

THE PSALMS

Series: Selected Psalms Phase 1

Psalm 24: Guidelines to Enter and Worship the King of Glory Psa. 24:1-10.

Today's Study: Psa. 24:1-10

1. Acknowledge and Adore the LORD—The Creator Psa. 24:1-2.
2. Aspire to Acquire and Abound in God's Holy Presence Psa. 24:3-6.
3. Appreciate and Accept the Conquering King! Psa. 24:7-10.

INTRODUCTION

1. Highlights from Psalm 23.

(a) Two quotes commenting on Psalm 23:

(1) Matthew Henry (Partial quote):

"Many of David's psalms are full of complaints, but this one is full of comfort, and the expressions of delight in God's great goodness and dependence upon Him. It is a psalm which has been sung by good Christians, and will be while the world stands, with a great deal of pleasure and satisfaction.

.....

In this he had certainly an eye, not only to the blessings of God's providence, which made his outward conditions prosperous but to the communication of God's grace, received by lively faith, and returned a warm devotion, which filled his soul with joy unspeakable. And as in the foregoing psalm he represented Christ dying for His people, so here he represents Christians receiving benefits of all the care and tenderness of that good Shepherd."

(2) Wesley (From The Wesley Study Bible):

"This universally loved psalm represents the meditation of the mature spirit. The secret of its peace is intimate fellowship with God in all stages of life."

(b) The LORD is My Shepherd Psa. 23:1.

"The LORD is my shepherd; I shall not want" (Psa. 23:1 NKJV).

(1) Sheep Under Divine Care (23:1a).

- The people of God are **sheep under Divine care . . . here we see the Shepherd/the sheep!**
 - The fact that God is our Shepherd means that we are His sheep (*this thought is seen throughout Psalm 23*). It means that we are the sheep of His pasture; thus referring to us that have committed our lives in His most-able hands of compassionate care.
 - David expresses his confidence in God who is able to save His people and they reach out to Him the Shepherd of His people for protection (see Psa 28:8). Note also the analogy is also noted in Psa. 80:1.

- We also observe a settled and secured relationship with the Shepherd . . . **there is a BONDING!!**
- **Sheep are followers of Christ, those who do not follow Him are not of Him, the bonding unites and maintain fellowship.**
The Hymn: “I Am His, and He is Mine.”

Verse 4

His forever, only His—
 who the Lord and me shall part?
 Ah, with what a rest of bliss
 Christ can still fill the loving heart.
 Heaven and earth may fade and flee,
 firstborn light in gloom decline,
 but while God and I shall be,
 I am His and He is mine.

- Shepherds have a very close relationship with their flock and there are many stories of shepherds courageously protecting their flock from wolves and other animals. The shepherd gives loving continuous/compassionate care to his sheep (Isa. 40:11; Zech. 9:16; etc.).

(2) **Shepherd of Shepherds . . . The Eternal God!!** (Psa. 23:1).

- Referring to shepherds in our text, note the following: **shepherds** were owners of the flock and sincerely care for their sheep. **Hirelings** were hired employees responsible to take care of the flocks. It has been stated that they (hirelings) could be impatient and even cruel to their sheep under their care even to the extent of beating and driving them mercilessly.
- Spurgeon notes:
*“. . . He does not say, ‘the LORD is the Shepherd of the world, and leadeth forth the multitude as His flock,’ but “**The LORD is my shepherd,**’ if He be a Shepherd to no one else He is a Shepherd to me; He cares for me, watches over and preserves me.”*

(c) **The LORD is My Supplier Psa. 23:2-3.**(1) **Provides Man’s Basic Needs . . . (In Reality ALL Needs!)** (Psa. 23:2).

- In the LORD we have sweet rest (23:2a): **“He makes me to lie down”** (23:2a). The LORD as a Shepherd knew how to make David rest when he needed it, just as a literal shepherd would care for his sheep. The implication here is that a sheep doesn’t always know what it needs and what is best for itself, and so needs the help from the shepherd . . . **“He makes me to lie down.”**
- Note that the psalmist speaks of being spiritually fed and experience no neglect (read verse 2a). The **“green pastures”** or **“tender grass”** refers to

the first shoots of vegetation from the earth—young leaves—tender grass—as clothing the meadows, and as delicate food for cattle.

- The idea conveyed here is that of calmness and tranquility, as suggested by the depiction (picture, illustration, etc.) of flocks **lying down on the green grass**.
- **“Still waters” . . . tranquility in the LORD** (Psa. 23:2a).
 - God provides for His people not only food and rest but refreshment and also pleasure. The consolation of God, the joys of the Holy Spirit, are these **still waters**, by which the saints are led, streams which flow from the fountain of living waters and make glad the city of our God.
 - The essence of what is communicated here (Psa. 23:2): **The Shepherd knows when the sheep needs green pastures and knows when the sheep needs still waters. The images are rich with the sense of comfort, care and rest.**

(2) **Prioritize the Most Essential . . . Our Spiritual Needs** (Psa. 23:2).

- **“He restores my soul”** (Psa. 23:3a NKJV).
 - The statement (23:3a) is literally saying: **“He causes my life to return”** or **“He quickens me”** or **“Causes me to live.”**
 - It refers to the spirit when exhausted, weary, or sad or discouraged and the meaning is: **God quickens or makes alive when it was exhausted** (see Psa. 42:5, 11).
- **“He leads me”** (23:3b): The shepherd was a guide. The sheep didn’t know how or where to find **“green pastures”** or **“still waters;”** all that it needs to know where was the shepherd. Similarly, the LORD would guide David to what he needed as well as **all** who have committed themselves to Him!!
- **He leads me in the paths of righteousness”** (Psa. 23:3b NKJV): In other words: **“He leads me in right paths or right ways”** (see Psa. 16:11; 25:4; Matt. 7:13-14; Acts 2:28; Rom. 5:1-11; etc.)
- **His name’s sake . . .”** (23:3b): Such was done for His (The LORD’s) own interest or that His name may be honored!!

(d) **The LORD is My Security Psa. 23:4-5**

(1) **Darkest Hours of Trials . . . He is There!** (Psa. 23:4).

- In Palestine, certain conditions created the need for shepherds to lead their flocks through **valleys** in order to find suitable pasture for their flock, despite the potential dangers.
- **“Yea, though I walk through the valley of the shadow of death”** (Psa. 23:4a): This is the first gloomy note in this beautiful psalm. Previously, we saw David speaking of **“green pastures”** and **“still waters”** and **“paths of righteousness.”** However, when following the LORD as Shepherd, we are

not exempted from the possibility of ***“walking through the valley of the shadow of death.”***

- ***In essence, what significant facts are to be noted in Psa. 23:4a? Briefly Note:***
 - God will lead and guide us in path of righteousness even though the path is located through the darkest and gloomiest canyon—in regions where there is no light, as if death had cast its dark and menacing shadow there.
 - Even with such factors known, it is still a right path of safety; and leads to glistening territories
 - In the dark and gloomy valley, though I could not guide myself, I will not be alarmed; I will not be afraid of wandering or be lost; I will not fear my enemies there—for my Shepherd is there to guide and take care of me!!
- Spurgeon notes:

“To walk indicates the steady advance of a soul which knows its road, knows its end, resolves to follow the path, feels quite safe and is therefore perfectly calm and composed.

