

Ps. 45:1-9 (LD 12. Q/A 31) “The Greatest Anointing”

For the Children: Most people have someone they really look up to. It might be a teacher, or another student at school. Hopefully you look up to your parents. Some people look up to the leader of their favourite political party, or to some sportsman or celebrity. But there is no one to whom we should look up to as we do to the Lord Jesus. He is greater than all others. No one else can be called our Great Prophet, Priest and King, the Messiah; the Mighty One; God; full of grace, truth, righteousness and majesty. We should be eager to speak of Him in church and during the week. Questions: Who is the King in Ps. 45? Who is the Queen? What should we be eager to do when we read or sing this Psalm?

Introduction:

First Point: The Majesty of the Messiah

- 1) A Greater King: The King described here is greater than Solomon or David. He is the “Mighty One” (v. 3; see also Ps. 50:1. He is called “God” in v. 6).
- 2) A Greater Power and Majesty: The Messiah is compared to an ancient king going out to battle and subduing the nations around (vss. 3-5). But His Kingdom is eternal (vss. 2, 6). His weapons are not the usual ones, any more than His kingdom is earthly (Mt. 26:51ff; Jn. 18:36). His weapons are truth (Word and Spirit), grace and righteousness (vss. 2, 4, 6, 7).
- 3) A Greater Beauty: The Messiah is “fairer than the sons of men” (v 2). Is. 52:14 and 53:2 state that the Messiah would not have an attractive appearance. His beauty is in His words, works and character. His service to God was perfect in all these respects.
- 4) A Greater Anointing: In the OT, prophets, priests and kings were anointed with oil to symbolize the Spirit’s endowment to equip them for their office. The Lord Jesus holds all 3 offices (Q. 31). His anointing was in the Jordan River (Mt. 3:13f). The Father was well-pleased with His Son. He therefore gave Him a greater anointing (v. 7).

Second Point: The Church’s Share in His Glory

- 1) The King’s Fellows: V. 7 shows that Christ is anointed above all His “fellows.” But the word “fellows” implies that we are His brethren. He has given us a share in His anointing. We share in His glory and beauty as well – though He is far above us.
- 2) The Queen at the Right Hand: The church’s participating in Christ’s majesty and beauty is illustrated here by the Queen, the royal bride at the King’s right hand – a privileged position. She is standing in gold from Ophir, another symbol of glory, beauty and wealth. The OT references to God being “married” to Israel (Ex. 34:15-16; Is. 54:5, 62:4-5; Hosea; Mal. 2:10ff etc.) are applied to the Christ/Church relationship in the NT (2 Cor. 11:2; Eph. 5:22f; Rev. 19:2f, 21:2, 9f).

Third Point: The Church’s Response

- 1) The Eager Psalmist: The Psalmist was eager to praise the King (v. 1). This was not only because he was moved by the Spirit to do so (2 Pet. 1:21), but also because of the greatness of the theme – the Messiah and His Bride! We who read it should share in that eagerness.
- 2) The Song of Love: The Psalmist sees the Messiah as fairer than all others because of his love for the Lord. This is a “Song of Love.” Love of the Lord moves us also to want to praise Him in our worship and tell lost sinners about Him. We “address our verses to the King” when we praise the Triune God and sing and pray to Him.

Conclusion: