

Psalm 24: The King of Glory

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The twenty-fourth Psalm comes as the third of three Psalms that are often studied together. Some have titled Psalm 22 through 24 as, “the Cross, the Crook, and the Crown.” Studying these Psalms this way allows the reader to see Jesus as Savior, Shepherd, and Sovereign. When we begin to see Christ from many different angles (e.g. Isa. 9:6, Col. 1:13-23, Rev. 1:12-16), we can know the Messiah and grow in our relationship with Him.

In Psalm 24 the Bible student sees the sovereignty of God (vss. 1-2); learns what it takes to enter the presence of a Holy God (vss. 3-6); and finds the glorified, vindicated, honorable, conquering savior (vss. 7-10). Through this transition of the text, eternal truths can be learned (cf. Rom. 15:4). Namely, that the only way to come into the presence of God Almighty is through the glorified Christ, for He is the Trailblazer (Jn. 1:9-18, Acts 2:33-39, Rom. 1:2-6, 2 Tim. 2:8-13, Heb. 6:19-20). When further consideration is given to Psalm 24, the humble heart knows that he must approach God in holiness and in purity (vs. 4); however, it is clear that no man lives sinless upon this earth (Rom. 3:23, 1 Jn. 1:8). Therefore, while a righteous man can enter the dwelling of God, he can stand in the holy place, he can ascend the hill of Jehovah; he can only do it through the cleansing blood of Jesus Christ (Heb. 9:22, 1 Pet. 1:18-19). In a very real sense, it is the purity and sinlessness of Jesus (Ps. 24:4, Heb. 4:15) that allows us to then enter into the presence of God through the way He has left (Jn. 14:1-6). Truly, this Psalm speaks to the power (vss. 1-2), person (vss. 30-6), and prestige (vss. 7-10) of Christ. The Messiah is worthy of praise (cf. Rev. 5:8-14).

While this Psalm could be ascribing glory to Jehovah God at any time throughout eternity and particularly in the life of David, for meditation’s sake, let us consider one particular instance in all of history which corresponds to this Psalm.

Jesus Christ, God the Word from eternity (Jn. 1:1-2), the Creator (Jn. 1:3, Col. 1:16), the one who hung the earth upon nothing and formed its seas and dry lands is sitting upon His rightful throne in eternity and through the Patriarchal period and the Mosaic period of Old Testament history. This is the description of Psalm 24:1-2. Then the question is posed in verse 3: who could possibly stand before God upon the Holy Hill (cf. Hab. 1:13)? Who could possibly go on behalf of His brethren (cf. Isa. 52:13-53:12)? Who could possibly open the scroll that no one in the heaven, nor on the earth, nor under the earth was able to open or to even look upon (Rev. 5:2-3)? It is no wonder that the prophets sought and searched diligently just how God’s will would be accomplished (1 Pet. 1:10-11). It is no wonder that the angels wondered at these things as well (1 Pet. 1:12)! But, the answer was God’s mystery (Eph. 3:8-11). The answer to these questions was such that eye had not seen nor ear heard nor had even entered into the mind of man (1 Cor. 2:9). The answer was, is, always has been and always will be Jesus Christ, the ONE in whom all riches and treasures of wisdom of God’s divine plan were hidden and are now revealed (Col. 2:2-3). He is the answer, in its completeness, to Psalm 24:3-6. Finally, the plan of God revealed. God became man (Jn. 1:14) and offered Himself in the flesh (Phil. 2:5-8) in the place of mankind (Jn. 3:16-17, 1 Jn. 4:9-10). The Holy God demonstrated His love, mercy, and grace by sending Jesus in the last days to reveal His eternal plan (Heb. 1:2). Now, after having been crucified and resurrected, Jesus Christ, God the Word, ascends to His rightful and majestic place in Heaven. This reception is the description of Psalm 24:7-10. This homecoming is far more powerful than even Christ’s triumphal entry into Jerusalem as the wavering mob shouted Hosanna (Mt. 21). This is the true triumphal entry into Zion, the homecoming of the “King of glory.”

