

"The King of Glory"

Psalm 24

When we began our study of the twenty-second Psalm, I made a brief comment on the relationship between Psalm 22, 23, and 24 and how these three psalms were connected. Although we have not studied them within that connection, it is worth a few comments at this point as to how they are connected.

There are various ways to look at the connection between these psalms, but the most common terminology used is: (the following is adapted from J. Vernon McGee's teaching on these psalms.)

- Psalm 22 speaks of the Good Shepherd who suffers. He gives His life for the sheep.
- Psalm 23 speaks of the Great Shepherd who cares. He gives His love to the sheep.
- Psalm 24 speaks of the Chief Shepherd who returns as King. He gives us light when He shall appear.

These three psalms provide a comprehensive picture of Christ's past sacrifice, present care, and future return. It's a powerful reminder of His complete work on behalf of His people.

H.A. Ironside looks at them this way: "What a wonderful trilogy we have here in these three Psalms. The Psalm of the Cross, 22; the Psalm of the crook, the Shepherd's crook, 23; the Psalm of the crown, 24. And they tell the whole wonderful story of His humiliation and His glory."

As is the case with prophecy in the Old Testament, there is often a near fulfillment that happens either in the author's lifetime and a future fulfillment (sometimes a far

future fulfillment) that takes place later. With the Messianic Psalms, which Psalm 24 is, there is a near consideration (fulfillment, if you would) that is applicable to the author or an event in his life (in this case, David) as well as a future consideration that applies to the Lord Jesus Christ as the promised Messiah. In the case with this psalm, the future consideration is the return of Christ when He comes to set up His kingdom, and points back to Psalm 22:28.

All parts and points of this psalm can be applied to the Messiah as the King of Glory, and we will consider that view as we study this, but we will also look at how we today, as believers, as children of the King, are to respond to the King of Glory.

The occasion for this psalm is not given, however, there are some clues in the content that would most likely place it at the return of the Ark of the Covenant out of the house of Obed-edom as recorded in 2 Samuel 6 (visually seen in verses 7-10 in the Person of the King of glory as the Ark symbolized His presence).

As a song meant to be sung, this poem is to be considered as a split choir with one chorus asking the question and the second giving the answer. This song and response are seen throughout the psalm - verse three is the first chorus, verse four through six is the response. It is especially clear in verses seven through ten - verse seven and nine is the first chorus with verses eight and ten as the response from the second.

I. THE SOVEREIGNTY OF THE KING - VS. 1-2

- A. The psalm begins with "The earth is the LORD's" and ends with the answer to the question as to "Who is this king of glory," which is answered with, "The LORD of hosts." This is yet another text that shows the biblical principle taught**

throughout that the Lord Jesus Christ, the promised Messiah, was, is, and always shall be God, Jehovah.

- B. The parallels in verse one are: "The earth" with "the world;" and "the fullness thereof" with "they that dwell therein." Everything and everyone belong to the LORD and He is sovereign over all. As Jeremiah 18 demonstrates, we're the clay, He's the Potter - the Potter can do what He wills with the clay.**

Time will not allow us in this brief study of Psalm 24 to delve into the doctrine of the Sovereignty of God in any meaningful detail. Simply put, by the phrase "the sovereignty of God," we mean that God has the absolute right, as the Creator of all, and as the "owner" of all, to do all things according to His own good pleasure.

[Daniel 4:25](#)

²⁵ That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

[1 Timothy 6:15](#)

¹⁵ Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords;

[Revelation 4:11](#)

¹¹ Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

- C. Verse two gives the reason why all is His - because**

He created it.

1. "He" is emphatic: "It is HE and no other who laid the foundation of the world" (Cambridge Bible Notes).

Psalm 104:5

⁵ Who laid the foundations of the earth, that it should not be removed for ever.

Job 38:4

⁴ Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

2. The parallel here is simple: "founded it" with "established it," and "the seas" with "the floods." This points to Genesis 1:9-10.

Genesis 1:9-10

⁹ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

¹⁰ And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

Psalm 136:6

⁶ To him that stretched out the earth above the waters: for his mercy endureth for ever.

