

*The King in His Glory: Psalm 45*

PSALMS OF THE SONS OF KORAH

THE KING IN HIS GLORY  
PSALM 45

*Be Still*

**And Know That I Am God**

I will be exalted among the nations  
I will be exalted in the earth!

Psalm 46:10

[Knowing-Jesus.com](http://Knowing-Jesus.com)

T. M. and Susie Moore

*A Scriptorium Study*

**The Fellowship of Ailbe**

Psalms of the Sons of Korah: The King in His Glory

Psalm 45

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## Introduction to Psalm 45

This beautiful psalm is one of the most important in the psalter, for it points us unmistakably, and with great clarity, toward the coming Messiah and King of Israel, even our Lord Jesus Christ.

Using Solomon and his glory as a type, the sons of Korah extol the beauty and power of God our King. They celebrate the majesty and purity of His throne room, the beauty and devotion of His queen, and the promise of a legacy that will bring the nations to praise.

Here is a love song to contemplate frequently and at ever-greater depths of wonder, faith, and praise.

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May the Lord bless your work in this study, that you may grow to know Him better, love Him more, and serve Him more joyfully.

T. M. and Susie Moore

## 1 For Love of the King

*Opening Prayer: Psalm 45.2*

You are fairer than the sons of men;  
Grace is poured upon Your lips;  
Therefore God has blessed You forever.

*Sing Psalm 45.2*

(Manoah: [\*When All Your Mercies, O My God\*](#))

You of all men are the fairest, Lord, and Your lips are flush with grace;  
Thus God has blessed You evermore before His holy face.

*Read Psalm 45 (don't forget the superscription!); meditate on verses 1, 2*

*Preparation*

1. What kind of psalm is this?
2. How would you describe the mood of this psalm?

*Meditation*

Psalm 45 is quite obviously about the king, his queen, and the glories of their court. This is probably an early psalm in the corpus of the sons of Korah, since it carries no hint of the troubles sensed in Psalm 44. The purpose is to celebrate and extol the greatness of the king and his realm, and to provide a means for that glory to be remembered and celebrated for all generations and throughout the world.

While Solomon is the immediate subject of Psalm 45, ultimately, this psalm is about Jesus, as the writer of Hebrews explained (Heb. 1.8, 9). This is another psalm to be contemplated deeply and repeatedly, as we see in the superscription. To aid us in that, the psalmists set Psalm 45 to a song called “The Lilies” – perhaps a folk or pop song of the day. Singing is a great aid in contemplation because it engages not just our mind but our affections and bodies as well. In *The Ailbe Psalter*, we have set it to the lovely “Manoah” hymn melody, composed in 1851 by Gioacchino A. Rossini.

This is “A Song of Love.” In the Hebrew language this is called a genitive construction. It can suggest various interpretations, such as “a song *from* love”, or “a song *to convey* love”, or even “a song *to encourage* love”. While each of these fits well, I think the last is the best way of thinking about the purpose the sons of Korah had in mind, especially in view of verse 17. The psalmists want to encourage love for the King, that all who read and sing and use this psalm should grow to love this glorious King as they did. What they sing with their tongues, they want others to receive from their pens and sing as well (v. 1).

We sense the depth and sincerity of that love in verses 1 and 2. Their hearts “overflow” with love for their King, who is “fairer” than all the sons of men. They see in him – as we see in Jesus – the embodiment of the grace and blessings of God (v. 2). What’s not to love here?

And what’s not to love about Jesus? Like the sons of Korah, we are called to display the beauty, strength, grace, and blessing of our King, and to urge the people in our Personal Mission Field to consider and turn to Jesus, that they might join us in loving Him above all else.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

There is no better way to speak of our love for the King than to use Scripture to perfect it.

“My heart is overflowing” with love for You (Ps. 45.1).

“My tongue shall speak of Your righteousness *and* of Your praise all the day long” (Ps. 35.28).

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“My lips shall greatly rejoice when I sing to You, and my soul, which You have redeemed. My tongue also shall talk of Your righteousness all the day long...” (Ps. 71.23, 24).

