

## THE KING OF GLORY (Ps. 24)

Ps. 24:1 A Psalm of David. The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. <sup>2</sup> For he hath founded it upon the seas, and established it upon the floods. <sup>3</sup> Who shall ascend into the hill of the LORD? or who shall stand in his holy place? <sup>4</sup> He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. <sup>5</sup> He shall receive the blessing from the LORD, and righteousness from the God of his salvation. <sup>6</sup> This is the generation of them that seek him, that seek thy face, O Jacob. Selah. <sup>7</sup> Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. <sup>8</sup> Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. <sup>9</sup> Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. <sup>10</sup> Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.

This psalm is acknowledged by many evangelical commentators as a Messianic Psalm. Historically, it relates to the Ark of the Covenant which had been stolen from the Jews by the Philistines during the times of Eli in I Sam. 4. For the first seven months it had been passed from place to place for it plagued every city in which it entered. Following the seven months, the Philistines pleaded with the men of Bethshemesh, of the tribe of Judah, to reclaim the Ark. ... They told the Philistines to load it on to a cart (I Sam. 6:11) and send it back. However, the Ark of the Covenant was the place of God's dwelling among His people, and it was an absolute insult to treat it so carelessly ... as to load it onto the back of a cart! God was not pleased and He severely judged them ... so they wanted rid of it, **I Sam. 6:20** the men of Bethshemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us? **21** And they sent messengers to the inhabitants of Kirjathjearim, saying, The Philistines have brought again the ark of the LORD; come ye down, and fetch it up to you.

Then, for the next twenty years the Ark was kept in the home of Abinadab the priest (I Sam. 7:2,3). After the twenty years, King David came and fetched it with the intention of bringing it to Jerusalem, their new capital, **II Sam. 6:5** And David and all the house of Israel played before the LORD on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. *However*, David made the same mistake as the men of Bethshemesh by putting the Ark in the cart ... That was the Ark of the Covenant, not some piece of wood picked up along the road! That was the holy dwelling-place of God among His people ... and the correct way for it to be transported was to have it carried by the priests on their shoulders, not put into the back of a cart! ... And when they were travelling over the rough surface of the path leading up to Jerusalem, the oxen stumbled and one of the men (Uzzah) put his hand out to stop the Ark from slipping off the cart ... and God smote him (II Sam. 6:6)! David was not pleased with what the Lord had done, **10** So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obedom the Gittite. **11** And the ark of the LORD continued in the house of Obedom the Gittite three months: and the LORD blessed Obedom, and all his household.

After the three months, - during which the household of Obedom had enjoyed great blessing (v.12), - David then started again to make his way up to Jerusalem, **15** So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet ... **17** And they brought in the ark of the LORD, and set it in his place, in

the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

That is the background to this Messianic psalm of David ... What a day of celebration when the Ark finally arrived in Jerusalem! It had been constructed in the wilderness and carried through the forty years of wandering during the time of Moses, then with Joshua into the Promised Land, through the period of the Judges to the time of Saul's reign, and even after it had been stolen by the Philistines ... God had kept it safe and had it brought to Mount Zion, as was His plan and promise.

So, on the day, King David himself led the procession up Mount Zion (I Chron. 15). He was followed by the sound of triumphant praise from the choirs of singers, and the musicians with their harps and cymbals, cornets, trumpets and psalteries. The Ark was carried on the shoulders of the priests (I Chron. 15:15), according to the Lord's command ... not in the back of a cart ... not slovenly, as in II Sam. 6 ... but carried proudly on the shoulders of the priests on this triumphal entrance up into Mount Zion.

All Jerusalem watched. All twelve tribes were there. This was a momentous event for God was keeping His promise to Abraham, [Gen. 15:18](#) In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: <sup>19</sup> The Kenites, and the Kenizzites, and the Kadmonites, <sup>20</sup> And the Hittites, and the Perizzites, and the Rephaims, <sup>21</sup> And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites. ... Yes, the land was already inhabited, - the Israelites were *not* its first occupants for the Jebusites already lived in Jerusalem (or Jebus, as they called it). Nonetheless, it did not matter what earthly nation described it as their own, for [Ps. 24:1](#) The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein ... and He chose to give that land to the nation of Israel, - a promise upon which He has never reneged. ... He did not draw up an agreement giving half-ownership to the Jews and half-ownership to the Jebusites (descended from Noah's son Ham, through his son Canaan), - God promised *all* the land to the Israelites, and since He created it, He can give it to whoever He likes, [Ps. 24:2](#) For he hath founded it upon the seas, and established it upon the floods.

