

Session 5 The Forerunner Message in Psalms 24 and 118

I. INTRODUCTION TO PSALM 24

- A. Psalm 24 is a messianic psalm written by David that highlights Jesus being received by the Jewish leaders in Jerusalem as their King who will later enter the millennial temple to sit on His throne.
- B. One of the main themes of Psalm 24 is the dynamics involved when God and humans enter into each other's spheres—humans living in God's immediate presence and God living on earth in the physical presence of humans. The God who revealed His kingship by creating and establishing His order in the earth (24:1) will live on this earth as a human King to establish His order in it (24:7).
- C. **Outline of Psalm 24**
 - 24:1-2** The Lord as the creator possesses all power over the earth
 - 24:3-6** Human beings living in the immediate presence of God
 - 24:7-10** God reigning in Jerusalem in the physical presence of humans
- D. The people in David's day never saw the Lord as the King of glory enter the gates of Jerusalem. This occurred symbolically when the ark of the covenant was taken into Jerusalem by David and eventually taken into the temple by Solomon. These events were prophetic pictures of Jesus ruling in Jerusalem from the millennial temple. The procession of the ark into the tabernacle/temple on Mt Zion typified Jesus ascending into heaven and His procession into Jerusalem after He returns.
- E. Most agree that Psalm 24 was written by David when he brought the ark to Jerusalem (2 Sam. 6). This was likely an antiphonal liturgical hymn sung when the ark was returned to Jerusalem after it accompanied the army of Israel into battle and later when it was taken into Solomon's temple.

II. THE LORD AS THE CREATOR POSSESSES ALL POWER OVER THE EARTH (PS. 24:1-2)

- A. David began by declaring that the earth belongs to the Lord because He is its creator (24:1-2).
¹The earth is the LORD's, and all its fullness, the world and those who dwell therein. ²For He has founded it upon the seas and established it upon the waters. (Ps. 24:1-2)
- B. ***The earth is the Lord's***: The earthly sphere into which Jesus returns to live and reign in (from His throne in Jerusalem as highlighted in 2:6; 24:7-10) is already His by virtue of being its creator.
- C. ***He founded it upon the seas***: The Lord prevailed over the watery forces of chaos when He made the dry land emerge in the process of creating the earth (Gen. 1:9-10; 2 Pet. 3:5). He established the dry land on the "waters" which here is a synonym for "seas." God caused the earth or dry land to emerge above or beside by pushing back the seas and waters, thus making it suitable for humans.
⁹Then God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear," and it was so. ¹⁰And God called the dry land Earth... (Gen. 1:9-10)
- D. The creation is set forth in 24:1-2 as an example of His sovereign power to conquer chaos. The Lord who possessed the power to conquer chaos in creation has power to protect Israel in battle in 24:8.