“My tongue shall speak of Your word, for all Your commandments *are* righteousness” (Ps. 119.172).

Speaking our love for the King brings abundant blessing to our lives:

“A man will be satisfied with good by the fruit of his mouth...” (Prov. 12.14).

“A man’s stomach shall be satisfied from the fruit of his mouth; from the produce of his lips he shall be filled” (Prov. 18.20).

God sees our love for the King as beautiful:

“Rejoice in the LORD, O you righteous! *For* praise from the upright is beautiful” (Ps. 33.1).

“Praise the LORD! *For it is* good to sing praises to our God; *for it is* pleasant, *and* praise is beautiful” (Ps. 147.1).

For our belief in, and love for, the King we are abundantly blessed with life-sustaining water. And this water that flows through us will be a blessing to others:

“But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

“He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (Jn. 4.14; 7.38).

“And what’s not to love about Jesus?”

*Reflection*

1. What is your favorite song for singing of your love for Jesus? Why?
2. How can singing help us to gain more from the discipline of contemplation?
3. Why do you suppose the sons of Korah borrowed a familiar melody for their psalm?

*He came to us with the word of grace on his lips, with the kiss of grace.... If he had come as a strict judge, without this grace bedewing his lips, who would have had any hope of salvation? Would anyone have been unafraid of what was owing to a sinner? But he came bringing grace, and so far from demanding what was owed to God, he paid a debt he did not owe. Augustine (354-430), Expositions of the Psalms 45.7*

*Closing Prayer: Psalm 45.1*

Use a significant part of your prayer time to recount the many praises of our Lord, and to declare your love and devotion to Him.

*Psalm 45.1*

(Manoah: [\*When All Your Mercies, O My God\*](#))

O my heart, let now a pleasing theme overflow to praise the Lord;  
my song I pledge to You, my King, and dedicate my words.

## 2 The King in His Power

*Opening Prayer: Psalm 45.3, 4*

Gird Your sword upon Your thigh, O Mighty One,  
With Your glory and Your majesty.  
And in Your majesty ride prosperously because of truth, humility, and righteousness;  
And Your right hand shall teach You awesome things.

*Psalm 45.3, 4*

(Manoah: [\*When All Your Mercies, O My God\*](#))

Your sword gird on Your thigh, O Lord, in splendid majesty.  
Ride out, resplendent in Your Word, to glorious victory.

*Read Psalm 45.3-5*

*Preparation*

1. What attribute of the king do the psalmists focus on here?
2. What happens because of this?

*Meditation*

Psalms 45, 46, 47, and 48 form a kind of progression in the thought of the sons of Korah. These were probably written early in their career and may have been intended to celebrate Solomon's early reign, presenting its glory, and pointing to the eternal King and His Kingdom.

Psalm 45 perhaps marks the marriage of Solomon and his queen. It is set in the royal palace, which Solomon completed seven years before he finished the temple (cf. 1 Kgs. 7.1; 9.10). Verses 1 and 2 extol the beauty and fairness of the King, while verses 3-5 celebrate his power. Let's keep in mind that, beyond the understanding of the sons of Korah, the Spirit of God was inspiring them to write about the eternal King, our Lord Jesus.

Note the similarities between verse 3 and Revelation 6.1, 2 and 19.11-16, in which King Jesus rides forth on His white horse, both prior to and upon His return. Jesus, greater even than Solomon (Matt. 12.42), goes forth each day to advance His rule of truth, humility and righteousness, riding on His white horse, which is perhaps symbolic of the Spirit of God (cf. Zech. 6.1-8) and the Church. His arrows – symbolic of His judgment and salvation (cf. Hab. 3.12-14) – pierce the “heart of the King's enemies”, including you and me (Rom. 5.10), and cause them to fall under His authority and rule.