Then, in verse three a new picture is developing in which the psalmist pinpoints the hill of the LORD, - which is described as his holy place. That is where Solomon's temple would later be built *but already* the Lord had consecrated that piece of ground on Mount Zion for Himself ... that same piece of ground upon which the Islamic Dome of the Rock stands today! ... That is where the temple stood, and where Christ will reign from for God has plans ... and now we are entering a new phase in this psalm because the psalmist now uses the future tense as he looks ahead. ... Picture the immediate scene ... When David was leading His people up Mount Zion, he was at the head of the parade, with the Ark following close behind him, - being carried on

the shoulders of the priests, - with all the musical performers ... and he is leading his people up into Mount Zion, with the *multitudes* lining the route up the hill ... And at the *top* of the hill the Ark would stand in his holy place on this specially consecrated ground... the exact spot where God had planned for it to be. ... The Jebusites and all the other Canaanite tribes had previously occupied it, but God took it back and gave it to His people, the sons of Abraham.

Then, a very serious question is asked, <sup>3</sup> Who shall ascend into the hill of the LORD? or who shall stand in his holy place? ... hallowed ground ... ground separated and set apart to the glory of God, and only those with clean hands, and a pure heart, who have not lifted up their soul unto vanity, nor sworn deceitfully are able to enter (v.4)! ... Who would dare to be the first to stand in such a holy place?! ... Surely there is *none* good enough to stand there for every member of the human race is a defiled sinner.

However, this is a verse which is looking forward. ... In verse one, The earth is the LORD'S, and in verse three, we are directed to the hill of the LORD ... so the Lord, - not David, - becomes our focus. ... This is now looking ahead to the One Who has perfectly clean hands and a pure heart, Who has never lifted up His soul to vanity, nor sworn deceitfully (v.4). This is anticipating the One in Whom sin was never found, **Heb. 4:15** For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin ... **II Cor. 5:21** For he hath made him to be sin for us, who knew no sin ... **I Jn. 3:5** and in him is no sin ... **I Peter 2:22** Who did no sin, neither was guile found in his mouth.

He is the High Priest, in the Holy of Holies, the Most Holy Place where He will dwell on Mount Zion. Every priest was appointed by men from out of the tribe of Levi, ... but Jesus, the Son of God, was appointed in eternity by His Father. He is greater than any earthly priest for He is the *ultimate* High Priest, **Heb. 4:14** Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God ... and He is interceding on our behalf day and night, the **I Tim. 2:5** one mediator between God and men, the man Christ Jesus ... **Heb. 7:25** Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. ... When He comes again to this earth, He will take His place on that holy hill of Zion. ... And since His hands are clean, and His heart pure, He has a people whom He has perfected like unto Himself, **Eph. 5:27** ... a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. ... And they will be there too, - Isaiah prophesied, **Is. 4:4** When the Lord shall have washed away the filth of the daughters of Zion.

This will be during the time when **Is. 2:3** many people shall go and say, Come ye, and let us go up [*ascend*, **Ps. 24:3**] to the mountain of the LORD, to the house of the God of Jacob [*His holy place*]; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem ... **Zech. 8:3** Thus saith

the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain ... <sup>8</sup> And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. ... Their hands will be perfectly clean, their hearts will be cleansed ... no sin, no vanity, and no deceit, and they <sup>Ps. 24:5</sup> shall receive the blessing from the LORD, and righteousness from the God of *[their]* salvation. ... It has not happened yet, but it will, and so David promises, as led by the Holy Spirit, <sup>6</sup> This is the generation of them that seek him, that seek thy face, O Jacob.

Then the conclusion of the first part of the psalm is marked by the familiar ‘selah’, and the second section continues, <sup>7</sup> Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. ... Again, notice the future tense ... Also notice five times in four verses the title *King of glory*, - this is the only place in Scripture we find that title ... and He is at the heart of this psalm, anticipating His Kingly reign from Jerusalem. ... The earth is His, and everything in it is His. The hill of holiness is His. ... The city is His. The people are His ... And now here is the excitement among His people ... <sup>8</sup> Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. ... That’s King Jesus, - not when He rode on a colt into Jerusalem, - but the second time when He comes back, when <sup>Is. 9:7</sup> Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

When Jesus was crucified He was mocked as the ‘King of the Jews’, but the next time there will be no mocking ... instead, He will enter Jerusalem in this glorious procession and His title will be to His praise, <sup>10</sup> The LORD of hosts [*Jehovah Sabaoth*] ... the King of glory ... <sup>Zech. 6:13</sup> he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne. ... The same Jesus Who went up into the clouds as His disciples stood and watched on the Mount of Olives, in the same manner as He went up, He will return (Acts 1:11), and He will be mighty in battle (Ps. 24:8), putting all His enemies under His feet (I Cor. 15:25) ... David says it again, <sup>9</sup> Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. <sup>10</sup> Who is this King of glory? *The LORD of hosts, he is the King of glory.*

Finally, as if you have not already been captivated by the scene, David makes sure of it as he concludes with his second ‘Selah’ ... as he calls us to marvel in this great God we worship ... *the King of Glory.*