

# The King of Glory

## Anthony Kim

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Tonight we'll be spending our portion of this evening in Psalm 24. So if you will go ahead and turn to Psalm 24 as a title of this message, the king of glory. The king of glory. This Psalm 24 is a psalm that many scholars connect to the moment when David brought the ark of God to Jerusalem. We find that in 2 Samuel 6. This psalm will likely was likely rather sung as a two-part entry movement. A processional hymn. Two parts. Verses 3 to six. We're going to see how the people enter. How the people enter. And then verses 7 to 10, the king enters. The king enters. It's a call, a response as the people ascended up to Jerusalem. Psalm 24 is not merely about a historical procession. There is so much more than that. It is God's grace drawing near to his people, not people climbing up to reach him. It is about the king of glory entering, not humanity achieving access. It is about God giving righteousness, not humanity producing it. It's about God opening the gates, not humanity forcing them open. Let us walk then together as we go through Psalm 24 if you would.

Out of respect for God's word, let us stand for the reading. Psalm 24, it reads, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lift up his soul unto vanity, nor sworn deceitfully, he shall receive the blessing from the Lord and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, oh Jacob. Selah. Lift up your heads, oh ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in. Who is this king of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, oh ye gates. Even lift them up everlasting doors and the king of glory shall come in. Who is this king of glory? The Lord of hosts. He is the king of glory. Selah." You may be seated.

In verse one, we're going to see God's ownership of all things. The Bible says this, or rather it emphasizes that David begins by declaring God's absolute ownership of creation. Nothing exists outside his sovereign care. Every creature, every nation, every corner of this globe belongs to him. Verse one says, "The earth is the Lord's." And then we see, as one commentary calls it, *marsupium domini*. *Marsupium domini*. You're like, "What does that have to do with this?" Well, it's a reference to the Lord's pouch. We get the metaphor to the pouch of skin found in female marsupials such as kangaroos and koalas and opossums. So that's the illustration, the metaphor. And then connect that with God's total ownership. Here it is. Just as a pouch contains a person's private wealth and resources or rather in our modern age we have digital wallets and banking accounts of that nature but that concept of the pouch the earth contains in the text the fullness thereof you see that in verse one of all of God's riches okay our our our little wallets is nothing compared to what he has in his riches, the fullness of his riches emphasized here in the text. So

the phrase emphasized that everything in the world from precious metals in the earth or to the grain that's produced or the people that are created all of it belongs strictly to the creator. Everything is owned by him. That's what it means. The fullness thereof.

In the original Hebrew, the word for fullness refers to everything that fills up a space. Okay? So, this universe, it's a lot of space, isn't it? There's right now this the thing that was sent out the James Webb, right? It's still going out, right? Still still finding more of what God has already created. We're just trying to figure out how much of this universe and it's massive. It is massive. If you have time, look at some of the reports from that telescope. But he is the one that word fullness fills up space. Linking this to the marsupium the pouch the metaphor suggests that the earth is a container and specifically designed to hold what? God's provisions for his creation. Okay? So all the resources is for us the creation. Humans, all animals, all this is for our benefit. And then so we can think of it this way. Everything in it, the earth is his. Everyone in it is his as well.

Now verse two explains the why. Why is this so important? Look down. It says, "For he hath founded it upon the seas and established it upon the floods." So God founded it. God established it and God sustains it. One commentary puts it like this. God's mastery is a master over chaos. He brings order out of waters which by the way in in the ancient world symbolized disorder water. So the world stands because God holds it all together. Colossians 1:17 puts it this way. And he is before all things and by him all things consist or hold together.

Just a little bit of some science facts here. I did some research regarding the seas, the water, and floods. Did you know at the equator, the Earth is spinning at approximately 1,037 mph? If the earth stopped spinning, the oceans would migrate away from the equator and flood the north and south poles and as a result leaving the equator the belt totally completely dry around the center of the earth. So think of that image, okay? If the speed just changed somewhat. And then the orbital speed, the orbital speed is even greater. Earth's orbital speed around the sun travels at an average speed of approximately 67,000 miles per hour. The balancing act of the sun's gravity pulling us inward and the speed prevents us from carrying off into a beeline straight line into deep space. This is God. This is whom holds all things together. This is God's mastery. So that's the end of my science talk. Let's continue.

Before we ever speak of approaching God, we must begin with this truth. We must. We belong to him because he made us. We are sustained by him because he upholds us and we are invited by him because he seeks us. Seeks us. All of which comes by the way from his grace. So much of his grace begins ultimately with God. This powerful God holds up not only all of creation but his people through trials. Think about it. The power that I just explained to you. Do you not think that he can take care of your trials? Right? So, it's good to think. I love the Psalms. It helps us to think beyond our world as it were and think beyond what is God doing. And isn't it amazing? Isn't it amazing?