Here we glimpse the Kingdom God intends to advance through His Son and Spirit, a Kingdom of righteousness, peace, and joy in the Holy Spirit, and of transforming beauty and power (Rom. 14.17, 18; 1 Cor. 4.20). David prayed that God would bless his son – and his greater Son – with such a Kingdom (cf. Ps. 72). The sons of Korah lived to see it come to pass, at least, in this first phase and type under Solomon.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

The language used in some of the psalms never ceases to amaze me. I think it is the authority with which they pray that surprises me, the “assurance of things hoped for, the evidence of things not seen” (Heb. 11.1). The boldness. It must be their faith in God that allows them to speak so confidently to Him. And He gives them permission to do so because without this faith it is impossible to please Him. (Heb. 11.6)

“Gird Your sword upon Your thigh, O Mighty One, with Your glory and Your majesty” (v. 3). This sword of His Word that is living and powerful, and sharper than any two-edged sword, that will pierce so accurately as to divide soul and spirit, and joints and marrow. This Word is a discerner of our thoughts and intents of our

heart (Heb. 4.12).

As He rides forth defending truth, humility, and righteousness, we gain confidence, like the psalmists had, to pray with this same authority. To request of God that He goes forth in His majesty and glory to bring this Word to “pierce the heart of the King’s enemies, including you and me, and cause us to fall under His authority and rule.”

“Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need” (Heb. 4.16). Boldly. In faith. With authority and confidence. We say, “Ride prosperously, King Jesus, in Your power!”

*Reflection*

1. How should the power and beauty of our Lord Jesus affect the way we worship Him?
2. How do you experience the Word of God piercing your soul and transforming the thoughts and intents of your heart?
3. What is our role in “riding forth” with Jesus, conquering and to conquer?

*After describing his charm and wisdom, he gives us a glimpse of both his power and his accouterments, which he used to wipe out his adversaries. Theodoret of Cyr (393-466), Commentary on the Psalm 45.4*

*Closing Prayer: Psalm 44.4, 5*

Pray that the Lord Jesus will “ride prosperously” in and through you today, bringing truth, humility, and righteousness to everyone you encounter.

*Psalm 45.4, 5*

(Manoah: [\*When All Your Mercies, O My God\*](#))

For meekness and for righteousness Your Right Hand shall prevail.  
Your foes shall come to deep distress when You their souls assail.

### 3 The King and His Bride

*Opening Prayer: Psalm 45.6*

Your throne, O God, is forever and ever;  
A scepter of righteousness is the scepter of Your kingdom.

*Sing Psalm 45.6, 7*

(Manoah: [\*When All Your Mercies, O My God\*](#))

Your throne, O God, is evermore, and upright is Your reign.  
Though wicked men Your soul abhor, Your righteousness must gain.

*Read Psalm 45.6-9*

*Preparation*

1. How do the psalmists portray the purity of the King's reign?
2. How would you describe the mood or atmosphere of the King's court?

*Meditation*

We have seen the King in His beauty and power. Now we see Him in His purity, dwelling in a throne room characterized by gladness (vv. 7, 8).

Here is the first indication that the sons of Korah are seeing through Solomon to eternal verities: "Your throne, O God, is forever and ever..." (v. 6). The King holds a "scepter of uprightness" (not *righteousness* as in NKJV). The scepter indicates the purpose of the realm, and it is to restore lost uprightness to everything and everyone coming under the King's rule (cf. Eccl. 7.29).

The King's realm is one of righteousness, leading to peace and joy (vv. 7, 8; cf. Rom. 14.17, 18). He is the King of gladness. His purity is symbolized by the incense smells of His royal garments, the ivory purity of His palace, and the pleasure He takes in these.

Of course, we would expect that the people at His side would reflect the glory of His Person and project. The queen is dressed in the finest of gold (v. 9). The "King's daughters", His "honorable women", and the queen herself all represent those adoring companions and offspring who surround the King. They symbolize that great cloud of witnesses that surrounds us in our journey and who, by some mystery, aid us in our prayers (cf. Rev. 5.8).

Just the sort of throne, palace, and court we might expect as the dwelling place of Him Who is the fairest of all men.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

The sons of Korah draw a beautiful picture of this Kingdom:  
God, the Ruler of the Cosmos, has created a Kingdom (Gen. 1.1).  
And in this Kingdom, there is a Forever Throne (v. 6).  
And on this Forever Throne sits Jesus, the Chosen King (vv. 6, 7).  
This King holds a Scepter of Uprightness (v. 6).  
The Kingdom is full of love (v. 7).  
Wickedness is banished from this Kingdom (v. 7).  
This King and God's Kingdom reign forever (v. 6).

