



Psalm 45

To the Chief Musician. Set to "The Lilies."

A Contemplation of the Sons of Korah. A Song of Love.

- 1 My heart is overflowing with a good theme;
I recite my composition concerning the King;
My tongue is the pen of a ready writer.
- 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 upon Your thigh, O Mighty One,
With Your glory and Your majesty.
- 4 And in Your majesty ride prosperously because of truth, humility, and righteousness;
And Your right hand shall teach You awesome things.
- 5 Your arrows are sharp in the heart of the King's enemies;
The peoples fall under You.
- 6 Your throne, O God, is forever and ever;
A scepter of righteousness is the scepter of Your kingdom.
- 7 You love righteousness and hate wickedness;
Therefore God, Your God, has anointed You
With the oil of gladness more than Your companions.
- 8 All Your garments are scented with myrrh and aloes and cassia,
Out of the ivory palaces, by which they have made You glad.
- 9 Kings' daughters are among Your honorable women;
At Your right hand stands the queen in gold from Ophir.
- 10 Listen, O daughter,
Consider and incline your ear;
Forget your own people also, and your father's house;
- 11 So the King will greatly desire your beauty;
Because He is your Lord, worship Him.
- 12 And the daughter of Tyre will come with a gift;
The rich among the people will seek your favor.
- 13 The royal daughter is all glorious within the palace;
Her clothing is woven with gold.
- 14 She shall be brought to the King in robes of many colors;
The virgins, her companions who follow her, shall be brought to You.
- 15 With gladness and rejoicing they shall be brought;
They shall enter the King's palace.
- 16 Instead of Your fathers shall be Your sons,
Whom You shall make princes in all the earth.
- 17 I will make Your name to be remembered in all generations;
Therefore the people shall praise You forever and ever.

Main idea: Jesus is a King so great that His bride and offspring owe Him all allegiance and love, and receive unfathomable honor and glory in their bond to Him.

Introduction: What is the Song of Songs about? An odd question, perhaps, but an important one. This song of love is about the King of kings.

1. The Song, v1

- a. The propriety of an overflowing heart, v1a. The thoughts, affections, and will should correspond properly to their object. In this case, the object is the Lord. How much do your thoughts, affections, and will correspond?
- b. The product of an overflowing heart, v1b–c. Speech. Especially song speech. Cf. Matt 12:34; Luk 6:45

2. The King, v2–9

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|---|---|
| a. Beauty, v2a | k. Vengeance, v5a |
| b. Speech, v2b | l. Dominance, v5b |
| c. Blessedness by right and reward, v2c | m. Divinity v6a (cf. Heb 1:8–9) |
| d. Power, v3a | n. Fulfillment, v6 |
| e. Glory and majesty, v3b | o. Preeminence, v7b–c |
| f. Success, v4a | p. Pleasantness, v8a |
| g. Faithfulness, v4a | q. Splendor, v8b |
| h. Humility, v4a | r. Glory, v9 (cf. 1Cor 11:7, Rom 8:29) |
| i. Righteousness v4a, 6b–7a | s. Focused upon His bride and children, v11a, 16–17 |
| j. Mighty works, b | |

3. The Queen, v10–15

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| a. Earnestly instructed by her Father, v10a–b | e. Reverent, v11b |
| b. The requirement of a clean break, v10c (cf. Gen 2:24) | f. Honored, v12 |
| c. The purpose of the clean break, v11a—that the marital romance will be greater after marriage not less | g. Appropriately and richly positioned (v13a) and adorned (v13b–14a) |
| d. Obedient, v11b | h. Properly presented, v14a |
| | i. Royally attended, v14b |
| | j. Rejoicing, v15 |

4. The Royal Race, v16–17

- a. What humanity (and Israel in particular) should have been, v16a
- b. What the new humanity will be, v16b—taking dominion and filling the earth
- c. Those who carry the name of the King, v17a
- d. A forever-King with a forever-people, v17b (cf. Heb 2:10, 13)

Conclusion: Since there is none like our King, let us give that allegiance and glory only to Him and no other. And since there is no glory or happiness like that which we have in Him, let us seek only that which is from Him and in Him and not from any other.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Psalm 45. These are the words of God to the chief musicians, set to the lilies of contemplation, of the sons of Korah, a song of love. My heart is overflowing with a good seat. Good theme. I recite my composition concerning the king. My tongue is the pen of a ready.

Writer you are fairer. Than the sons of men, grace is poor upon your lips. Therefore God has blessed you forever. Gird your sword upon your thigh. Oh, mighty. One with your glory and your majesty and in your majesty ride prosperously because of truth. Humility. And righteousness and you're right.

Hand shall teach you awesome things Heroes are sharp in the heart of the king's enemies, the people's fall. Under you your throne O God. It's forever. And ever a scepter of righteousness, is the scepter of your kingdom. You love righteousness and hey wickedness. Therefore God, your God has anointed you with the oil of gladness more than your companions.

All your garments are scented with myrrh, and Alice, and Cassia. Out of the ivory Palace palaces by, which they have made, you glad King's daughters are among your honorable women. And at your right hand stands, the queen in gold from a fear. Listen. Oh daughter, consider and incline your ear.

Forget your own people also and your father's house. So, the king will greatly desire, your beauty because he is your Lord worship Him and the daughter of Tire will come with a gift. The rich among the people will seek your favor. The Royal Daughter is all glorious within the palace.

Her clothing is woven with gold. She shall be brought to the king in robes of many colors. The virgins are companions who follow her shall be brought to you with gladness and rejoicing. They shall be brought. They shall enter the king's palace Instead of your father's, shall be your sons, whom you shall make.

Princess in all the earth, I will make your name to be remembered in all generations. Therefore, the people shall praise, you forever and ever. Amen.

Well, what is the song of songs about that? Sounds like a odd introduction. For Psalm 45 and yet the song of songs is a love song. And this is the other place in Scripture where we have something very specifically titled in the Hebrew text a song of love. And there is no confusion or at least no honest confusion among genuine believers.

There's no confusion over who the king is in Psalm 45. In fact, it is so clear that it is King Jesus himself. That when Hebrews chapter 1 is pulling together versus that were versus about Jesus being God from the Old Testament versus six and seven feature. Very prominently in Hebrews chapter 1 verses 8 and 9 your throne.

O, God is forever and ever. And even those who like to quibble about the word Elohim, can't get away from the forever and ever in verse 6. And not only is this a king who reigns forever and ever and is called God here but he also takes and makes for himself.

A people who will praise him forever and ever verse 17. And so, those two forevers forever and evers. Tell us that this is King Jesus and It would be very inconsistent of us then to go to what is called the song of songs or otherwise. Also, the song of Solomon and think that, that is about any other than King Jesus.

Now, God has given us earthly marriage to model or to be a pattern to be patterned after how Christ is with his church. So that when the apostle and Ephesians 5 talks about marriage, he describes how the wife is to be unto Christ as in her submission as the life is to be unto her husband and her submission as the church is unto Christ.

And the husband is to love his wife, as Christ has loved the church. And then he tells us at the end of that section that this mystery has always been about Christ and the church, but marriage is the way it is in order to follow that pattern. So we have, first of all, the song itself verse 1, My heart is overflowing, with a good theme, I recite my composition concerning the king.

My tongue is the pen of a ready rider Some of your translations or some translations say like a pen but it's not like it's my tongue is a pen of already writer. So we have in the first part there. The propriety of an overflowing heart. My heart is overflowing with a good theme The way we think

about the Lord, Jesus, the way we feel about the Lord Jesus and the exercise of our will, our devotion to the Lord.

Jesus should be intense in a way that corresponds to, or is appropriate to the object of those thoughts of those feelings of that devotion. It would be dishonoring to Christ beneath unworthy of him. If we had thoughts of him that were not full of wonder and marveling that which we know should amaze us and that which we don't know the fact that we know.

So little of what we might and what we hope one day to know, should amaze us to have the feeling or the sense and in our thoughts that we have at all put together is not to have the overflowing heart. Heart here not being kind of an American use of the word art, which is just kind of the feelings, but all three the thoughts and the feelings and the choices or decisions or commitment devotion.

So our thoughts should marvel at him are affections, should overflow. It is wrong to think about Jesus and feel nothing. It is wrong to think about Jesus and feel little, The heart should overflow and same with the devotion or the commitment to the exercise of the will. Now out of this overflowing heart should come words, You're probably familiar with Matthew, 12:34 and Luke 6.

Verse 45, where the same idea is taught out of the overflow or the abundance of the heart, the mouth speaks, and it speaks. In this case, with a song, The Lord has given us songs that his, that his word may dwell in us richly. It is by use of his of songs that the spirit fills us by use of scripture songs.

