

## Messianic Psalms Psalm 24

*[Please note: sections in blue type are not broadcast on every radio station.  
King James Version of the Scriptures used unless otherwise stated.]*

Long before I'd given much thought to the Book of Psalms, a Christian friend of mine invited me to go with him to visit an old Christian gentleman who had just returned home from hospital. He had had a serious operation. It was thought that he might be feeling lonely, even depressed. On arrival, we were shown into the room where he was sitting quietly. As soon as he saw us, his face burst into a huge smile. Before we could even ask how he was, this is what he said:

"Hosts of flowers, hosts of trees  
Hosts of birds and hosts of bees  
Hosts of fishes, hosts of frogs  
Hosts of cats and hosts of dogs  
And He's the Lord of them all."

My first reaction was that perhaps his mind had become unhinged. Or, perhaps, he was still under the effect of the anaesthetic. Being young and inexperienced, I thought it would be best if I said nothing and took my cue from my friend, who was much older, wiser, and more experienced, than me. I was absolutely fascinated. These two very sober men, not flamboyant or showy in any way, launched into an animated conversation about Psalm 24. You know, for most of us, we would learn much more if we talked less and listened more. When we do so, the impression we gain is often much more important than any detailed knowledge we acquire. Certainly, on that day, I learned the value of listening to those whose minds are formed and whose lives are fashioned by what the Bible says about the Lord Jesus.

### **A trilogy of Psalms**

A gem always looks best in a setting specially designed for it and against a suitable background. They show its beauty to best effect. Certainly, Psalm 24 is a very good example of this principle. It is the climax of a trilogy of Psalms; 22, 23 and 24, which are connected together by a common theme. They were written about a thousand years before Jesus was born into the world. Up to a point, they said things that were true at the time, of people who lived at the time. Yet, they said things that would only be fulfilled completely by the Lord Jesus Christ Himself, Messiah of Israel, Saviour of the world.

Throughout my lifetime, many ways of connecting these three Psalms have been expressed. Let us go over a few of them. They will attune our minds for thinking about the detail of Psalm 24.

First:

Psalm 22 presents the Lord Jesus as the Good Shepherd, Who gave His life for the sheep (John 10:11).

Psalm 23 presents Him as the Great Shepherd of the sheep (Hebrews 13:20). He is alive from among the dead, caring for His own till He takes them home to heaven, to be with Him for ever.

Psalm 24 presents Him as The Chief Shepherd, Who will one day return to set up His kingdom on earth. He will then reward those who have acted as under shepherds, caring for His sheep in the absence of The Chief Shepherd, and under His guidance (1 Peter 5:4).

Second:

Psalm 22 looks at the Lord Jesus as the Great Substitute.  
Psalm 23 as The Great Shepherd.  
Psalm 24 as The Great Sovereign.

Third:

Psalm 22 looks initially and primarily at the past.  
Psalm 23 looks mainly at the present.  
Psalm 24 looks mainly at the future.

They all tell us about the Lord Jesus, Who is the same yesterday, and today, and for ever (Hebrews 13:8).

Fourth:

In Psalm 22, the Saviour's Cross is prominent.  
In Psalm 23, the Shepherd's Crook is prominent.  
In Psalm 24, the Sovereign's Crown is prominent.

Fifth:

Thinking of them as a set, it is significant that Psalm 22 begins with a cry of anguish and is a solemn meditation on the sufferings of Christ.  
In Psalm 23, as the Chief Shepherd the Lord Jesus provides constant care for all His sheep in every kind of circumstance.  
Psalm 24 is a joyous celebration of the glory of Christ and ends with a cry of triumph.

And so we might go on.

### **Their overall message**

In case we are dazzled by the brilliant detail of these Psalms, let us pause a moment. Let us think about the overall message. There was a time in the history of the world when the Son of God came into the world, born a babe at Bethlehem. He grew up, lived a perfect life, and suffered incredibly on the cross. He was marked out as The Lamb of God, the bearer away of the sin of the world (John 1:29). He lived on earth. He died. Psalm 22 spells out the gruesome detail of those terrible sufferings He endured. He rose again. He ascended back to heaven. He lives now in heaven. He cares for those on earth who have trusted Him as Saviour. Their sins are forgiven. Their ultimate place in heaven is assured, reserved for them. In the meantime, they are encouraged to cast their every care upon Him, because He careth for them, as we read in First Peter chapter 5 verse 7.

Psalm 23 speaks about the enjoyment of that care in a very poetic, romantic, way. That's why the picture of a sheep is introduced. Our Saviour looks after us and cares for us as a true shepherd cares for his sheep.

One day, Jesus will come again, as He said He would:

"I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Then, after that, He will establish His righteous kingdom on earth, as the Bible says:

"[God] hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

A large proportion of the Bible is taken up with this. God will not allow things to go on in their present way for ever. He will not allow the righteous to suffer for ever. He will not allow the wicked to prosper for ever. There have been many styles and forms of governments and kingdoms set up in the world over many centuries. But God has decreed that He will, one day, very soon we Christians believe, set up a kingdom the like of which, in fullness, has never been seen before.

## God's Kingdom

There have been little pictures, indications, of the kind of kingdom that God has in mind. The Kingdom of Babylon, under King Nebuchadnezzar, one man in absolute control, with undisputed sway, shows one feature. The victorious reign of King David, the peace and prosperity of the reign of King Solomon, give other highly desirable features. But only when Jesus is King of kings and Lord of lords shall all these things be true at the same time, and of the same One Person. Surely, He will reign with supreme authority, like Nebuchadnezzar did for a while. Surely, He will be victorious in dealing with His enemies, as was David. Surely, His reign will be one of peace, plenty, and prosperity, as was King Solomon's. But all these things, seen fleetingly and fitfully in brief, occasional intervals in individuals here and there, will be seen fully and continuously in the Lord Jesus for a full cycle of time, a full thousand years, as we read in Revelation chapter 20 verses 1 to 6.

But let us take account first of all, then, of Psalm 24 Verses 1 and 2:

"The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods."

Now, Psalm 24 is one of the many portions of the Bible that tell us what things will be like then. Let us think about it for a few minutes. Overall, it is a picture of the King, God's King, coming into His Kingdom, taking up the reins of government. Immediately, in verse 1, He lays claim to the whole earth, and all who live in it:

"The earth is the LORD'S, and the fullness thereof."

Verse 2 tells us that this King has the right to lay claim to the whole earth, because He created it.

"He hath founded it upon the seas, and established it upon the floods."

Incidentally, this statement teaches us that when He made the world, He did so in an orderly, balanced way. There is a definite relationship between sea and land, cold and heat, the level of rainfall and all that keeps creation in proper balance between supply and demand. Any present-day

imbalance, in God's fair creation, is entirely due to the activities of sinful man. That imbalance will continue until Christ comes to restore the proper balance, in creation and in the activities of men. That's what the prophet Isaiah was referring to in chapter 32 verse 1 of his prophecy:

"Behold, a king shall reign in righteousness."

Let us now consider His moral right, dealt with in verses 3 and 4, which He rightly deserves:

"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 lifted up his soul unto vanity, nor sworn deceitfully."

Other than being The Creator, what sort of person is this coming King? What qualifications are necessary in the King of such a Kingdom? Verses 3 and 4 tell us, although the statements are made in a very subtle manner. "Who shall ascend into the hill of the LORD?" That is, "Who is fit to be God's anointed king? Who has the moral right to the throne of power?" Before giving the answer, another question is posed. "Who shall stand in his holy place?" That is, Who has the equally vital right to represent the people in the presence of God, that is, to be their priest? If He has the official right to function as King and Priest, He must also possess the moral right to do so. In verse 4 it is put this way. "He...hath clean hands." That is, He has first lived a clean life on earth. No one could fairly point the finger of accusation against Him. There was no skeleton in His cupboard, to be revealed by some publicity-seeking opponent. They tried, of course. His enemies ensured that every possible taunt was hurled at Him during that terrible, illegal, mock so-called trial to which He was subjected. But no righteous accusation could be upheld or proven. His life on earth was absolutely blameless. Now why was that true? The same verse gives the answer. "He...hath...a pure heart." His life was blameless, outwardly, because He was pure, inwardly. His actions were beyond reproach. On at least one occasion He had said:

"[I am] a man that hath told you the truth" (John 8:40).

And then:

"Which of you convinceth me of sin" (John 8:46).

He could speak fearlessly in this manner because His thoughts and motives were completely pure. He could honestly say, as He did:

"I am meek and lowly in heart" (Matthew 11:29).

