

An Exegesis of Psalm 45

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Introduction

Psalm 45 describes the wedding of a Davidic king. The psalm also gives insight into the role of the Queen. I propose that the Divine author had a much greater theme in mind than the earthly wedding of a king. The Divine author reveals through the lens of the New Testament, the Messiah as King, the incarnation of God, the Bride as the Church, and prophetically describes the role of Mary. This paper will attempt to show these hidden meanings by examining commentaries of the early church fathers and through examination of selected Hebrew words used and their meanings.

Overview of Psalm 45

Psalms are generally categorized into 4 groups – hymns of praise, laments and songs of thanksgiving, royal psalms, and wisdom psalms. Psalm 45 falls into the category of royal psalms. The Psalm may have been in part written at the time of the wedding, but was certainly completed after the event, whether that time frame be days or centuries, it is not known. I believe the purpose of the human writer was to uplift the Jewish nation, but may have been edited to remind them of the past greatness of the Davidic Kingdom and of the covenant the Lord established with David. This theme is reminiscent of much of the editing which occurred during the exile. If this postulate is true, then I propose the initial writing of the psalm was concurrent to the time of the wedding (perhaps one of Solomon’s many weddings), but the final editing took place after the fall of Judah (587 BC). However, it is not the intent of this paper to date the writing of the psalm.

The author of the Psalm 45 is unknown. Because of the “woman-to-woman” advice given to the bride-to-be it is conceivable that the writer could have been a woman, but that would be very unusual given the social structure of the time. However, one shouldn’t discount the idea completely. One only has to look at the canticles of Hannah (1 Sm 2:1-10) and the Magnificat (Lk 1:46-55) to see that women did indeed devise songs of praise.

Psalm 45 can be divided into 4 sections with a preceding set of instructions to the chief musician. For the purpose of this report, the verse numbering is that of the New American Bible – the NAB (1). Appendix A contains a verse by verse comparison of the NAB, the Revised Standard Edition RSV(2), and the Duoy-Rheims (3) , and the King James Version (4) translations.

The Intent of the Psalmist

Instruction (Psalm 45:1)

“1 For the leader; according to "Lilies." A maskil of the Korahites. A love song.”

The first section 45:1 is a description and general instruction for playing the Psalm.
“Leader” refers to the Chief Musician.

It is unclear whether “Lilies” refers to a musical instrument perhaps, or to a particular melody. Psalm 45 is one of three Psalms, the others being Psalm 69 and Psalm 80, which are stated to be “according to Lilies”.

“Maschil” refers to an instructive ode – a teaching psalm (5).

“Korahites” refers to the descendants of Korah (5). These were the official singers for the temple. Thus, this psalm was intended for a very solemn occasion. In this case it was the upcoming wedding of the King to a foreign bride.

Section I – Introduction (Ps 45:2)

- 2** “My heart is stirred by a noble theme, as I sing my ode to the king. My tongue is the pen of a nimble scribe.”

The unknown psalmist is not a disinterested party, but is a loyal subject of the king. He is very excited about the upcoming marriage. By his voice he is conveying the word of God, just as the scribe conveys God’s word through writing.

Section II – Praise to the King (Ps 45:3-10)

- 3** “You are the most handsome of men; fair speech has graced your lips, for God has blessed you forever.
4 Gird your sword upon your hip, mighty warrior! In splendor and majesty ride on triumphant!
5 In the cause of truth and justice may your right hand show you wondrous deeds.
6 Your arrows are sharp; peoples will cower at your feet; the king's enemies will lose heart.
7 Your throne, O god, stands forever; your royal scepter is a scepter for justice.
8 You love justice and hate wrongdoing; therefore God, your God, has anointed you with the oil of gladness above your fellow kings.
9 With myrrh, aloes, and cassia your robes are fragrant. From ivory-paneled palaces stringed instruments bring you joy.
10 Daughters of kings are your lovely wives; a princess arrayed in Ophir's gold comes to stand at your right hand”.