III. HUMAN BEINGS LIVING IN THE IMMEDIATE PRESENCE OF GOD (PS. 24:3-6)

- A. David spoke into the most significant challenge facing the human race—how can sinful people live the presence of a holy God? David developed this solemn theme even more in Psalm 15:1-5.
- ³***Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who has clean hands and a pure heart...***⁵***He shall receive blessing from the LORD, and righteousness from the God of his salvation.***⁶***This is Jacob, the generation of those who seek Him...*** (Ps. 24:3-6)
- B. ***Who may ascend into the hill of the LORD?***: David identified “God’s holy hill” in Jerusalem as the place where Jesus will reign on earth after He returns (2:6). The hill referred to as Mount Zion is where David set the ark during his reign and where Jesus will build the millennial temple.
- ⁶***“Yet I have set My King on My holy hill of Zion.”*** (Ps. 2:6)
1. The Lord told Ezekiel that His throne would be in the millennial temple (Ezek. 43:6-7).
⁶***I heard Him [Jesus] speaking to me from the [millennial] temple...***⁷***He said to me, “...this is the place of My throne...where I will dwell in the midst of...Israel forever.”*** (Ezek. 43:6-7)
 2. The millennial temple will be built by Jesus (Ezek. 37:26-28; 40-48; cf. Isa. 2:3; 60:13; Joel 3:18; Mic. 4:2; Hab. 2:20; Hag. 2:7-9; Zech. 6:12-15; 14:16-21; Mal. 3:1-3).
¹³***He shall build the temple of the Lord...He shall sit and rule on His throne...*** (Zech. 6:13)
- C. ***Who may stand in His holy place?***: David asked who was able to minister to God inside of His tabernacle since the ark of God’s presence was placed there—making it the holiest place on earth.
1. People who encounter God’s manifest presence must agree with His godly ways (Ex. 33:2-3).
²***I will send My Angel before you...***³***Go up to [the land of Israel]...for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people.*** (Ex. 33:2-3)
 2. Physical proximity to the ark of God meant nearness to God’s presence. David asks this question to alert the Levites whom he was about to set before the ark day and night.
 3. David sought to relocate the ark to Jerusalem but handled it in a careless way that resulted in the death of Uzzah (2 Sam. 6:7). God’s power was connected with the ark many times in Israel’s history. When the Philistines captured it in battle, the Lord send tumors against them.
- D. The Lord requires that His people live in agreement with His holy nature—clean and pure (24:4-5). Clean hands speak of our outward life, and a pure heart speaks of our inward life.
- E. ***The generation of those who seek Him*** (24:6): David prophetically spoke of a generation of Israelis he calls “Jacob.” Millennial Jerusalem will be the first completely righteous society (Isa. 60:21). Mentioning Jacob points to when he wrestled with God for blessing (Gen. 32:22-32). Hosea interprets this as Jacob struggling and prevailing in gaining God’s favor (Hos. 12:4). The *true Jacob* is one who is transformed from being a deceiver like Jacob to one who “seeks God’s face.”
- ⁶***This is Jacob, the generation of those who seek Him, who seek Your face.*** (Ps. 24:6)
- ⁴***Yes, he struggled with the Angel and prevailed; he wept and sought favor from Him.*** (Hos. 12:4)

IV. GOD REIGNING IN JERUSALEM IN THE PHYSICAL PRESENCE OF HUMANS (PS. 24:7-10)

- A. The King of Glory coming into the human realm—to His earthly throne in Jerusalem (24:7-10). The gates of Jerusalem will be opened as Israel receives Jesus as their King after Armageddon.

⁷Lift up your heads, O you gates! And be lifted up, you everlasting [ancient] doors! And the King of glory shall come in. ⁸Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle [Armageddon, etc.]...¹⁰Who is this King of glory? The LORD of hosts... (Ps. 24:7-10)

- B. In context to Jesus' return, Jerusalem will be surrounded by hostile nations (Zech. 12:2; 14:1-2). The Lord will orchestrate Israel's sudden, miraculous military victory (Zech. 12:4-9) by destroying the Antichrist's armies surrounding Jerusalem, leading to Israel's national salvation (Zech. 12:10).

²“...all the surrounding [nations]...lay siege against Judah and Jerusalem...³all nations of the earth are gathered against it...⁹I will...destroy all the nations that come against Jerusalem...

¹⁰I will pour on...Jerusalem the Spirit of grace...they will look on Me [Jesus]... (Zech. 12:2-10)

1. The Lord will gather the armies of all nations to attack Israel (Joel 3:2, 12; Zech. 12:3; 14:2). A remnant will remain in Jerusalem being supernaturally protected by the Lord (Zech. 14:2). When Jesus returns to Jerusalem, He fights against the nations attacking them (Zech. 14:3-5). The Mount of Olives will be split—to provide a way of escape for those trapped against the mountain. This miraculous act will parallel the Lord dividing the Red Sea (Ex. 14).