There shall indeed be much acclaim for the coming King, as considered in Psalm 24 verses 5 and 6. What has God in mind for such a Person – such a King? Listen to what verse 5 and 6 have to say about it:

"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, O Jacob. Selah."

In effect, God says, "Nothing will be too good for such a man." He has lived and worked so completely according to God's will that God Himself will ensure that He shall have the very best of everything. The whole world will applaud such a King. Israel, at the heart and very centre of God's activities on earth! The Gentiles, who will also be blessed indirectly, through Israel at that time! All will applaud God's King, God's rule, God's Christ.

In anticipation of the grand entrance of such a King into such a Kingdom, the rapturous welcome rings out in verse 7:

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

I am aware that some look at this statement as depicting the welcome that the Lord Jesus received when He went back into heaven after His death, resurrection, and ascension. I am totally in sympathy with the thought that the Lord Jesus deserved and received the fullest and highest acclaim when He went back from earth to heaven. As we read in 1 Timothy chapter 3 verse 16, He was "received up into glory." That is, He deserved and received a glorious reception. However, such a reading does not harmonise at all with the obvious connection between these three Psalms 22, 23, and 24. This acclaim is much more clearly linked with what we read about in Revelation chapter 19 verses 11 to 16. Let us all commit ourselves to read those gripping verses as soon as possible.

As we read in the Epistle of Jude, verses 14 and 15:

"Behold, the Lord cometh, with ten thousands of his saints, to execute judgement upon all."

Verses 26 and 27 of Luke's Gospel chapter 21 tell us:

"The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

Of course, it is relatively easy for us, three thousand years after the psalm was written, to see in these verses things that would not possibly have been understood by those who were alive at the time. Taking account of that, we can perhaps well understand the puzzlement of those who heard or read the psalm. "Who is this King of Glory?" Can He be identified? Oh, yes! Of course He can! "The LORD strong and mighty, the LORD mighty in battle." The One Who fought the foe!

And so we have the identification of the coming King. Listen to verses 7 to 10:

"Lift up your heads, O 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, O ye gates; even lift them up, ye 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."

How privileged we are to have the Holy Scriptures available to us to make the answer clear and simple, but how blessed!

Who is this King of Glory? Who indeed! In character, The Lord of hosts, the One Who has every resource at His disposal, He is the King of Glory. He has defeated the enemies of God and His Christ. He has every resource at His command. He is all glorious. And His Name is Jesus :

"But now once, in the end of the world hath He appeared to put away sin by the sacrifice of himself" (Hebrews 9:26 by J. N. Darby).

"Christ died for our sins according to the scriptures; and...he was buried and...rose again the third day according to the scriptures" (1 Corinthians 15:3-4).

Soon He will come again. The first time He came, it was in humility and in lowliness. He came to be our Saviour. To fulfil Psalm 24, He will come a second time, but this time in power and great glory. He will put right all the things presently suffered in this poor, ungodly, Christless world. He will reign in righteousness for a thousand years, as scripture says He will. At that time, it will be ob-

ligatory to yield to Him. Every knee shall bow to Him. Every tongue shall acknowledge Him to be Lord. God has said so. He will bring it to pass.

What about the use of the word Selah twice, in verses 6 and 10?

Selah! What's that? Literally, praise connected with Hebrew temple music. In this meditation, I would suggest that it is in this spirit. "Well! Think about that! Isn't it wonderful?"

Now, how about you and me?

We have the opportunity now to trust Him as Saviour. We have the privilege now to call Him Lord. Our sins will be forgiven. Our place in heaven will be assured. Let us trust Him now, and serve Him faithfully, and a place of honour in the millennial reign of Jesus Christ as King of kings and Lord of lords will be our bright, future prospect.

Let us pray. "Lord Jesus, we are glad to learn from scripture that the day will soon dawn when Thou shalt come into Thy Kingdom in power and great glory. Help us, Lord, in the meantime, to be true and faithful, while we wait for Thee to come. Amen."

For the moment, let me say, "Thank you very much indeed for your patience and interest in listening to this Truth for Today talk number T1254, entitled 'Psalm 24'".

---

**Please Note:**

We encourage you to use this transcript for your personal or group Bible studies. This material should not, however, be used in any publications without the express permission from Truth for Today, whose contact details can be found on page 1.