

Orcutt Christian Church

Reflections On The Psalms - 22

The Messiah Revealed in the Psalms

Deity of The Messiah

Psalm 45

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Debbie Rolando - Communion

Psalm 45:1-17 (NASB-U)

For the choir director; according to the Shoshannim. A Maskil of the sons of Korah. A Song of Love.

My heart overflows with a good theme;
I address my verses to the King;
My tongue is the pen of a ready writer.
[2] You are fairer than the sons of men;
Grace is poured upon Your lips;
Therefore God has blessed You forever.

[3] Gird Your sword on Your thigh, O Mighty One,
In Your splendor and Your majesty!
[4] And in Your majesty ride on victoriously,
For the cause of truth and meekness and righteousness;
Let Your right hand teach You awesome things.
[5] Your arrows are sharp;
The peoples fall under You;
Your arrows are in the heart of the King's enemies.

[6] Your throne, O God, is forever and ever;
A scepter of uprightness is the scepter of Your kingdom.
[7] You have loved righteousness and hated wickedness;
Therefore God, Your God, has anointed You

With the oil of joy above Your fellows.
[8] All Your garments are fragrant with myrrh and aloes and
cassia;

Out of ivory palaces stringed instruments have made You
glad.

[9] Kings' daughters are among Your noble ladies;
At Your right hand stands the queen in gold from Ophir.

[10] Listen, O daughter, give attention and incline your ear:
Forget your people and your father's house;

[11] Then the King will desire your beauty.

Because He is your Lord, bow down to Him.

[12] The daughter of Tyre will come with a gift;
The rich among the people will seek your favor.

[13] The King's daughter is all glorious within;
Her clothing is interwoven with gold.

[14] She will be led to the King in embroidered work;
The virgins, her companions who follow her,
Will be brought to You.

[15] They will be led forth with gladness and rejoicing;
They will enter into the King's palace.

[16] In place of your fathers will be your sons;
You shall make them princes in all the earth.

[17] I will cause Your name to be remembered in all
generations;

Therefore the peoples will give You thanks forever and ever.

I. The Background of Psalm 45

Psalm 45:1 (NASB-U)

For the choir director; according to the Shoshannim. A Maskil of
the sons of Korah. A Song of Love.

This superscription to the psalm that tells us four important things
about it:

1. It was written for the choir director, the person who carried responsibility for directing the community of faith in worship.

2. The tune is according to the Shoshannim.

The most probable translation of this word is upon the lilies, and it is either a poetical title given to this noblest of songs after the Oriental manner, or it may relate to the tune to which it was set, or to the instrument which was meant to accompany it.

If it relates to its poetical title, it is easy to see the fitness of borrowing a name for so beautiful, so pure, so choice, so matchless a poem from the golden lilies, whose bright array outshone the glory of Solomon.

If it is the tune, it was a recognizable melody that was well known.

I suspect that Shoshannim is a recognizable melody.

Some of you may be familiar with Mannheim Steamroller, the musical group. They have now become one of the most requested Christmas music artists of all time.

If you have heard them, you can recognize a distinctive musical flow.

And, if you watched TV back in the 1950's, 60's, 70's or 80's you probably remember "Name That Tune," where two contestants squared off against each other to see who could name a tune in the fewest notes.

The contestants stand across the stage from a large ship bell and the band starts playing tunes.

When a contestant knew the tune they would run across the stage to "ring the bell and name that tune!"

The program actually ran in one form or another until 1985, it was that popular.

3. It is a teaching psalm of the sons of Korah.

A Maschil, an instructive poem, a Psalm of holy teaching, didactic and doctrinal. This proves that it is to be spiritually understood. Numbers 16:1 traces this lineage back further to Levi, son of the patriarch Israel. Accordingly, his lineage goes: "Korah, the son of Izhar, the son of Kohath, the son of Levi", making him the great-grandson of the patriarch Levi and the cousin of Moses and Aaron.

Numbers 16:1-40 indicates that Korah rebelled against Moses, and was punished for his rebellion when the earth opened and swallowed up all those who had rebelled.

During the journey of the Israelites in the wilderness, Korah, with Dathan and Abiram, sons of Eliab, On, son of Peleth, and two hundred and fifty other "well known leaders of community," rebelled against the leadership of Moses and Aaron (Num. 16:1-3).

Moses ordered Korah and his company to appear in the Tabernacle on the following day, each bearing a censer filled with lighted incense, and the Lord would decide who were the rightful leaders of the people (Num. 16:4-17).

Korah and his company obeyed, and went to the Tabernacle with their lighted censers, followed by the whole congregation.

The congregation was commanded to separate itself from Korah and his band, and when this order was carried out "the earth opened her mouth," and the arch conspirators "and all that appertained to them went down alive into the pit, and the earth closed upon them," while a fire from the Lord consumed their two hundred and fifty attendants (Num. 16:18-35).