Verse three, read down with me. Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? This is the great question of the psalmist David here. This question would have been sung as the procession climbed the hill toward Jerusalem. But let's just put a side note to that because we're not just living in Psalm 24. We're looking outside beyond the old covenant into the new. So I want you to keep that in mind because I will be expressing verses of scripture

that give us clarity that they didn't see. Meaning us the psalmist David or anyone who read the old covenant. We have greater illumination because of God. Amen. And so this question okay is great. It helps us to realign ourselves to what is going on here physically. But there's something spiritually going on here as well. Is the question of the ages. This is the question. How can sinful humanity stand before a holy God? How can sinful humanity stand before a holy God? See, this question presses us to realize that we cannot presume entrance into God's presence without purposeful readiness. But the New Testament reveals that this readiness is not something we produce. It is something God gives.

Hebrews 10 19 to 22. Here's the great clarity. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh, and having an high priest, over the house of God, let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. In that text, we do not ascend by any effort. We do not stand by any of our merits. We do not climb by righteousness, but rather we ascend because Christ descended to us. Amen. We stand because Christ stood in our place. We enter because Christ opened the way for us. Amen. By the blood of Jesus, by his own blood, the veil of his flesh. What a great reminder for us as Christians at this point of the text. See, verse three points to Christ. It points to Christ as described in Hebrews 10 as I read from a moment ago. That is the answer to the question. Who shall ascend to the hill?

Now verse four it says this is the requirement of holiness but with Hebrews 10 understanding you'll get the clarity here. So it says this in verse four he that hath clean hands and a pure heart who hath not lifted up his soul unto vanity nor sworn deceitfully. At first glance this verse seems to describe human effort right hands pure heart. Lift up your souls unto not unto vanity, something you do, nor sworn deceive. Don't speak foully with foul language or with deceitful words. No, there's no human effort here. If you read verse 10 of Hebrews, you see, as stated in Hebrews, it makes something very clear. These qualities are not human achievements. They are God-given gifts. It is God-given gifts. A divine gift furnished by the God of salvation. The only God who can supply the righteousness we need.

As one commentary puts it this way, the soul is consecrated to the service of God because God himself has claimed it. He claimed it for us through the blood of Jesus Christ. So let us see verse four through the lens of this grace in other parts of Psalms. You don't have to turn there, but here's what Psalm 51:2 says, mentioning about clean hands. Wash me thoroughly from mine iniquity and cleanse me from my sin. Here we see that it is God that washes the sinner. Amen. Verse 10, chapter 51 of Psalm. Oh, create in me a clean heart, oh God, and renew a right spirit within me. Because God is the one that creates the new heart and renews a right spirit within me. Psalm 25:1, unto thee, O Lord, do I lift up my soul, a soul lifted to truth because God is the one that directs it. He is the one that directs our soul unto him. And then lastly, Psalm 19:14. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, oh Lord, my strength and my redeemer. Here we see God is the one that transforms us. Amen. See, this is not a list of qualifications we can ever meet. This is a list of transformation God performs in us. Grace does not lower the standard. Grace meets the standard in Christ and applies it to us. Amen.

Verse five. Verse five. He shall receive the blessing from the Lord and righteousness from the God of his salvation. You know what this is? This is the gospel in the Old Testament. Note that the righteousness here is not earned but received. You see that in the text. You also see there is not to be worn by us but to be accepted. We just need to accept it. Righteousness is supplied. You see there the God of his salvation. He's the one that supplies. So we don't ever bring righteousness to God. God brings righteousness to us. We do not earn blessings. God gives blessings. We don't climb to salvation. God brings salvation down to us in the incarnation. This is why Ephesians 2:8-9 says, "For by grace are you saved through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast." So again, Psalm 24:5, the Old Testament echoes this truth, right? Ephesians 2:8-9 right there.

Then we're going to go to verse six. Verse six is this. This is the generation of them that seek him, that seek thy face, oh Jacob. Selah. Here we note that God is seeking God. God is seeking not for us to strive humanly speaking. It's not within us. Evidence that God's work has already been done in the heart in this text. You see, this is the after the blessings that there's generations that will seek him. Once one commentator puts it that it just takes one generation if it's not passed on. If God doesn't bless, it's up to him. He in his determined counsel determines if it's to be passed on or not. In many ways that relieves us because it's not up to our strength and our effort. He will choose it who it's going to be passed down to and who is not. And so the work has been already done before the foundation of the world. The divine heart so earnestly desires to give righteousness that seeks to find Israelites. Indeed here in this setting did not seek God first. You'll see that in the text. They weren't the ones seeking God first. What you'll find instead is God seeking after them right here in the text because he wants to show again the gospel in the Old Testament. This verse is not about human pursuits. It's not about our efforts, but rather God awakening the desire within the heart. He's the one that generates believers to draw to him. He does the work first and we respond to him. Call and response. Call and response. This is the theme of this psalm.

