

**SBC – Sept. 18, 2022**  
**Psalm 24 (NKJV) - “The KING of Glory”**

What makes a Psalm a Messianic Psalm is that prophetically it connects to the Messiah. As such Psalm 24 is clearly a Messianic Psalm and it is also a Royal Psalm as it addresses the Messiah in Royal terms as the King of Glory.

Someone has said that “Psalm 24 follows Psalms 22 and 23 like pearls on a string.” Clearly all three are prophetically linked to the Lord Jesus Christ.

**Slide # 1**

***PSALM 22, 23, 24 (A Trilogy of Psalms)***

- Psalm 22 – The Messiah as Savior.
- Psalm 23 – The Messiah as Shepherd.
- Psalm 24 – The Messiah as Sovereign.

**Slide # 2**

***Outline of Psalm 24***

- vv. 1-2 - The LORD as Owner and Sovereign of the World.
- vv. 3-6 – Who may approach the LORD.
- vv. 7-10 – Anticipation of the LORD of glory.

David was the human author of this Psalm but the occasion for him writing it is not spelled out. This Psalm is clearly written in anticipation of the LORD – the King of glory, ultimately coming to the holy hill at the temple mount in Jerusalem with the question of who can stand there as a worshiper.

Some think this was written with the occasion of David bringing the Ark of the Covenant to Jerusalem which was a symbol of God’s presence (cf. 2 Sam. 6:12-19; 1 Chron. 13).

And certainly, written from David’s perspective that may have been true, but ultimately it prophetically looks forward to the Second Coming when Christ will enter what Psalm 48:2 calls “The city of the great King” (Jerusalem) where He will establish it as His kingdom capital and worship center of the world.

**Psalm 24 (NKJV)**  
**A Psalm of David.**

## **1 The earth is the LORD's, and all its fullness, The world and those who dwell therein.**

The sacred covenant name LORD (YHWH) is used 6 times in this Psalm. This is a Psalm about YHWH showing that He ultimately is the King. Every Jew knew the coming Messiah would be King Who would come to Jerusalem. Therefore, this Psalm clearly shows that the Messiah-King is also YHWH. Thus, the Messiah is clearly shown to be divine.

The Bible over and over emphasizes that the earth in its entirety and those who dwell therein ultimately rightfully belong to God (cf. Gen. 14:19, 22; Ex. 19:5; Deut. 10:14; Ps. 50:10-12; Acts 17:24-27).

Genesis 14:19 and 22 refer to God as "Possessor of heaven and earth". We are His guests and by grace we have been allowed to be the stewards or custodians of it (cf. Gen. 1-2).

Paul in the NT in 1 Cor. 10:26 quoted Psalm 24:1 to explain that God owns everything and therefore God's children have liberty to eat anything but that they must take into consideration the conscience of other people.

## **2 For He has founded it upon the seas, And established it upon the waters.**

This verse emphasizes that God is the sovereign Creator of the earth. The waters in the Bible are presented as a mighty force but that God is sovereign LORD over the waters (Ps. 93:4; Prov. 8:29). As God He controls all of nature (cf. Ps. 77:16-20; 104:5-9; Nah. 1:4; Dan. 7).

### **Slide # 3**

#### **Psalm 29:3 (NKJV)**

**3** The voice of the LORD is over the waters; The God of glory thunders; **The LORD is over many waters.**

#### **Psalm 29:10 (NKJV)**

**10** The **LORD sat enthroned at the Flood**, And the LORD sits as King forever.

David writes poetically (and not scientifically) and pictures the earth as sitting upon the seas and rivers (cf. Gen. 1:9, 10, 7:11; 49:25; Ex. 20:4; Deut. 33:13; Job 26:10; Pss. 74:13; 136:6; 2 Pet. 3:5).

The earth is about 71% covered by water. From outer space it looks like a blue planet of water instead of planet earth.

The issue now becomes who can approach this great God? He owns the entire earth but has chosen a special place in the world called Jerusalem, and more specifically a special hill in Jerusalem called Zion (meaning fortification) in which to uniquely dwell (cf. Ps. 9:11; 76:2; 87:2-3; 135:21; Isa. 24:23; Joel 3:17, 21; Zech. 8:3).

#### **Slide # 4**

##### **Psalm 132:13–14 (NKJV)**

**13** For the LORD has **chosen Zion**; He has desired it for His dwelling place:

**14** “This is My resting place forever; Here I will dwell, for I have desired it.

### **3 Who may ascend into the hill of the LORD? Or who may stand in His holy place?**

One commentator says that here, “***David asks the question central to all theology.***” This is the great issue in life. Who can approach God at His holy hill? Who can stand in His presence – in His holy place?

***Footnote:*** Commentators point out that the Psalm evidently was intended to be sung antiphonally with the priest asking the questions and then the worshipers responding with these answers.