"Then *comes* the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.



For He must reign till He has put all enemies under His feet.

The last enemy *that* will be destroyed *is* death.

For ‘*He has put all things under His feet.*’

Now when all things are made subject to Him,  
then the Son Himself will also be subject to Him

who put all things under Him,

that God may be all in all.”

(1 Cor. 15.24-28)

“I and My Father are one” (Jn. 10.30).

“For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace *there will be no end...*” (Is. 9.6, 7).

“For Yours is the kingdom and the power and the glory forever. Amen” (Matt. 6.13).

We, who belong to Christ live in this beautiful Kingdom, as His beloved bride.

“Oh, love the LORD, all you His saints!” (Ps. 31.23)

#### *Reflection*

1. Why is it important that we understand that our King is a *pure* King – in heart, life, and love?
2. Jesus is the fairest of the fair, the strongest of the strong, and the purest of the pure. And He is our King. Over what kind of Kingdom does He rule? How should we seek that Kingdom (Matt. 6.33)?
3. What can you do to make sure this beautiful, powerful, pure King is becoming “all in all” in your life?

*The excellence of the Messiah, the suitability of his offices, and the sufficiency of his grace, seem to be intended by the fragrance of his garments. The church formed of true believers, is here compared to the queen, whom, by an everlasting covenant, the Lord Jesus has betrothed to himself. This is the bride, the Lamb’s wife, whose graces are compared to fine linen, for their purity; to gold, for their costliness: for as we owe our redemption, so we owe our adorning, to the precious blood of the Son of God..* Matthew Henry (1662-1714), *Commentary on Psalm 45.6-9*

#### *Closing Prayer: Psalm 45.7-9*

Meditate on Ephesians 2.6. Give thanks and praise to God that He has seated you with the King in heavenly places, where gladness and glory obtain.

#### *Sing Psalm 45.7-9*

(Manoah: [\*When All Your Mercies, O My God\*](#))

Your God has thus anointed You with oil of gladness great.

Your robes are rich with rich perfume; sweet music gilds Your way.

In gold the queen at Your right hand, with princesses around,  
resplendent with You takes her stand while glories great abound.

## 4 The King's Queen

*Opening Prayer: Psalm 45.9*

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

*Sing Psalm 45.9*

(Manoah: [\*When All Your Mercies, O My God\*](#))

In gold the queen at Your right hand, with princesses around,  
resplendent with You takes her stand while glories great abound.

*Read Psalm 45.9-12*

*Preparation*

1. What are the “qualifications” for being queen?
2. What promises are made to the queen?

*Meditation*

The greatness of the King is reflected in His choice of queens. She rules with Him at His right hand, adorned with gold and thus radiant as He (v. 9). She is completely and unqualifiedly committed to him, all other commitments taking a back seat in her life (v. 10). The King greatly desires her beauty because He sees His own beauty in her (v. 11). The King is not only her Husband but her Lord; thus, the queen worships Him as she should (v. 11). The “daughters of Tyre” represent the Gentile nations that brought their gifts to Solomon and his queen, just as the wealthy in the land looked to her for her blessing (v. 12).

All this was real in the sons of Korah's day, but what it symbolizes is much more than a moment in the history of Israel. Verse 9 anticipates the words Jesus spoke concerning those who would follow Him and thus become His bride and family (Matt. 10.37; 12.50). The queen is seated with her Lord just as we who believe in Him have been seated with Christ in heavenly places (Eph. 2.6). The beauty Jesus sees in His Church is the garment of righteousness God provides for us in Him (cf. 2 Cor. 5.21), which is the Lord Jesus Himself (Rom. 13.14). The gifts of the Gentiles are the Gentiles themselves, who stream up to the Lord and His Church to learn of Him and become His disciples (Mic. 4.1-8; Matt. 28.18-20). And the “rich among the people” realize that the riches deposited in the Church (Eph. 1.1-14) are more to be desired than their material wealth, so they come freely to the Lord's Bride to gain the favor that comes through her to the world.

