

Psalm 24 / King of Glory

1 The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.

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The whole round world is claimed for Jehovah and they that dwell therein are declared to be his subjects. He created it all and owns it as his exclusive property. **For the earth is the Lord's, and the fullness thereof.** (1 Corinthians 10:26). The **mighty God** proclaims: **[E]very beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine.** (Psalm 50:10, 11).

Our notions of property rights flow from this reality; he who works for and acquires property owns it. **O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.** (Psalm 104:24). In other words, God made the earth and all that is contained therein, so he rightfully owns and possesses them. He is the Proprietor of all such, and the property vests in him to do with as he pleases. That includes, for a start, all of humanity (body and soul), land and water, air, fishes, fowls, beasts, plants, vegetables, metals, minerals and intrinsic riches. This verse recognizes the universal supremacy of God.

2 For he hath founded it upon the seas, and established it upon the floods.

This builds on the preceding verse cementing the idea that God is the Great Creator and Establisher of all things. The focus is on water and its role in that great work of creation. Almighty God **stretched out the earth above the waters** (Psalm 136:6), a magnificent notion that the human mind cannot fully grasp. More of this stunning work is described at Proverbs 8, climaxing at verses 27-29: **When he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea**

his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth.

Such a marvelous creation standing upon such a relatively weak foundation as water is again beyond our frail abilities to comprehend. But it is beyond cavil that this earth indeed rests upon such a foundation, specifically **the fountains of the great deep and the windows of heaven.** (Genesis 7:11).

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The last day scoffers, Peter tells us, are willingly ignorant of this reality, that **by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.** (2 Peter 3:5, 6). A tumultuous thing happened back then. The original world was done away with the force of water but our present world still rests on those seas. An excellent overview of the impact of water on this earth is available at [How Much Water is There on Earth? | U.S. Geological Survey \(usgs.gov\)](https://www.usgs.gov/learn/earth-science/how-much-water-is-there-on-earth) but for those seeking an executive summary, here it is:

The Earth is a watery place. But just how much water exists on, in, and above our planet? About 71 percent of the Earth's surface is water-covered, and the [oceans](#) hold about 96.5 percent of all Earth's water. Water also exists in the air as [water vapor](#), in [rivers](#) and [lakes](#), in icecaps and [glaciers](#), in the ground as soil moisture and in [aquifers](#), and even in you and your dog.

Water is never sitting still. Thanks to the [water cycle](#), our planet's water supply is constantly moving from one place to another and from one form to another. Things would get pretty stale without the water cycle!

³Who shall ascend into the hill of the LORD? or who shall stand in his holy place?

This is the question of questions, is it not? Or should I say, these are the questions of questions? Who shall [ascend](#) and, having ascended, who shall [stand](#) in this holy hill, Mount Zion? Who will climb this mountain and then abide or dwell there?

This is the equivalent of asking what true religion is, and inquiring what is the acceptable worship of God. *It is uphill work for the creature to reach the Creator. Where is the mighty climber who can scale the towering heights? Nor is it height alone; it is glory too. Whose eye shall see the King in his beauty and dwell in his palace? In heaven he reigns most gloriously, who shall be permitted to enter into his royal presence? God has made all, but he will not save all; there is a chosen company who shall have the singular honour of dwelling with him in his high abode. These choice spirits desire to commune with God, and their wish shall be granted them.* (The Treasury of David).

Jesus answered these posed queries in his conversation with the woman of Samaria: **God is a Spirit: and they that worship him must worship him in spirit and in truth.** (John 4:24).

This notion of standing in his holy place connotes ministering to the Lord, as we see from Deuteronomy 10:8 (**to stand before the Lord to minister unto him, and to bless in his name**) and Daniel 7:10 where we read concerning the Ancient of days: **A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.**

4 He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

This verse answers the questions posed in verse three. The criteria listed in this verse pop up throughout Scripture; a few samplings follow.

Clean hands: There is no place here for those with hands that are full of blood. **Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.** (Isaiah 1:15, 16).

There is no place here for **wicked hands (which) have crucified and slain Jesus of Nazareth.** (Acts 2:22, 23).

Clean hands are required of those who will ascend and stand. **[H]e that hath clean hands shall be stronger and stronger.** (Job 17:9).

***Pure heart:** purged from hypocrisy and inward filthiness, and careful to approve itself to God as well as to men, ordering a man's very thoughts and affections according to God's word.* (Poole).

Vanity: These residents do not ardently desire or long for the vain things of this present world, such as honors, riches, friends, pleasures, status and the like; they do not **mind earthly things** (Philippians 3:19). They feel the Preacher's words: **Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.** (Ecclesiastes 1:2).

Sworn deceitfully: No deceit when it comes to swearing but instead: **And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.** (Jeremiah 4:2). Jesus preached about swearing to this end: **And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.** (Matthew 23:21, 22).