²I will gather all the nations to battle against Jerusalem...half of the city shall go into captivity, but the remnant...shall not be cut off from the city. ³The LORD will...fight against those nations...⁴His feet will stand on the Mount of Olives...[it] shall be split... ⁵You shall flee through My mountain valley...the Lord...will come, and all the saints with You. (Zech. 14:2-5)

2. Isaiah saw Messiah traveling north in power to Jerusalem from Bozrah, a city in the ancient territory of Edom which is modern-day Jordan (Isa. 63:1). Jesus, as the divine Warrior King, will come to destroy the armies of the Antichrist that will surround Jerusalem (Zech. 14:1-5). Jesus will march north about 70 miles from Bozrah to reach Jerusalem to liberate the city.

¹Who is this who comes from Edom...from Bozrah...traveling in the greatness of His strength?—“I [Jesus] who speak...mighty to save...³I have trodden them [the nations] in My anger...their blood is sprinkled upon My garments, and I have stained all My robes. ⁴For the day of vengeance is in My heart...” (Isa. 63:1-4)

- C. ***Lift up your heads, O you gates:*** The remnant of Israel will open the gates of the besieged city of Jerusalem to receive Jesus—as the chosen son of David, meaning as their messianic warrior-King. Those on the inside of Jerusalem will open the gates to Jesus. Those in charge will issue the command to “lift the gates” of the city that had been under a siege (Zech. 14:2). David spoke of the gates opening to receive the ark in his day while also prophetically speaking of end-time Jerusalem.

⁷Lift up your heads, O you gates! And be lifted up, you everlasting [ancient] doors! (Ps. 24:7)

- D. ***Gates and doors:*** Are these the gates and doors of the city of Jerusalem or the millennial temple? Or both? The Hebrew word *owlam* can be translated as “everlasting” or “ancient” (from long ago). The majority of English Bible translations use the word “ancient” (NAS, ESV, NIV, etc.)

- E. In David's time, the gates spoke of the gates of the city of David. When Jesus returns, it speaks of the gates of Jerusalem (the Antichrist sets up the abomination of desolation in the Tribulation temple), but ultimately this speaks of the gates of the millennial temple through which Jesus enters, being accompanied by a great festal company, especially at the time of its dedication that will far surpass what happened at the dedication of Solomon's temple (2 Chr. 5-7).
- F. **The King of glory shall come in:** Because the ark represented God's presence, its entrance into Jerusalem spoke prophetically of "the King of glory coming in" to Jerusalem after Jesus' return.
- G. **The Lord strong and mighty in battle** (Ps. 24:8): David explained that the One coming into the city was the King of glory who is mighty in battle—to defeat all of Israel's enemies. Jesus will have just demonstrated His might in battle by destroying the Antichrist's armies who besieging Jerusalem.
- H. The Lord who had the power to conquer the chaos in creation in 24:2 has power in battle in 24:8. He conquers the chaotic sea that threatened the dry land and the chaotic nations that threaten Israel.
- I. **The LORD of hosts** (Ps. 24:10): The Lord of hosts means "the Lord of Israel's army." David described Jesus in a military tone—the One mighty in battle as the Lord of hosts (the armies).
- J. The pinnacle of Jesus' second coming, royal procession will occur on "the Day" that Jesus enters Jerusalem to be officially received by the governmental leaders of Jerusalem as their King. In Matthew 23:39, Jesus quoted from Psalm 118:26, describing the leaders of Jerusalem receiving Jesus as their King declaring, "*Blessed is He who comes in the name of the Lord!*" (Ps. 118:26)
- K. In that Day, Jesus will show Himself as the "**greater Moses**" when He frees the captives of Israel. He will be seen as the "**greater Joshua**" when He leads Jewish refugees to the Promised Land and as the "**greater David**" when He liberates the city of Jerusalem and establishes His throne and God's tabernacle/temple there! He will come as the "**greater Elijah**" to confront the Antichrist, cleanse the earth of idolatry, and turn Israel and the nations to God.

