

Wil Owens  
The God of Glory; Psalm 24  
GPBC  
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Introduction - Psalm 23 is chiefly about the goodness of God toward His people. Psalm 24 is a meditation on the glory of God. It's not a far leap to move from His goodness to His glory. His goodness is part of His glory. His glory enriches His goodness. We have a familiar saying, "God is good all the time. All the time, God is good." That's a good summary Psalm 23. For Psalm 24 we might say, "God is glorious all the time. All the time, God is glorious." The glory of God, just like the goodness of God, is not just a characteristic of His nature, but it has direct meaning and implication for our very lives.

David reminds us of the realms in which the glory of God directly impacts us. The Glory of the Creator. The Glory of the Savior. The Glory of the King. His glory indeed touches us in every way - shaping our lives, redeeming our souls, enveloping us into His everlasting kingdom.

#### I. Glorious as Creator (vv1-2)

A) "The earth is the Lord's" - He has chief possession of His own creation. He is overseer. He is sustainer. He is manager. The title deed to the entire planet bears His insignia. Everything you see and everything you cannot see, belongs to Him. It is His.

1. The earth does not belong to itself as if Mother Nature was an actual being. Nature does not reign over the earth. God reigns over nature. He established natural laws. He established seasons. He established weather patterns. All for the good of His own handiwork.

2. The earth does not belong to itself in a cultural, societal way known as the "world" as if the whims and trends that ebb and flow throughout nations and history have ultimate control of destiny. God set the beginning, the ending, and orchestrates everything in between to fulfill His purpose.

3. The earth does not belong to man so that he may do with her as he pleases. God, as owner of it all, has given man the joyful duty of caretaker that his life would be filled with fruitful labor, constant exploration and observation of God's creative wonder.

B) But the Lord is not only owner of the thing itself, He owns the producing outcome of His handiwork - "and the fullness thereof." The bounty of the earth, the harvest. He fashioned the earth to be amazingly

productive so that not only does its design amaze, but its inherent capacity to reproduce amazes. He made seed bearing trees, offspring yielding animal life, procreating humanity that the earth may be filled with a divinely engineered fullness. ill. corn.

C) “the world as those who dwell therein” - If God owns the whole, He also own each part within the whole. And David here narrows down to God’s ownership of mankind. From king to peasant, from the famous to the infamous, from the comforted to the afflicted, from the atheist to the believer - we belong to Him. If you deny it, it still remains true. If you reject it, it doesn’t change the fact. If you embrace it, you begin to know the joy of why we are here and what life means and is all about. He holds our lives in His hands. He knows the number of our days, the lot of our lives, from life’s first breathe to life’s final gasp - we are His. And we were made, we were created to commune with our Creator, to revel in His presence, to joy in His goodness, to rejoice and delight in Him. ill. Westminster Catechism

D) Then v2 gives us the reason why God holds ownership to the earth and to everything and everyone in the earth. V2 tells us why God holds the right over everything and everyone.

1. Let’s pause for just minute a make a crucial Bible Study observation. You see the “for” at the beginning of v2. The “for’s” in the Bible are of utmost importance for our understanding and faith. The “for’s” give the reason, the theology of whatever propositional truth precedes it.

2. “for He has founded it upon the seas and established it upon the rivers.” Now this is a poetic way to restate Gen 1:9. “And God said, ‘Let the waters under the heavens be gathered together into one place, and let the dry land appear.’ And it was so.” Think of the awesome power and glory of just that one act of creation. God created the earth, the land, by calling it to rise forth out of the waters. In Job 38, God tells Job when He called forth the land, He set a border for the seas, He drew a line around each shore and said, “Thus far you shall come, and no farther.”

3. God owns it all because God made it all. Now just pause for a moment and contemplate the fullness and the weight and the magnitude of the glory of God just with respect to Him being Creator. How vast must His glory be that He could simply speak and instantaneously fashion a universe filled with marvelous design, speechless wonder, remarkable beauty, precise order, and breathtaking possibility. He is glorious as Creator.

II. Glorious as Savior (vv3-6)

A) It's not too hard to imagine how David arrives at the inquiry of v3. When you begin to meditate on the magnitude of the glory of the Creator, it's not long until these questions will arise in the heart of man.

1. "Who shall ascend the hill of the Lord? And who shall stand in His holy place?" It is precisely the vastness and weight of the majesty of God that drives these questions. If the Lord is that great and glorious and holy, then who, who shall stand in His presence?

2. Now we should let the implication of those questions settle in our hearts a bit before we move on. When man is placed before God in light of the glory of God, the answer to v3 is no one. If left on our own, none shall ascend the hill of the Lord. None shall stand in His holy place.

3. ill. benediction - Now to Him who is able to keep you from stumbling and to "make you stand" in His presence, blameless with great joy... - it is grace - it is all grace. We get the grace - God gets the glory!

B) The biblical answer for v3. - You've got to read vv4-6 correctly and in sync with biblical doctrine or you will head in the wrong direction and totally miss salvation. It is dangerous to misread Scripture.

1. If you read v4 as prescriptive and v5 as the reward for v4, you will adopt a works-based model of salvation. If you aim to work your way to heaven, to work your way to righteousness, to work your way to the holy hill of the Lord, you will lose your soul!!!

2. V4 is not to be read as prescriptive but rather descriptive. V4 is descriptive. V5 is descriptive. They are to be taken together as describing the ones who will ascend the hill of the Lord. VV4-5 are describing salvation by grace, not salvation by works.

3. Here is why I know that is how we are to read these verses. The blunt questions of v3 are in direct opposition to any theology of salvation by good works, moralism, good outweighing the bad. V6 tells us plainly that vv4-5 are descriptive.

C) So now let's read these two verses as descriptive of salvation by grace.

1. clean hands - sanctification - outward change, pursuit of holy living  
2. pure heart - regeneration - sin-stained, dead heart has been replaced with a repenting, believing heart.

3. righteousness from the God of his salvation - justification by faith - right standing with God is given to us by God based on the merits of Christ not based upon our own efforts. Our righteousness is from the God of our salvation not from ourselves - further proof that these verses are to be read descriptively.

D) He is not only glorious as Creator; He is glorious as Savior. He not only made us; He has rescued us. He has redeemed us. Now by grace, through faith, in Christ, we are able to stand in His holy place.

### III. Glorious as King (vv7-10)

A) VV7-10 is a clear break from the pattern of vv1-6. This section of Psalm 24 has its own rhythm, its own structure. This appears to me to be a song within a song.

C) He sings of the King in His might, in His power, in His glory. And there's little wonder how David ends here. He's been rejoicing in the Creator. What might, what power, what glory must be His who is Creator and Owner of all things! He's been rejoicing in the Savior. What might, what power, what glory must be His who is Savior! There's no doubt about it, if He is Creator, if He is Savior, He is King - the King of Glory!

D) Many commentators suggest that David wrote this song as part of the celebration when the ark was brought back to Jerusalem. It had been captured for a time. It was held at Obededom's home for a time. But at last David was ready to bring it back to Jerusalem, back to the house of God. And what a celebration it was, for the ark represented the very presence of God among His people.

E) But David knew and we know that the ark was representative of something far greater to come. For the question, "Who is this King of Glory?" would continue to be asked through the years until at last, in the fullness of time, God sent forth His Son. Jesus Christ - He is the King of Glory.

1. Jesus is glorious as Creator. Col 1:16 - For by Him all things were created, in heaven and on earth, visible and invisible. John 1:3 - All things were made through Him, and without Him was not anything made that was made.

2. Jesus is glorious as Savior. 2 Cor 5:21 - For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God.

3. Jesus is glorious as King. David's procession into Jerusalem is historical and prophetic. For a son of David, Jesus Christ, will enter the New Jerusalem, set upon the throne, and rule and reign forevermore. And every knee shall bow and every tongue confess that Jesus Christ is Lord!