All this is important for how we think about ourselves and our relationship with the Lord. The sons of Korah are encouraging us to love the Lord more and thus to worship Him more deeply, truly, and constantly. If we will take the time to contemplate the stanzas of this song, our love for Jesus will increase and we will worship Him as we should.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

The King's queen is to forget her own people and her father's house because He is her LORD. She is to put behind her all the things she knew and think only of Him. He is her future (Ps. 45.10).

The King's queen loves her King.

The heart of the King safely trusts her.

She does Him good and not evil all the days of her life.

She willingly works in His Kingdom.

She receives strength through her love of Him.

She works hard to make sure that His Kingdom prospers.

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She does good deeds for the other people in the Kingdom.  
She cares for the poor and needy.  
She is courageous and creative.  
Strength and honor are her clothing.  
She is wise and kind.  
She fears and loves her King (Prov. 31.10-31).

The queen has put aside her old life. She is a new creation. Old things have passed away; behold, all things have become new (2 Cor. 5.17).

She has eyes only for Him.  
The King is her husband, the LORD of hosts is His name; He is the Holy One and her Redeemer.  
He is called the God of the whole earth.  
He has called her to be His (Is. 54.5, 6).

She has left her father and mother to belong only to Him (Gen. 2.24).

The queen will give unto the LORD the glory due to His name; and she will worship Him in the beauty of holiness (Ps. 29.2).

The King loves her and says to her:  
“Fear not, for I have redeemed you;  
I have called you by your name;  
you are Mine.” (Is. 43.1)

We thank God that we are accepted by His grace in the Beloved (Eph. 1.6).

We are His queen.

*Reflection*

1. How should knowing that we are Christ’s queen affect our self-image and our calling?
2. As co-rulers with Christ, what is our role in seeking and advancing His Kingdom on earth as it is in heaven?
3. What does it mean to know that we have been clothed with the righteousness of Jesus Christ?

*You are the same even now, Lord, he is saying, ruling in similar fashion, overpowering in a similar fashion, exercising the same force, your nature undergoing no change. For you simply a word suffices for salvation: give the nod, and the people will enjoy it.*  
Theodoret of Cyr (393-466), *Commentary on the Psalms 44.3*

*Closing Prayer: Psalm 45.10-12*

Pray for your church, for revival, renewal, and a fresh awakening to the great love Jesus has for us and the great and precious promises He holds out to us.

*Sing Psalm 45.10-12*

(Manoah: [\*When All Your Mercies, O My God\*](#))

Let none keep us from hearing You; desire our beauty, Lord!  
We bow, submitting humbly to Your ever-faithful Word.

## 5 The King's Household

*Opening Prayer: Psalm 45.15*

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

*Sing Psalm 45.10-12*

(Manoah: [\*When All Your Mercies, O My God\*](#))

Let none keep us from hearing You; desire our beauty, Lord!  
We bow, submitting humbly to Your ever-faithful Word.

*Read Psalm 45.13-15*

*Preparation*

1. How do these verses teach us to think about those who dwell with the King?
2. What attitude characterizes them?

*Meditation*

The dwelling place of the King is characterized by gladness and rejoicing (v. 15). Joy is the consequence of being conveyed into the Kingdom of God's Son (Rom. 14.17, 18; Col. 1.13). And why not? His is a Kingdom of righteousness, leading to unshakeable peace. Our King is all-beautiful and all-powerful and all-loving. No wonder joy is the defining motif of His palace.

The queen is here referred to as "royal daughter" (v. 13). She enters the glory of the Lord in clothing "woven with gold" – thus, not purely or exclusively of gold. This perhaps reflects the state of our salvation at any time. We are clothed with gold, but not as purely or completely as we will be when we finally and fully enter the glory of the Lord's eternal dwelling place.