And so, one way to test or one thing to aim at is my mind, overflowing, Do I marvel at the Lord Jesus? Am I eager to sing of the king? Are my affections full towards him or overflowing towards him Again. Am I eager to sing to him? Does it come out of my words?

I was much encouraged talking to someone recently. Who said that before they started attending Hopewell. They never sang at least not on purpose and their wife once sat next to them and said are you singing on purpose?

The overflow of our hearts should come out of our mouth and song and his tongue is the pen of already writer so that is the product of an overflowing heart. It is proper to have an overflowing heart and improper not to and then overflowing heart will produce words and especially singing about him.

Well verses two through nine are occupied with the king. We could spend five or 10 minutes on every one of these characteristics of his. If you are looking at the outline in lettered A through S, his beauty, you are fairer than the sons of men, He is the fairest of 10,000.

The lily of the valley that is perhaps related to the tune set to the lilies that is described in the title of the Lord. Jesus, Grace is poured upon your lips. Even those who were numbing to saving faith, Marvelled at how he spoke, no one has ever spoken like this to, he says all things.

Well, the words of the Lord Jesus Blessedness belongs to Him, of course, it belongs to him in and of himself, as verse 6 says you're thrown. Oh god, he is the ever blessed. God But you have a therefore in verse 2 as well. He is worthy of Everlasting, blessing.

And that's good news for us who trust in him, because his worthiness is counted, as our own worthiness. And so there is that which belongs to Jesus and we inherit with him. Then there is also the worthiness that if you have Jesus, you have also for yourself by imputation because imputation is right.

It's not something that God has kind of cheated a little bit on. And Romans 5 says, look, there are a bunch of people who didn't eat the forbidden fruit but they kept dying all the time from Adam. All the way to Moses. Why? Because they're sinning in Adam deserved their own dying Every bit as much as if they had been the one who ate the fruit and then he turns it over.

And he says, he compares the free gift to the trespass and the righteousness of Jesus into the sinfulness of Adam. And the point there is you are counted every bit as righteous as if you had rendered. All of the obedience that Jesus has and his life is just as much yours.

His blessedness is just as much yours as if you had earned it just like the death of Adam certainly was just as much just as much belonged to all those who followed him as if they had earned it. So he has blessedness by right and reward. He has power gerd, your sword upon your thigh.

Almighty one that's getting dressed for battle language. Glory and majesty. The purpose of spiritual war is for Jesus to be infinitely, glorified over everyone and everything else. Therefore he rides forth prosperously, He rides forth Frostfariously. He's been faithful or truth there because of truth. He has been humble. This is something that the Lord Jesus sets, the example for us on and we need him to do so because it's counterintuitive the way up is the way down.

He already has by right. The name that is above every name. Equality with God does not something to be grasped himself and all the way to the death of the cross. And for this reason, God has highly exalted him and given him the name. That is above every name.

So even humility is one of our Lord. Jesus is great characteristics. Righteousness, truth, humility and righteousness there still in the first part of verse 4, but then especially at the end of verse 6 and beginning of verse 7, a scepter of righteousness, is the scepter of your kingdom. You love righteousness and hate wickedness.

If you have done first Kings 10 today you have heard the Queen of Sheba recognizing that this is what Solomon was supposed to be. And yet there are hints in chapter 10 and especially you get to the first state versus the first Kings 11. The scepter of righteousness, is the scepter of Jesus's kingdom, loved genuinely.

He has hated, what is evil and clung to? What is good. As Romans 12 tells us to do the Lord, Jesus has done perfectly. He is mighty 4B. Your right hand shall teach or show forth. Awesome things to you. God himself has done, the great work, not only have creation, but usually the right hand is especially associated with his exercising, his power and redemption and he has displayed the greatest of all works.

There's vengeance is something that we are to honor and adore. This is important. There are many believers who for whatever reason seem embarrassed of the doctrine of Christ's wrath or the doctrine of Christ's vengeance. Your arrows are sharp in the heart of the kings enemies. The Lord Jesus has loved even His enemies.

We are children of our Father in heaven, when we love our enemies. And yet those who remain enemies, He will, and does take vengeance upon which frees us from having to take, or indulge any kind of eventual spirit, because his vengeance is perfect. And right. And therefore, we can attend only to loving our enemies.

Because vengeance isn't given to us. That's given to him as God and that's given to him. As the king, He takes dominion, the people's fall under you. We'll see this even more when we get to what he does in us. What he does in his offspring. And yet the Dominion of Christ is worthy of our adoration, the end of verse 5.

