Psalm 45: This royal psalm was written on the occasion of a royal wedding, though the identity of the king is not known. A “song of love” in the superscription could also be translated “A Wedding Song”. The psalm contains an introduction in which the author expresses his desire to write a fitting poem (verse 1); a song addressed to the king, especially emphasizing his royal majesty (verses 2-9); a song addressed to the bride, exhorting her to become the king’s wife (verses 10-15); and a conclusion expressing the wish that the king be blessed with a permanent dynasty (verses 16-17).

Verses 1-17: Some portions of Psalm 45 convey a secular emphasis, while others suggest a sacred extension. Upon the occasion of a royal wedding, the psalmist offers a 3-part song of celebration.

- I. Poetic Preface (45:1).
- II. Song of Celebration (45:2-16).
 - A. The King-Groom (45:2-9).
 1. Endowments of the king-groom (45:2);
 2. Exploits of the king-groom (45:3-5);
 3. Elevation of the king-groom (45:6-7);
 4. Eminence of the king-groom (45:8-9).
 - B. The Princess-Bride (45:10-15).
 1. A challenge to the princess-bride (45:10-12);
 2. The procession of the princess-bride (45:13-15);
 - C. Future Children from This Union (45:16).
- III. Poetic Postscript (45:17).

“Title”: Two new notations are found, “according to the Shoshannim” and “A Song of Love”. The first most likely had to do with the tune used in accompaniment with its words. The second notation referring to its content probably indicated that this psalm was a wedding song, and even more specifically, a royal wedding composition.

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."

What is valuable and excellent, concerning the excellency of Christ's person. Of his kingdom, of his love to the church, and of the church itself. What is pleasant and delightful, comfortable, useful, and profitable. This his heart was inditing; which shows that it was under the sanctifying influences of the Holy Spirit, and denotes the fervor of it. It "boiling up", as the word signifies.

Being heated by the fire of the divine Spirit, whereby it was hot within him, and caused him to speak with his tongue. And also the abundance that was in it, it "bubbling up", as some choose to render it. From whence this good matter flowed like water out of a fountain. Or, rather, he means, I am but the pen or instrument in uttering this song. It has another and higher original, namely, the Spirit of God, by whose hand this pen is guided.

“My heart is inditing ... my tongue”: The psalmist is overwhelmed with emotion upon the occasion of the king’s marriage; consequently, he puts his stirred-up mind and feelings into words. In verse 2, his tongue is the brush that he used to paint vivid word pictures.

"I speak of the things which I have made touching the King": The King Messiah; the King of the whole world, and of the kings of it, and of the saints in it. Over whom he reigns in a spiritual manner, and in righteousness. Concerning whom this psalm or poem was composed by David under divine inspiration, and which he here delivers.

We see from this this, the writing comes from the very heart and soul of the penman. The words he utters, and the words he writes are coming from a heart stayed upon good things.

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

“Thou art fairer”: I.e., you are “more beautiful than”, or, “most handsome among” (compare an ancient prerequisite for kingship; in the Bible note the comments, e.g., (in 1 Sam. 9:2; 10:23; 16:12; 2 Sam. 14:25; 1 Kings 1:6, Song of Solomon 5:10; Isa. 33:17).

“Grace is poured into thy lips”: The implication is that God has anointed the king’s words (compare Eccl. 10:12; Luke 4:22).

The Psalmist is looking with the eyes of his heart, and he sees the Lord in all his splendor. There is no comparison with the beauty of the Lord, and the beauty of ordinary man. The Lord Jesus of all men had the most excellent speech. His words were like anointing oil. There has never been another with such grace. God has raised Jesus' name and person above all other.

Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;"

He is King indeed.

Verses 3-5: “Gird thy sword”: In these verses, the psalmist wishes the king future victories in battle.

Psalm 45:3 "Gird thy sword upon [thy] thigh, O [most] mighty, with thy glory and thy majesty."