A parallel to Ps. 24:3-6 is found in Psalm 15. The emphasis is that to worship God means to ascend to a higher place. In Israel all roads lead UP to Jerusalem. The city of the great King is an exalted place because of Who will ultimately reside there. Coming to the place of worship is to go UP! In these Psalms it is to ascend into the hill of the LORD.

As David goes on to describe who can approach the LORD in His holy place it might seem like these people qualify to do so because of their own good character. But as we consider the whole counsel of God, we know that is not true.

Their character is a result of being born again without which no one can see the kingdom as Jesus said in John 3:3.

The people David is describing are those saints who have been changed by God with the result that it shows in their character.

Those saints who come out of the Tribulation are those who have their robes washed and made “white in the blood of the Lamb” as seen in Rev. 7:14. And this is true for all the saints who will ultimately go into the kingdom.

So verses 4-6 which describe who ultimately will be able to approach the LORD in the kingdom are descriptive of those who have come to know the LORD and have been changed by Him.

This by the way was the whole point of John the Baptist’s ministry of repentance. He was calling the people to repentance so they could go into the kingdom. It’s on this basis that one can ultimately ascend into the hill of the LORD (cf. Matt. 3:1-3).

### **Slide # 5**

[These] verses describe the kind of people who will enter the kingdom and enjoy the thousand-year right of peace and prosperity. These are the believing remnant of Israel and the redeemed Gentiles who will go up to the temple in Jerusalem to worship. – **William MacDonald**

**4 He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully.**

The expectation of the Scriptures is that those who have a saving faith will demonstrate it in their lives. As the Reformers were known to say: **“We are saved by faith alone but the faith that saves does not remain alone.”** That is the emphasis here. It is descriptive of those who can approach the LORD in His holy place and ultimately will have access in the kingdom.

Clean hands refer to actions and a pure heart refers to motives.

### **Slide # 6**

**Matthew 5:8 (NKJV)**

**8 Blessed are the pure in heart, For they shall see God.**

Having a pure heart is indicative of true repentance. In David’s Psalm of repentance in Psalm 51 he described the nature of repentance in this way.

**Slide# 7****Psalm 51:6 (NKJV)**

**6** Behold, **You desire truth in the inward parts**, And in the hidden part You will make me to know wisdom.

True repentance comes clean before God. It is honest to God. That is the idea of confession which means “to agree with” God concerning our sin. That is to come to the place of TRUTH in the inward parts where we confess our sin – admit it – own it before God.

**Slide # 8****Psalm 32:2, 5 (NKJV)**

**2** Blessed is the man to whom the LORD does not impute iniquity, And **in whose spirit there is no deceit.**

**5** **I acknowledged my sin** to You, And my iniquity I have **not hidden.** I said, “**I will confess** my transgressions to the LORD,” And You forgave the iniquity of my sin. Selah

Note two things: David was no longer playing games in trying to hide his sin in a deceitful way. Now he came out with it. This is truth in the inward parts. This is indicative of a pure heart. It is honest to God!

To lift up your soul to something is to worship it or put your trust in it. Compare Ps. 25:1-2.

**Slide # 9****Psalm 25:1–2 (NKJV)**

**1** To You, O LORD, **I lift up my soul.**

**2** O my God, **I trust in You;** Let me not be ashamed; Let not my enemies triumph over me.

This person is a true worshiper of God who has his heart aligned with God’s truth. Jesus in explaining that salvation is of the Jews said that God is seeking true worshipers (Jn. 4:22-24). Again, this is indicative of those that truly know God and are thus able to approach God in His holy hill.

The phrase “Nor sworn deceitfully” may carry through from the thought of not lifting up your soul to an idol. In that case it would be the idea of swearing by a false god which is consistent with idolatry.

Others think it simply is emphasizing that this person renounces all falsehood whether in relation to God or man. It is true that idolaters and liars are closely linked in Rev. 21:8.

### **Slide # 10**

#### **Revelation 21:8 (NKJV)**

**8** But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, **idolaters, and all liars** shall have their part in the lake which burns with fire and brimstone, which is the second death.”

An idolater is one who worships anything else other than the one true God and liars are those who claim to know God but don't. They are closely linked. John says liars are those who profess to know God but their profession is contradicted by their practice.

### **Slide #11**

#### **1 John 2:3–4 (NKJV)**

**3** Now by this we know that we know Him, if we keep His commandments.

**4** He who says, “**I know Him,**” **and does not keep His commandments, is a liar,** and the truth is not in him.

That is the point here in Psalm 24. Those who truly know the Lord show it in this way. They have clean hands, a pure heart, do not lift up their soul to an idol, and renounce falsehood. It is they who can approach the LORD because they are TRUE WORSHIPERS! This person...