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

This verse continues to describe a child of God as alluded to in verse 3 above. All such persons will receive the blessings which God has promised to his people, namely grace, glory and all other good things. **For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.** (Psalm 84:11, 12). What more can a human being ask for than that; grace and glory alone are a marvelous blessing – adding all good things on top is exquisite.

But this verse adds still more, that is, righteousness from God. Jehovah's kindness and mercy are often called righteousness. We read that God's **right hand is full of righteousness.** (Psalm 48:10). **It is the Lord that advanced Moses and Aaron, and that brought your**

fathers up out of the land of Egypt. Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers. (1 Samuel 12:6, 7).

6 This is the generation of them that seek him, that seek thy face, O Jacob. Selah.

There are two types of generations presented in Scripture; one good, one bad. Let's look at the bad first as it helps enlighten what is meant by this verse's generation by juxtaposition.

There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation, O how lofty are their eyes! And their eyelids are lifted up. There is a generation whose teeth are as swords, and their jaw teeth as knives, to devour the poor from off the earth, and the needy from among men. (Proverbs 30:11-14).

The generation spoken of in our verse is the exact opposite. This generation that seek God's face do not curse father and mother, are not pure in their own eyes, are washed from their filthiness, reject lofty eyes and lack carnivorous teeth that devour the poor.

Benson describes this favored generation this way: *The true progeny, which God regards, that make it their care and study to know him, and his mind and will, and to please and serve him. They are those who celebrate the ascension of the Redeemer, and hope, one day, to follow him into those happy mansions which he is gone before to prepare for them.*

Gill says of this unique generation that they are those *who in every age are the generation of the children of God, and are accounted by him for a generation; they are such that seek him, in the first place, with their whole hearts, and in Christ, where they find him[.]*

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Of all the varying opinions of what “gates” and “everlasting doors” refer to in this verse, it seems Dr. Gill strikes gold when he says:

[t]he words are better interpreted, in a mystical and spiritual sense, of the church of God, the temple of the living God, which is said to have gates, [Isaiah 60:11](#); and is itself called a door, [Sol 8:9](#); where the open door of the Gospel is set, or an opportunity of preaching the Gospel given, and a door of utterance to the ministers of the word, and the doors of men's hearts are opened to attend to it; and indeed the hearts of particular believers, individual members of the church, may be intended, or at least included in the sense of the passage; see [Revelation 3:20](#); and it may be observed, that the new Jerusalem is said to have gates of pearl, through which Christ, when he makes his glorious appearance, will enter in his own glory, and in his father's, and in the glory of the holy angels;

The “king of glory”, which is referenced in this verse as well as the remaining verses of this Psalm, most assuredly refers to the Messiah, the King of Israel, the Lord Jesus Christ, as we perceive from 1 Corinthians 2:8: **Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.** A similar title is presented at James 2:1: **My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.**

To grasp further the meaning here, we need to recall the story of Ichabod. Sad and pathetic 98-year-old old Eli received the bad news of his sons being killed and the ark of God being taken, fell off his seat, broke his neck, and died. That scene was followed by Eli's daughter-in-law, as she was dying in child birth, naming the new baby Ichabod. **And she named the child Ichabod, saying, the glory is departed from Israel: because the ark of God was taken, and because of her father in law and her husband. And she said, the glory is**

departed from Israel: for the ark of God is taken. (1 Samuel 4:21, 22).

The scene presented in this verse rectifies that condition. That glory is now returned in the Lord's church.

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

This verse and verse 10 below buttress the proposition that this "King of Glory" is the Lord Jesus Christ. Here, he is specifically called the "Lord." His being strong and mighty in battle must relate to the church militant.

As if he had said, He is no ordinary person, no other than Jehovah, who hath given so many proofs of his almightiness, who hath subdued all his enemies, and is now returned in triumph. (Benson). These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. (Revelation 17:14).

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

This verse is virtually identical to verse 7.

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

Building on the idea that this "King of Glory" is the Lord Jesus Christ, here he is referred to again as the "Lord", specifically the Lord of hosts, a reference to his sheep and the church state, as well as the entire universe.

A wondrous description of this King is found in Isaiah's prophecies: **And forgettest the Lord thy maker, that hath stretched forth the**

heavens, and laid the foundations of the earth I am the Lord thy God, that divided the sea, whose waves roared: the Lord of hosts is his name. (Isaiah 51:13, 15).

This King is now the Captain of salvation to his people, their leader and commander, who furnishes them with weapons of warfare which are not carnal but which are mighty through God. He teaches his children to war and their fingers to fight the good fight of faith and makes them more than conquerors through himself. His sheep make up these “hosts.”

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We get further understanding from Amos 4:13: **For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of hosts, is his name.** The Lord of hosts describes God by a title indicative of supremacy over all creatures, including the heavenly armies. **And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. (Joshua 5:14, 15). And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. (1 Kings 22:19).**

Peace be with you all that are in Christ Jesus. Amen. (1 Peter 5:14). *“Peace” is a word expressive of whatever is necessary to happiness.* (John Brown). Happiness from knowing you possess God’s favor.