



“Open Church – Open Bible”

Clabon Bogan Jr. – Interim Pastor



Sunday Church School

May 31 2020

“The King’s Eternal Throne” – Psl. 45:1-17

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“Psalm 45:1-7”

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.

“Open Church – Open Bible”

“The King’s Eternal Throne”

⁹Kings' daughters *are* among Your honorable women; At Your right hand stands the queen in gold from Ophir.

¹⁰Listen, O daughter, Consider and incline your ear; Forget your own people also, and your father's house;

¹¹So the King will greatly desire your beauty; Because He *is* your Lord, worship Him.

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

¹³The royal daughter *is* all glorious within *the palace*; Her clothing *is* woven with gold.

¹⁴She shall be brought to the King in robes of many colors; The virgins, her companions who follow her, shall be brought to You.

¹⁵With gladness and rejoicing they shall be brought; They shall enter the King's palace.

¹⁶Instead of Your fathers shall be Your sons, Whom You shall make princes in all the earth.

¹⁷I will make Your name to be remembered in all generations; Therefore the people shall praise You forever and ever.

“Open Church – Open Bible”

“The King’s Eternal Throne”

Psalm 45 is a fitting culmination to this quarter’s series on “Messianic Prophecy” – ending with a song of praise extolling the Messianic King, Jesus.

There are two important truths of biblical interpretation:

- 1) Scripture informs Scripture (i.e., *one passage of Scripture sheds light on other parts*), and
- 2) Scripture is its own best interpreter (*we must be careful not to impose personal views on the meaning of the text*).

These principles will serve us well in reading any portion of Scripture, especially difficult passages where the **meaning is obscure**.

At its surface level, Psalm 45 celebrates, in idealized terms, **the wedding of a future Davidic king**.

- At a deeper level, it points to the **future Son of David**, the Messiah/King Jesus.
- Consider (a) Primary Association, (b) Prophetic Anticipation (c) Personal Application



“Open Church – Open Bible”

“The King’s Eternal Throne”



I. Primary Association – In the LXX this Psalm is called **“A Song of the Beloved”**

- And since Solomon name is Jedidiah (beloved of Jah– II Sam 12:25), some have tried to ascribe ownership to his marriage to Pharaoh’s daughter (I Kings 3:1);
- But most receive it as a song for **Hezekiah’s marriage** to Hephzibah (khef-tsee-baw) (I Kings 21:1).
- Nevertheless, the Messianic aspect overshadows the historic aspect

II. Prophetic Anticipation – Portrays Messiah’s happy reunion with His people Israel

- Marriage is a frequently used metaphor to indicate God’s relationship with His people
- We must be careful not to **cloud our understanding** combining the elements of **interpretation** with application that leads to implementation
- The application belongs to Israel and their relations with Messiah



“Open Church – Open Bible”

“The King’s Eternal Throne”



- III. Personal Application** – The Psalm certainly causes the Church, the bride of Christ, to stir our hearts emotions toward our Bridegroom
- Christ is the true Son of Man that far transcends all sons of men
 - Notice Christ does not gain His Kingdom by invitation but subjugation; i.e., we don’t invite Him to be King, God has made Him such (Phil 2:10-11)
 - No one has transformed more lives than Jesus – bringing ***pardon to the penitent, hope to the disconsolate*** and ***guidance to the perplexed***.

In the superscription, the psalm is described as “Maschil” (13 in number) -- psalm of **enlightenment or instruction**

- Other Psalm types are (a) **Imprecatory** (b) **Miktam** [????] (6) (c) **Tehillah** [*Praise-5*] (d) **Tephillah** [*Prayer-Psl 145*](e) **Shiggaion** [*emotional*] -- **To the Choirmaster – With Stringed Instrument**



“Open Church – Open Bible”

“The King’s Eternal Throne”



- Also in the superscription we find “For the sons of Korah,” which is a designation for a particular branch of the Levites who rebelled against Moses (Num 16:31-33)

I. **THE KING** (Psl. 45:1-9)

- The psalmist begins by expressing how eager he is to write about the king.
- His heart is **overflowing** (“inditing” – rāhash = gushing) with positive thoughts; his words are those of a “ready” (quick, prompt, or skilled) poet.
- V 2 The writer addresses the king, describing his qualities -- He is “**fairer,**” more handsome, than others.
 - As far as kings of Israel are concerned, Saul and David and tradition says Solomon, are **noted for their impressive appearance** (1 Sam. 9:2; 1 Sam. 17:42).
- The statement that **grace is poured into the king’s lips** conveys the idea that God has lavished grace on the king, and gracious words proceed from him.
- Prov. 22:11 mentions gracious speech, and this is specifically noted of Jesus (Luke 4:22)



“Open Church – Open Bible”

“The King’s Eternal Throne”



- Even temple guards sent to arrest Jesus returned to the religious authorities explaining that no one had ever spoken like this before (John 7:46)
- Confronted by His gracious words, they were powerless to carry out the leaders’ orders (John 7:32, 45-53).
- The fact that Jesus fulfilled the words of this Psalm lends weight to the case that this psalm is messianic and points to Christ.
- The descriptive changes in v 3-5 to a **Warrior King** using terms like “mighty one” (v 3) which is literally “hero,” or “valiant warrior.”
- It is the same word used in Psalm 24:8 and Isaiah 9:6 and is often a divine Messianic title.
- Though the king is a warrior, Psalm 45:4 employs three words that are not usually connected with warfare but are associated with the Messiah – (a) **Truth** [‘emet – stability--John 1:14] (b) **Meekness** [gentleness -- Zech. 9:9] and (c) **Righteousness** [sedeq – justice; equity -- Isa. 9:7]
 - In his majesty He rides **prosperously** (sālah – tsaw-lakh – push forward; successful)