The dying saint is not a flurry, he does not turn as though he were alarmed, nor stand still as though he would go no further, he is not confounded nor ashamed, and therefore keeps his peace.

Observe that he is not walking in the valley, but through the valley. We go through the dark tunnel of death and emerge in the light of immortality. We do not die; we do but sleep to wake up in glory. Death is not the house but the porch, not the goal but the passage to it.”

(2) **Deadly/Devious Enemies Surround . . . The LORD is There!!** (Psa. 23:5).

- Spiritual feast despite the ferocious enemies (23:5a)
 - Note carefully (Psa. 23:5a): Here we have a beautiful picture presented by David: (a) ***“table”***—suggests bounty (b) ***“prepare”***—suggests foresight and care (c) ***“before me”***—suggest the personal connection.
 - **The word “table”** is synonymous with feast; and the meaning is: ***“You (Yahweh/Jehovah) provides for my needs.”***
- **The friends of God are made to triumph in the very presence of their enemies!!**
- ***“You anoint my head with oil”*** (Psa. 23:5b).

Spurgeon notes:

May we live in the daily enjoyment of this blessing, receiving a fresh anointing for every day’s duties. Every Christian is a priest, but he cannot execute the priest’s office without unction, and hence must go day by day

*to God the Holy Ghost, that we may have our heads anoint with oil.”
”*

(e) **The LORD is My Satisfaction Psa. 23:6.**

(1) **Goodness All the Days of My Life** (Psa.23:6a and b).

- Through it all, battles, false accusations, his life as a fugitive, his own transgressions, etc. David experienced the goodness and mercy of God and knew that such would *follow* him. Oh! That millions more would **‘Taste and see that God is good!’** (Psa. 34:8; . . . see also Psa. 33:5; 145:8-10; Zeph. 3:17; James 1:17; etc.).
- David, a dedicated servant of God speaks of the constancy of God’s goodness and mercy for all His people, **ALL the days of their lives** (1 Chron. 16:34; Psa. 31:19; Jer. 33:11; etc.).

(2) **Glory of God’s Presence for Eternity** (Psa. 23:6c and d).

- **“And I will dwell in the house of the LORD forever”**: The psalm ends with calmest assurance that he (David) would enjoy the presence of the LORD **“forever”**: both in his days on this earth and beyond.
- Spurgeon notes:
“While I am here I will be a child at home with God: the whole world shall be His house to me; and when enter into the upper chamber I shall not change my company, nor even change the house. I shall only go to dwell in the upper story of the house of the LORD forever.”

1. **Psalm 24**

(a) **Title**

Here is another psalm with a very simple title: **A Psalm of David**. There is no doubt that the psalm is correctly ascribed to the Sweet Psalmist of Israel.

(b) **Occasion for the Psalm.**

(1) In this psalm, King David glorifies God as the eternal King, the LORD of hosts.

This psalm has traditionally been associated with David’s relocation of the Ark of the Covenant, from the house of Obed-edom (2 Sam.6:10-13) to Mount Zion (Read 1 Sam. 6:6-7:2; 2 Sam. 6; 1 Chron. 13 and 14).

(2) The following quote from The Preacher’s Outline & Sermon Bible (P.O.S.B.) is a detailed presentation but one that is worthy of our attention. (This is a Partial quote):

“. . . Psalm 24 is about preparing for an audience with the most magnificent and memorable personality of all times: the LORD, the King of glory. While the setting of the psalm is not definitely known, most commentators agree that David composed it for a specific event, the entrance of the ark of the covenant into Jerusalem (2 Sam. 6; 1 Chron., 13-16).

*The ark of the covenant represented God's literal presence among His people (Ex. 25:10-25). According to Heb. 9:4, this wooden box overlaid with pure gold, held the tables of the law (Ex. 25:16; 34:29), the golden manna (Ex. 16:33, and Aaron's rod that budded (Num. 17:8-11). It was covered by a golden lid that God called the **mercy-seat**. From the mercy-seat, the LORD promised to meet with His people, and communed with them (Ex. 17:22). There the LORD accepted Israel's sacrifices and atonement for their sins (Ex. 30:7-10; Lev. 6).*

After being captured (1 Sam.4, NB Vv.10-17 . . . insert mine) and later returned by the Philistines, to the house of Abinadab in Kirjath-jearim (1 Sam. 6:21-7:1 . . . insert mine) for over twenty years (1 Sam. 7:2 . . . insert mine) Apparently, King Saul, David's predecessor, had been unconcerned about restoring it to its rightful place of prominence. His failure to recognize the crucial importance of God's presence in his life and in the midst of his people and nation contributed to his failure as a king

But David had a different heart. Being a man after God's own heart (Acts 13:22); David longed to bring the ark to Jerusalem. He fully understood the importance of the LORD's presence among His people. When the day finally arrived, it was a day of great celebration. Scriptures records that the people shouted and sounded trumpets, and David "Danced before the LORD with all his might" (2 Sam.6:12-15).

The arrival of God's presence in Jerusalem, however, called for more than just celebration: It called for sanctification. If we will enter the LORD's presence, we must be holy. We must seek Him and set ourselves apart to Him. This is the fundamental message of Psalm 24. David wrote to instruct the Israelites—and—us about entering into God's presence."

(NOTE: All areas of emphasis throughout this quote are mine)

(3) **Closing thoughts . . . Introducing Psalm 24. (Briefly presented).**

- The church has long used this psalm in the celebration of Jesus' ascension (Acts 1:9-11). **Just think of the celebration, etc. as Jesus Christ enters heaven after His resurrection.**
- The prophetic implications of Psalm 24 points to Jesus Christ:
 - It completes the Trilogy observed in Psalms 22, 23, and 24 (See Lesson on Psalm 22, Part A, Page 4).
 - The Preachers Outline & Sermon Bible, notes:

"It foretells Christ's return to earth to establish His kingdom with Jerusalem as its capital (Psa. 24:7-10)." (Mich. 4:7; Isa. 3:5; Psa. 110).
 - Jesus Christ's is exclusively the **only one** who flawlessly satisfies the qualifications mentioned in verses 3-4. He is the **only one** completely clean and pure (Psa. 24:4; Heb. 4:15; 1 Peter 2:22; etc.).

(c) **Divisions of Psalm 24.** *(Brief comments).*

(1) The psalm is said to be similar to Psalm 15 in that it contains three parts.

Together with Psalm 15, it frames the contrasting collection of psalms and as we have in this example it clearly describes those who approach God in prayer, worship and desire to dwell in the house of the LORD forever.

(Read both psalms and see their similarities; example: 15:1 with 24:3; etc.).

(2) Spurgeon notes: (Commenting of Psalm 24 ... noting the three divisions)

*“The first account in these passages first glorifies the true God and sings of His universal dominion; the second describes the true Israel who are able to commune with God. **The third pictures the ascension of the true Redeemer who has opened heaven’s gates for the entrance of His elect.**”*

PSALM 24—Exposition**Guidelines to Enter and Worship the King of Glory Psa. 24:1-10.****A. Acknowledge and adore the LORD—The Creator Psa. 24:1-2**

*“David writes that the LORD owns the earth and everything in and on it, including human beings. The **‘fullness’** of the earth is a reference to all humanity. As the one who created the world and establish its form, God is rightfully considered the Master of everything.”* (bibleref.com)

1. Heavenly Orchestrated and Owned (Psa. 24:1)

“The earth is the LORD’S and all its fullness, The world and those who dwell therein” (Psa. 24:1 NKJV).