Before the royal daughter can be presented to the King, her "clothing" (v. 13) is draped over with "robes of many colors" (v. 14). This recalls the rainbow of Genesis 9 and is thus symbolic of coming into God's covenant, where He covers us with His promises and love. The many-colored robes also speak of the King's special love for His queen, as Jacob demonstrated toward Joseph (Gen. 37.3). God's covenant love covers all the imperfections of His chosen ones and binds us to Him forever.

The "virgins, her companions who follow her", are the queen's attendants. They symbolize all who, as part of the queen's entourage, are welcomed into the palace of the King – all believers who serve the King by working to build His Church (Matt. 16.18; Eph. 4.11-16).

While the sons of Korah were reporting on actual events of their day, they also provided rich symbols and types to guide us in thinking about our relationship to Jesus and His dwelling place, the Church.

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

"The royal daughter is all glorious within the palace..." (Ps. 45.13). She is safe and secure with the King.

Who doesn't like to feel safe and secure at home?

Think of a cold winter day and you are all snuggled up with a warm blanket.

Perhaps a pot of savory soup is simmering on the stovetop, and bread is baking in the oven.

Your family is there with you, and there is no bickering or confusion.

Love infused into all aspects of everyone's being.

Okay, use your imagination.

Alas, there is somewhere that we envision calm and quiet. Peace. Safety. And security.

God wants us to feel that way with Him. As the bride of Christ, we have full access to His home and realm. We are seated together with Him in the heavenly places. (Eph. 2.6)

We love our husband, the King, and we understand what pleases Him because we know His mind (1 Cor. 2.16).

We should have as little desire for the world (things contrary to Him) as a dead person does. Our real life is in heaven with Him and God (Col. 3.3 TLB).

We will want to stay as close to Him as possible, staying within the boundaries of His Kingdom where His love can reach and bless us (Jude 1.24 TLB).

It is indeed glorious in His household.

This house that He has prepared for us.

He even said, "Where I am, there you will be too."

And if that wasn't the truth, He wouldn't have said it. (Jn. 14.2, 3)

Glorious!

*Reflection*

1. As believers, we are *in Christ*. He is our dwelling place. How should this affect our daily lives?
2. As believers, we have Christ *in us*, in everything we do, all the time. How should this affect our daily lives?
3. As believers, Jesus Christ is preparing an eternal dwelling place for us with Him in glory. How should this affect our daily lives?

*Such as strictly cleave to Christ, loving him in singleness of heart, are companions of the bride, who partake of the very same grace, enjoy the same privileges, and share in one common salvation. These, every one, shall be brought to the King; not one lost or left behind. Matthew Henry (1662-1714), Commentary on Psalm 45.10-17*

*Closing Prayer: Psalm 45.9-15*

Pray for your church, and for all the Lord's churches, that they might be revived and made beautiful in righteousness and rejoicing.

*Sing Psalm 45.9-15*

(Manoah: [\*When All Your Mercies, O My God\*](#))

In gold the queen at Your right hand, with princesses around,  
resplendent with You takes her stand while glories great abound.

Let none keep us from hearing You; desire our beauty, Lord!  
We bow, submitting humbly to Your ever-faithful Word.

The Church in robes of woven gold assembles to the King.  
With joy complete and gladness bold His praise she e'er shall sing.

## 6 The King's Legacy

*Opening Prayer: Psalm 45.13-15*

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, her companions who follow her, shall be brought to You.  
With gladness and rejoicing they shall be brought;  
They shall enter the King's palace.

*Sing Psalm 45.13-15*

(Manoah: [\*When All Your Mercies, O My God\*](#))

The Church in robes of woven gold assembles to the King.  
With joy complete and gladness bold His praise she e'er shall sing.

*Read Psalm 45.16, 17*

*Preparation*

1. Who is speaking in these verses?
2. What promises are made?

*Meditation*

The NKJV gives the impression that someone (the queen? the sons of Korah?) is speaking to the King, Who is also, as we know, God. This is evident in the capitalization of the second person personal pronoun in both verses. I think this is a mistake.

Instead, these verses look like an exchange of vows to me. In verse 16, the King, having received His queen and her companions, speaks to them as one (recall that the queen has given up her father's house to come and reign with the King, v. 10), promising to give them, in place of their fathers, sons to rule as princes in "all the earth." He will give his queen offspring to continue His and her rule so that it extends throughout the world.

