

Psalms 45:7

Authorized King James Version (KJV)

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Analysis

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. This verse, quoted in Hebrews 1:9, describes the Messiah's moral character and consequent exaltation. His love for righteousness and hatred of wickedness distinguish Him from all others and result in unparalleled anointing and joy.

"Thou lovest righteousness" (אַהֲבָתְךָ צְדָקָתִי/ahavta tzedeq) indicates not mere approval of righteousness but passionate love for it. Christ's righteousness isn't grudging obedience or external conformity but delightful alignment with God's perfect will. He said, 'I do always those things that please him' (John 8:29) and 'My meat is to do the will of him that sent me' (John 4:34). Righteousness was His sustenance, delight, and consuming passion.

"And hatest wickedness" (וְתִשְׁנָא רְשָׁעָה/vatisna resha) reveals the flip side: intense hatred of evil. This isn't mere dislike but righteous indignation, holy abhorrence. Jesus demonstrated this hatred when cleansing the temple (John 2:13-17), denouncing religious hypocrisy (Matthew 23), and rebuking Satan (Matthew 16:23). Perfect love for good requires perfect hatred for evil—they're inseparable.

"Therefore God, thy God, hath anointed thee" (עַלְךָ מַשְׁחָךְ אֱלֹהִים אֱלֹהֶךָ/al-ken meshachakha Elohim Elohekha) reveals the consequence: divine anointing. Mashach (anointed) gives us 'Messiah' (Hebrew) and 'Christ' (Greek)—the

Anointed One. The remarkable phrase 'God, thy God' indicates the king himself is divine (addressed as 'God' in v.6) yet has a God—the Father anoints the Son, affirming both deity and the interpersonal relationship within the Trinity.

"With the oil of gladness" (שְׁמֵן שָׁשָׂן/shemen sason) describes the anointing's character: joy, gladness, exultation. This surpasses the olive oil used to anoint Israel's priests and kings; it represents the Spirit's anointing (Isaiah 61:1-3) that brings joy. Christ's obedience, though it led through suffering, ultimately resulted in joy: 'for the joy that was set before him endured the cross' (Hebrews 12:2).

"Above thy fellows" (מְהֻבֶּךָ/mechaverekha) establishes Christ's supremacy. He is anointed above all others—above prophets, priests, and kings; above angels and all creation. This unique anointing reflects His unique person (God-man), unique work (perfect obedience and atoning sacrifice), and unique position (exalted to God's right hand).

Historical Context

Anointing with oil was central to Old Testament practice. Priests were anointed (Exodus 29:7), kings were anointed (1 Samuel 16:13), and occasionally prophets were anointed (1 Kings 19:16). The anointing consecrated them to God's service and symbolized the Spirit's empowerment. Yet all these anointings were types pointing to the ultimate Anointed One, the Messiah.

Isaiah 61:1-3 prophesies the Messiah's anointing: 'The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings.' Jesus applied this to Himself in Luke 4:18-21, declaring 'This day is this scripture fulfilled in your ears.' His anointing surpassed all others because He received the Spirit 'without measure' (John 3:34).

The phrase 'God, thy God' is theologically remarkable. It distinguishes persons within the Godhead while affirming their unity. The Son is God (v.6) yet has a God (the Father). This anticipates Trinitarian theology: one God eternally existing in three persons—Father, Son, and Holy Spirit. The Father anoints the Son with the Spirit.

Church history's Christological controversies grappled with texts like this. How can the king be both 'God' (v.6) and have 'thy God' (v.7)? Orthodox theology answered: Christ is fully God and fully man. As God, He is eternal, uncreated, equal with the Father. As man (incarnate), He relates to the Father as 'thy God.' The two natures—divine and human—unite in one person without mixture or confusion.

The 'oil of gladness' connects to Christ's resurrection joy. After enduring the cross, despising its shame, He sat down at God's right hand (Hebrews 12:2). His exaltation brought supreme joy—not merely relief from suffering but triumphant joy in accomplishing redemption, conquering death, and receiving His inheritance.

Related Passages

Romans 1:17 — The righteous shall live by faith

Hebrews 11:1 — Definition of faith

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How does Christ's love for righteousness and hatred of wickedness challenge worldly tolerance that refuses to condemn any behavior?
2. What does the phrase 'God, thy God' teach about the relationship between Father and Son within the Trinity?
3. How should Christ being anointed 'above thy fellows' affect our understanding of His uniqueness and supremacy over all religious leaders and teachers?
4. In what ways does Christ's anointing with 'the oil of gladness' demonstrate that true joy comes through righteousness, not through compromise with evil?

Interlinear Text

מְשִׁיחָב כִּי עַל כִּי שָׁעַ וַתַּשְׁנַּת אֶזְרָק אֶחָ בְּתָךְ
Thou lovest righteousness and hatest wickedness H157 H6664 H8130 H7562 H5921 H3651 hath anointed H4886

מִכְבָּרְכָּה שָׁשׁ זָן אֶלְהִים אֶלְהִים מִן שָׁמְןָךְ
therefore God therefore God thee with the oil of gladness above thy fellows H430 H430 H8081 H8342 H2270

Additional Cross-References

Hebrews 1:9 (Love): Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

Psalms 21:6 (Parallel theme): For thou hast made him most blessed for ever: thou hast made him exceeding glad with thy countenance.

Psalms 33:5 (Love): He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

Ephesians 1:3 (References God): Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

Acts 2:28 (Parallel theme): Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

Psalms 101:8 (Evil): I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

John 1:16 (Parallel theme): And of his fulness have all we received, and grace for grace.

John 3:34 (References God): For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

Psalms 99:4 (Love): The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

Psalms 89:26 (References God): He shall cry unto me, Thou art my father, my God, and the rock of my salvation.