(a) World and all its fullness (Psa. 24:1a).

“The earth is the LORD’S and all its fullness . . .” (24:1a NKJV).

(1) The LORD is the possessor and rightful owner of the earth!

- Gross atrocities throughout history has been carried out by men who have unleashed heinous actions against others in pursuit for land, other earthly possessions or personal objectives and yet it all belong to God!!
- The whole world belongs to God!!
 - God is the Creator of the earth; He is the sole owner of it all. You have heard the term **“the property vests in him.”** This is true as it relates to God owning the earth, it is His in entirety, His ownership of it is complete and unconditional! **Absolutely, no contestants!!**
 - We may own our homes, the property and possesses the necessary documents verifying ownership yet it is ours temporary . . . in essence we are “holders.”
- God in the strongest sense, has a right to the earth, and to all which it produces, as being a result of His creation and the fruit of His ability and expertise.

- (2) Many are inclined to attribute God’s domain as it relates only to the heavens while earth belongs to man. **David addressed such opinion with a very simple fact: “The earth is the LORD’S.”**
- That reminder from David (Psa. 24) means that **“the earth is wholly and solely God’s! It is ALL His!! He is the Transcendent Creator!!**
 - Irrespective of what we may own in this physical world, they are in reality loaned to us; we are tenants in this world; we are not the owners, God owns it and lends it/them to us.
 - We are mere stewards (managers) of God’s property (properties), He is the owner of this world! In return for taking care of His property, He has granted the earth’s provisions and fruitfulness to sustain us.
- (3) Note carefully, not only the earth belongs to God but everything within “. . . and all its fullness” (24:1a).
- Oh, Beloved! If only we can genuinely acknowledge **the fact that ALL things, (everything) belongs to God we would humble ourselves under his mighty hand** (1 Peter 5:6). There is nothing, absolutely nothing that is available to us that is not from God. Indeed, **“ALL good gifts around us are sent from heaven above!!”** (James 1:17) . . . consequently, we ought to **“Thank the LORD” . . . reverence Him and serve Him with our ALL and in sincerity!!** (Ex. 19:15; Deut. 10:14; Psa. 50:10, 11; Haggai 2:8; Mal. 3:10; 1 Tim. 6:17-19; etc.).
 - Spurgeon notes:
*“The **fullness** of the earth means the harvest, its wealth, its life, or its worship; in all these senses the Most High God is possessor of all. The earth is full of God; He made it full and keep it full, notwithstanding all the demands which living creatures make its store.”*
*(“**notwithstanding**: in spite of; regardless of; etc. . . . insert mine).*
- (b) Wholly—all is His—He has the domain and the dominion (Psa. 24:1b).
“. . . The world and they that dwell therein” (24:1b NKJV).
- (1) In essence, this thought was implied earlier. **Beloved, God does not only hold the title to the earth but also to everything in it!**
- (2) **“And they that dwell therein”** (24:1b) . . . above, we saw the word **“fullness”**: The thought communicated here is that **ALL** that fills the earth, everything **that is within, ALL belongs to God!!**
- **Oh!** If only we would stop, think and take hold of this sobering truth and acknowledge the Almighty God for who He is!!
 - **We think of possessions as ours!!**
 - After all we made them, we worked for them, we purchased them.
 - However, as we have read in Scriptures, we have noticed that it is not so in reality, our possessions but God’s (1 Chron. 29. 29:12; Haggai 2:8; 1 Cor. 10:26; Heb. 3:4; etc.).

- **I repeat! There is absolutely nothing which is not belonging to God!!**
- The potential, power, privileges, etc. were all realized because of God!! **(See Deut. 8:17-18).**
- The undeniable fact is; we are not owners all by ourselves! Beloved! We are and all that are in the world belongs to God!! *(Time wouldn't allow for details . . . however, note carefully the following . . . Briefly quoted):*
 - **The Hymn: "He Got the Whole World in His Hands"** *(A few excerpts)*
He got the whole world in His hands . . .
He got the wind and rain in His hands . . .
He got the little tiny baby in His hands . . .
He got you and me brother, in His hands . . .
He got everybody in His hands . . .
 - **Note Carefully: Rom. 14:8; Ezek. 18:4 . . . see also** Ex. 13:2, 12; Psa. 82:8; 100:3; Rom. 14:8; 1 Cor. 16:19; etc.
 - God's ownership of the earth extends to the people who live upon it. Through the rights of creation and continuing provision, God has a claim upon every person who has ever lived! **EVERYONE!!**

2. Habitable World and Everything Within Are His (Psa. 24:2).

"For He has founded it upon the seas, And established it upon the waters" (24:2 NKJV).

(a) Earth and all that it contains (Psa. 24:2a).

"For He has founded it upon the seas . . ." (24:2a NKJV).

(1) **"For He has founded it upon the seas, . . ."**: Reference is being made to the earth, or the **habitable** world. (**"habitable"**: *suitable or good enough to live; livable; useable, comfortable; etc.*).

- **"He has founded it upon the seas, . . ."** God has the right to the earth and all who dwell upon it because He created both it and them. Specifically, David looks back to the creation account in Genesis 1 and remembers the creation of land in the midst of the earth's waters on the third day (**Gen. 1:9-13**). (See also Psa. 104, NB Vv. 6-14).
- **"Founded it upon the seas"**: The thought here is that God established the earth above the waters. Note also Psa. 136:6a NKJV: **"To Him who laid out the earth above the waters."** *This thought is slightly expanded below . . . discussing v. 2b)*

(2) Spurgeon notes:

"It is God who lifts up the earth from out of the seas, so that dry land, which was otherwise might in a moment be submerged, as the days of Noah, it is kept from the floods. The hungry jaws of the ocean would devour the dry land if a constant fiat of omnipotence did not protect it." ("fiat": decree, edit, command, etc. . . . insert mine).

(b) Elevated above the waters (Psa. 24:2b)

“. . . and establish it upon the waters” (24.2b NKJV).

- (1) This though has already been briefly note above. However, the essential fact that demand our attention is that God has founded the earth and therefore all that it produces belongs to Him ... they are duly His!!
- (2) **NOTE:** The usage of “*seas*” ... “*floods*” ... “*waters*”.
 - In verse 2a: The KJV and the NKJV use “*seas*”
 - In verse 2b: The KJV uses “*floods*” and the NKJV uses “*waters*”.
 - Such is in accordance with Scriptures how the foundation of the earth was laid (2 Sam. 22:16; Psa. 18:15; 136:6; Prov. 8:29; etc.).
 - God created the earth both above and beneath the ocean. As, we observe in the Genesis account, He created the earth out of the waters—established it upon the waters. The earth was established so as to become the home (habitation, etc.) of plants, animal and man.
- (3) Another though to bear in mind: **the founding of the earth upon the floods (waters) should remind us how slippery and uncertain all earthly things are; their foundations are not only sand but water: it is therefore folly to build upon them (Matt. 7:24-27 and Luke 6:47-49; etc.)**
 - The very earth is uncertain we have witnessed land formation eroded, changed over the years. Even as I put this lesson together (March 2023) there are continued reports of land erosion; for example, Africa is now splitting in two; continents, the countries expected to be affected are Somalia and parts of Kenya, Ethiopia and Tanzania where a new ocean is now in the making . . . referred to as “The Big Break-up” (This is expected to be a slow process but a certainty).
 - We must choose God as our foundation, then make efforts to “*dig deeply into His Word,*” endeavoring to “*seek His will*” and “*obey His commands*” (Read again Matt. 7:24-27).
 - Beloved, our hope is built on Jesus Christ!!
*“On Christ the solid Rock I stand;
 All other ground is sinking sand;
 All other ground is sinking sand.*
- (4) Spurgeon notes:
“They who trust in worldly things build upon the sea; but we have laid our hopes by God’s grace upon the Rock of Ages; we are resting upon the promises of an immutable God; we are depending upon the constancy of a faithful Redeemer.” (Emphasis mine)