II. THE STANDING BEFORE THE KING - VS. 3-6

This portion of Psalm 24 is closely related to Psalm 15:1-5 yet there is a difference between them. The key difference is that Psalm 24 focuses more on the spiritual condition of the heart, while Psalm 15 gives a more practical example of righteous living.

A. Verse three asks a very similar question to Psalm

15:1, and although it certainly and clearly applies to the child of God, it also certainly and clearly applies to the Messiah, who is the only One that can truly be said to have "clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Psalm 15:1

¹ LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

B. The visual to see in this text is that of the person, in this case the priest, that approaches the temple ("the hill of the LORD" and "the holy place" reference the temple mount and the Holy of Holies in the temple) that he does so with the attributes mentioned here, indicating his heart is right with God.

1. "Clean hands, and a pure heart" - his hands are clean because his heart is pure. The adage, "what's on the inside comes out," is certainly the case in this text.

This goes back to the parallel passage in Psalm 15:2, where it states, "He that walketh uprightly and worketh righteousness." That corresponds to "clean hands" in this text.

Psalm 18:20

²⁰ The LORD rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

Psalm 18:24

²⁴ Therefore hath the LORD recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

2. The second part of verse four expounds or adds to (synthetic parallelism) the first part rather than being synonymous with it. The one that has clean hands will not lift "up his soul unto vanity" - will not follow those things that are vile or worthless. The one that has a pure heart will be careful that he speaks truthfully in every situation. This corresponds to Psalm 15:2 and the last portion of the verse: "and speaketh the truth in his heart."

- C. The one that lives according to verse four will be blessed of God with "righteousness" (vs. 5) - with the blessing of integrity and righteous judgment as he lives his life in accordance with the Word of God. This is only possible if we are clothed with the righteousness that can only come through faith in Christ, in the King of glory.**

2 Corinthians 5:21

²¹ For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Philippians 3:9

⁹ And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

- D. Verse six emphasizes the ones who live right are of those ("the generation") that will continually seek after the Lord and His will.**

Psalm 105:3-4

³ Glory ye in his holy name: let the heart of them rejoice that seek the LORD.

⁴ Seek the LORD, and his strength: seek his face

evermore.

There is also a future reference in this verse to the Millennial Reign of Christ and those that follow the King then – the generation of that day.

Matthew 24:34

³⁴ Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

III. THE STRENGTH OF THE KING – VS. 7-10

A. These verses are a set of two repeating parallels, with the same leading statement.

As stated at the beginning, what is in view is most likely when the Ark of the Covenant was brought back to the city of Jerusalem after it was kept in the house of Obed-Edom and brought back to the city, and as they approached the gates, the cry by the king's herald rang out, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

The response from inside the gates was, "Who is this King of glory?" The response from the herald: "The LORD strong and mighty, the LORD mighty in battle." Although the king most likely was a reference to David himself in this historical event, there is not question that the return of the Messiah, the return of Christ, to establish His kingdom on earth is in full view here.

The cry rang out again to lift the gates, the response from behind the gates came back as before, "Who is this King of glory?" The response from the herald, "The LORD of hosts, he is the King of glory."

B. These verses go back to the first two and further expand on the sovereignty of God in demonstrating that no matter what the enemy tried to do to stop God's plan of redemption from taking place or being fulfilled, God remained sovereign and victorious as "The King of glory."

C. "This King of glory" is described as:

1. "The LORD strong and mighty" - in an absolute sense in every way and in every circumstance, there is none stronger nor mightier than He.
2. "The LORD mighty in battle" - specifically speaking of the circumstances for which this psalm is written. His strength and might are seen in David's life and the battles he fought in the name of the LORD.

In the believer's life today, the Almighty's strength and might are still seen in giving His children victory over the battles we face against the enemy every day.

3. "The LORD of hosts" - He is the Ruler over all the hosts of heaven, over all the armies in Glory. Hebrews 2:10 calls Him "the Captain" of our salvation, once again showing that Jesus Christ is God and reigns over all.
4. "The King of glory" - the question was asked "who is THIS King of glory" - the answer given "He is."

Conclusion: What an amazing thought that the God we serve, the God that loves us, is the King of kings and Lord of lords. "HE IS THE KING OF GLORY."