V. INTRODUCTION TO PSALM 118

- A. Psalm 118 is a companion passage with Psalm 24—the King who is victorious in battle comes into Jerusalem and its temple (118:19, 26 with 24:8) after defeating all nations surrounding her (118:10).
- B. This psalm highlights singing in context to events that occur in three different time frames—Israel's deliverance at the Exodus with Moses, Jesus' triumphal entry of Jerusalem on Palm Sunday, and Jesus entering Jerusalem and then the millennial temple after He returns in the end times.

C. Outline of Psalm 118

118:1-4 A call to praise the Lord

118:5-9 A king prays for his personal deliverance

118:10-18 A model of the Lord's deliverance after His discipline

118:19-21 Entering the gate of the millennial temple

118:22-24 The Day Jesus is seen by all as King

118:25-29 Israel's response to Jesus

- D. Psalm 118 depicts the testimony of a man (probably a king; 118:5) in a great crisis that includes being surrounded by hostile nations (118:10). He endured a severe chastisement from the Lord (118:18) yet was supernaturally rescued and restored by the Lord (118:14-18). Then he entered the gates of Jerusalem and the temple to praise the Lord (118:19-29).
- E. The man in 118:5 and his journey through crisis to full victory has been interpreted in various ways:
1. As Jesus enduring the cross and being received at the gates of heaven after His resurrection and then at the gates of Jerusalem after defeating the armies of the Antichrist and finally at the gates of the millennial temple (perhaps during its dedication ceremonies).
 2. As one of Israel's kings in crisis prophetically foreshadowing end-time Israel surrounded by nations until rescued by Jesus at His return. Jesus leads them to the gates of Jerusalem after defeating the Antichrist and then eventually to the gates of the millennial temple.
 3. As Israel rejoicing after Jerusalem and its temple were restored after the Babylonian captivity.
 4. As a festive liturgy to celebrate God's goodness—at Passover or the Feast of Tabernacles.

VI. A CALL TO PRAISE THE LORD (PS. 118:1-4)

- A. The psalmist specifies 3 groups to magnify God's goodness and mercy (118:1-4): Israel (118:2), the house of Aaron or priests (118:3) and God-fearers (118:4), thus appealing to all Israel.
- ¹Oh, give thanks to the LORD, for He is good! For His mercy endures forever. ²Let Israel now say, "His mercy endures forever." ³Let the house of Aaron now say, "His mercy endures forever." ⁴Let those who fear the LORD now say, "His mercy endures forever." (Ps. 118:1-4)*
- B. The song that is most quoted in Scripture is "*The Lord is good: His mercy endures forever*"

VII. A KING PRAYS FOR DELIVERANCE (PS. 118:5-9)

- A. The personal testimony of a man—probably at king—who was delivered by God (118:5-9).
- ⁵I called on the LORD in distress; the LORD answered me and set me in a broad place. ⁶The LORD is on my side...⁹It is better to trust in the LORD than to put confidence in princes. (Ps. 118:5-9)*
- B. Many identify the speaker as one of Israel's kings praising God for being set in a "broad place" (this is same language that David used in Psalm 18:19) and for a military victory after his city or army was surrounded by the nations (118:10). His experience parallels Israel's deliverance at the Exodus in the past and anticipates Israel's future deliverance at the return of Jesus (Zech. 14:1-5).

VIII. A MODEL OF THE LORD'S DELIVERANCE AFTER HIS DISCIPLINE (PS. 118:10-18)

- A. This king's deliverance prophetically pictures Israel's future deliverance and righteousness (118:15).
- ¹⁰All nations surrounded me...¹²They surrounded me like bees; they were quenched like a fire of thorns...¹³You pushed me violently, that I might fall...¹⁴The LORD is my strength and song, and He has become my salvation...¹⁶The right hand of the LORD is exalted...[it] does valiantly...¹⁸The LORD has chastened me severely, but He has not given me over to death. (Ps. 118:10-18)*

