

**The Psalms Prepare for the Messiah  
The Nobility and Love of the Coming One  
Psalm 45  
Sermon Outline**

**Introduction:** Psalm 45 is a “Love Song” composed for a royal wedding. It speaks to the cynic in us, saying, “Nobility of character, genuine love, lasting joy, just rule, genuine beauty, and lasting peace will one day exist on our planet.”

**I) The happy couple**

**A) The Groom/King**

1) Surpassingly handsome (v 2)

2) Exemplary in character

Gracious speech (v 2)

Nobility (v 4, v 7)

*Meekness-righteousness*

3) A champion (v. 4)

**B) The Bride/Queen**

1) Beautiful

All decked out

2) Surrounded by joyous friends

3) Ready to commit everything (v. 10)

Hard words for us, but...

**II) What does this love song mean?**

**A) God intends to satisfy our deepest social longings**

v. 4, 6, 7: *In your majesty ride out...Your throne, O God, is forever...God, your God has anointed you*  
Who is this king?

**B) God comes to marry us**

v 10: *...the king will desire your beauty*

**Take Away:**

Don't be cynical

Since he is Lord, bow to him (v. 11)

### Questions for Reflection this Week

- 1) England will soon have another royal wedding. People are both fascinated and repulsed by royal weddings. Why the mixed response?
- 2) v. 2 describes the king (literally) as *more beautiful than the sons of men*. The word translated “beautiful” is from the same Hebrew root as the word used to describe the bride’s *beauty* in v. 11. The use of the same word to describe both a man and a woman suggests that we have too superficial a view of beauty. What do you suppose the Hebrew word means?
- 3) Reflect on the following: “The use of *beauty* to describe a man is intriguing in the modern discussion over what makes a man ‘gay’. One of the possible reasons a person might choose to call himself ‘gay’ is that the culture that surrounds him has stereotyped maleness and femaleness. So, for example, if a young man with an artistic temperament grows up in a strongly ‘macho male’ environment, he may ‘discover’ that he is gay because he is not like the other men in his life. In another setting, he might simply discover that he is a man with an artistic temperament. Significant life-style commitments, confusions, and heart-ache may arise, in other words, not because of something substantive but because of stereotyping.”
- 4) The groom/king is described in v. 4 as possessing “meekness-righteousness”—not “meekness and righteousness” (as appears in the ESV English translation). It appears that the Hebrew poet felt a need to link those two qualities unbreakably with each other. Reflect on what this combined quality is like in practice by imagining (i) meekness without righteousness, and then (ii) righteousness without meekness. What is gained by the two qualities existing together at the same time in a person? Think of ways in which Jesus reflected this combined quality.
- 5) The *Song of Roland* (c AD 1100) sets forth the “Code of Chivalry”. Note how that code, part of which is reproduced below, reflects the character qualities of the Groom/King in Psalm 45, and how it compares to “manning up” in our time. The code commands knights:  
To fear God, to protect the weak and defenseless, to assist orphans and widows, to live by honor, to fight for the welfare of all, to eschew unfairness, meanness and deceit, to keep promises, to persevere, and to respect the honor of women.
- 6) What characterizes the Bride/Queen and her attendants (vv. 10-15)? In vs. 11, the poet writes, “Since he (emphasis on “he”—as opposed to her parents and family) is your lord, bow to him.” Why are these words hard for us to handle? Why might they have been easier for her to handle (the poem suggests that she willingly does so)? Reflect as you do on Paul’s statement in Ephesians 5 that Christ, “loved his bride (us) and gave his life for her.”
- 7) Understanding that Psalm 45 is pointing to the wedding between Christ and his church, reflect on the notion that Christ actually desires us (you) as a man of good character desires the woman he is marrying. Do you believe this? Why? Why not? As you answer look Ephesians 5:21ff and Revelation 21:2-3.
- 8) It is easy to be cynical about love and love stories. Psalm 45, calling itself a love song, urges us not to be. What can you do to sanctify your imagination so that you are able to “see through” love stories and depictions of noble love to the greatness of God’s love and plan, rather than “seeing through” them to the “Reality TV” view of life?