This section is very similar to the Greek structure of Odes. In the straightforward reading of the psalm, the psalmist paints the picture of a good king – one who has great charisma, a defender of the people, a righteous man. This king is of the line of David, which has been promised to last forever. He is superior to all of the surrounding kings. A lovely princess will soon become his bride. However, I feel the NAB translation of verse 10 misses the true meaning. The RSV, the Duoay-Rheims and the KJV all identify the woman on the right as the Queen. This Queen on the right could refer to the Gebora, the King’s mother, who had great political power in the Davidic kingdom. (As an example, in 1 Kings 2:19, Solomon provides a throne on his right for Bathsheba, the Queen mother, the first to hold the office of Gebora.)

Section III – Instruction to the Bride (Ps 45 11-18)

- 11** “III Listen, my daughter, and understand; pay me careful heed. Forget your people and your father's house,
12 that the king might desire your beauty. He is your lord;
13 honor him, daughter of Tyre. Then the richest of the people will seek your favor with gifts.
14 All glorious is the king's daughter as she enters, her raiment threaded with gold;
15 In embroidered apparel she is led to the king. The maids of her train are presented to the king.
16 They are led in with glad and joyous acclaim; they enter the palace of the king.”

This section is a definite break in the scripture. The human writer goes from praising the king to directly talking to the bride-to-be. The psalmist advises the princess that she is beginning a new life. She is, no longer a daughter of Tyre, but is now the wife of the King (of Israel or Judah). As a result, the king’s subjects will treat her with great respect and shower her with riches. Verse 14 is a break in the scripture as the human writer is no longer speaking to the bride-to-be, but is now doing the “play-by-play”.

Perhaps this section is an insert by the priestly writers. The fall of the Davidic kingdom was felt to be due to the disobedience of the king and the people to the Law. The influence of foreign wives caused Solomon and other kings to fall away from the true worship of Yahweh. Here we have instruction given to a foreign wife-to-be. If only she had forgotten her people and her gods, perhaps the kings of Israel/Judah would not have been led away.

Section IV – A Prediction (Ps 45:17-18)

- 17** “**IV The throne of your fathers your sons will have; you shall make them princes through all the land.**
- 18** **I will make your name renowned through all generations; thus nations shall praise you forever.”**

Again we have another break. Now the human writer is speaking to an individual. But who is this individual? Is the human author speaking to the King or the Queen? Could be either. The human author states that the offspring will one-day rule over the land. This will ensure his/her fame. That is the plan of God.

The Jews listening to the psalm at the time of the king’s wedding and even those coming along at a much later date or those in exile would have felt a surge of patriotism, similar to modern man listening to speakers at a political rally. Or, in my mind, as an even more powerful comparison, rather than seeing the Davidic King and his bride, I visualize the marriage of Diana to Prince Charles. We all remember the initial pride and enthusiasm over the marriage felt not only by the British, but the world. The ancient Jews would have been reminded of God’s promises to His covenant people. The Davidic kingdom would last forever.

Towards the New Testament

Psalm 45 has many layers of interpretation. In the psalm, we see prophecy of the Messiah, the Incarnation, the Church, and Mary. Jesus is the “anointed one, the King of the Jews, the Church is described by Paul as the Bride of Christ, and, who else but Mary, is the daughter of God (the Father), the spouse of God (the Holy Spirit), and is the mother of God (the Son)?

Section I

- 2** “**My heart is stirred by a noble theme, as I sing my ode to the king. My tongue is the pen of a nimble scribe.” (NAB)**
- 2** “**My heart hath uttered a good word: I speak my works to the king: My tongue is the pen of a scrivener that writeth swiftly.” (Duoay-Rheims)**

Who is speaking this verse? This verse has been viewed by Tertullian (6) , St. Ambrose of Milan (7), St. Augustine of Hippo (8), and many others as being the voice, not of the earthly writer, but of God the Father.

The following is a paraphrasing of St. Augustine from his exegesis of psalm 45 (8), (I will insert the Duoay-Rheims version for the verses):

“My heart hath uttered a good word”. Who is the word? From John 1:14, we know that Jesus is the Word. The Word is good. Who is good? “No one is good but God alone” (Lk 18:19). The Word is uttered from the heart of God. That would mean that the Word has resided in God. The Word was not created, it existed for all time in the heart of God. The works of Father are the works of the Son. Christ is the king. “My tongue is the pen of a scrivener that writeth swiftly.” As the writer uses the pen to convey his message, God will use the Word to reveal His message. God’s word is compared to writings rather than sound. When a word is uttered the sound passes away, but the written word remains.”

