

THE KING OF GLORY

Psalm 24

Intro: Psalms 22, 23, and 24 have a special relationship with each other.

Psalm 22 is the Psalm of the Savior. Psalm 23 is the Psalm of the Shepherd. Psalm 24 is the Psalm of the Sovereign. And so they all refer to our Lord Jesus Christ in His different offices. Time-wise the emphasis in Psalm 22 has to do with the past. He came to offer Himself as a sacrifice for our sins. Psalm 23 is on the present. He is our good, great, and chief Shepherd. Psalm 24 is on the future. Our Lord has suffered and died for our salvation. Today He is our Shepherd. In a future time He will come as King over all the earth.

When I say that He will be King over all of the earth, I am not denying that He is sovereign in the affairs of our world today. He has always been sovereign. Since Adam sinned in the Garden of Eden there have been other forces at work in the world. The Devil is called in the NT “the god of this world,” of *the god of this age*. He exercises a great deal of authority in our world, but his power is always under the sovereign authority of our Almighty God. The sinful hearts of human beings have always been in rebellion against God, but no person ever has been, or ever will be greater in power and authority than God is. I was struck in reading the other day about our Lord in the Garden of Gethsemane with His disciples. He had asked them to watch with Him while He went on in the inner part of the Garden to pray. When He came back, He found them asleep. And He warned them that “the Spirit is willing, but the flesh is weak.” We as the Lord’s people are always hindered and often defeated by the sheer weakness of the flesh. As Paul explained in Romans 7, what we don’t want to do, we do, and what we want to do, so often we fail to do. But God is sovereign over all of these enemies.

But some day the Lord Jesus Christ is going to appear as King, King over all of the earth, King of kings and Lord of lords! And then it will be revealed that He is a Sovereign! Psalm 24 has to do with that coming period of time. We call it the Millennium because it will be a period of one thousand years. And we believe that He is coming before that period, and so we are called pre-millennialists.

But before that time there will be there are other events that will take place. There are two lines of truth that are important to follow in the Bible. One has to do with the nation Israel; the other is the Church. They

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are not the same. The nation Israel began with Abraham; the Church began on the Day of Pentecost in Acts 2 with the baptism of the Holy Spirit. And ever since that time the emphasis in the work of God has been on the Church. Some day the ministry of the Church on earth is going to be completed, and the Lord will come to remove the Church from the earth, and take us to heaven.

This will be followed by the Great Tribulation on the earth which Pastor Will has been teaching on Sunday night from the book of the Revelation. That will be a time of suffering such as the world has never experienced. At the end of that period, seven years, the Lord Jesus is going to come to the earth as King to set up His Kingdom. As I have already said, His reign on earth will be for a thousand years. This will be a period of enforced peace because the Lord will rule with a rod of iron. At the close of that period there will be a new heaven and a new earth because this present universe is going to be destroyed by fire. The Bible doesn't really tell us all that we would like to know about the eternal state, but we know that there will be no more sin, no more war, and no more pain. There will be no sea in the eternal state, and so we know that it will be very different from this present world and universe. But it will be perfect, and no one will ever be able to defile it. The Devil and the fallen angels and all who do not know Jesus Christ as their Savior will suffer the eternal judgment of God in hell.

So it is not right to say that Israel has become the Church. Both have a distinct place in the purposes of God. There are many promises given to Israel that have not been fulfilled. God doesn't forget His promises, and so we know, as even the book of Romans tells us, that God is going to turn to deal with Israel again. The judgments of the book of the Revelation are designed to judge the world for its sin, but also to judge Israel and to cause her to turn back to the Lord. Zechariah, one of the post exile prophets predicted even before the Lord Jesus came the first time, that He would come a second time, and to their great surprise, many of them will look at the Lord when He comes, and will realize that Jesus Christ is their Messiah, and they will mourn before Him Whom they crucified when He came the first time.

So I believe that we can say that the Lord is yet to come two times. He can come anytime now, not to the earth, but in the air, to take His Church to heaven. The tribulation will follow. And then the Lord Jesus will come to reign over Israel as their Messiah and King, and over the whole

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world, as King of kings and Lord of lords.

Psalm 24 has to do with that second coming. But it deals with our Lord's coming in the light of the Gospel. One thing we can say about the redeemed of Israel, and the redeemed in the Church, and it is this: We are all saved in the same way by the same Savior. So although Psalm 24 was written before the Church began, and before anyone was thinking about the Church, this Psalm has a real message for all of us today.

When we come to any part of God's Word, we need to realize that there is a message in each part for us. That is the reason every Christian needs to read the whole Bible. We must never lose sight of one of the last things that the Apostle Paul wrote which became a permanent part of Scripture. I am thinking about 2 Timothy 3:16-17. Most of you could probably quote both of these verses. But listen carefully while I read them;

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, throughly furnished unto all good works.

So if you neglect any part of the Word of God, you are the loser. It is all is profitable, very profitable, *more profitable than anything else you will ever read.*

But when we read the Bible we need to ask ourselves two questions, or maybe it would be better to say, two questions to ask the Holy Spirit:

1) The first is, what does this mean?

2) The second is, How can what I have read be profitable to me? If the Spirit of God in leading Paul to write these words said that every part of it is profitable for me, then please show me how it can be profitable. And don't move on until you find the answer.

Now, having said that, I want to point out something that I haven't found in any commentary that I have read. It is this: It seems to be that David in writing this Psalm was answering four questions. The first two are in verse 3, and basically they mean the same thing.

The second two questions are identical. One is verse 8; and it is repeated in verse 10.