Then his divinity, which we've mentioned already your throne, O, God is forever and ever fulfillment of prophecy. He is both God and the king that was promised in second. Samuel 7. Whose righteous reign would be forever and so he fulfills all of the promises of God and prophecies of God and him all of the promises of God have there.

Yes. And the amen. He has preeminence God. Your God has anointed you with the oil of gladness more than your companions. Think of Colossians 1. I think it's around verse 18 that an old things. Christ would have the first place. He has pleasantness his garments verse 8 scented with myrrh and aloes and Cassia out of ivory palaces by which they had made.

You glad that, as those who belong to the Lord, Jesus love to give him all that we are and we find him pleasant to give to and pleasant in himself. He is splendid, the ivory palaces. The idea there is not whole palaces made out of ivory but palaces that were inlaid with ivory and it's one of the great expressions of Solomon's wealth in 1st Kings 10, if you had that today and the hopeful at home that the the throne and the steps, a lot of the ivory and the almond wood.

This is a display of splendor and in verse 8 and he's even higher than those who have the ivory palaces is even more. Splendid His glory, verse 9 Kings daughters are among your honorable women. At your right hand stands. The queen in gold from a fear. One of the things that showed that Adam was greater, then all of the other creatures in the garden was that there had to be an eve.

Nothing else. Could correspond to the man. And so, God creates a woman and part of what he does in creating the woman is a statement that the man was above all the others and it is an honor and crown of glory to a man that has his wife and his daughters would be well.

Taken care of would be dignified would be joyous would be. Well, a torrent would be honored That's the description in verse 9, when it describes the king's daughter's among his honorable women in, as a court of the house. So to speak. But especially his wife, the Queen and it's your right hand stands.

The queen in gold from a fear. We are created. We were predestined. We were redeemed to be conformed to the image of Christ so that as we are dressed in his character at the last, we will appear glorious. And His glory will be reflected and refracted by how marvelously attired is bride.

Is at the last. So, the church being glorified as one of the ways by which Christ is glorified in His church, So that's the king. Then the queen, There's maybe a little bit of question in verse 10. Who is talking to her? It's almost certainly her father, who is giving her her last instructions as they arrive at the palace, and they are going in and verse 13, arriving at the palace.

And then verse 14, he has presenting her to the king with all of her attendance one made servant. But but many you remember, when Laban was giving his daughter's to Jacob, he gave a maidservant along with each but here in verses 10 through 15, you have what every Christian dad wishes he had.

And some of us know we have and hopefully by God's grace will remember to use it. Good wise instruction for those last words as we're about to hand our daughter off on her wedding day and the temptation is to make it all about you. But it's exactly the opposite.

Listen a daughter. Consider an incline your ear. A form of fatherly appeal that for a couple decades. Probably at this point, he has been making to her. And here are his final instructions. Forget your own people also and your father's house. You are not mine anymore. I know that this is a very

emotional moment and I've had pause and weddings money as well, Dad composed himself but dad needs to direct his daughter to her husband to her groom that the that the affection and the allegiance be entirely his This corresponds.

Of course, to Genesis 2 verse 24, where the husband is instructed that he must leave his father and his mother in order to be joined to his wife. Listen to me little little ones little. You guys aren't that little anymore. Younger ones I have seen many marriages. Start out on shaky ground and some destroyed because the husband or the wife did not leave their family of origin and I don't mean just geographically on the I've seen that too and God have mercy, if you end up in a situation like that, but I mean, emotionally and mentally in your allegiances and dad, let us instruct our daughter to give herself entirely to her new husband, because she desires to have a husband who is in raptured with her.

And that's you have the necessity or the requirement of a clean break in the first two parts. Now the last part of verse 10 and then you have the purpose of this clean break and the first part of verse 11. So the king will greatly desire. Your beauty, you desire to have a king who everything he does is for you.

You are the Apple of his eye, the object of all of his affections. And we're talking about Christ here, that is the way it is already. Jesus literally does everything on earth for the good of his bright. And when he asks us to do everything in our life out of love for him and unto his glory, all he has commanding is reciprocal, love to the love with, which he already loves us reciprocal allegiance.

If we can even put it that way to the commitment that he has made to us. Marriage is designed to imitate that. And if we don't, Then we should not expect to have happiness and commitment and endurance and fruit, and prosperity in our marriages, even more than that, you can't expect to have that in your spiritual life.