The censers of the conspirators were made into thin metal sheets to cover the altar, as a warning to future conspirators (Num. 16:39).

Korah's children, however, did not die with their father (Num. 26:11).

These descendents of Korah during the reign of King David have become leaders of the sacred worship services.

Spurgeon said

"Special singers are appointed for so divine a hymn. King Jesus deserves to be praised not with random, ranting ravings, but with the sweetest and most skilful music of the best trained choristers. The purest hearts in the spiritual temple are the most harmonious songsters in the ears of God."

4. It's a love song.

Love songs are songs that deal with intimacy. They are usually romantic ballads, but may also deal with the darker side, such as infidelity and breakups.

The Western world uses the love song to express feelings in a way most people would identify with. Some tribal cultures use group love songs to attract a partner in elaborate rituals.

The writer of Psalm 45 has given us a celestial hymn of everlasting love fit for the tongues and ears of humans and angels.

Blessed are the people who know the meaning of its joyful sound.

II. The Description of the Messiah

Circle verse 1:

**My heart overflows with a good theme;
I address my verses to the King;
My tongue is the pen of a ready writer.**

The Psalmist is addressing a word of praise to this Davidic king, and as Scripture points out, this word of praise is ultimately Messianic in substance.

The praise is of God's king, but ultimately we find that this king is not only God's king, but this king is God's divine Messiah King.

If you look at verse 1, you'll notice that it begins in a way that you won't find other Psalms beginning.

**My heart overflows with a good theme;
I address my verses to the King;**

The Psalmist is almost telling you the state of heart in which he was when he penned these words, and you don't often get that kind of a glimpse into the heart and mind of the Psalmist.

But from the very beginning, as he addresses these verses to the King and the context of a royal wedding, his delight is in the one who is the king and is fair among the sons of men.

He calls this **A Song of Love**

It's a royal wedding song and the imagery is so similar to the Song of Solomon.

But we know that this is a Messianic Psalm because the author of Hebrews tells us it is in Hebrews chapter 1, and we'll look at those words in just a few moments.

And so, we have here in this psalm an expression of praise to the King, which is ultimately an expression of praise to the Messiah, which is ultimately of course an expression of praise to the Lord Jesus, who is Messiah.

And so we find here the basis of interpreting this Psalm in light of the truth of the beauty of Christ.

And that, of course, has led interpreters to look at the Song of Songs and find the same themes.

But importantly, this song is addressed to a king of the Davidic line.

The King isn't identified, but is so reminiscent of the splendor of Solomon.

The Psalmist is enraptured with the beauty of his king.
We as believers ought to be enraptured with the beauty of our God.

Verses 2 - 5 and 8 and 9 of Psalm 45 give us a description of the king.

The Psalmist is praising the king by describing him.

He describes the king's character in verse 2,
You are fairer than the sons of men;

He describes the king's words in verse 2,
Grace is poured upon Your lips;

He describes the king's might in verse 3,
**Gird Your sword on Your thigh, O Mighty One,
In Your splendor and Your majesty!**

He describes the king's victories in verse 4,
And in Your majesty ride on victoriously,

He describes the king's just causes in verse 4,
**For the cause of truth and meekness and righteousness;
Let Your right hand teach You awesome things.**

He describes his crushing defeat of his enemies in verse 5,
**Your arrows are sharp;
The peoples fall under You;
Your arrows are in the heart of the King's enemies**

He describes the splendor of the king's garments in verse 8,
All Your garments are fragrant with myrrh and aloes and cassia;

Does that list of herbs sound familiar?

These are burial spices.

You remember that when the women went to the tomb on Easter Sunday morning, they carried with them a quantity of spices -- myrrh and aloes -- in order to wrap the body of the Lord and preserve it in its death.

And yet here these same spices are present at the wedding.

What does this mean?

Well, that this marriage is made possible out of death, that somehow out of death comes this fragrant incense which makes glorious the scene of the wedding.

You can see how beautifully this fits with what the Apostle Paul describes for us when he says that

Ephesians 5:25 (GW).

Christ loved the church and gave himself for it,

He died for it.

He went into the bonds of death for us.

Why?

Paul explains

Ephesians 5:26 (Msg)

Christ's love makes the church whole. His words evoke her beauty. Everything he does and says is designed to bring the best out of her.

That is what he is after.

So he prepared himself for this purpose.

Would you not say that this is a glorious description of the Messiah?

Did you know that verse 4 of this Psalm inspired the description of another king?

Many of you will know Henry Milman's old hymn, *Ride on, Ride on in Majesty*. It was verse 4 of Psalm 45 that led him to pen the words of this hymn.

Henry Hart Milman was Professor of Poetry at Oxford in 1821 when he wrote this majestic hymn.

He was an ordained Church of England minister, and chief minister of Westminster Cathedral.

