

PSALM 24

The King of Glory Entering Zion

INTRODUCTION.

- A. Roy Enoch (1-19-94).
- B. A Psalm of David.
- C. Bro. George DeHoff titles this psalm: "A Prophecy of the Ascension of Christ."
- D. The structure of this psalm as outlined by Leupold:
 - I. The Lord's rulership of the world (24:1,2)
 - A. Proved by His creation of it.
 - B. And His establishing of it.
 - II. Requirements for standing before God (24:3-6)
 - A. Clean hands.
 - B. Pure hearts.
 - C. Truthfulness.
 - D. Lack of deceit.
 - III. Coming of the Lord to His holy place (24:7-10)
- E. Most scholars date this psalm to the time of David's bringing of the ark to Jerusalem, early in his reign.

THE TEXT.

The earth is the LORD'S, and all it contains,
The world, and those who dwell in it.
2 For He has founded it upon the seas
And established it upon the rivers.
3 Who may ascend into the hill of the LORD?
And who may stand in His holy place?
4 He who has clean hands and a pure heart,
Who has not lifted up his soul to falsehood
And has not sworn deceitfully.
5 He shall receive a blessing from the LORD
And righteousness from the God of his salvation.
6 This is the generation of those who seek Him,
Who seek Your face--*even* Jacob. Selah.
7 Lift up your heads, O gates,
And be lifted up, O ancient doors,
That the King of glory may come in!
8 Who is the King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
9 Lift up your heads, O gates,
And lift *them* up, O ancient doors,
That the King of glory may come in!
10 Who is this King of glory?
The LORD of hosts,
He is the King of glory. Selah.

COMMENTS.

[v1] "The earth is the Lord's... the world..." Both the earth and the world belong to the Lord. Also everything and everyone belong to Him. The Jews thought that they were better than others because God treated them differently. It was not because they were better, but because He had chosen their nation for the lineage of Christ.

(Some people discuss what percentage of their possessions they should give to the Lord, when they should be thinking what percentage of God's blessings do they have a right to keep for themselves.)

[v2] “He has founded it... and established it...” Gen. 1 describes the creation and establishing or developing of all things. “Upon the seas” can be translated “by the seas” and does not reflect the ancient primitive mythology that there are seas under the earth.

[v3] “Who may ascend into the hill of the Lord?” Bro. Coffman wants to apply a perfect standard and say that only Christ was pure and therefore this can only apply to the ascension of Christ. But those who are redeemed by Christ and forgiven are clean and pure (Rom. 4:7,8).

[v5] These verses identify the ones spoken of as receiving blessings and righteousness from “the God of his salvation.” This does not apply to Christ because He is righteous of His own nature, being sinless. The Father is not “the God of his salvation.”

[v6] “This is Jacob, the generation of those who seek Him...” This clearly identifies the subject as spiritual Israel, or those who truly seek God according to His word in any age.

[v7-10] This is often applied to David’s bringing the ark of the covenant to Jerusalem from Obed-Edom. The ark symbolized God’s presence and this poetic language personifies the gates of Jerusalem accepting God’s presence. Bro. Coffman thinks that it cannot apply to David bringing the ark, but that it must apply to Christ ascending into heaven. It may refer to both with the immediate reference to David bringing the ark as God’s presence into Jerusalem and also representing Christ entering heaven, as the lamb of the Jewish Passover represents Christ as our Passover offering His own blood once for all time for our sins.