If you don't have that towards Christ, that we would have allegiance to him above all others. And in a way that nothing else, competes with the bride is also obedient. She's like, Sarah, She calls him. Lord, because he is your Lord. And Reverend and in this case, it's a reverence that is appropriate to the fact that Jesus is God.

You should not worship your earthly. Husband young ladies and much as you desire to be worshiped young men you should not desire or you should resist the desire to be worshiped by your wife or trusted in. Yes, she should trust you and you should make yourself trustworthy, but she should trust in Jesus.

And you should direct her to put her trust in Jesus. So she is obedient. She is reverent, but she is also honored verse 12. The daughter of Tire will come with a gift. The rich among the people will seek your favor. One of the reasons that are one of the ways that we are one of the causes of temptation not to have all of our allegiance for Christ, all of our love for Christ, all of our devotion to Christ is the desire that others would honor us.

We crave their attention and their honor Well in the last day, there will be that wonderful display. That the Apostle looks forward to the end of first Thessalonians 2 beginning in first Thessalonians, 3 and tomorrow's Hopewell at home where Jesus returns and in that case the Thessalonians are glorified.

And the apostle is eager to see them that the idea of what they will be. Like when Christ returns is his crown and joy and gloriousness the daughter of Tire will come with a gift. The rich among the people will seek your favor. In other words, you don't have to live in order to impress them.

You live for the king, dear daughter, the father of the brightest saying here, you live for the king, You forget, everyone else you obey him as Lord and you worship him. Remember, it's King Jesus here and you will get all of the honor and glory that you could have ever imagined more than you could have ever had in any other way, When those who despise you for Jesus's sake.

Now, have their knees bowed and tongues confessing that Christ is Lord. There will be put under the feet of his bride as well. Just as Paul almost concludes a few verses before the end of Romans the god of peace will soon crush. Satan beneath your feet. The queen is honored.

There she appear. Lowly dark and slave-like beginning of song with Solomon yet she has raised up to great honor by her marriage to the king. So let her focus not on getting honor but I'm giving herself to the king, not just honor, but appropriate and rich position as she's brought into the palace and she wasn't renting.

The most fancy hall in all the land for her wedding ceremony. She was moving in. The palace was going to be her home and she's dressed appropriately as well. She's properly presented by her dad with her train of attendance and verse 14. And of course, the whole thing is a day of great rejoicing with gladness and rejoicing.

They shall be brought. They shall enter the king's palace. Well the king and his bride are focused on one another now and they are as it were he's a family man, Instead of your father's, shall be your sons, whom you shall make princes in all the earth. Adam was supposed to take dominion and to fill all the earth and yet he fell and he deserved death and the raging of the kings and peoples ever since then has been against the Lord and not taking dominion for the Lord and they rebelled even against filling the earth and they tried to stay in one place at Babel and even today, you have those who are were worried that they're just might be too many of us image-bearers on the planet.

But Jesus is going to produce offspring. He gets seed or offspring as part of his reward. You see that the end of Isaiah 53 and I believe it's towards the end of Isaiah 59, not just the word that is in his mouth, but in his offspring's mouth, and in his offsprings, offsprings mouth, Hebrews chapter 2 describes.

It this way that he is bringing many sons to glory. Hebrews 2 verse 10 and that when he gets there, Hebrews 2 verse 13, he says, behold I and the children whom you have given me. And so there are many things that apply especially to the church corporately as a bride singular.

But the church, the bride is made up of the many sons and so there's much that belongs to the church corporately, but we don't at that point say well I don't have to do that individually because it applies to us to and he's going to fill the new heavens and the new earth with princes.

So this take dominion this, fill the earth and subdue it. This is something that is ultimately fulfilled by Jesus's work of redemption and where his father's failed his sons and among his father's, are some of his sons. So they, the language of the analogy breaks down, but where his father's failed, underneath him in his kingship, in his kingdom, his sons shall succeed beams and he makes princes and all the earth are going to live in order to praise him and over 17.

The conclusion is pretty simple, Since there is none like our king, we ought to give all our allegiance. We ought to give all glory to him and no other. And since there is no glory or happiness like that, which you have when he is the object of all of your affection and all of your devotion, all of your commitment, Then let us seek only whatever glory and happiness.

We may have in him, Let us seek it from him and let's not seek other glory and affection. Let us not seek it also for many other. Amen.