B. Aspire to Acquire and Abound in God’s Holy Presence Psa. 24:3-6.

Here (Psa. 24:3-6), we have a vivid description of the true Israel. These are men/women who shall be acknowledged as attendants in the place of the True and Living God; they are not distinguished by race, but by character; they are not only Jews, nor Gentiles, nor

any one branch of mankind, but a people purified and made to dwell in the very presence of God, “. . . **the hill of the LORD**” (24:3).

Only the righteous can properly worship the LORD in His house. This involves having pure motives, a truthful approach, and hands which are not stained with evil and whose hearts are pure. David writes that those who lead a righteous life will receive blessing from God.

1. **Understanding the Unchangeable Requirements –Seeking God’s Presence** (Psa. 24:3).

“Who may ascend into the hill of the LORD? Or who shall stand in His holy place?” (24:3 NKJV)

(a) Requirements to enter for worship pondered (Psa. 24:3a).

“Who may ascend into the hill of the LORD? . . .” (24:3a NKJV).

(1) “. . . **hill of the LORD** . . .” called the “**hill of the LORD**,” because it was the place designated for His worship, or the place of His residence . . . also referred to as “**Zion**”. (Psa. **132:13-14**; 2:6; 48:1-2; 50:2; Isa. 24:23; etc.).

(2) “**Who may ascend into the hill of the LORD?** . . .” Some of the searching questions conveyed here are:

- “Who shall ascend there; desiring to abide; not temporarily but with the sincere objective of remaining in His presence?”
- “Who is genuinely worthy to be in His holy presence?”
- Such questions are equivalent to asking: “**What compromises genuine devotion to God?**”
- “What is required for acceptable worship of God?”
- “What is required to prepare and have a person ready for heaven?”

(3) In light of God’s sovereign ownership of the earth and all who live upon it, David wondered exactly who had the right to stand before God. This wasn’t about mountain climbing or hill ascending, but about the right to come to God!

(4) Oh! Beloved, let’s not take this opportunity for granted! Fellowship with God is not automatic!!

- Only the righteous are granted the privilege of entering the very presence of God!
- “**Ascend**” (24:3a): Theologically significant is the fact that this verb is used in relation to a person’s appearance before God. There are many accounts in Scriptures, note for example Isa. 6:1-9; etc.

(b) Reflection on the Holy One must be prioritized (Psa. 24:3b)

“. . .Or who shall stand in His holy place?”

(1) The question (Psa. 24:3) is the same as we have seen in Psa. 15:1 (*As noted before, Psalm 15 is regarded as the companion psalm*).

- The hill of Zion (**briefly noted before**) . . . where David pitched a Tabernacle tent to house the ark of God (example see 2 Sam. 6:17-19;

Isa. 16:5 . . . later moved by Solomon when the Temple was completed 1 Kings 7:51-8:1.). Some scholars refer to both the Tabernacle and the Temple as being symbolic of the Church both visible and invisible.

- When the people took the ark to its holy place David puts them in mind that these were but examples of heavenly things, and therefore that by these standards they should be led to consider the heavenly things themselves ... the essence of Psalm 24.

(2) ***“ . . . or who may stand in His holy place?”***: David, here clarified his previous question (see 24:3a). David asked, ***“Who has the right to stand before God, at His Holy Tabernacle (Temple), in holy place?”***

- This is a question that used to be of great concern to mankind in past times than it does in our present days. There was a time when men and women genuinely wondered what was required to qualify them in order to enter the Divine presence of God!! Today, it seems that the most asked question is something like: “How can I be happy?”
- **Personal happiness is important; but isn’t more important than being in right relationship with our Creator and Provider!** David not only asked an important question, but the most important question (See again 24:3).

(3) How futile is it when mankind claims to be worshipping/serving the True and Living God (Jer. 10:10-18), when their lifestyle is consistently the opposite of God’s Word, will and way (Isa. 1:10-20; Matt. 5:8-9; etc.).

- **Holiness is required for entrance into the LORD’S presence. God is holy and He cannot tolerate any unholy character in His Divine presence!!**
- The ark of the covenant was a depiction of God’s actual throne in heaven and was symbolic of His very presence among the Israelites.
- Passages such as: Isa. 6; Ezek. 36; Matt. 5; Gal. 5; Heb. 12; etc. present to us the unchangeable requirements of holiness necessary to enter the presence of God who is holy (Ex. 15:11; Lev. 11:44-45; Isa. 6:5; Heb. 12:14; 1 Peter 1:15-16; etc.). **“Holiness unto the Lord is our watchword and song!”**

2. **Uprightness/Holiness is Imperative for True Worshippers** (Psa. 24:4).

“He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully.” (Psa. 24:4 NKJV)

(a) Cleansed life! . . . must be upright and abstain from immorality (Psa. 24:4a).

“He who has clean hands . . .” (24:4a NKJV).

(1) **The true worshippers keep themselves from habitual sin: “He who has clean hands . . .”**

- He is not spotted with the pollution of the world and the flesh (James 1:27; 2 Peter 3:14; 1 John 3:1-10; etc.).
- **“Clean hands” represent our conduct—our behavior and actions.**