The good thing about these questions is the David answered all of them.

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But let us start at the beginning. The first thing that David did, however, was to get us thinking about “the Lord.” And he did this in verses 1 and 2. **(Read.)**

I believe that I am right when I say that most people don’t know the truth that is revealed in these verses. “The earth is the Lord’s”? And the fulness of it? And the people who live on it? Do you think our President knows this? Do you think our Governor knows this? How many of your neighbors do you think know this? How many college professors know this? If some news reporter wanted to have a scoop to write about, here is a scoop.

But then look at verse 2. He owns the Lord because He made it. I know that this verse doesn’t read exactly like this is some of the more recent translations, but I am going to deal with it just like it appears in the KJV. He founded this earth first upon the seas in original creation because originally the earth was covered with water. And then when the Lord destroyed everybody on the earth in the days of Noah, except Noah, his wife, and their children, He started all over again on “the floods.” I had a hard time remembering this verse until I saw the difference between seas and floods.

So if the Lord made this earth, and us, and the abundance of things in the earth, then He must be in charge, and we must be responsible to Him. How can we account for the facts that are given to us in verses 1 and 2, and yet most people never give the Lord a thought? That is amazing, isn’t it? But the Bible is a revelation. And the Lord reveals what we do not know on our own, and cannot discover.

Now just think how powerful and wise and good the Lord must be to have created this universe, and then has put us on it as our place to live. Surely we are accountable to Him, and we need to know Him.

But then we come to our first set of questions. **(Read verse 3.)**

“The hill of the Lord,” the place where He has put His Name, must be Jerusalem. And “his holy place” must be where He has seen fit to dwell here on earth, must be the Temple. Do you suppose David first asked himself this question when he was gathering all of the materials for Solomon his son to build the Temple in Jerusalem? The Temple was “His place,” not the Jews or anyone else. Does anyone feel that they are

qualified, that they have the right to go where the Lord is? The answer is, “No,” to both of these questions. But there is an answer, and the Lord gave it to David, and David gave it originally to the Jews, but it also applies to us. **(Read v. 4.)** David here gives four qualifications for a person to have is he is to ascend into the hill of the Lord, or stand in His holy place. What are they?

- 1) Clean hands.
- 2) Pure heart.
- 3) He has not lifted up His soul unto vanity.
- 4) And the person who has not sworn deceitfully, that is, a person who has never told a lie.

Do you see that the first is outward, the second is inward, the third is inward, and the fourth is outward? Only a person who is clean outwardly and inwardly can qualify.

But then David went on in verse 5 to indicate that there were such people in the world who do qualify, but not by nature, because David went on to speak of those who receive the blessing of the Lord. What blessing? The blessing of righteousness. And where do you get that? You get it from God, the God of our salvation.

And then in verse 6 David indicated that he was speaking of those who sought the Lord, even as Jacob did, or the Greek translation of the OT as the God of Jacob. And then you have that musical marking “Selah,” which called upon the singers to stop and think about what they had been singing. This is a Psalm, a song, and the last part of the Psalm indicates that there were probably two choirs singing this, responding to each other. And it is something worth thinking about, isn’t it?

None of us is worthy to go into Jerusalem, and even less qualified to enter any part of the Temple. But by the miracle of grace, we who have no qualifications for fellowship with God, are by the gift of righteousness, which is justification, totally qualified in our Savior to enter the city and the Temple.

But as important as the city and the Temple are, they are not the most important. There were many times in the history of Israel when people went into the city and into the Temple who had not business being there because it was there that they would meet the King.

Now David was a King, but he was not talking here about Himself. Pic-

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ture the people in the city and in the Temple area, but still no King. Remember that these are people who supposedly have sought the Lord, and are now waiting for Him to come.

The words of verse 7 are probably the words of those with clean hands, etc., and who are rejoicing in the salvation that they have, but are rejoicing even more in “the God of their salvation.” They know that if the gates are open wide and lifted up, “the King of Glory will come in.”

“Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.” And the same command is given a second time, and the question again, “Who is this King of glory? The Lord of hosts, He is the King of glory.” And again, and finally, we have “Selah.” He is our Creator and our Savior. He is the Lord of heaven and earth. He is our Lord Jesus Christ. Get the gates open, and He will come in. There is no doubt about that.

Why is our Lord called, “the King of glory.” Probably there are many reasons, but I could not help but think of what the Apostle John said about our Lord in John 1:14 where we read,

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

The Lord Jesus is “the Lord of glory” because in Him we have the full manifestation of God’s Deity. If we have seen Him, we have seen the Father, not because He is the Father, but because He is exactly like the Father.

Twice we have the promise that if we get the gates lifted up, “the King of glory will come in.” It is difficult to say and hard to realize, but the King is more desirous of fellowship with us than usually we are to have fellowship with Him. Let us remember that Jerusalem and the Temple are nothing without Him.

Concl: I believe that the emphasis of Psalm 24 is similar in nature to our Lord’s letter in Revelation 3 to the church at Laodicea, especially in verses 20-22:

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my

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throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches (Rev. 3:20-22).

Is this not the message that we all need? God in His grace has removed every obstacle that stands in the way of our relationship to Him and our fellowship with Him. We all want to have the blessings of the Lord, but how many of us really want Him? Get the gates open that stand in the way, and He will surely come in. Remember that the Temple without the Lord, was just a building, but with the Lord it became a Temple and a place to worship the Lord and to have personal fellowship with Him.

(If time permits, tell about Dr. Tidwell and his little son, knocking at his father's door.)