Having described the beauty and eloquence of the king, the prophet now proceeds to set forth his power, and to arm him as a warrior for the battle." The sword of the Messiah, which is here put, by a figure of speech, for all his arms, is his Word. Which, in the language of Paul, is said to be quick and powerful, and sharper than any two-edged sword. And is represented by John as a sharp two-edged sword coming out of his mouth (Heb. 4:12; Rev. 1:19). With this he smites his enemies, and with this he subdues the nations, and enlarges and establishes his kingdom. Both in the earth and in the hearts of his people.

"With thy glory and thy majesty": Which may be connected either with the phrase "and most mighty". And so be expressive of the glory and majesty of Christ, as the mighty God. Or with his sword, as an emblem of his authority and majesty as a King. And may denote the glory of his Gospel and of his power. Or may point at the end of his girding his sword upon his thigh, which was to show forth the glory of his majesty. Or to obtain honor and glory. Though the word "gird" may be supplied and repeated, and so make a distinct proposition, "Gird with thy glory and thy majesty"; which was done when he was raised from the dead, and had glory given him. Was crowned with it, and had the glory put upon him he had with his Father before the world was.

This is the view that all Hebrews had of Messiah. This is one reason they did not recognize Him, when He came as a babe in a manger. They thought He would be a mighty warrior King like David. They expected Him to rid them of the Roman rule. The next time He comes, He will be this Ruler King. The sword that Jesus wore was the Word of God. We read that it was sharper than any two-edged sword.

Hebrews 4:12 "For the word of God [is] quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and [is] a discernor of the thoughts and intents of the heart."

When He comes again, the following Scriptures describe what He will look like.

Revelation 19:11-16 "And I saw heaven opened, and behold a white horse; and he that sat upon him [was] called Faithful and True, and in righteousness he doth judge and make war." "His eyes [were] as a flame of fire, and on his head [were] many crowns; and he had a name written, that no man knew, but he himself." "And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God." "And the armies [which were] in heaven followed him upon white horses, clothed in fine linen, white and clean." "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God." "And he hath on [his] vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Psalm 45:4 "And in thy majesty ride prosperously because of truth and meekness [and] righteousness; and thy right hand shall teach thee terrible things."

The repetition of this word from the last verse (conjunction included), is suspicious. Especially as the LXX, followed by the Vulgate, render, "Direct (thine arrows or thine aim)".

"Ride prosperously": Ride on victoriously. On warhorse or in chariot, forcing a way irresistibly through the ranks of the enemy.

"Because of truth": Better, in the cause of truth. In defense and furtherance of virtues which are trampled underfoot in evil times and under bad rulers (Isa. 59:14-15). Truth and righteousness are the constant attributes of the true king. Meekness is the characteristic of the true people of God. And it is the king's work to see that the meek have justice done them (Isa. 11:1-5; 29:19; Zeph. 2:3; Psalms 37:11; 76:9).

"And thy right hand shall teach thee terrible things": It is the right hand wherewith the warrior strikes. And at each blow it opens to the striker terrible experiences, and thus may be said to "teach him terrible things."

In our land today, truth, meekness, and righteousness have been trampled underfoot. The Word of God is the only One that can restore right living in our land. The Right Hand of course, is Jesus Christ our Savior. The alcohol, drug, and crime problem will not be solved by man. The only solution to these problems is for revival to sweep across our land and the Word of God in every heart. This nation, so far away from God, must repent of sin and seek God. The suicide amongst our young people is because they have nothing real to hang on to. They are hiding from reality in the drugs and alcohol. They want something, or someone, to believe in. We must introduce them to the Word of God. This is the only hope for this sin filled world.

Psalm 45:5 "Thine arrows [are] sharp in the heart of the king's enemies; [whereby] the people fall under thee."

The original is more graphic. It runs, "Thy arrows are sharp, the peoples fall under thee, (they are), in the heart of the king's enemies." All the enemies of Messiah shall one day be chastised, and fall before him.

"Whereby the people fall under thee": Acknowledge themselves sinners and fall down at his feet. Humbly implore his grace and mercy and submit to his righteousness, depending on him alone for salvation. Adore him, and give him the glory of it, as well as become subject to his laws and ordinances. This is to be understood of those who are God's covenant people, whom he has given to Christ, and he has redeemed by his blood. And particularly the Gentiles, who were not a people, but now openly are, in distinction from the Jews, the enemies of the King Messiah.