**5 He shall receive blessing from the LORD, And righteousness from the God of his salvation.**

Those who live in accordance with verse 4 are blessed and are those who are accounted as righteous before God. Again, the righteousness is not based on the merits of how they lived, but on the basis of faith which then demonstrates itself in a changed life. The order is always faith first and then the fruits that come from it.

But truly the person who lives a changed life shows they are blessed and have received an imputed righteousness from God.

### **Slide # 12**

#### **Romans 4:5–6 (NKJV)**

**5** But to him who does **not work** but **believes** on Him who justifies the ungodly, **his faith** is accounted for righteousness,

**6** just as David also describes the **blessedness** of the man to whom **God imputes righteousness apart from works**:

**6 This is Jacob, the generation of those who seek Him, Who seek Your face. Selah**

“**Jacob**” here is poetic for the faithful remnant in Israel (cf. Ps. 14:7). They characteristically are those who SEEK God’s face (cf. Gen. 32:30).

Selah – loosely translated means “stop and soak this in”. This is the crux of the whole issue. In summary this is what defines those that truly know the LORD and will be able to approach the LORD in the kingdom. Amos 5:6 says, “Seek the LORD and live” showing that this is what results in life. And those who do this live accordingly as seen in verse 4.

To seek is essentially synonymous with trust.

### **Slide # 13**

#### **Psalm 9:10 (NKJV)**

**10** And **those who know Your name** will **put their trust in You**; For You, LORD, have not forsaken those who **seek You**.

Having established who is qualified to approach the LORD; namely those who SEEK God’s face and demonstrate that in a changed life; David then anticipates the KING coming to Jerusalem which will be fulfilled at the Second Coming as Christ comes to set up His kingdom.

**7 Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in.**

David here speaks in poetical language that anticipates the King of glory coming to Jerusalem. When Jesus comes, He is going to set His foot down on the Mount of Olives just outside of Jerusalem as seen in Zech. 14:4. But note this very carefully!

The one Who sets His feet down in Zechariah 14:4 (Who we know is Jesus) is called LORD (YHWH) in this context.

**Zechariah 14:3–4 (NKJV)**

**3** Then the LORD will go forth And fight against those nations, As He fights in the day of battle.

**4** And in that day His feet will stand on the Mount of Olives, Which faces Jerusalem on the east. And the Mount of Olives shall be split in two, From east to west, Making a very large valley; Half of the mountain shall move toward the north And half of it toward the south.

So the Messiah is here called LORD. It is the LORD Whose feet will set down on the Mount of Olives. And every knowledgeable Jew that from there He will make His grand entrance into Jerusalem as Zechariah plainly makes evident in the previous chapters.

**Zechariah 1:16 (NKJV)**

**16** ‘Therefore thus says the LORD: “I am returning to Jerusalem with mercy; My house shall be built in it,” says the LORD of hosts, “And a surveyor’s line shall be stretched out over Jerusalem.” ’

**Zechariah 2:10 (NKJV)**

**10** “Sing and rejoice, O daughter of Zion! For behold, I am coming and I will dwell in your midst,” says the LORD.

**Zechariah 8:3 (NKJV)**

**3** “Thus says the LORD: ‘I will return to Zion, And dwell in the midst of Jerusalem. Jerusalem shall be called the City of Truth, The Mountain of the LORD of hosts, The Holy Mountain.’

Who is the King Who is the LORD Who enters into Jerusalem? That combination of King and LORD that enters into Jerusalem can be none other than the Messiah Himself Who ultimately is shown to be the God-Man.

And this truly will be the TRIUMPHAL ENTRY! David poetically appeals to the everlasting (better ancient) doors to lifted – which is a grand way of saying let the GATES of Jerusalem open wide to receive the glorious KING!

The One Who is coming is the KING OF GLORY. As He nears the gates are summoned to raise themselves to honor His entry. Again, this is a poetic way of emphasizing the superiority of the One entering.



It seems like we should now sing “The King is Coming”.

## **8 Who is this King of glory? The LORD strong and mighty, The LORD mighty in battle.**

This is the great question: “Who is this King of glory?” The Jews knew Messiah would come as a King. And if they were paying any attention they should know He comes from glory with glory.

### **Slide # 14**

#### **Daniel 7:13–14 (NKJV)**

**13** “I was watching in the night visions, And behold, One like the Son of Man, **Coming with the clouds of heaven!** He came to the Ancient of Days, And they brought Him near before Him.

**14** Then to Him was given dominion **and glory** and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.

Furthermore, they should have known that the Messiah is not only a King, not only of the seed of David, but also the LORD Himself. Their own Scriptures were very clear on this point.