The first stanza says:

Ride on, ride on, in majesty!
Hark! all the tribes Hosanna cry;
O Savior meek, pursue Thy road
With palms and scattered garments strowed.

It's a picture, isn't it, of Jesus' triumphal entry into Jerusalem.

In your imagination you can see the people are singing "hosanna to the Son of David," and palm branches are being waved, and the street is strewn with these branches as the king rides in on a donkey.

And then the next stanza says,

Ride on, ride on, in majesty!
In lowly pomp ride on to die!
O Christ! Thy triumph now begin
Over captive death and conquered sin.

He rides in lowly pomp to die.

He brings victory through His own death.

Many writers have tried to capture, in one way or another, the incomparable character of Jesus Christ.

Not all attempts are successful, but here is one which has always struck me as being very realistic and true:

More than 1900 years ago there was a man born contrary to the laws of life.

This man lived in poverty and was reared in obscurity.

He did not travel extensively.

Only once did he cross the boundary of the country in which he lived, and that was during his exile in childhood.

He possessed neither wealth nor influence.

His relatives were inconspicuous and had neither training nor formal education.

Yet in infancy he startled a king, in childhood he puzzled doctors, in manhood he ruled the course of nature, walked upon the billows as if pavements, and hushed the sea to sleep.

He healed the multitudes without medicine and made no charge for his service.

He never wrote a book.

Yet all the libraries of the country could not hold the books that have been written about him.

He never wrote a song.

Yet he has furnished the theme for more songs than all the songwriters combined.

He never founded a college.

But all the schools put together cannot boast of having so many students.

He never marshaled an army nor drafted a soldier nor fired a gun.

Yet no leader ever had more volunteers, who have, under his orders, made more rebels stack their arms and surrender without a shot fired.

He never practiced psychiatry.

And yet he has healed more broken hearts than all the doctors far and near.

He stands forth upon the highest pinnacle of heaven's glory, proclaimed of God, acknowledged by angels, adored by saints, feared by devils, as the living, personal Lord Jesus Christ -- my Lord and Savior.

The King that's being described here is far greater than David, far greater than Solomon, far greater than the whole combination of all the kings of Israel and Judah combined, and it's almost as if these words move the Psalmist into that thought and anticipation because he transcends himself, doesn't he?

Look at verse 1 again:

**My heart overflows with a good theme;
I address my verses to the King;
My tongue is the pen of a ready writer.**

The writer is, perhaps, thinking of those lofty words in the Song of Solomon:

Song 2:1-2 (NASB-U)

**"I am the rose of Sharon,
The lily of the valleys."
[2] "Like a lily among the thorns,
So is my darling among the maidens."**

The ancient Jewish commentaries proclaim of Psalm 45:

"Thy beauty, O King Messiah, is greater than that of the children of men."

It is as if the Psalmist becomes swept away with his love for the Messiah.

Suddenly this Psalmist, who's praising the king on his wedding day, suddenly, suddenly he says,

Psalm 45:6-7 (NASB-U)

**Your throne, O God, is forever and ever;
A scepter of uprightness is the scepter of Your kingdom.
[7] You have loved righteousness and hated wickedness;
Therefore God, Your God, has anointed You
With the oil of joy above Your fellows.**

Now he's talking to *The King*.

Remember, I told you, remember this is the Davidic king.

Circle Your throne, O God

Suddenly the King is identified with God.

Your throne, O God, is forever and ever;
A scepter of uprightness is the scepter of Your kingdom.
[7] You have loved righteousness and hated wickedness;
Therefore God, Your God, has anointed You
With the oil of joy above Your fellows.

One minute the King's throne is God's throne and he's addressing the King as if he were God, the next minute God's giving Him something.

And you see that again at the end of the Psalm

Psalm 45:17 (NASB-U)

I will cause Your name to be remembered in all generations;
Therefore the peoples will give You thanks forever and ever.

What do you do with that?

Well, you do with it just what the Apostle Paul, the author of Hebrews did with it.

This unexpected praise to the king as God is quoted by Paul in

Hebrews 1:8 (NASB-U)

But of the Son He says,
"Your throne, O God, is forever and ever,
And the righteous scepter is the scepter of His kingdom.

Paul makes a powerful declaration that Christ is the ruler of the empire of God.

You see, Paul makes it perfectly clear that ultimately this Psalm is about Jesus.

Christ is the fulfillment of the Messianic picture of this Psalm.
He's the fulfillment of the Davidic Covenant.

Circle Your throne, O God, is forever and ever

This phrase highlights His divinity.

It is of the Son that He says, **Your throne, O God**

He is the sovereign of the kingdom.

He's ruling as God the Father's representative.
He is exalted to His position due to His righteousness.
He's covenantally righteous on behalf of His people.
He's earned their salvation.

