

Worship Jesus, Our King and Groom

Psalm 45

Sunday, June 15th, 2025

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Scripture

Psalm 45:6-9

[6] Your throne, O God, is forever and ever.

The scepter of your kingdom is a scepter of uprightness;

[7] you have loved righteousness and hated wickedness.

Therefore God, your God, has anointed you

with the oil of gladness beyond your companions;

[8] your robes are all fragrant with myrrh and aloes and cassia.

From ivory palaces stringed instruments make you glad;

[9] daughters of kings are among your ladies of honor;

at your right hand stands the queen in gold of Ophir.

Let's Pray

Introduction

One of the most enduring fairy tales of our time is the story of Cinderella. Now, there are thousands of variants that are told throughout the world, but the one that most of us know best is the Disney version.

In Disney's adaptation of this story, there is a young woman named Cinderella who comes from a noble family. However, at a young age, her mother dies, her father remarries Lady Tremaine, a widow with two daughters, and then he dies shortly after.

Then, jealous of her stepdaughter's beauty and desiring to advance the success of her own daughters, Lady Tremaine orders Cinderella to be a servant in her own home.

One day, the local king decides to host a royal ball and invites all of the noble and unmarried women in the land because he wants his son, the prince, to choose a wife so that the king can have grandchildren and then the prince can eventually take over as king.

Fearing that she will upstage them at the ball, Lady Tremaine deliberately keeps Cinderella busy with chores so that she doesn't have time to get ready for the ball and won't be able to go.

But then her fairy godmother comes to her rescue. She turns a pumpkin into a carriage, some mice into horses, and she bestows on Cinderella a beautiful gown and glass slippers. However, she warns her that the magic will end at the stroke of midnight.

So she goes to the ball, catches the eye of the prince, they dance together, the prince falls in love, but Cinderella has to run off before the magic ends, and her beautiful dress fades away.

But as she is leaving, she accidentally leaves behind one of her glass slippers. The prince finds it and takes it to all of the women in the land, believing that if he can find the foot that fits into the slipper, then he will find Cinderella and his future wife.

Well, good news, the prince eventually finds her, puts the glass slipper on her foot, they get married, and they live happily ever after.

Now, the amazing thing about the fairy tale of Cinderella is actually about 2,000 years old, and almost every culture has its own version of the story.

The reason that this story has endured for so long is that it contains themes and truths that have been hardwired into us, as people who have been created by a good and almighty God.

- We see good triumphing over evil.
- We see the meek and the humble (Cinderella) getting rescued by the prince and, by extension, the king.
- We see shadows of the Holy Spirit in the fairy godmother.
- We see a happy ending where Cinderella (the Bride or God's people) gets married to the prince and eventual king (Christ).

I'm telling you all of this because in its own way, Psalm 45, is kind of like a fairy tale. But instead of giving you all of the back story, it's primarily focused on the wedding that usually happens at the end of the story. This is why your version of the Bible will either call this a **love song or a wedding song**.

In this psalm, we don't exactly know who is getting married, but we do know that it's one of the kings of Israel, who, according to verse 10, seems to be marrying a woman from a different country. This has led many to speculate that this is Solomon's wedding to the daughter of Pharaoh (1 Kings 3:1).

But one of the things that you will quickly notice is that it's very different from the fairytale of Cinderella.

Cinderella is all about this woman's hidden and suppressed beauty and worth being brought to the surface by the fairy godmother so that the prince will find her, fall in love with her, and marry her.

But in Psalm 45, the main focus isn't on the bride. Instead, it is focused on the beauty, splendor, and excellence of the king who chooses his bride and freely adorns her with beauty, value, and worth.

Because Psalm 45, on one level, may be about the wedding of Solomon, but it finds its main fulfillment in Jesus Christ, our king and groom, who has chosen us, the church, to be his bride.

There are three reasons that we know this psalm is about Christ.

1. Generally speaking, all of the kingly or royal psalms find their ultimate fulfillment in Christ.
2. The book of Hebrews quotes verses 6-7 of this psalm as a confirmation of the deity and kingship of Christ.