The heart of man is where the arrows can do the good. Jesus never misses. He pierces the heart of man with His beautiful message. Our nation as a whole, needs the Word of God in its heart.

Verses 6-7: "Thy throne, O God": Since this king-groom was likely a member of the Davidic dynasty (e.g., 2 Sam. Chapter 7), there was a near and immediate application (compare 1 Chron. 28:5; 29:23). Through progressive revelation (i.e., Heb. 1:8-9), we learn of the ultimate application to "a greater than Solomon" who is God, the Lord Jesus Christ.

Psalm 45:6 "Thy throne, O God, [is] for ever and ever: the scepter of thy kingdom [is] a right scepter."

This passage is quoted by the author of the Epistle to the Hebrews in proof that the Messiah is exalted above the angels. And it is, beyond all question, mentioned by him as having original reference to the Messiah. See the passage explained at length in the notes at (Heb. 1:8). I do not perceive, after an interval of nearly twenty years since those notes were written, that it is necessary to alter or to add anything to what is there said in explanation of the passage. It is undoubtedly an address to the "king" here referred to as God, as one to whom the name "God", "Elohim", may be properly applied. And, as applied to the Messiah by the author of the Epistle to the Hebrews, it clearly proves that Christ is Divine.

"The scepter of thy kingdom is a right scepter": Meaning either the Gospel, which is the golden scepter of mercy and grace, stretched out and held forth for the encouragement of sensible sinners. And is a scepter of righteousness, as it directs to the righteousness of Christ for justification, and encourages works of righteousness to be done by men. Or rather the righteous administration of Christ's government is meant, the scepter being an emblem of dominion and government (Gen. 49:10).

Notice here, that David calls Jesus God. The cry of every Christian should be "open my eyes Lord that I might see and understand". There can be only one King. His name is Jesus. He is the Eternal one. He is Alpha and Omega, the Beginning and the End. This scepter shows his rule is absolute.

Psalm 45:7 "Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

Therefore, God will only commit rule and authority over his Church to one who will rule justly. One who loves righteousness and hates iniquity. Messiah is alone perfect in righteousness, and therefore entitled to rule.

"And hatest wickedness": Which was manifest not only by his inveighing against it and dissuading from it, and by his severity exercised towards delinquents. But by suffering for it, and abolishing it, and by chastising his own people on account of it.

"Therefore God, thy God": Or "because God", thy God; who is the God of Christ. As Christ is man; who prepared and formed his human nature, supported it in suffering. And glorified it, and to whom Christ prayed, and whom he believed in, loved, and obeyed as such.

"Hath anointed thee with the oil of gladness above thy fellows": Who though he is called God (Psalm 45:6), and is truly so, yet was not anointed as such. But as man and Mediator, to the office of Prophet, Priest, and King. And not with material oil, but with the Holy Ghost, his gifts and graces (see Acts 10:38).

With the Lord there are absolutes. Some things are absolutely right, and others are absolutely wrong. Young people fail, because there are no absolutes. With the Lord, there is no middle

ground. You are either on the side of right, or you are on the side of wrong. We are all seeking after righteousness. Not only does God love righteousness, but He hates evil. Jesus took on the form of flesh and was crucified. This act, not only established His righteousness, but purchased our righteousness for us as well. We Christians are clothed in His righteousness. He has put us in right standing with God through the shedding of His spotless blood. This gladness that He has above all others, is in the fact of the millions of souls He has saved with His precious blood. We are all glad, who have been redeemed, but His gladness exceeds ours because He purchased us for His bride. All believers in Christ are the bride of Christ.

Psalm 45:8 "All thy garments [smell] of myrrh, and aloes, [and] cassia, out of the ivory palaces, whereby they have made thee glad."

Ancient Semitic wedding customs celebrated the groom more than the bride. The guests eagerly awaited glimpse of his clothing and attendants. The grand march played for his arrival, not the bride's.

"Myrrh, and aloes, and cassia" were burial spices, similar to what the women took to the tomb on Easter Sunday morning, in order to wrap Jesus' body to preserve it. These same spices were present at the wedding.