Tertullian in Against Praeaxis (post A.D. 213) uses this verse to demonstrate the equality of Jesus with the Father. He states:

“Thus, the Father made Him equal to Himself; and the Son, by proceeding from Him, was made the first-begotten, since He was begotten before all things; and the only-begotten, because He alone was begotten of God, in a manner peculiar to Himself, from the womb of His own heart, to which the Father Himself gives witness: ‘My heart has poured forth My finest Word’.”

St. Ambrose in De Fide (A.D. 378) uses this verse against the Arians, defending the divinity of Christ. He states:

“[The Arians] think that they must posit the objection of His having said: ‘I live on account of the Father’ Certainly, if they refer the saying to His divinity, the Son lives on account of the Father, because the Son is from the Father; on account of the Father, because He is of one substance with the Father; on account of the Father, because He is the Word given forth from the heart of the Father; because he proceeds from the Father, because He is generated in the paternal bowels”

Section II – Praise to the King (Ps 45:3-10)

3 “You are the most handsome of men; fair speech has graced your lips, for God has blessed you forever.”

St. John Chrysostum in Explanation of the Psalms (A.D. 396) (9) says of this verse:

“‘Grace is poured out upon thy lips’ Do you perceive that this statement is about the Incarnation? But what is this grace? That by which He teaches, that by which He works miracles. Here grace means that which came into flesh”

At the Baptism of Jesus in the Jordan, a voice comes out of the heavens, which states “You are My beloved Son; with you I am well pleased.” (Mk 1:11). The pleasure of the Father in His Son, Christ the King is evident. Christ is the above all men, He is “the most handsome of men.” Jesus is the Word. His life courses through and pervades His earthly body. The utterance through His lips is grace itself, as His words are truth, and Jesus is Truth. “The law was given by Moses, but grace and truth came from Jesus Christ” (Jn 1:17).

4 “Gird your sword upon your hip, mighty warrior! In splendor and majesty ride on triumphant!”

Jesus said, “I have come to bring not peace but the sword.” (Mt 10:34). His sword are His words – “the sword of the Spirit, which is the word of God” (Eph 6:17).. He came to establish His Kingdom (not of this world) in majesty. The sword was girded on the hip not only in preparation for battle, but also for royal functions. His marriage to the bride, and the Church is Christ’s bride, is indeed a royal function. The King and Queen head the Jesus’ kingdom on earth.

5 “In the cause of truth and justice may your right hand show you wondrous deeds.”

It is Jesus that produces wondrous deeds. Jesus is sufficient. His deeds do not require the help of man. It is through Jesus that all truth and justice prevail.

6 “Your arrows are sharp; peoples will cower at your feet; the king’s enemies will lose heart.”

The kingdom of God will conquer all.

7 **“Your throne, O god, stands forever; your royal scepter is a scepter for justice.”**

This reference was meant to glorify the Davidic king. That kingdom was to last forever. Its true meaning is revealed in the kingship of Jesus Christ. His kingdom will last forever. This verse has been used to show that the Messiah, the King, will also be God incarnate. (10)

8 **“You love justice and hate wrongdoing; therefore God, your God, has anointed you with the oil of gladness above your fellow kings.”**

The term Messiah means the anointed one. Athanasius (11) says in regard to this verse:

“not as Aaron, or David, or the rest, was He anointed with oil, but in another way, above all His fellows, with the oil of gladness, which He Himself interprets to be the Spirit, saying by the prophet (Is 61:1) ‘The Spirit of the Lord is upon Me, because the Lord hath anointed me’ as also the apostle has said, ‘How God anointed Him with the Holy Ghost’”

The writer of Hebrews (Paul?) references these verses 7-8 to prove that Jesus is “higher than the angels” (Heb 1:8-9)

9 **“With myrrh, aloes, and cassia your robes are fragrant. From ivory-paneled palaces stringed instruments bring you joy.”**

Myrrh and cassia are two of the spices mentioned in regards to the oil used for anointing mentioned in Ex 30:23-24. Myrrh was also one of the gifts of the Magi to the child Jesus. Myrrh also was used in burial ceremonies, perhaps a hint of Jesus death and resurrection.