As it says in Hebrews 1:8-9:

[8] But of the Son he says,

***“Your throne, O God, is forever and ever,
the scepter of uprightness is the scepter of your kingdom.***

***[9] You have loved righteousness and hated wickedness;
therefore God, your God, has anointed you
with the oil of gladness beyond your companions.”***

3. Psalm 45 gives us the answer to the end of Psalm 44.

As it says in Psalm 44:26:

[26] Rise up; come to our help! Redeem us for the sake of your steadfast love!

The psalmist is asking God to redeem his people because of the unmerited love that he has for them, and Psalm 45 tells us that the king (Christ), will redeem his people (his bride) and will bring them into his kingdom.

So as we go through Psalm 45 this morning, our main goal isn't to see ourselves, but instead it's to see our king Jesus and to worship him.

1. Worship him as our most excellent king.
2. Rejoice in Christ, who chose us as his bride.
3. Trust that Jesus will build his church.

Let's begin by worshiping Jesus as our most excellent king.

Worship Jesus as our most excellent king.

Psalm 45:1

***[1] My heart overflows with a pleasing theme;
I address my verses to the king;
my tongue is like the pen of a ready scribe.***

Illustration

Can you think of a time in your life when you were so excited about something that you couldn't help but tell someone about it?

For me, that was the moment when we found out that our first child was going to be a boy.

I wanted a son so badly because no one else in my family was going to carry on the Perry name. My brother has two girls, and my sister's kids have a different last name.

So I was super excited to be having a boy, and I wanted to tell everyone the good news. My parents, my students, everyone at our church, of course the internet. **I couldn't contain my excitement.**

Text

This is similar to how the psalmist feels as he gets ready to talk to the king. He sees the king as so supremely wonderful that his heart is full of joy, and he can't wait to tell him how great he is.

Mini application

I want you to know that we should have a similar desire because it's what we were created to do. As God's people who have been set apart in Christ, it is our joy and our call to know and proclaim the greatness of our God and savior. As it says in 1 Peter 1:3:

[9] But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

Text

Now for the psalmist, one of the sons of Korah, his praise begins with the recognition that the king is the most excellent of the sons of man. As he says in verse 2:

***[2] You are the most handsome (excellent) of the sons of men;
grace is poured upon your lips;
therefore God has blessed you forever.***

I put the word excellent in there, not only because the NIV uses it, but it actually gets closer to what the Psalmist is trying to say.

Now, this word can definitely be used to denote someone's physical appearance. However, like David's use of the word "beauty" in Psalm 27, he is trying to get to the heart of the king's goodness and glory.

That he is far superior to anybody else, because he is full of grace and the eternal blessings of God.

In Christ, we worship a King who is not only God, but he is the full reflection of his glory and grace to the world. As it says in John 1:14:

[14] And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

And one of the ways that Jesus shines forth this glory is by being a mighty and conquering king for his people. As the psalmist proclaims to the king in verses 3-5:

***[3] Gird your sword on your thigh, O mighty one,
in your splendor and majesty!***

***[4] In your majesty ride out victoriously
for the cause of truth and meekness and righteousness;
let your right hand teach you awesome deeds!***

***[5] Your arrows are sharp
in the heart of the king's enemies;
the peoples fall under you.***

Here we have a picture of a mighty and powerful king who is ready for battle. He will be victorious, he will do great and awesome works, and he will conquer all of his enemies with righteousness and justice.

I said this when we went through Psalm 2, but we mainly picture Jesus as this humble servant who came to die so that we could have new life in him, **which is true**. But we also need to remember that he is our mighty God and King who is ready for war. And with the full force of his justice, goodness, and power, he will one day defeat his enemies.

He will destroy the evil forces of this world (Satan and his companions), and he will destroy wickedness on the earth. Look with me at Hebrews 2:14:

[14] Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil,

Revelation 19:15-16

[15] From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. [16] On his robe and on his thigh he has a name written, King of kings and Lord of lords.

Jesus is our victorious king who conquers with righteousness and justice as he fights for the cause of what is true and as he fights for us as his people.

Because his throne and his kingdom are eternal, according to verse 6, and he will rule over everything with a perfectly good and upright heart because he loves what is right, and he hates what is evil.