- B. *All nations surrounded me*: Hostile nations will gather against Jerusalem (Zech 14:2).
- C. *They surrounded me like bees; they were quenched like a fire of thorns* (118:12): He compared being surrounded and attacked to swarming bees and burning thorns.
1. *Like bees*: A large number of angry swarm of bees is very difficult to fight because they come from all directions to sting their victim. But a bee can sting only once, and then it dies.
 2. *Quenched like a fire of thorns*: Thorns burn fiercely, but their flames die out very quickly.
 3. Isaiah prophesied of the Antichrist's attack being very short term (40:23-24). The Antichrist shall scarcely be established in power (3½ years), then Jesus will blow on him (2 Thes. 2:8).
²⁴*Scarcely shall they [Israel's enemy] be planted... scarcely shall their stock take root in the earth, when He will also blow on them, and they will wither.* (Isa. 40:23-24)
⁸*...the lawless one [Antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming.* (2 Thes. 2:8)
- D. *You pushed me violently, that I might fall* (118:13): The psalmist's experience prophetically points to end-time Israel who will be surrounded by all the nations that seek to cut them off (Ps. 83:4).
²*Behold, Your enemies...⁴have said, "Come, and let us cut them off from being a nation that... Israel be remembered no more"...⁵They form a confederacy against You [God]... (Ps. 83:2-5)*
- E. *The LORD is my song*: The psalmist twice quoted Moses' song of deliverance after the Red Sea—the Lord is my strength and song (118:14; cf. Ex 15:2) and by the right hand of God (118:16; cf. Ex. 15:6). The Lord's deliverance of Israel at the Exodus is the model of their end-time deliverance.
¹⁴*The LORD is my strength and song, and He has become my salvation...*
¹⁶*The right hand of the LORD does valiantly [glorious in power; Ex. 15:6]. (Ps. 118:14, 16)*
- F. The Lord's temporary discipline leads to salvation, restoration, and victory (118:26). The psalmist here speaks not only for himself but in the name of his nation—the remnant of Israel who are in this passage prophetically described as righteous and rejoicing (118:15).
¹⁸*The LORD has chastened me severely, but He has not given me over to death.* (Ps. 118:18)

IX. ENTERING THE GATE OF THE MILLENNIAL TEMPLE (PS. 118:19-21)

- A. The city and/or temple gates are in view— Jesus and the righteous enter them (118:19-20).
¹⁹*Open to me the gates of righteousness; I will go through them, and I will praise the LORD.*
²⁰*This is the gate of the LORD, through which the righteous shall enter.* (Ps. 118:19-20)
1. The prophetic scene moves to the Tribulation and the conflicts associated with Armageddon and the beginning of Jesus' millennial reign. Jesus will rescue the remnant of Israel and then bring them to the city gates, saying, "Open to Me the gates of righteousness." (118:19).
 2. Psalm 24:7-10 gives more details to the command to open the gates of Jerusalem to receive the King following His victorious battle and then to open the gates of the millennial temple.

X. THE DAY JESUS IS SEEN BY ALL AS KING (PS. 118:22-24)

- A. After Jesus returns, He will be established as the “chief cornerstone” in the restoration of Israel and His global government throughout the Millennium.
- ²²The stone which the builders rejected has become the chief cornerstone. ²³This was the LORD’s doing; it is marvelous in our eyes. ²⁴This is the day the LORD has made; we will rejoice and be glad in it. (Ps. 118:22-24)*
- B. **The stone which the builders rejected:** The psalmist prophetically foretold of the leaders of Israel rejecting Jesus as the true builder of Israel as its cornerstone (Mt. 21:42; Mk. 12:10; Lk. 20:17).
- C. **Chief cornerstone:** This was the most important stone in a building, being the largest one in its foundation. All other foundation stones in the building had to align to it for the building to stand.
- D. **Has become the chief cornerstone:** This initially happened when God raised Jesus (Acts 4:10-11) and established Him in a position of authority over all (Eph. 1:20-23). Its fulfillment includes Jesus returning to Jerusalem to reign over Israel and all nations with authority over every sphere of society.
- E. **It is marvelous in our sight:** All the implications of Jesus becoming the chief cornerstone will be marvelous for the remnant of Israel when their eyes are opened to see the glory of Jesus.
- F. **This is the day the LORD has made** (118:24): This is the day the patriarchs and prophets longed for. It is referred to many times in Scripture as “*the Day of Lord*”—its ultimate fulfillment will be when Jesus returns to reign over all the nations, and it includes the battles associated with Armageddon.
1. At Jesus’ second coming, Israel and all the nations will be born anew in one day. Beginning on that day Jesus will replace all the kings of the earth, cast Satan into prison (Rev. 20:1), restore the plant and animal life to the conditions of the garden of Eden, establish His throne in Jerusalem, and cause the New Jerusalem to descend to the earthy Jerusalem (Rev. 21:10).
- ⁸...Shall the earth be made to give birth in one day [Jesus’ coming]? Or shall a nation be born at once? For as soon as Zion was in labor, she gave birth to her [end-time] children. (Isa. 66:8)*
2. Jerusalem will eventually “birth” a nation with millions who walk in righteousness. Imagine over 5 million Jewish survivors of the Tribulation receiving salvation when Jesus returns!