9 **“Daughters of kings are your lovely wives; a princess arrayed in Ophir's gold comes to stand at your right hand”. NAB**

10 **“daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.” RSV**

Looking to the Church

The phrase daughters of kings, could be thought to reflect the daughter churches of Ephesus, Antioch, etc.

Looking to Mary

In 1 Kings 2:19, Solomon provides a throne on his right to Bathsheba, the Queen mother, the first to hold the office of Gebirrah. Mary, by virtue of being the mother of the King, is truly the Queen Mother, the Gebirrah of Jesus' Kingdom. Of particular interest, the Hebrew word used for queen most commonly is malkah (5), which is the feminine of the Hebrew word melek, meaning king. However, in this verse the word chosen is shegal. Shegal means a queen from cohabitation. In fact shegal comes from shagal, which means “to copulate” (5). Shegal is only used two times in the OT (5). The other use is in Neh 2:6 and also refers to the queen being near the king. In regards to Mary, one must note that Mary is not Queen by marriage. It is the overshadowing of Mary which brings life and gives Mary her queenship, just as it is the act of copulation, which results in the queen becoming the queen mother (not suggesting a carnal relationship between Mary and the Spirit).

Instruction to the Bride

11 III *Listen, my daughter, and understand; pay me careful heed. Forget your people and your father's house,

Here we see a break in the psalm. The Father speaks now to the future spouse. The phrase, spoken to the bride, “forget your people and your father’s house” is similar to the instruction given by Paul to the husband “for this cause, a man shall leave his father and mother and be joined unto his spouse” (Eph 5:31)

12 “that the king might desire your beauty. He is your lord;” (NAB)

11 “And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.” (Duoay-Rheims)

Looking to the Church

True beauty lies within the heart. Christ’s bride is the church. The Church by its nature is truly holy, is truly beautifully.

Looking to Mary

Likewise the Father desired Mary to be the mother of his son. The angel Gabriel titled her “full of grace”. What better description is there to describe the inward beauty of a soul than to say they are full of God’s life. Mary in her Magnificat acknowledged God as her Lord and Saviour. The Duoay-Rheims version is even more prophetic, indicating that King will be adored.

13 “honor him, daughter of Tyre. Then the richest of the people will seek your favor with gifts.” (NAB)

12 “And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.” (Duoay-Rheims)

Looking to Mary

Why would foreign people come seek the Spouse’s favor with gifts, if not to seek intercession with the King? It is because of the spouse’s relationship to the King, that the intercession is sought. The Spouse is truly in a unique position. This is why we seek Mary’s intercession.

14 “All glorious is the king's daughter as she enters, her raiment threaded with gold;”

Looking to the Church/Mary

The gold raiment is reminiscent of the woman being clothed in the sun in Revelation 12:1 “A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars.” The woman in Revelation is often seen as representing both the Church and Mary

15 “In embroidered apparel she is led to the king. The maids of her train are presented to the king.” (NAB)

“Clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee.” (Duoay-Rheims)

Mary and the Church will bring others to God. Again, it is to be emphasized that “others” are non-Jews. Salvation is not only for the Jewish people.

Looking to the Church

The early churches of Antioch, Ephesus, etc. were sometimes called the Daughters of the Apostles. Looking at the Church as the Bride-of-Christ, we see an early fulfillment of this passage.

Looking to Mary

Mary’s chief function is to bring others to her Son.

16 “They are led in with glad and joyous acclaim; they enter the palace of the king. (NAB)

“They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.” (Duoay-Rheims)

Looking to the Church

Here the Duoay-Rheims version more clearly indicates the prophetic nature of this psalm. Jesus, in speaking of Himself, stated “Destroy this temple and in three days I will raise it up.” (Jn 2:19) Jesus is the temple. We are to be brought into the temple. We are to be brought into union with God. As a member of His Church, His mystical body, we are truly one with Christ as the Church and Christ are one.