- (2) **“He who has clean hands”** (see Psa. 15:2). **“He who walks uprightly and works righteousness”** This is the essence of what has been conveyed in Psa. 24:4a.
- The meaning is that the person would be recognized as a friend and worshipper of Jehovah (*Yahweh*); *he must be an upright person. **The true worshippers do NOT HABITUALLY PRACTICING SIN BUT STRIVING ALWAYS TO DO THAT WHICH IS RIGHT!!***
 - The **“hands”** are the instruments by which we accomplish anything and therefore, to have clean hands is equivalent to being upright (this is briefly noted below). See what you can derive from the following references: Psa. 26:10; Isa. 1:15; Acts 2:23; **Job. 17:9; 2 Cor. 7:1; 1 Tim. 2:8; James 4:8; Psa. 24:4).**
 - Oh, Beloved! The hands lifted up in prayer must be pure hands (**1 Tim. 2:8**); absolutely NO attachment of unjust gain attached to them, nor anything else that defiles the man and is an offense to the Holy God!
- (b) Character of the worshipper (**The emphasis continues!**) Psa. 24:4b).
“... and a pure heart, ...” (24:4b NKJV).
- (1) **The true worshippers endeavor to maintain a consciousness of inward purity even as they live out righteousness, externally. They have pure hearts!**
- (2) Beloved, we make nothing of our professed devotion to God if our heart purity is not realized.
- It is not enough that our hands be clean before men, it’s compulsory that we also our hearts be washed from wickedness and secretly have any defilement within the heart. **A pure heart speaks of right motives, as well as a will that is surrendered to God.**
 - God requires of us all a pure heart, that which is sincere, free from guile, carefully guarded that the wicked one, the unclean spirit touch not that which by faith is purified and conformed to the image and will of God (Matt. 5:8; 1 Tim. 1:5; 1 Peter 1:22; etc.).
- (c) Consciously repudiates that which is false and worthless (Psa. 24:4c)
“... Who have not lifted up his soul to an idol . . .” 24:4c NKJV).
- (1) **The true worshippers are determined not to set their affections upon the things of the world! “... have not lifted up his soul to idol . . .” (NOTE: NKJV uses “*idol*”; KJV uses “*vanity*”; Amp. Bible uses “*falsehood*”; etc.).**
- The hearts of the true worshippers do not yearn towards the things of the world, neither the praises of men, or the delights that the carnal minds constantly pursue.
 - They do not pursue that which will eventually be proven to be worthless as have been the rude awakening of so many . . . for example, King Solomon. Example see the Book of Ecclesiastes where the major theme is: **“The pointlessness of human activity.”**

(2) David is saying, in Psa. 24:4c, that the true worshippers of God do not lift up their souls to vanity (“idols”), to that which is empty, false and worthless. With this in mind you can see why some translators agree that **“idols”** is appropriate to be used; the reality is anything that replaces God or regarded as co-equal with God is idolatry and useless admiration. **Only those who worship the true God are admitted into His holy presence and they MUST be pure!**

(d) Committed to that which is true and honest . . . he is dependable (Psa. 24:4d).
“. . . Nor sworn deceitfully” (Psa. 24:4d NKJV).

(1) **The true worshippers always deal honestly both with God and man . . .
 “Nor sworn deceitfully!”**

- In their covenant with God, and their contacts with men, they have not made their pledges deceitfully, nor broken their promises, violated their engagements, nor take any false oath.
- The facts remain; those that have no regards to the obligations of truth or the honor of God’s name are unfit for a place in God’s Divine presence.

(2) Spurgeon notes:

“False speaking will shut a man out of heaven, for a liar shall not enter into God’s house, whatever may be his profession or doings. God will have nothing to do with liars, except to cast them into the lake of fire. Every liar is a child of the devil, and will be sent home to his father.

A false declaration, a fraudulent statement, a crooked account, a slander, a lie—all these may suit the assembly of the ungodly, but are detested among true saints: how could they have fellowship with the God of truth, if they do not hate every false way.”

(3) **Combining these statements (Psa. 24:4), we have a decree that is clearly stated, it is profoundly important, presenting the irrevocable qualifications necessary to enter the presence of God! We must practice integrity in ALL that we do! Not only must our words and deeds be pure but our motives and attitudes as well! In other words, our relationship with the LORD and with others should be wholesome and uncorrupted through and through!!**

3. **Unbelievable Bountiful and Uniquely Divine Blessings** (Psa. 24:5).

“He shall receive blessing from the LORD, and righteousness from the God of his salvation” (Psa. 24:5 NKJV).

(a) Bestowed with the abundant favor of God (Psa. 24:5a).

“He shall receive blessing from the LORD” (24:5a NKJV).

(1) The statement in Psa. 24:5a is literally saying: *“ He, the qualified worshipper be endowed with blessing from Yahweh (Jehovah),”*

- The blessings referred to here, means His favor and friendship.
- The recipient will recognize and acknowledge that the blessings are of God. In other words, God confers His favor on those who possess the character noted in these verses (of Psalm 24).

- Psa. 25:14 American Standard Version (ASV).
“The friendship of Jehovah is with them that fear Him; and He will show them His covenant.”
- (2) God knows and cares about the moral behavior of men and women. He rewards those who honor Him with their lives.
- Adam Clarke notes:
“ He shall receive blessing . . .’: Perhaps alluding to Obed-edom, at whose house the ark had been lodged, and on who God had poured out special blessing.”
(NOTE: Information on the Ark of God have been shared earlier, briefly, . . . see again 1 Chron. 13, NB v. 14; etc.).
 - Spurgeon notes: (Partial quote)
“Holy living ensures a blessing as its reward from the thrice Holy God, but it is itself a blessing of the New Covenant and a delightful fruit of the Spirit. God first gave us good works, and then rewards us for them.”
- (b) Being proclaimed a righteous person (Psa. 24:5b NKJV).
“. . . And righteousness from the God of His salvation (24:5b NKJV).
- (1) Those who receive “. . . **the blessing from the LORD**” (v. 5b), are those who met the requirements noted in verse 4 and such blessing is accompanied with the declaration of righteousness (v. 5b).
- Such person/persons will be regarded as **“righteous”** (v. 5b). In other words, he/they shall obtain Divine approval as a righteous person.
 - The idea conveyed by the psalmist is that such endowment was the gift of God as an approval of His righteous character and he would be recognized and dealt with as a righteous man.
 - He would come to God with **“clean hands”** and **“a pure heart”** (Psa. 24:4), and would be welcomed and treated as a friend of God (John 15:13-14; James 2:23).
 - Such experience is not available to the wicked and impure but to those who are righteous and will be treated according to his real character and will be met with Divine assurance and favor!
- (2) What joy unspeakable it is to be a recipient of God’s blessing and righteousness (Psa. 24:5b).
- None of us were without sin, irrespective of spiritual upbringing by godly parents, etc.; the fact remains we were all born with a sinful disposition (Rom. 3:23; 5:12; etc.).
 - We didn’t have clean hands and pure hearts. We have all lied and have been deceitful with others (Psa. 24:4). Because of our sinful disposition we were separated from God, not qualified to enter His presence (Psa. 24:3).
 - The reality is, even those who claim to have certain religious status quo in their family, etc., it must be realized that man’s righteousness is utterly useless (Isa. 64:6; Ezek. 33:12-14).

- Despite it all, God extended His mercy and grace to lost and hopeless humanity (Rom. 5:1-12, NB Vv. 7-10; etc.).
- Such victory to us who were unworthy of such glorious opportunity, came to us at a great price!! (Isa. 53:6; John 3:16; 1 Peter 1:18-19; etc.).
- Beloved, responding to God’s invitation (Isa.55:1; Matt.22:9; etc.); allowing Him to purify our lives (Psa. 51:1-2, 10; etc. Isa. 1:18; 1 John 1:9; etc.) results in us being blessed by Him (Psa. 24:5). **However, it is essentially important to remember that our righteousness is of and in Jesus Christ! We are righteous ONLY IN JESUS CHRIST!!** (See Rom. 3:24; 10:4; 1 Cor. 1:30; 2 Cor. 5:21; Phil 3:9).

4. **Urged with Innermost Desire to Commit to God** (Psa. 24:6).

“This is Jacob, the generation of those who seek Him, Who seek Your face. Selah”
(Psa. 24:6 NKJV)

(a) People who sincerely seek the True and Living God (Psa. 24:6a)

“This is Jacob, the generation of those who seek Him, . . .” (24:6a NKJV).