### **Slide # 15**

#### **Jeremiah 23:5–6 (NKJV)**

**5** “Behold, the days are coming,” says the LORD, “That I will raise **to David** a Branch of righteousness; **A King** shall reign and prosper, And execute judgment and righteousness in the earth.

**6** In His days Judah will be saved, And Israel will dwell safely; Now this is **His name** by which He will be called: **THE LORD OUR RIGHTEOUSNESS**

Who is this King of glory? He is the “LORD strong and mighty, the LORD mighty in battle.” As it says in Exodus 15:3, “The LORD is a man of war”. And He is strong and mighty.

He came the first time in humility, in meekness and mildness. But the next time He comes it will be in power and glory as a mighty warrior!

### **Slide # 16**

**Revelation 19:15–16 (NKJV)**

**15** Now out of His mouth goes a sharp sword, that with it He should **strike the nations**. And He **Himself will rule them with a rod of iron**. He **Himself treads** the winepress of the fierceness and wrath of Almighty God.

**16** And He has on His robe and on His thigh a name written: **KING OF KINGS AND LORD OF LORDS**

Who is this King of glory? It is the Jesus Christ Who is the LORD mighty and strong Who comes mighty in battle defeating all His enemies.

**9 Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in.**

At Jerusalem there is the “ancient” gate called “*The Golden Gate*”. It is magnificent but it is walled in. When the Turks learned that the Messiah would enter Jerusalem supposedly through this gate they walled it in to keep Him out.

**Slide # 17**

What do you think? Do you think these walled in gates will open for the Messiah when He comes or not? Oh, yeah! They will open WIDE and the King of glory shall come in!

**10 Who is this King of glory? The LORD of hosts, He is the King of glory. Selah**

Again, we have the proverbial question: “Who is this King of glory?” That is the ultimate issue. And the resounding answer comes back, He is “the LORD of hosts, He is the King of glory. Selah”.

It could not be more clear. This King of glory is Himself YHWH – the LORD of hosts – which is to say LORD of the armies of heaven. He is controls all the powers of heaven coming with all the power of heaven behind Him.

This is Who He is – this is the King of glory! Selah! Stop and soak this in!

There is tremendous repetition throughout this short Messianic Psalm. The Word LORD (YHWH) is first attributed to the OWNER and sovereign CREATOR and then to the Messianic KING of glory. This shows that the Messiah is in fact God Himself – He is YHWH. This is Who this King of glory is that will one day be received by Jerusalem in all His glory.

He is named as LORD and called the “King of glory” five times in verses 7-10. It’s impossible to overemphasize how GREAT this KING is (cf. Josh. 5:14-6:2).

Jewish tradition says that Psalm 24 was sung on the first day of the week in the temple services to emphasize who is worthy to participate in worship.

The irony may well be that as Jesus came into Jerusalem on Palm Sunday in what is called His “**Triumphal Entry**” that the priests may well have been leading the worshipers in singing Psalm 24 – the very day that Jesus was officially being presented to Israel as her Messiah as He rode in on the back of a donkey. Sadly, they were oblivious to the significance of it all.

But the next time He comes no one will miss it!

### **Slide # 18**

#### **Isaiah 52:14–15 (NKJV)**

**14** Just as many were **astonished** at you, So His visage was marred more than any man, And His form more than the sons of men;

**15** So shall He sprinkle **[startle] many nations**. Kings shall shut their mouths at Him; For what had not been told them **they shall see**, And what they had not heard they shall consider.

In the fourth century the Roman Emperor known as Julian the Apostate used all his powers to do everything he could to subdue the Christ’s Church. He removed Christians from all forms of civil service. He enacted education laws that forbid children of Christian parents from being educated. He restored pagan temples and sought to persecute Christians greatly.

But then Julian had a little problem. He got into a war with the Persians and as he lay dying he addressed Jesus personally saying, “**So you have finally won, Galilean!**”

This symbolizes the surrender of all great rebels to the One who will have victory. Psalm 24 shows the great triumph of the King of glory, at whose name every knee will bow, “things in heaven, and things in earth, and things under the earth” (Phil. 2:10). – **Norbert Leith**

In Psalm 24 there are two great essential questions:

- 1) **Who may ascend into the hill of the LORD?** And
- 2) **Who is this King of glory?**

And they go together. It is the person who recognizes the Lord Jesus Christ as the King of glory – as the LORD God Almighty who in the end will have access to the LORD in the kingdom (cf. John 20:30-31). Thus, it is true believers in Jesus as LORD and SAVIOR who may dwell in fellowship with Him at His holy hill.

**Acts 16:31 (NKJV)**

“Believe on the Lord Jesus Christ, and you will be saved...”

**Psalm 24:10 (NKJV)**

**10** Who is this King of glory? The LORD of hosts, He is the King of glory.

And I submit to you His Name is JESUS – the LORD JESUS CHRIST!

Selah