XI. ISRAEL’S RESPONSE TO JESUS (PS. 118:25-29)

- A. The fullness of 118:25-26 will occur in context to Jesus’ end-time entry to Jerusalem.
- ²⁵Save now, I pray, O LORD; O LORD, I pray, send now prosperity. ²⁶Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD. (Ps. 118:25-26)*
- B. **Save now, I pray, and send prosperity:** This depicts Israel praying for her national salvation and prosperity that will be realized when Jesus returns. The words *save now and pray* are a rendering of the Hebrew words *hōšī’ ānnā’* which we transliterate as “Hosanna” (save, pray).

- C. ***Blessed is he who comes in the name of the Lord*** (118:26): When Jesus returns, He will enter Jerusalem to be officially received by the governmental leaders of Israel as their Messianic King.
³⁹I say to you [governmental leaders in Jerusalem], you shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!” (Mt. 23:39)
- D. The only other time Scripture records someone using the phrase, “comes in the name of the Lord,” was when David answered Goliath (1 Sam. 17:45).
⁴⁵Then David said to the Philistine, “You come to me with a sword...and with a javelin but I come to you in the name of the LORD of hosts, the God of the armies of Israel...” (1 Sam. 17:45)
1. Thus 1 Samuel 17:45 establishes the implications of “coming in the name of the Lord”—that it is to deliver God’s people from an enemy that is far superior to them.
 2. To *come in the name of the Lord* is unique to these two passages—each passage gives us insight into better understanding the other passage.
- E. The King of glory, after being victorious in battle, will enter the city and temple (Ps. 24:8; 118:26) as the remnant of Israel celebrates the destruction of all the nations that surrounded Israel (118:10).
- F. Jesus will enter the city of Jerusalem to deliver them from the Antichrist’s armies which came from all nations to surround them (118:10) for up to 42 months during the Great Tribulation.
- G. ***We have blessed you from the house of the Lord*** (118:26): Some see “you” in 118:26b as referring to Jesus, while others emphasize that “you” is in the plural—thus depicting the remnant of Israel being blessed from the house of the Lord (the millennial temple).
- H. The righteous enter the millennial temple to worship and present their offering (118:27-29). The light in 118:27 is specifically the light of God which shines in the face of Christ (2 Cor. 4:6).
***²⁷God is the LORD, and He has given us light; bind the sacrifice...to the horns of the altar...
²⁹Oh, give thanks to the LORD, for He is good! For His mercy endures forever. (Ps. 118:27-29)***
- I. The Lord’s glorious storyline of salvation concludes here in magnifying His goodness and mercy (118:28-29). This psalm begins in 118:1-4 and ends in 118:28 with this song suggesting that the story that unfolds between these verses reveals and imparts God’s goodness and mercy.
²⁸You are my God, and I will praise You; You are my God, I will exalt You. ²⁹Oh, give thanks to the LORD, for He is good! For His mercy endures forever. (Ps. 118:27-29)