Section IV – Prediction for the Bride (Ps 45:17-18)

17 “The throne of your fathers your sons will have; you shall make them princes through all the land.” (NAB)

“Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.” (Duoay-Rheims)

Looking to the Church

The Catholic Church is an offspring of Judaism. The chair of Moses is now the chair of Peter. The Davidic Kingdom has passed on to the Church. The Church is the kingdom of God on earth. Like all kingdoms there is a hierarchy. The princes of the Church, the Bishops, extend over all the earth.

Looking to Mary

In Genesis 3:15, God promises that the seed of the woman will crush the head of the serpent. Mary is not only the mother of God, but she is also Mother of the Church. Because of her cooperation with God’s plan, the Messiah was born. Her spiritual children will go to all corners of the earth proclaiming the Gospel of her Son. The sons are born through her. In Revelation 12:17, it states “Then the dragon became angry with the woman and went off to wage war against the rest of her offspring, those who keep God’s commandments and bear witness to Jesus”

18 **“I will make your name renowned through all generations; thus nations shall praise you forever.”**

Looking to the Church

God promises that the Church will be with us forever. In Mt 28:20, when commissioning the Apostles to go out into the world, Jesus promises them He will be “with you even to the end of the age”.

Looking to Mary

In the story of the Visitation, Mary spontaneously issues her song of praise, her Magnificat (Lk 1:46-55). Matthew in Mt 1:23 quoted Isaiah (Is 7:14) “a virgin shall be with child”, applying the verse to Mary. In doing so, he revealed the true meaning of the verse from Isaiah. In the Magnificat, Mary quotes Psalm 45:18 directly and applies it to herself, thus revealing the true meaning of the words. All nations shall call her blessed. It is a pity, that some Christian denominations ignore this scripture and barely can even say her name, much less praise her. They do not realize that honoring this work of God, honors God all that much more. She shall be praised forever.

Conclusion

In summary, I have shown that Psalm 45 is truly a remarkable psalm. The psalm had true meaning for its intended time. By looking through the lens of the new testament, the true prophetic nature is revealed. Psalm 45 prophesies the incarnation of God as the Messiah, the Messiah as King, the Church as the Bride of Christ, and the role of Mary as daughter of God, spouse of God, and mother of God.

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Appendix A

Table 1 A Comparison of Biblical Texts

<p>NAB The Book of Psalms Psalm 45 1 *For the leader; according to "Lilies." A maskil of the Korahites. A love song.</p>	<p>RSV The Book of Psalms Psalm 45 To the choirmaster: according to Lilies. A Maskil of the Sons of Korah; a love song.</p>	<p>Duoay-Rheims The excellence of Christ's kingdom, and the endowments of his church. Unto the end, for them that shall be changed, for the sons of Core, for understanding. A canticle for the Beloved.</p>	<p>King James Version The Book of Psalms Psalm 45</p>
<p>2 I My heart is stirred by a noble theme, as I sing my ode to the king. My tongue is the pen of a nimble scribe.</p>	<p>1 My heart overflows with a goodly theme; I address my verses to the king; my tongue is like the pen of a ready scribe.</p>	<p>My heart hath uttered a good word: I speak my works to the king: My tongue is the pen of a scrivener that writeth swiftly.</p>	<p>My heart is inditing a good matter: I speak of the things which I made touching the king: My tongue is the pen of a ready writer.</p>
<p>3 II You are the most handsome of men; fair speech has graced your lips, for God has blessed you forever.</p>	<p>2 You are the fairest of the sons of men; grace is poured upon your lips; therefore God has blessed you for ever.</p>	<p>Thou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.</p>	<p>Thou art fairer than the children of men; grace is poured into thy lips; therefore God has blessed thee forever.</p>
<p>4 Gird your sword upon your hip, mighty warrior! In splendor and majesty ride on triumphant!</p>	<p>3 Gird your sword upon your thigh, O mighty one, in your glory and majesty!</p>	<p>Gird thy sword upon thy thigh, O thou most mighty.</p>	<p>Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.</p>
<p>5 In the cause of truth and justice may your right hand show you wondrous deeds.</p>	<p>4 In your majesty ride forth victoriously for the cause of truth and to defend* the right; let your right hand teach you dread deeds!</p>	<p>With thy comeliness and thy beauty set out, proceed prosperously, and reign. Because of truth and meekness and justice: and thy right hand shall conduct thee wonderfully.</p>	<p>And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.</p>
<p>6 Your arrows are sharp; peoples will cower at your feet; the king's enemies will lose heart.</p>	<p>5 Your arrows are sharp in the heart of the king's enemies; the peoples fall under you.</p>	<p>Thy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.</p>	<p>Thine arrows are sharp in the heart of the kings enemies; whereby the people fall under thee.</p>