There is a sweet smell in heaven. We know that in the tabernacle in the wilderness, the things that were totally given to God were a sweet smelling savor to Him. Jesus, the perfect Sacrifice for all time for everyone, continues to be that sweet smelling savor.

Psalm 45:9 "Kings' daughters [were] among thy honorable women: upon thy right hand did stand the queen in gold of Ophir."

"King's daughters ... honorable women ... the queen": This court picture could refer to royal female guests, but also included the other wives and concubines of the king-groom (compare the situation with Solomon (1 Kings 11:1). Such polygamy of course was prohibited by God's Word; unfortunately, it was still common among the kings of Israel.

"Gold of Ophir": Although its geographical location is not known, "Ophir" was well known as the location of the purest gold.

We read the parable of the 10 virgins in the gospels. These daughters, spoken of here, are the virgin bride. This is speaking of the church of the Lord Jesus Christ. All believers in Christ would be part of this. We are all King's daughters. The place of honor is on the Right hand of our groom the Lord Jesus Christ. Church, we are clothed in the white robe of righteousness, washed in the blood of the Lamb. All virgin brides wear white. Nothing is too good for the bride in the sight of the groom. Church, are we ready? Are we looking forward to the wedding? Do we actually adore the groom? Are we keeping ourselves spotless for Him?

Verses 10-15: "O daughter": The major emphasis of this portion is "Here comes the bride!" However, even in this section the focus still concentrates, according to ancient Near Eastern precedent, upon the royal groom.

Psalm 45:10 "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;"

The bride, who was not an Israelite, was supposed to leave ("forget"), her family to be joined with her husband, who was a king over God's people. In the same way, believers must forsake their attachment to earthly things to be joined with Christ (Luke 14:26-33).

Listen up church. Of the 10 virgins, only five were ready when the bridegroom came. We are to be ready, listening for the trumpet to blow and call us to the Lord. We must not be too attached to this world. There are many who will not be ready. We must not be involved with these world oriented people when He comes. He is coming for a church that is without spot or wrinkle. He will not share our affections. We must be totally loyal to Him. Our every thought should be of Him.

Psalm 45:11 "So shall the king greatly desire thy beauty: for he [is] thy Lord; and worship thou him."

So shalt thou be amiable in the eyes of thy husband, and truly acceptable and dear to him. Who, having purchased and betrothed thee to himself, justly requires thy whole heart, thy undivided love; and his affection. And the complacency which he will take in thee, will abundantly recompense thee for the loss of thy father's house.

"For he [is] thy Lord; and worship thou him": As he is thy husband, and also as he is thy King and God, he is thy Lord, and justly claims thy unlimited service and adoration. Not only submit to his government, but give him divine honors and worship him as God and Lord.

The church must not be disloyal. Worldly things have crept into the church. We must get rid of them immediately. We must be beautiful in the sight of the Lord. Everything in the church should be done by His example. The church should conduct worship services, not be a house of entertainment. The Church is the bride and we should worship and adore Him.

Psalm 45:12 "And the daughter of Tyre [shall be there] with a gift; [even] the rich among the people shall entreat thy favor."

Heathen nations shall be attracted to Christ and his Church, shall bring their offerings, and make submission, and humbly sue for favor. Tyre is taken as a type of heathen states and cities generally (compare Isa. 49:18-23; 56:6-8; 60:3-14).

"Even the rich among the people shall entreat thy favor": Either such as are rich, in a literal sense. Both among the inhabitants of Tyre, who were a very wealthy people (Isa. 23:8), and among other Gentiles. Especially in the latter day, when kings shall be the church's nursing fathers, and bow down to her (Isa. 49:23). Or such who are so in a spiritual sense, enriched by

Christ with all spiritual blessings, and who are particularly rich in faith, and heirs of a kingdom. These shall "entreat the favor" of the queen the church. Not pray unto her, or worship her in a religious way. For God is only the object of such worship; but do those things by which they would show that they valued her friendship, and would gain her good will. As also acknowledge any former injury done her by them, and entreat her forgiveness. And particularly desire to have communion with her, and share in her prayers.

The church should give off such a beauty and holiness that everyone will desire to come and join in. The Light of the church should be a beacon to the lost of the world.