Now, even though the psalmist doesn't fully understand all the ways that Christ will fulfill these words, he does clearly see these words pointing to a greater King, the Messiah. That's why he finishes this section by saying in 7a-9:

Psalm 45:7a-9

***Therefore God, your God, has anointed you
with the oil of gladness beyond your companions;
[8] your robes are all fragrant with myrrh and aloes and cassia.
From ivory palaces stringed instruments make you glad;
[9] daughters of kings are among your ladies of honor;
at your right hand stands the queen in gold of Ophir.***

He saw a distant reality that we now know more clearly. Because the same God and king that he mentions in verse 6 is now being anointed by God. **Which seems strange, right?**

But the wonder of these words come into view when we understand that the king is Christ (who is God) and the Father (who is also God) is anointing him.

Now, in general, in the Old Testament, when someone was anointed, they were set apart for a specific task. And that word, "anointed," is actually where we get the word Messiah, which is translated in the New Testament as Christ.

So, in verse 7, the Father is setting Jesus apart as the Christ, the Messiah, and King, which for Jesus was an anointing of gladness, beyond his companions.

Jesus, in obedience to the Father, came to earth as the promised Messiah and King, and proved beyond a shadow of a doubt that he was greater than any other god or earthly king.

He did this full of gladness as he joyfully went to the cross to redeem us and to bring us into his kingdom, so he could return to his rightful place as the King of the universe.

As it says in Hebrews 12:2: ***[2] looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.***

Church, this is our excellent God and King. And he is the one, and only one, deserves all of our worship and all of our praise.

And yet, he is more than just our king. The Psalmist tells us that he is also our groom, and that we are his chosen bride.

Rejoice in Christ, who chose us as his bride.

Psalm 45:10-12

***[10] Hear, O daughter, and consider, and incline your ear:
forget your people and your father's house,
[11] and the king will desire your beauty.***

Since he is your lord, bow to him.

***[12] The people of Tyre will seek your favor with gifts,
the richest of the people.***

Text

So now we are at the part of the psalm where the Psalmist switches from addressing the king, and he is now talking to the bride-to-be.

And as he addresses her in verses 10-15, we get to see the unfolding of two parts of this wedding story. The bride being called to the king, and the wedding itself when she is led into his palace.

If we were to think about this section in terms of the Cinderella story, verses 10-12 would be when the prince puts the slipper on Cinderella's foot and asks her to marry him, and verses 13-15 would be the wedding scene that happens immediately after.

However, it's important to realize that even when the psalmist is talking to or about the bride, he is still pointing to the king.

We can see this in verse 10 when the writer is calling this woman to consider, to incline her ear, and to forget her people and her father's house.

The psalmist is saying this because the king has called this woman and has chosen her to be his bride.

Now, something that we need to understand here is that in ancient times, the first step before a wedding was something called the "betrothal." This is different from our modern concept of engagement, because an engaged couple can break it off at any time. But a betrothal was an agreement between two families that was more like a covenant or contract.

So, although the wedding wouldn't be consummated until the wedding day, the betrothal made it a done deal. **This means that when the king chose his bride, the union was already as good as done.**

This is good news for us today. Because as God's people, we have been chosen by Christ, **which means that we have been betrothed to him as our King.** As Paul writes in Ephesians 1:4:

[4] even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.

Hosea 2:19-20

[19] And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. [20] I will betroth you to me in faithfulness. And you shall know the LORD.

Like the bride, we didn't deserve to be chosen, and we didn't earn the right to be betrothed to him. But God, in Christ, freely chose us with his steadfast love and mercy to be his forever people that we would come to him, submit to him, and follow him as our Lord and Savior.

Application

So if you're here this morning and you are feeling the weight of your sin, and wondering how God can truly love you. Remember, he didn't choose you to be his bride because you have it all together and are perfect.

Rather, Christ freely chose and betrothed you to himself so that he could live the perfect life for you, could die on your behalf, and could present you to God as his bride who is holy and blameless in his sight.

In fact, we can see this in the wedding procession in verses 13-15.

Text

Psalm 45:13-15

[13] All glorious is the princess in her chamber, with robes interwoven with gold.

***[14] In many-colored robes she is led to the king,
with her virgin companions following behind her.***

***[15] With joy and gladness they are led along
as they enter the palace of the king.***

So now, the princess or bride is in her chamber and is adorned with many colored robes that are interwoven with gold. This is significant because gold in the Bible generally reflects value and purity.