(1) We are observing here (Psa. 24:6a), a description of the character of those who seek God. The blessed and righteous ones have entered into covenant with God.

- **“ . . . the generation of those who seek Him”**: The blessed and righteous ones do more than enter into covenant with God; they also pursue Him with a continual seeking. This is something each generation must do afresh.
- A theologian of the 16th century noted:
“Heaven is a generation of finders, of possessors, of enjoyers, seekers of God. But here we have a generation of seekers.”

(2) Brief definitions (Psa. 24:6):

- **“generation”** as used here it is obviously referring to: **race, people, or persons.**
- The phrase **“to seek God”**: **is often used as a descriptive expression of sincere devotion to God** (Psa.9:10; 14:2; 63:1; Prov. 8:17; Matt. 6:33; 7:7; etc.).
- **“To seek God”** (Psa. 24:6) **indicates an earnest desire to know Him and to obtain His favor. It also indicates humility of mind, and a sense of dependence on God.**

(3) Spurgeon notes: (Partial quote)

*“Even **seeking** has a sanctifying influence; and enjoying the LORD’S face and favor! Oh to hunger and thirst for more and more after a clear vision of the face of God; this will lead us to purge ourselves from all filthiness, and to walk with heavenly circumspection.*

.....

Really awakened souls seek the LORD above everything, and as this is not the usual desire of mankind, they continue a generation by themselves; a people despised of men and beloved of God."

(b) Purposed in their hearts to be in His presence (Psa. 24: 6b).

*"... **Who seek Your face. Selah**" (24:6b NKJV)*

*"... **that seek thy face, O Jacob. Selah**" (24:6b KJV)*

(1) Both translation, quoted above, as well as other translations, are showing adoration given to the True and Living God, The I Am!! (Ex. 3:14; etc.)

- In regards to 24:6b, some translators use "**The God of Jacob**" who in reality is "**The God of Israel!**"
- Jacob's twelve sons were the patriarchs of the twelve tribes of Israel (Gen. 29-30; 35:16-18) The Levites were separated to become priests (Num. 1:48-53; 35:16-18) and Joseph's two sons (Manasseh and Epharim Gen. 47-48:1-22) they had two tribes named after them (Gen.48:5-6).
- **Jacob's name was eventually changed by God to Israel** (Gen. 32, NB Vv. 22-32, highlight Vv. 28-32. As a result, we have the terms "**Jacob**" and "**Israel**" used synonymously . . . "**The God of Jacob**" refers to "**The God of Israel.**"

(2) Read again Psa. 24:6: "***This is the generation of them that seek him, that seek thy face, O Jacob. Selah.***" (KJV).

- As noted before, we have here the characteristic of those who are appropriately qualified to be in God's holy presence (see Psa. 24:3-5). They are the ones who **sincerely seek His face** . . . they are God's true people!!
- It should be noted that the preceding verses (24:1-5) addressed the absurd boasting of those Jews who esteem themselves as being favorites of heaven. They are hereby told that their God is God of all the earth, and that He is holy, and will allow no one but those who are holy in His divine presence.

(3) **The truth has been declared: the true worshippers of God are not only holy but they continuously seek and worship Him in His fullness.**

- Psa. 42:1-2 Amp. Bible:
"AS THE hart pants and longs for the water brooks, so I pant and long for You, O God. My inner self thirst for God, for the living God. When shall I come and behold the face of God? (John 7:37; 1 Thess. 1:9, 10)."
- Matt. 5:6 Amp. Bible:
"Blessed and fortunate and happy and spiritually prosperous (in that state in which the born-again child of God enjoys His favor and salvation) are those who hunger and thirst for righteousness (uprightness and right standing with God for they shall be completely satisfied! [Isa. 55:1,2]."

(4) Spurgeon notes:

*"Let the mere professors as he reads these verses listen to the voice that saith, '**without holiness no man shall see the Lord.**'"*

C. Appreciate and Accept the Conquering King!! Psa. 24:7-10

For the introduction of these verses (Psa, 24:7-10), I am making two quotes:

(a) bibleref.com:

“Calling out the entire city of Jerusalem, David cries out for the city gates to swing open so the King of glory can enter Jerusalem. In Hebrew the exact same phrasing used in verse 7 is repeated in verse 9, emphasizing the poetry and importance of that moment. This psalm describes God as strong and mighty in battle and the LORD of hosts.”

(b) Spurgeon notes:

“These last verses reveal to us the great representative man, who answered to the full character laid down, and therefore by his own right ascend the holy hill of Zion.

Our Lord Jesus Christ could ascend the hill of the LORD, because His hands were clean and His heart pure, and if we by faith in Him are conformed to His image we shall enter too.

We see Him rising from amidst the little group upon Olivet, and as the cloud receives Him, angels reverently escort Him to the gates of heaven.”

1. Access Obtained Must Be Voluntarily Done (Psa. 24:7)

“Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in” (Psa. 24:7 NKJV)

(a) Charge given—prepare for the Sovereign King! (Psa. 24:7a)

“Lift up your heads, O you gate! . . .” (24:7a NKJV).

(1) As noted in my introduction of Psalm 24, the Psalm is divided in three sections:

- **The first section (Vv. 1-2)** glorifies the True and Living God and sings of His universal domain and dominion.
- **The second section (Vv. 3-6)** describes the true Israel who are able to commune with Him; showing how one can enter into relationship with this great God.
- **This Third section (Vv. 7-10)** pictures the ascent (ascension) of the true Redeemer who opened heaven’s gates for the entrance of His elect. One scholar also notes that it shows the welcome of God unto His people by opening the **gates**.

NOTE: As a reminder: It is the opinion of most scholars that the psalm has been associated with David’s relocating the Ark of the Covenant (Ark of God) from the house of Obed-edom to Jerusalem (Mount Zion) (For example see 2 Samuel 6, NB Vv. 10-16).

(2) *“Lift up your heads, O you gates . . .” (Psa. 24:7a):* This would be the request to have the gate of the city opened which was manually operated, more like our garage doors. **(Two things briefly:** (a) The city gates most likely were not folding (b) Some garage door are manually opened and some remotely).