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

The "King's daughter" is the same with the "queen" (Psalm 45:9); the church. Who is the King's daughter, the daughter of the King of kings. Through adopting grace, by marriage to Christ the King's son, and by regeneration, or being born of God. And she is "all glorious within"; within doors, in the inner chamber of the King. Where being brought, she enjoys such communion with him as reflects a glory upon her. In his banqueting house, where his banner over her is love, and where her members enjoy fellowship with one another. And this in harmony, unity, and love; which make her look amiable, pleasant, beautiful and glorious. Or within the hearts of her members, through the internal graces of the Spirit wrought there. The work of grace is an inward work; it has its seat in the heart or spirit of man, and is a glorious one, in its author, original, and usefulness. It is the workmanship of the Spirit, and a curious piece it is. It is the image of Christ upon the soul, a partaking of the divine nature. It is pure and spotless; it is clear of all sin, there is no sin in it, nor any comes from it. It is the saints' suitableness for glory; it is the pledge, earnest, and beginning of it. It is "all glorious", and so are the persons that are the subjects of it, as born of God. There is nothing glorious in the old man, or corrupt nature. But in the new man, or work of grace upon the soul. Everything is glorious, and it will issue in eternal glory and happiness. Or all glorified within; like any house or building, to which the church is sometimes compared, particularly the tabernacle or temple. Which were glorious with inside being greatly adorned, and having many glorious things therein. As the church is with the graces of the spirit, and with the word and ordinances, and the presence of God in them.

"Her clothing is of wrought gold": This is different from internal grace, which is sometimes spoken of as a clothing (1 Peter 5:5). Since that is designed in the preceding clause; and yet this does not intend the outward conversation garments of the saints. Which, though ornamental, are not so glorious as to be said to be of wrought gold. And yet not the robes of immortality and glory are meant. But the robe of Christ's righteousness, which he has wrought out for his church. The Father imputes unto her, and bestows upon her, and faith receives at his hand, and puts it on as a clothing, to appear in before God. And this may be said to be "of wrought gold"; because rich and valuable, splendid and glorious, substantial and durable.

The church "King's daughter", must be beautiful within. This means that the Spirit of the Living God is within the church. Gold means the purity of God. You can easily see then, that she is clothed in the purity of God, her robe of righteousness. Church, are we pure from within as this says? And are we clothed in God's righteousness?

Psalm 45:14 "She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee."

He alludes to the custom of conducting the bride to the bridegroom's house.

"In raiment of needlework": The image of God, the divine nature, the robe of righteousness, the garment of salvation.

"The virgins her companions that follow her shall be brought unto thee": (compare verse 9). A virgin train follows the bride as she is led to the palace of the bridegroom, for a royal bride necessarily had her attendants. These symbolize the Gentile converts that should attach themselves to the original Church, and follow that Church into Christ's presence.

This describes a beautiful church, full of good works "needlework". We see that there shall be those who come with the bride who are those who love God, and have been active in helping in His work on this earth. All this is really saying is that, there is more than one denomination in heaven at the wedding.

Psalm 45:15 "With gladness and rejoicing shall they be brought: they shall enter into the king's palace."

With joy unspeakable, and full of glory in themselves, because of what they shall be delivered from. From all outward troubles and afflictions; from all inward distresses, darkness, doubts, and fears; from sin, Satan, and all spiritual enemies. And because of what they shall enjoy, communion with God, angels and saints. The vision of God in Christ, conformity to him, perfect knowledge, complete holiness and happiness, and a glory both upon their souls and bodies. They shall also be brought with the joy of Christ's faithful minister, who will rejoice in that day that they have not run nor labored in vain. And with the joy of all the holy angels; and with the joy of Christ the King himself, who always rejoiced in them and over them. Yea, with the rejoicing of Father, Son, and Spirit. The Father will rejoice to see those brought in whom he has loved with an everlasting love. Those chosen in Christ, given to him, and whom he sent his Son to redeem. The Son of God will rejoice to see those presented to him whom he has loved and betrothed to himself. Who are the purchase of his blood, and the travail of his soul. Who are his jewels, treasure and portion. And the Holy Spirit will rejoice to see those brought to glory whom he has been the convincer, comforter, and sealer of. Whom he has been at work upon, and has wrought them up for this selfsame thing.