7 *Your throne, O god, stands forever; your royal scepter is a scepter for justice.	6* Your divine throne* endures for ever and ever. Your royal scepter is a scepter of equity;	Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a sceptre of uprightness.	Thy throne, O God, is forever and ever: the sceptre of thy kingdom is right sceptre.
8 You love justice and hate wrongdoing; therefore God, your God, has anointed you with the oil of gladness above your fellow kings.	7 you love righteousness and hate wickedness. Therefore God, your God, has anointed you with the oil of gladness above your fellows;	Thou hast loved justice, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.	Thou lovest righteousness, and hated wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.
9 *With myrrh, aloes, and cassia your robes are fragrant. From ivory-paneled palaces stringed instruments bring you joy.	8 your robes are all fragrant with myrrh and aloes and cassia. From ivory palaces stringed instruments make you glad;	Myrrh and stacte and cassia perfume thy garments, from the ivory houses: out of which	All thy garments smell of Myrrh, aloes, and cassia, out of ivory palaces, whereby they have made thee glad.
10 *Daughters of kings are your lovely wives; a princess arrayed in Ophir's gold comes to stand at your right hand.	9 daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.	The daughters of kings have delighted thee in thy glory. The queen stood on thy right hand, in gilded clothing; surrounded with variety.	Kings' daughters were among thy honourable women; Upon thy right hand did stand the queen in gold of O'phir.
11 III *Listen, my daughter, and understand; pay me careful heed. Forget your people and your father's house,	10 Hear, O daughter, consider, and incline your ear; forget your people and your father's house;	Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.	Hearken, O daughter, and consider, and incline thy ear: and forget also thine own people, and thy father's house.
12 that the king might desire your beauty. He is your lord;	11 and the king will desire your beauty. Since he is your lord, bow to him;	And the king shall greatly desire thy beauty; for he is the Lord thy God, and him they shall adore.	So shall the king greatly desire thy beauty; for he is thy Lord, and worship thou him.
13 honor him, daughter of Tyre. Then the richest of the people will seek your favor with gifts.	12 the people* of Tyre will sue your favor with gifts, the richest of the people with all kinds of wealth.	And the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.	And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favor.
13 All glorious is the king's daughter as she enters, her raiment threaded with gold;	13 The princess is decked in her chamber with gold-woven robes; *	All the glory of the king's daughter is within in golden borders,	The king's daughter is all glorious within; her clothing isof wrought gold.

14 In embroidered apparel she is led to the king. The maids of her train are presented to the king.	14 in many-colored robes she is led to the king, with her virgin companions, her escort, * in her train.	Clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee.	She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee.
15 They are led in with glad and joyous acclaim; they enter the palace of the king.	15 With joy and gladness they are led along as they enter the palace of the king.	They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.	With gladness and rejoicing shall they be brought: they shall enter into the king's palace.
16 IV The throne of your fathers your sons will have; you shall make them princes through all the land.	16 Instead of your fathers shall be your sons; you will make them princes in all the earth.	Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.	Instead of thy fathers, shall be thy children, whom thou makest princes in all the earth.
17 I will make your name renowned through all generations; thus nations shall praise you forever.	17 I will cause your name to be celebrated in all generations; therefore the peoples will praise you for ever and ever.	They shall remember thy name throughout all generations. Therefore shall people praise thee forever; yea, forever and ever.	I shall make thy name to be remembered in all generations; Therefore shall the people praise thee for ever and ever.