- This request to open the gates in our text may have been made as the procession with the ark approached the city where the ark was to abide, the command also entails the necessity of admitting the King of glory to a permanent place of residence in Jerusalem.
 - In reference to **“lift up their heads,”** . . . Spurgeon applies this thought symbolically:
*“They are called upon to **“lift up their heads,”** as though with all their glory they were not great enough for the all-glorious King. Let all things do their utmost to honor so great a Prince; let the highest heaven put on unusual loftiness in honor of **“the King of glory.”**”*
- (b) Consecrate yourself to Him eternally (Psa. 24:7b).
“ . . . and be lifted up you everlasting doors! . . . ” (24:7b NKJV).
- (1) Now he **seems to be** requesting that the doors of the sanctuary (at the time of David it was the Tabernacle a tent-like structure ... 2 Sam. 6:17-19) be opened for the Ark of God to enter.
- The ark would no longer be moved from place to place, this would now be its home.
 - Note the word **“everlasting”** (24:7b): The place where the ark was to abide was to be the enduring place of worship of God and should thus be continued.
 - There is no evidence that the author of the psalm assumed that those doors would literally be eternal, but the language is such as saying that it is indicating permanence reverence.
- (2) Beloved, failure to depend on Jesus Christ brings spiritual jeopardy, **He needs to abide in us and we in Him!!** For example, see John 15:1-17: Note verse 4... **but how do we abide in Christ?** *While details are not possible at this time note briefly four things:*
- Keeping God’s Word continually in our hearts and allowing it to guide **ALL our actions** (John 15:3, 7a).
 - Maintaining the habit of constant intimate communion with Christ in order to draw strength from Him (John 15:4, 5, 7)
 - Obeying His commands, remaining in His love (John 15:10, 12) and loving each other (John 15:12).
 - Keeping our lives clean through the Word, resisting all sin and yielding to the Spirit’s direction (John 15:3; 17:17; 1 Cor. 6:11, 20; Eph. 5:7-18, NB Vv. 8, 15; also Rom. 8:14; Gal. 5:16-26; 1 Peter 1:22)
- Beloved, the ark was meant to remain (abide, etc.) in its place . . . Oh! May we have made-up minds to abide in Christ!**
- (c) Complemented by the presence of the King of glory! (Psa. 24:7c).
“ . . . And the King of glory shall come in.” (Psa. 24:7c).
- (1) **“King of glory . . .”** or **“The glorious King!”** He is the Sovereign King . . . The True and Living God!!

- On the cover of the ark, or the mercy-seat, the symbol of the divine presence—the Shekinah—rested; and consequently it was natural to say that God would enter through the gates.
- In other words, the cover of the ark was regarded as the dwelling place—His seat—His throne; and consequently occupying the mercy seat, He was about to enter His permanent dwelling place among the Israelites.

(2) Spurgeon notes:

“He who fresh from the cross and the tomb, now rides through the gates of New Jerusalem is higher than the heavens; great and everlasting as they are, those gates of pearl are all unworthy of Him whom the heavens are not pure, and who charges His angels with folly, ‘Lift up your heads, O ye gates.’”

2. Awe-Inspiring/Almighty God—Mighty in Battle (Psa. 24:8)

“Who is this King of glory? The LORD strong and mighty, The LORD mighty in battle” (Psa. 24:8 NKJV).

(a) Searching question . . . deep reflection of the heart (Psa. 24:8a).

“Who is this King of glory? . . .” (24:8a NKJV).

(1) Ignorance of God has been a reality throughout history, voluntarily and involuntarily (despite revelations of His existence . . . Psa. 19:1-6; Rom. 1:18-21; James 1:17; 2 Peter 3:5).

- Such ignorance was displayed by Pharaoh who with pride and impiety asked *“Who is God that I should obey Him?”* (Ex. 5:2).
- Overwhelmingly evident during the dark days of Israel’s history (Example Judges 2:10; Jer. 4:22; etc.).
- Witnessed by the Apostles, one example Paul in Athens (Acts 17:16-34, NB v. 23).
- In fact, when Jesus entered Jerusalem at the Triumphal Entry, Matthew tells us that the city folks asked: *“Who is this?” (Matt. 21:10)*. If they had known who He really was, the response should have been: *“The LORD of hosts, He is the King of glory!!”*

(2) In our text (Psa. 24:7-10), the question *“Who is this King of glory?”* was part of the processional chanting: From inside the priest would ask: *“Who is this King of glory?”* and the people would respond as we have seen in these verses (Vv. 7-10).

- The exchange would be repeated (Psa. 9-10) and the gate would be opened, symbolizing the people’s desire to have God’s presence among them (some scholars believe that this exchange was done during other ceremonial occasions).
- **Oh! Beloved! Blessed are those who serve the Almighty God!!**

Psalm 16:11

“You will show ne the path of life; in Your presence is fullness of joy; at Your right hand are pleasures for evermore.”

(b) Strong and mighty is He—the Almighty God! (Psa. 24:8b).

“... *The LORD strong and mighty* ...” (24:8b NKJV).

(1) Three things are noted in the response made (24:8). I will briefly discuss the first two at this time and the third below.

- **First, “The LORD” or “Yahweh”** . . . thus announcing His name . . . the Covenant-Keeping God of Israel!! (Usage of LORD [God] in the following and other references as used in the original, refers to “**Yahweh**” . . . later translated by scholars to “**Jehovah**” Gen. 1:26; Isa. 41:4; 42:8; Jer. 23:6; John 1:1; etc.)
- **Second, “strong and mighty”** . . . thus declaring His power and might (Psa. 62:10-11; 145:3-5; etc.).
 - As noted in Psa. 24:1-2 He is the Creator (Col. 1:16; etc.) and proprietor of all the earth.
 - Some also believe it’s a reference to the fact that He is **mighty** showing a stark contrast to idols which have no power (Psa. 135:13-21; etc.).

(2) Spurgeon notes:

“We know the might of Jesus by the battles which He has fought, the victories which He won over sin, and death, and hell, and we clap our hands as we see Him leading captivity captive in the majesty of His strength.”

(c) Sovereign and all-powerful Champion (Psa. 24:8c).

“... *The LORD mighty in battle* ...” (24:8c NKJV).

(1) As noted above three things observed in the response to the question “**Who is this King of glory?**” (Psa. 24:8). The first two were noted above: **The Third, “The LORD mighty in battle”** . . . hereby declaring that He is a **mighty warrior**, always triumphant in battle; **which describes God as a military Champion**.

(2) He is the One who displays His power eminently in overthrowing hostile armies.

- This statement (Psa. 24:8) may have been made in reference to the victories which have been won when His (God’s) people were full of life because of the presence of the ark in the midst of their enemies (example Josh. 6, NB v. 6, 11).
- During Israel’s numerous battles, victories were realized and notable so because the ark of God was in their midst and the victories properly ascribed to Him (**2 Chron. 20**, NB Vv. 14-30; Highlight Vv. 14-17, 21-22, 27-29. **Note also 1 Sam. 17:45-47, 49-50**; 2 Sam. 5:17-25, NB Vv.24-25; 2 Chron. 32, NB Vv. 7-8, 21-23).
- David Guzik notes:

“Perhaps with a touch of amazement, David notes that the same God who responds to man’s welcome is still “King of glory.” His openness to man doesn’t diminish His glory or might.”

3. **All-Inclusive/Awesome/All-Powerful God!!** (Psa. 24:9-10).

(a) **Repetition . . . made to enforce and emphasize** (Psa. 24:9).

“Lift up your heads. O you gates! Lift up you everlasting doors! And the King of glory shall come in” (24:9 NKJV).

(1) The repetition here is designed to give significance and emphasis to what has been expressed before.

- The response in Psa. 24:5 is slightly varied from the response in Psa. 24:8; but the general sentiment is in essence the same: **The qualified worshipper will be overwhelming blessed by the LORD of hosts!!**
- The objective is to announce in a solemn manner that the symbol of the divine presence and majesty was about to be introduced into the place of its permanent residence and it was an event worthy to be celebrated.
- It was an event of such importance that even the gates were to be voluntarily opened in order to admit the great and glorious King who was to reign there forever!