In fact, we can see the importance of gold as we read about the construction of the tabernacle in chapters 25-40 in Exodus and in the construction of the temple in 1 Kings 6-7.

But for the bride, this doesn't represent the value and purity that she has in herself; instead, it represents the value and purity that the king has bestowed upon her.

She is dressed that way because the king has chosen her and has declared her to be pure and valuable.

Similarly, as Christ's betrothed people, he went to the cross and took our sin upon himself so that we too could be declared valuable and pure as he made us righteous in the sight of God. As Paul writes in 2 Corinthians 5:21:

[21] For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Likewise, it says in Isaiah 61:10

***[10] I will greatly rejoice in the LORD;
my soul shall exult in my God,
for he has clothed me with the garments of salvation;
he has covered me with the robe of righteousness,
as a bridegroom decks himself like a priest with a beautiful headdress,
and as a bride adorns herself with her jewels.***

Right now, in Christ, each of us has a robe of his divine righteousness upon us. And because his righteousness and perfections belong to us, God sees us as pure, holy, valuable, and blameless in his sight.

Application

This is the reason that we can come to God in prayer, it's the reason that we can now live for him, and it is the reason that we get to live with the hope of an eternity with him.

Because our king Jesus has freed us from the penalty and the power of sin, and he has bestowed upon us his perfect and right standing with the Father.

And like the bride, this should cause us to be full of gladness and joy, because we know that we belong to him today, and as his betrothed, Christ is working to bring us to the great wedding, at the end of time, when he returns. As it says in Revelation 19:6-8:

[6] Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out,

“Hallelujah!

***For the Lord our God
the Almighty reigns.***

***[7] Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his Bride has made herself ready;***

***[8] it was granted her to clothe herself
with fine linen, bright and pure”—
for the fine linen is the righteous deeds of the saints.***

This is the great wedding that is foreshadowed in Psalm 45, and it is the reality to which all other weddings and marriages are pointing. As Paul says in Ephesians 5:32:

[32] This mystery is profound, and I am saying that it refers to Christ and the church.

So now we have these two great pictures of King Jesus.

On the one hand, he is our excellent King and Messiah who joyfully and powerfully fights for his people, and on the other, he is our groom who has freely chosen us and betrothed us from the beginning of time to be his bride.

It's these two pictures that give us a secure and lasting hope that he will accomplish his purposes for us and that he will build his church. Which brings us to the final two verses of Psalm 45.

Trust that Jesus will build his church.

Psalm 45:16-17

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

***[17] I will cause your name to be remembered in all generations;
therefore nations will praise you forever and ever.***

All good fairy tales and love stories should result in a happily-ever-after life. However, very often in our world, things don't end that way. In fact, if this psalm is truly about Solomon and the daughter of Pharaoh, we know that his kingship and his marriage to his wife didn't end well.

Instead of being faithful to her as his true bride, he ended up having 700 wives along with 300 other concubines. And instead of being an excellent king who fights for righteousness and justice, he ended up walking away from the Lord and serving other false gods.

But the beauty of these last two verses is that they're a wedding benediction that points us to a greater king and therefore, to a blessing and a hope that is forever and will never fade away.

Because of the eternal wedding union between the Royal Son, Jesus Christ, and his bride, the church, there will be royal children who come from him throughout all time and through all generations.

They will spread all over the world, and through them, the name of Christ will be remembered, praised, and lifted high forever.

This means that Christ will build his kingdom and his people. Therefore, we don't need to worry about the state of the church. We don't need to worry about whether or not the church in our evil age, and we don't need to worry or fret over what's going to happen in future generations. **And if you're a parent, this includes your kids.**

Because the God and King, who died for us, and made us his bride, is the same God and King who died for them and will accomplish his purposes in their lives and in the church until the day he calls us all home.

So instead of worrying about the future, let's worship Christ as our God and king. Let's rejoice in him as our groom who has chosen us and died to make us his own, and let's trust that our loving and conquering king will accomplish his great and glorious purposes both in our generation and the ones to come.

Because in the end, the marriage union will be complete, and our king will have his bride.

Let's pray.