The queen replies with her own vow in verse 17 (where the capitalization of the pronoun is proper), saying that she will cause the generations to praise Him forever and ever. This sounds like her commitment to raise up the sons He will give her so that they might indeed extend His rule over all the peoples of the earth.

This seems a fitting way to conclude what is a song of love, the two lovers committing themselves to one another for the future of the entire earth, that the Kingdom over which they rule, and which He embodies and shares with and through her, should cover the earth with His glory as the waters cover the sea (Hab. 2.14). This legacy matches nicely with what David prayed for Solomon and his kingdom – and for the Kingdom of David's greater Son to come – in Psalm 72.

The marriage of the Church with her King brings the promise of a legacy of Kingdom citizens and rulers to bless all the families of the earth, just as God promised to Abram (Gen. 12.1-3).

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

We can now relish our relationship with our husband, the King. We can lean into the love that He has for us. Imagine: He loved us so much that He died for us.

And the reason? To sanctify and cleanse us, to make us presentable to Him, a glorious spouse without spot or wrinkle or any kind of flaw (Eph. 5.25-27).

Why? So that we could be holy.

And to strengthen us for this calling, He nourishes and cherishes us (Eph. 5.29).

Because? We are chosen--called out of darkness.

And the purpose? That we will proclaim praises of Him, and walk faithfully in His glorious light (1 Pet. 2.9).

In response to this amazing love, we will never want to leave His Presence.

Where He goes, we will go. What He wants, we will do.

“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me” (Gal. 2.20).

By His grace we have been chosen to be included in the King’s legacy.

*Reflection*

1. How should the queen’s vows to the King guide us as part of the household of faith?
2. How should we understand the King’s promises as applying to us?
3. What “legacy of grace” are you working to leave for the glory of our King?

*Where he began, there he concluded—in Christ.... Because you have achieved so much, you have appointed such rulers, you have driven out evil, you have planted virtue, you have plighted your troth to our nature, you have performed these wonderful good things. All the world will offer you hymns of praise, not for a short time, not for ten, not twenty, not a hundred years, or in one part of the world, but earth and sea, both inhabited and uninhabited, will sing praise for all time, giving thanks for all the good things accomplished. John Chrysostom (344-407), Commentary on the Psalms 45.13*

*Closing Prayer: Psalm 45.16, 17*

Thank God that you are part of that promised legacy of grace. Call on Him to give you strength to cause His Name to be known and remembered today.

*Sing Psalm 45.16, 17*

(Manoah: [\*When All Your Mercies, O My God\*](#))

When we at last Your palace gain, and others take our place,  
then let our children with You reign, a legacy of grace!

## 7 A Song of Love

*Opening Prayer: Psalm 45.1, 2*

My heart is overflowing with a 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 poured upon Your lips;  
Therefore God has blessed You forever.

*Sing Psalm 45.1, 2*

(Manoah: [\*When All Your Mercies, O My God\*](#))

O my heart, let now a pleasing theme overflow to praise the Lord;  
My song I pledge to You, my King, and dedicate my words.

You of all men are the fairest, Lord, and Your lips are flush with grace;  
Thus God has blessed You evermore before His holy face.

*Read Psalms 45; meditate on Psalm 45.6-8.*

*Preparation*

1. How would you describe Jesus, as you see Him here on His throne?
2. What mood does this vision evoke?

*Meditation*

We observed in our comments on the superscription of Psalm 45 that this is intended both as a contemplation and a song of love. The fact is, the more deeply you contemplate the portrait of Jesus revealed here, the more your love for Him will grow.

The sons of Korah drew their description of the King from their observations of Solomon and his court. He was as splendid and powerful a ruler as Israel had ever seen. But they tapped into those familiar royal trappings to turn the minds of those who sang this song to higher heights, even to the eternal throne room of God (v. 6).

No one can see God and live. But it pleases God to encourage us to look to Him by looking to Jesus (Jn. 14.9), and by giving us types like Solomon on his throne to engage the eye of our heart in meditation and love (Eph. 1.15-23).