(2) *“. . . the King of glory shall come in”* (Psa. 24:9c): The splendid entry, the solemn bringing in the ark, its significance and symbolism. **Briefly Noted:**

- With great readiness: the doors and gates must be opened to Him. Let the Word of the LORD come into the innermost and uppermost place of our souls; and let our entire being bow down in sincere adoration to the Almighty God!!
- Greet Him with reverence, remembering how great a God He is; for Him we are to get ready, in all our approaches to Him.
- **Symbolically, it points to a Christ of whom the ark with the mercy seat was a type.**
 - We may apply the ark’s entry (noted earlier) to the ascension of Christ into heaven and the welcome given to Him there!
 - We may apply it to Christ’s entrance into the souls of men by His Word and Spirit, that they may be His temples.
 - Christ’s presence in man is like the ark in the Tabernacle (Temple). It sanctifies them (1 Cor. 6:11, 19-20; Rom. 6:6, 19-20; etc.).
 - Similarly, as in Psa. 24, the request for access to the **“King of glory” is to be done voluntarily! He must voluntarily open the door of his being and let the Savior in!! (Rev. 3:20).**

(3) Spurgeon notes:

“The picture is highly poetical, and shows how wide heaven’s gate is set by the ascension of Christ our Lord. Blessed be God, the gates have never been shut since. The opened gates of heaven invite the weakest believer to enter.”

(b) Recognizing the Transcendent Creator and Sovereign King (Psa. 24:10)

“Who is this King of glory? The LORD of hosts, He is the King of glory. Selah” (24:10 NKJV).

(1) The request for entrance is repeated (**compare Vv. 8 & 9**).

- **The response is different in one respect (compare Vv. 8 & 10):** this time the response is: He is identified as **“The LORD of hosts”** (24:10).

- Brief explanation: “LORD of hosts”. See for example Isa. 1:9.
 - **“The LORD” or “Yahweh”/ “Jehovah”**
 - **“. . . of hosts”**: The word literally means: **“armies” or “military hosts.”**
- There are several usages to the term “hosts.”
 - Applied to angels which surround the throne of God: 1 Kings 22:9; 2 Chron. 17:18; Psa. 103: 21; Luke 2:13; etc.
 - Can also apply to the stars or constellations that appear to be marshalled in the sky: Deut. 4:19; Psa. 33:6; Isa. 40:26; Jer. 33:22; etc.
- **God is called “Jehovah of hosts” because He is head of all the armies of His people, as their leader and commander**; He marshals and directs them—as a general does the army under his command (Josh. 5:13-6:5; 2 Sam. 5:22-25; 2 Chron. 32:1-23, NB Vv. 7-8).
- **The name, “LORD of hosts: declares that He has the angels at His command—a frightening image to those who reject the LORD, but an encouraging image to all who trust Him!!** (angels under His command see: Ex. 23:23; Psa. 103:20; Matt. 26:53-54; Luke 1:19; etc.).
 - He is the Divine Warrior, The Commander of **ALL** power in heaven and earth (Matt. 28:18-20; 1 Peter 3:18-22; etc.). His battles always win Him victories (Deut. 20:4; Psa. 108:13; Rom. 8:37; Eph. 6:10-18).
 - The description of this name would bring comfort to His people, driving out all fear of enemies (Psa. 23, NB Vv. 4-6; etc.)

(2) Spurgeon notes:

“The closing note is inexpressibly grand. ‘Jehovah of hosts,’ LORD of men and angels, LORD of the universe, LORD of the world, is the King of glory. All true glory is concentrated upon the true God, for all other glory is but passing pageant, the painted pomp of an hour. The ascended Savior is here declared to be the Head and Crown of the Universe, the King of glory, Our Immanuel is hymned in the sublimest strain: Jesus of Nazareth is Jehovah Sabaoth.

DO NOT JUST READ THE BIBLE STUDY IT

2 Tim. 2:15 NKJV

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16 NKJV

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

PSALM 24
Review Questions

1. (a) Who was regarded as the “Sweet Psalmist of Israel”? (b) Briefly explain the significance of such title.

2. Complete the following:
“In this psalm, King David (a) _____ God as the (b) _____ King, the (c) _____ of (d) _____. This psalm has traditionally been (e) _____ with David’s (f) _____ of the Ark of the (g) _____, from the (h) _____ of (i) _____ (2 Sam. 6:10-13) to Mount Zion (1 Sam. 6:6-7:2; 2 Sam. 6; etc.)

3. Briefly explain the significance of the Ark of the Covenant (include noting its contents).

4. Complete the following:
(Taken from quote introducing Psalm 24 ... a paragraph discussing the ark’s arrival in Jerusalem) (Quote from P. O. S. B.).
“The arrival of God’s (a) _____ in Jerusalem, however, (c) _____ for more than just (c) _____: it called for (d) _____. If we will (e) _____ the LORD’S (f) _____ we must be (g) _____.

We must (h) _____ Him and set (i) _____ (j) _____ to Him.”

5. What is regarded as the fundamental message of Psalm 24?

6. (a) Answer True or False. (b) Explain your answer.

“Scripturally, it has been shown that God’s domain relates only to heaven, while earth belongs to man.”

7. Complete by choosing the correct answer:

“... Beloved, God does not only hold the title to the earth _____ _____ _____
_____ _____ _____!”

- (a) and equally so by human beings!
- (b) but surrendered that ownership to men!
- (c) but also everything in it!
- (d) but limited to what in it!

8. Explain what is communicated in the phrase: **“Founded it upon the seas”** (Psa. 24:2a).

9. Complete the following:

Spurgeon commenting on Psa. 24:2b.

“They who (a) _____ in (b) _____ things build upon the (c) _____; but we have (d) _____ our hopes by God’s (e) _____ upon the (f) _____

of Ages; we are (g) _____ upon the promises of an (h) _____ God; we are (i) _____ upon the (j) _____ of a faithful Redeemer.”

10. (a) Answer True or False. (b) Explain your answer.

“Only the righteous can **properly** worship the LORD in His house.”

11. List at least three or four thought provoking questions implied in: **“Who may ascend into the hill of the LORD?”** (Psa. 24:3).

12. What is the theological (Scriptural, doctrinal) significance of the verb **“ascend”** as used in Psa. 24:3a?

13. Complete by choosing the correct answer:

“ _____ into the LORD’S presence. God is holy and He cannot tolerate any unholy character in His Divine presence!!”

(a) Active in church guarantees entrance

- (b) Intellectual understanding will allow us
- (c) Continuously pretending to be holy
- (d) Holiness is required for entrance

14. What five things were mentioned as the identifying features of ***“True Worshipers”*** (as we discussed in Psa. 24:4) (Briefly)?

15. In Psa. 24:5a (a) who ***“He”*** refers to? (b) What reward assured to him?

16. As it relates to Psa. 24:6 (a) Briefly explain the thought: ***“The blessed and the righteous does more than enter into covenant with God.”*** (b) What does ***“to seek God”*** expresses? (c) What is indicated in the phrase ***“to seek God”***?

17. Give a brief description of the three sections of Psalm 24, noting the verses for each division.

18. Briefly note the three responses noted in Psalm 24:8b.

19. How is the ark's entry into Jerusalem (Psa. 24; 2 Sam. 6:12-19; etc.) symbolically points to Jesus Christ?

20. In regards to the phrase "**LORD of hosts**" (Psa. 24:10): (a) Briefly explain the meaning of: "**of hosts**". (b) Briefly explain how the term "**hosts**" is used generally in Scriptures and as it relates to God.