And here we see the Christian claim that Jesus is the divine Messiah foreshadowed in the Old Testament.

It's based right out of Psalm 45 verses 6 and 7.

And, the Psalmist tells us that he is at the edge of words.
He is straining to paint a picture of our glorious Lord and Christ.
And it's this glorious picture of the triumphant processional of King Jesus.

Have you really thought deeply about our Messiah?
I want you to think about the glory of our Savior King.

You remember that time when the Pharisees sent officers to seize Christ to kill Him? And they hear Jesus rational preaching, and those officers go back to the Pharisees,

John 7:45-46 (NASB-U)

The officers then came to the chief priests and Pharisees, and they said to them, "Why did you not bring Him?" [46] The officers answered, "Never has a man spoken the way this man speaks."

They don't seize Him: they're seized by Him.

Have you been seized by Him?

III. The Delight of the Church

[10] Listen, O daughter, give attention and incline your ear:
Forget your people and your father's house;
[11] Then the King will desire your beauty.
Because He is your Lord, bow down to Him.
[12] The daughter of Tyre will come with a gift;
The rich among the people will seek your favor.

[13] The King's daughter is all glorious within;
Her clothing is interwoven with gold.
[14] She will be led to the King in embroidered work;
The virgins, her companions who follow her,
Will be brought to You.
[15] They will be led forth with gladness and rejoicing;
They will enter into the King's palace.

Verses 10 through 15 are counsel to the King's bride.

The church is not mentioned by name in the Old Testament, but I believe you see it in type or in figures of speech.

I think most of the brides in the Old Testament are pictures of Christ and His bride, the church.

Examples of this are Eve, Rebekah, and Ruth.

Who is the queen in this verse?

I believe she is a picture of the church, although she is not specifically identified, and Christ will lift her to the throne.

Look at verses 10 through 12.

The about to be queen is counseled:

“Now let me, let me tell you just a few things. Before you’re married to the King, to the royal bridegroom, listen to me. Forget your people. He’s your people from now on, and His people are your people from now on. You forget your father; you forget the country that you’ve come from. This guy is your man; His people are your people.”

As she submits herself to her King, she suddenly finds that she’s exalted.

Isn’t that a picture of the Church?

When we humble our self before the Savior, we are exalted.

The queen is a picture of the church placing ourselves in willing obedience to the Messiah.

Verses 10-16 are some of the most beautiful descriptions of the marital privileges of the King’s bride, and they all point to the Church.

And can you believe it--

Circle Then the King will desire your beauty.

And you say, “I know myself, and I don’t have any beauty to delight in.”

Well, my friend, if you have submitted to Jesus the Messiah, then He’s given you beauty. He’s clothed you with His righteousness. He’s made you beautiful, and He delights in you.

Here the Psalmist is forcing you to revel in that--stunning as it is, unexpected as it is, improbable to us as it is, as hard to believe as it

is, as difficult as it is to take in--to revel in the fact that the Lord Jesus glories in your beauty and desires you as His bride.

IV. The Declaration of Promise

[16] In place of your fathers will be your sons;

You shall make them princes in all the earth.

[17] I will cause Your name to be remembered in all generations;

Therefore the peoples will give You thanks forever and ever.

In verses 16 and 17, we have this divine declaration of God's purpose to fulfill the Davidic Covenant for the Messianic King.

In place of your fathers will be your sons;

You shall make them princes in all the earth.

This is the Father saying, "You're going to have descendents, heirs after you, generation upon generation. Your marriage is going to be fruitful, and sons are going to sit on the throne."

You remember the background to this.

God has Nathan go to David and give this word:

2 Samuel 7:12-13 (NASB-U)

"When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. [13] "He shall build a house for My name, and I will establish the throne of his kingdom forever.

And in this Psalm, God the Father says to God His Son,

I will cause Your name to be remembered in all generations;

Therefore the peoples will give You thanks forever and ever.

It's the Father saying to the Son that He will cause Him to reign, and He will cause Him to be remembered, and He will cause Him to

be worshipped, and He will cause Him to be thanked forever and ever, amen.

It's a pledge, you see.

Behind it is the covenant of redemption.

Behind it is the promise that the Father has given to the Son from before the foundation of the world, and sung about in the realms of Heaven:

Rev. 11:15 (NASB-U)

Then the seventh angel sounded; and there were loud voices in heaven, saying,

"The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever."

You see, behind this word of promise to the Messianic King is the promise of God from eternity to His Son, a promise that cannot be broken.

This Psalm takes us to the height, and it supplies us with such material for praise of our glorious God that we cannot do it justice.

May God use it to encourage our hearts.

Old Testament believers knew a great deal about the coming Messiah, and they looked forward to His appearing.

What about you?

Have you received Jesus, the Messiah, as your Lord and Savior?

If not, why not do so today?

Prayer and Invitation