“Open Church – Open Bible”

“The King’s Eternal Throne”



- In **Psalm 45:5** we see that the king reigns as a mighty conqueror; reminding us of the description of Jesus’ reign in the millennial kingdom, when He will rule with “**a rod of iron**” (**Rev. 2:27**).
- The king’s rule is universal and His dominion is the entire earth. Messiah’s universal rule is prophesied in **Genesis 49:10** (*The scepter shall not depart...*)
- **V 6-7** recognize Him as **the Divine King**. In verse 6, the ruler is addressed as “God.” This is an unequivocal statement that the Messiah is divine, that He is God Himself, since “thy throne” still refers to the King spoken of to this point.
 - **Here the earthly and heavenly intertwine.**
 - The divine throne is an eternal throne—the king’s rule continues forever.
 - The king’s scepter, the symbol of his rule, “is a just scepter,” meaning just.
 - This king will rule with unblemished justice.
 - **V 7** now adds an intriguing element to the description of the king. We can see that He is a **human ruler** because he is distinguished from the Father.



“Open Church – Open Bible”

“The King’s Eternal Throne”



- **V 8-9** Describe the **King’s wedding** (Ps. 45:8-9). His robe is perfumed with myrrh, aloe, and cassia—three fragrant substances obtained from plants.
- Two of the three, myrrh and aloe, were brought by Nicodemus and placed within the linen burial cloth of Jesus by Nicodemus and Joseph of Arimathea.
- We might regard this as a foreshadowing of Jesus’ future anointing as King of kings.
- Standing on the king’s right is the queen, the bride, arrayed in a garment whose fabric is woven with gold.
- The gold comes from Ophir, an area noted in the ancient world for its excellent gold (I Kings 9:28; 10:11).
- The description of the queen as clothed in gold is not merely an idealized image but describes an actual type of fabric, called **gold cloth**, whose underlying thread (silk, linen, or wool) would have been overlaid with gold.

II. THE KING’S BRIDE (Psl. 45:10-15)



“Open Church – Open Bible”

“The King’s Eternal Throne”



- On the surface the bride is to be understood in literal terms, but she also **represents all the redeemed**, specifically as it relates to the redeemed of Israel.
- In the OT the nation of Israel is described as the wife of the Lord (Isa. 54:4-5; Hos. 2:19-20) – an imagery also used in refer to the church (Rev. 21:9).
- Historically, when a woman marries, she leaves her own family and joins the family of her husband.
- When we are saved, we make a break with our past, and we gain a new family of believers.
- In Scripture the word **“worship”** can mean to **show reverence** and **respect**, as well as to **give praise to God**. In the present context, both meanings can be understood.
- The king is the bride’s Lord, and she is to worship him and give reverence to her husband the king; just as the church, to worship the eternal King



“Open Church – Open Bible”

“The King’s Eternal Throne”



- V 12 speaks to The bride’s guests by using the phrase **“daughter of Tyre”** standing for all the people of pagan nations
- The metaphor looks forward to the future, when formerly pagan nations will come to worship the King in Jerusalem (Rev. 15:4).
- V 13-14 describes the **appearance of the bride** using the phrase **“The king’s daughter”** to speak about her
- She is the **daughter** of the king **symbolically**, not in the literal sense. Again as in V9 the writer mentions the lavish clothing of gold
- In Scripture, spotless garments are connected with holiness; and when angels appeared, sometimes their garments were described as white (Matt. 28:3; Mark 16:5; Luke 24:4).
- In Rev. 19:8 , white, fine linen is described as “the righteousness of saints”
- John described the New Jerusalem as a bride beautifully adorned (Rev. 21:2). All these images help to create the metaphor that **holiness and purity are spotless**



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Understanding The Lesson

- V 15 The entrance of the bride and her attendants is with rejoicing as they entered into the king's palace.
- Since the Psalm represents the Messiah, we see a reflection of the dual roles of the Messiah as King and Priest.
- The two roles were kept strictly separate in ancient Israel., but in Christ they are combined – He is Prophet, Priest and King

III. THE KING'S CHILDREN (Psl. 45:16-17)

- The final two verses make reference to children who result from the royal marriage.
- As Samuel prophesied, God promised that David would not fail to have a descendant ruling on the throne of Israel (II Sam. 7:12, 16).
- This will ultimately be fulfilled in King Jesus the Messiah, the only one of David's descendants whose reign will continue forever.



“Open Church – Open Bible”



“The King’s Eternal Throne”

- The “children” in Psalm 45:16 are in the literal sense children of the king and queen, but in the spiritual sense they are children of the Messiah-King
- “As a result of the King’s sacrificial-atoning work, they will be brought into relationship with Him ... and partake of His royal status as princes”

(Rydelnik and Valaningham)

We should note that it is best to understand this psalm first in its original context as a song of praise in celebration of the wedding of a Davidic king.

But we cannot neglect the application that the psalmist was also speaking in terms of the future Messiah/King, Jesus.

“Though written centuries ago, all Scripture enlightens the heart, mind, and spirit of anyone who reads it with the intent to understand and obey” (James Parry)



“Open Church – Open Bible”



Understanding The Lesson

- 1) What is meant by the statement “grace is poured into thy lips” (Ps. 45:2)? How does that statement point to Jesus?
- 2) How extensive is the reign of the king described in this psalm?
 - What phrase in verse 6 indicates the Messiah is divine?
 - What do the myrrh, aloes, and cassia likely point to?
- 3) What type of cloth is the bride’s garment made from? What larger group of people does the bride symbolically represent?
- 4) In Scripture, what are spotless garments associated with?

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