"They shall enter into the King's palace": Into heaven, the palace of the King Messiah, the King of kings and King of saints. Where are mansions preparing for them, suitable to their high birth and character. As the daughters of a king; and where they shall enter, not merely to see it and go out again, but to dwell in it with their Lord, Head, and Husband, for evermore. And that as in their own palace, upon the foot of their relation to Christ, interest in him, right and suitableness by him.

This is the glorious homecoming of all those redeemed from this earth. There will be joy unspeakable at this glorious going home day.

Psalm 45:16 "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth."

In conclusion, the psalmist once more addresses the bridegroom. "Instead of thy fathers" according to the flesh. The princes of the royal house of David "thou shalt have children" sons and still more conspicuous, apostles, martyrs, confessors, a glorious and goodly company. The loyal and joyful poet now speaks of the blessings of anticipated children from this union.

"Whom thou mayest make princes in all the earth": That they enjoyed but a small part of their father's dominions, but this was fully accomplished in Christ. Who, instead of his fathers of the Jewish nation, had a numerous posterity of Christians of all the nations of the earth. Which here and elsewhere are called princes and kings, because of their great power with God and with men.

This is speaking of the seed of Abraham.

Galatians 3:29 "And if ye [be] Christ's, then are ye Abraham's seed, and heirs according to the promise."

Psalm 45:17 "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."

These are the words of the psalmist, spoken to the King Messiah, declaring what he would do with respect to him. Cause his name, that is, not any particular name or title of his, but rather his Gospel, the good matter he had edited concerning him. Or he himself to be remembered, desired, loved, thought of, called upon, and praised in all succeeding generations. And which he did by penning of this psalm, which has been the occasion of the remembrance of Christ's name in all ages, to the present time. And of its being remembered by us now, and the same use it will have in time to come (see 2 Peter 1:13).

"Therefore shall the people praise thee for ever and ever": Because of the excellences of his person; and particularly because of his greatness and glory as a King. As well as for all mercies, temporal and spiritual, they have from him. And this is but just, fitting, and lovely, and is and will be their employment, as long as they live in this world, and to all eternity. This must be understood not of all people, but of God's chosen and covenant people. Those that are given to Christ to be his people, and whom he has redeemed and purified to himself, a peculiar people. And particularly his people among the Gentiles. And so the Targum interprets it of such that are proselytes.

This name that is to be remembered forever is the name of the One we call Jesus. Praise will continually flow from the mouths of those who have been redeemed. We cannot repay this wonderful gift of eternal life, but we can praise the name of the One who gave it to us.

Psalm 45 Questions

1. The 1st verse says, this is a song of _____.
2. This writing comes from the very _____ and _____ of the penman.
3. Who does the penman see in all His splendor in verse 2?
4. The Lord's speech was like _____.
5. What was one reason the Hebrews did not recognize Jesus as their Messiah?
6. The Sword, that Jesus wore was what?
7. Where can we find a description of what Jesus will be like when He comes as KING?
8. In our land today _____, _____, and _____ have been trampled underfoot.
9. What is the only thing that can restore right living in our land?
10. The young people take drugs and alcohol to hide from what?
11. Where does our nation need the Word of God?
12. What should be the cry of every Christian today?
13. What does the scepter show in verse 6?
14. Thou lovest _____, and hatest _____.
15. What has He been anointed with, above His fellows?
16. What causes the young to fail?
17. What are the Christians clothed in?
18. How did Jesus put us in right standing with God?
19. Why does the Lord's gladness exceed the Christian's gladness?
20. What does all of the Lord's garments smell of?
21. What was a sweet smelling savor to God in the tabernacle?
22. The daughters, spoken of in verse 9, are the _____.
23. Where is the place of honor?
24. How do you answer the questions the author gave in explanation of verse 9?
25. What does incline thine ear mean?

26. What kind of church is Jesus coming for?
27. The church should conduct worship services, not do what?
28. The _____ of the church should be a beacon to the world.
29. The church must be beautiful _____.
30. What is the church clothed in?
31. The needlework shows us what about the church?
32. What is the name in verse 17?