We see Jesus in His beauty – the fairest of all men (v. 2). The words coming from His mouth uphold the entire vast cosmos with the grace of God (v. 2, cf. Heb. 1.3). We see Him in His power, armed with the Sword of the Spirit and going forth over all the earth by His Spirit and in His Church to subdue His enemies and advance His rule (vv. 4, 5). We contemplate Jesus in the midst of His Church, gathered to Him for uprightness and righteousness, praising and glorifying Him, together with all creation (vv. 6-15 cf. Rev. 4, 5). We hear Him calling His saints to Himself and promising to make them a royal priesthood to rule over all the earth (vv. 16, 17).

The vision outlined here calls for long meditation. Set your mind on these things that are above (Col. 3.1-3). Take your seat there amid saints and angels (Eph. 2.6). As you do, the things of earth will grow strangely dim, and your love for Jesus will increase. Meditating thus, you will be better equipped to fulfill your calling as a legacy of grace in His Kingdom.



*The King in His Glory: Psalm 45*

*Treasure Old and New: Matthew 13.52; Psalm 119.162*

To fulfill our calling as a legacy of grace we must make sure that we are a spouse that Jesus will be proud of. We want to represent our family, and our heritage, in a responsible and positive way. Solomon said, “An excellent wife is the crown of her husband, but she who causes shame is like rottenness in his bones” (Prov. 12.4). And King Lemuel said that he desired his wife “do him good and not evil all the days of her life” (Prov. 31.12).

To be His crown, to do Him good and not evil all the days of our life, we must love Him properly. True love suffers long *and* is kind; does not envy; does not parade itself, is not puffed up. Does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things. Love never fails (1 Cor. 13.4-8).

And the King also calls us to love others because this will glorify Him. Jesus says to us, “*You shall love the LORD your God with all your heart, with all your soul, and with all your mind.*” This is *the* first and great commandment. And *the* second is like it; “*You shall love your neighbor as yourself*” (Matt. 22.37-39). And then He adds, “If you love Me, you will keep My commandments” (Jn. 14.15).

And we do love Him, so we will.

Our promise and song of love to our Savior and King is our legacy of grace, so that,  
*When we at last Your palace gain, and others take our place,  
Then let our children with You reign, a legacy of grace.*

*Reflection*

1. How does Psalm 45 enrich your understanding and vision of Jesus?
2. Why does loving Jesus lead us to love others more? How have you experienced that in your own walk with the Lord?
3. What legacy of grace are you leaving for the Lord and His glory?

*The words Your throne indicate the messianic direction of the psalm. Here the King is addressed as God, yet it is “God, Your God” who anointed Him. Thus these verses describe the interaction of the Father and the Son, for both are called “God.” The writer of Hebrews used these verses to assert Jesus’ deity (Heb. 1:8, 9). Earl Radmacher (1931-2014), NKJV Study Bible Notes on Psalm 45.6-9*

*Closing Prayer: Psalm 45.6-8*

In your prayer, mention each thing noted in these verses, giving thanks and praise as you let your mind expand on the grandeur of Jesus and your heart swell with love for Him.

*Sing Psalm 45.6-8*

(Manoah: [\*When All Your Mercies, O My God\*](#))

Your throne, O God, is evermore, and upright is Your reign;  
though wicked men Your soul abhor, Your righteousness must gain.

Your God has thus anointed You with oil of gladness great.  
Your robes are rich with rich perfume; sweet music gilds Your way.

*The King in His Glory: Psalm 45*

*Questions for Reflection or Discussion*

1. How do we know that this psalm is a meditation on Jesus? How does it lead us to think about Jesus?
2. How would you describe the overall mood of Psalm 45? What does this suggest about what we should expect as we meditate on this psalm?
3. How does the Lord view us, His Church? How should this affect our love for Him?
4. What does it mean for you to be a joint ruler with Christ and a part of the legacy of grace Jesus has left for the world?
5. What's the most important lesson you have learned from our study of Psalm 45? How are you putting that lesson to work in your walk with and work for the Lord?

*For prayer:*

## The Fellowship of Ailbe

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