

## **Psalm 24**

**Psalm 24:1** - “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.”

(i.e., the waters existed before the dry land, which was cast up out of them and appeared at God's word - **Genesis 1:9-10**)

God is sovereign even outside of the Promised Land, unlike the other pagan gods, whose rule was linked to a single land or area. - He's directing events even in Padan-Aram where Jacob is confronted with Laban's treachery.

**Psalm 24:3-5** - “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. He shall receive the blessing from the LORD, and righteousness from the God of his salvation.”

“Ascending” to Zion is contrasted with “lifting up” one’s soul to vanity (a word usually associated with idolatry). They are mutually exclusive.

Jacob, who had “sworn deceitfully,” must be left behind. Only Jacob transformed as Israel can abide in God’s presence. The human race must go to the cross, then the resurrection life of Christ through the power of the Holy Spirit can express these righteous qualities.

**Psalm 24:6** - “This is the generation of them that seek him, that seek thy face, O Jacob. Selah.”

A better translation is “This is Jacob, the generation of those who seek Him, Who seek Your face. Selah”

“This is Jacob” (reflecting the transformation of his character - the deceptive trickster who wrestles with God, sees God face to face yet lives, and becomes Israel)

This describes a transfiguration, the putting on of the righteousness of Christ like a garment, and being changed into the image of the Holy One Himself.

## **The King of Glory**

This whole psalm was probably composed at the time of the bringing of the ark into the city of Zion.

**Psalm 24:7** - “Lift up your heads, O you gates; and be you lift up, you everlasting (olam) doors; and the King of glory shall come in.”

“The poet deems the ancient gateways far too low for the dignity of the approaching Monarch, and calls on them to open wide and high to give room for His passage.” - *Ellicott's Commentary*

**Psalm 24:8** - “Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle.”

“The King of glory — The ‘glory of God’ in the Old Testament is, first and foremost, the supernatural light that dwelt between the cherubim above the ark and was the manifestation and symbol of the divine Presence. The King of glory is the glorious King Yahweh, who resided in the Shechinah glory.

“Equally, it’s the Messiah, the King of Israel and of his church, called the King, or Lord of glory, 1 Corinthians 2:8; James 2:1, both for that glory which is inherent in him, and that which is purchased by him for his members.” - *MacLaren's Expositions*

“We may apply it to Christ's entrance into the souls of men by his word and Spirit, that they may be his temples. Behold, he stands at the door, and knocks, **Rev 3:20**. The gates and doors of the heart are to be opened to him, as possession is delivered to the rightful owner.” - *Matthew Henry's Concise Commentary*

**Ecclesiastes 3:11** - “ ...he hath set the world (olam) in their heart, so that no man can find out the work that God maketh from the beginning to the end.”

Each of us has an inner “everlasting door,” i.e. that mysterious part of our soul that yearns to open to the eternal, but can never reach it without revelation.