Now, some more on this. It is about God creating a generation whose hearts he has stirred. Think about this. Look at the text. It's talking about Jacob. Well, if you know, Jacob was the son of Isaac, grandson of Abraham, and the father of the twelve patriarchs of the tribes of Israel. So, you see, God allowed it to pass on from generation to generation to generation. And out of the 12, multitudes of others have been granted this blessing from God. And of course we are grafted in, amen, as Gentiles, that wonderful blessing that continues on. But note what Jesus said in John 6:44. No man can come to me except the Father which has sent me draw him and I will raise him up at the last day. All of this text here is God's doing. If you seek God today, it is because God drew you first. He didn't go first. He did. He came. Amen.

We're going to conclude with verses 7 to 10. And it's we are to read these together because we are now at the second point which is the king enters. The king enters here in verse 7. These are the final verses would be called the climax of this psalm because in this part we're going to see the call and response with these three verses and I'm just going to share with you as if I was saying hey we're going to sing this psalm and here's for practice but just get that understanding okay so I'm going to show you these verses and then I'll explain it what the dialogue is going the calling response so verse seven that's the call the procession carrying the ark announces God's presence and requests entry into his sanctuary. And then the first part of verse 8 is the initial

response. The gatekeepers question the announcement asking, "Who is this King of glory?" And then the second part of verse 8 is the first identification. The procession identifies God as the Lord strong and mighty, the Lord mighty in battle. And then verse 9, a repeated call. The procession repeats the quest for entry second time. And then first part of verse 10, we see a second response. The gatekeepers reply again seeking confirmation of the king's identity. Who is this king? And then the last part of verse 10, the final identification, the procession responds with the Lord's final identifying title. And again here, because we are now in the new covenant, we get clarity beyond what the psalmist saw in this.

You see, I'm going to read the text. Lift up your heads, oh ye gates, and be ye lift up ye everlasting doors. Up to here, it's repeated again in verse 9. And then it says in verse 7, continuing, "And the king of glory shall come in." Here it describes at a moment when the ark approached the ancient gates of Jerusalem. But it also emphasizes the prophetic and christological meaning. Here we're going to see here the dual nature of the person and work of Christ. We're going to see here his dual nature. Fully God, fully man. This is Christ entering his rightful place. This is Christ ascending into victory. This is Christ welcomed as the conquering king. It beautifully describes the gates as, by the way, as one commentator puts it, too low for him to enter, needing to be lifted because of his majesty. Do you see that? Notice something. The gates do not open themselves either. The people do not force them open. Rather the king himself commands them to open. Christ enters because Christ has conquered. Amen.

Verse eight. Who is this king of glory repeated in verse 10. The Lord strong and mighty mighty in battle. He fought death and the grave. Amen. For payment for our sins. And he won in the resurrection from the dead for us, our full payment of our sin. And he was resurrected. Amen. It's not Easter yet, but it's there in the text. Praise the Lord. Praise the Lord. The Lord of hosts, those are the hosts, angels, and it's also the sun, the moon, all the stars, the whole creation. That's what the host mean there in the text. This is massive. Amen. He is the king of glory. Verse 10.

As we conclude here, as we come to a close, the gates are wide open by grace because of what Christ has done. That gate is still open. He opened it and it's open until Christ returns back in his second coming. What does that mean for us? It means if you're not a believer, there's still an opportunity for you to believe. If you are his lost sheep, you will be found by him. Are you found by him tonight? Is God calling you? If he is, come to him. The gates are open. He commanded it to be open for you. He commanded it open for us who are believers this evening. And we are so thankful. Amen. And we want to share the same message with you this evening. God has opened a door for you. Will you tonight come call in response? He's calling you. If you're his lost sheep and you're to respond to him, will you respond to him?

Let's pray. Father, it is amazing what just a time that we've had tonight exploring these magnificent verses of scripture that we get to see more of. More of because we're on this side of Christ and his resurrection. God, so much of this brings so much opportunities to magnify your name for us as believers. God, when we think about how big you are and then we look at our trials, oh, they look so small. They look so small. I ask, Father, that you would affect the brethren here in this way, whatever they're experiencing, God, we're always to be reminded of how big you are, how majestic you are, and how great is our salvation in Christ. Lord, I pray that you would work similarly with the lost sheep. Lord, you know them, Father. You know to whom will

hear your voice and follow you. And we trust that you would do that here, Father. If there is one amongst us that will be found in Christ tonight. Bless to this end, Father, because Father, all the results go back to you, Father. All the glory goes back to you. All the honor goes back to you because you, Father, are so good to us. Thank you for this opportunity to proclaim your truths, Father. May it land on good ground this evening. We ask it in Jesus name. Amen.