

Hopewell ARP Prayer Meeting Lesson, Wednesday, July 14, 2021

Psalm 24

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A Psalm of David.

¹ The earth is the LORD's, and all its fullness,
The world and those who dwell therein.
² For He has founded it upon the seas,
And established it upon the waters.
³ Who may ascend into the hill of the LORD?
Or who may stand in His holy place?
⁴ He who has clean hands and a pure heart,
Who has not lifted up his soul to an idol,
Nor sworn deceitfully.
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,
Who seek Your face.

Selah

⁷ Lift up your heads, O you gates!
And be lifted up, you everlasting doors!
And the King of glory shall come in.
⁸ Who is this King of glory?
The LORD strong and mighty,
The LORD mighty in battle.
⁹ Lift up your heads, O you gates!
Lift up, you everlasting doors!
And the King of glory shall come in.
¹⁰ Who is this King of glory?
The LORD of hosts,
He is the King of glory.

Selah

No other God, v1–2. Because all things are from the Lord and through the Lord, all things are to the Lord. He founded (v2a) and established (v2b) it in the way described in Genesis 1 (“upon the seas”/“upon the waters”); *therefore*, we know that the earth, everything in it, the cosmos, and everyone in it—all belong to Him. If we undermine Genesis 1, we undermine Scripture’s own reasoning that we belong to the LORD. And if we hold to Genesis 1, then we hold to that which obligates us to be wholly owned possessions of the LORD, consecrated entirely unto Him.

A blessed admittance into glory, v3–6. How can a sinner earn glory, so that he is received with blessing (v5)?

This is the question of v3. The titles that glory receives here highlight the desirability of being there, but the impossibility of being welcome. It is *the LORD’s* hill. It is the LORD’s *holy place*. How can we hope to ascend there or to stand there?

The answer in v4 is accurate but discouraging. All it takes is clean hands (of which we all fall short) and a pure heart (of which we all fall *further* short!)—the keeping of the first commandment (v4b, living only and always before and unto the LORD) and the keeping of the ninth commandment (v4c, which James understands as the most impossible of actions, cf. Ja 3:2, 8). Indeed, these two commandments are representative of all ten. Jesus’s answer to the question “what shall I do to inherit” is “if you want to enter, keep the commandments” (cf. Mt 19:17; Mk 10:19; Lk 18:20).

This is what makes it so wonderful that v6 uses the name Jacob, not Israel. Whose hands, heart, and mouth were less clean and pure than Jacob’s? And yet here he is, exhibit A of someone who may do the ascending and standing of v3. Not all who are descended from Jacob are Jacob, but those who are saved in the same way. How? Two ways.

First Jesus’s holiness counted for us is the way that our blessedness and righteousness are earned. v5 gives the good news that we may receive blessing from the Lord because we also receive righteousness from the God of our salvation. Jesus is the One Whom v4 perfectly describes, and He is the One Whose righteousness we receive (cf. 1Cor 1:30; 2Cor 5:21; Phil 3:9).

Second, in order to be made suitable to enter what Christ has earned for us, we are made like Christ. Heb 12:1–14 tell us of a Christ Who went to the cross so that we might have that holiness, and a Father Who is relentless in chastening us so that we would have that holiness, without which no one will see the Lord.

Let us not forget that before we finally enter the hill of the LORD and His holy place, we still approach thereunto in all of our worshiping. So, let us seek grace to employ hands and heart and mouth in reverent fear in the whole of our lives, and especially in that holy assembly (cf. Rom 12:1; Heb 12:28–29).

A glorious admittance into blessedness, v7–10. Jerusalem was a hill with a holy place, but it did not have everlasting doors (v7, 9). And David and Solomon were kings whom the LORD lifted up to places of glory above the other kingdoms of the earth. But they were not the LORD of hosts (v8, 10). The gates and doors of these verses belong to that place which Scripture calls the third heaven, glory itself. And this King is very explicitly the LORD of hosts Himself.

Jesus is the ultimate answer to the question in v3–4. What man can enter glory? That Man Who is the LORD Himself become a Man. After Adam, how can any hands or heart or mouth be clean and pure? Only if the LORD Himself takes the form of the bondsman and becomes a second and final Adam. For Him the command goes forth for the heads of the gates, the everlasting doors, to lift up so that He (and all who are in Him) may enter. Praise be to the LORD Jesus!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

We've got Psalm 24 tonight. Let's pray.

Our gracious God and our Heavenly Father all things are from you and through you and to you to you as the glory forever we exist. To bring you that glory and to enjoy you and that glory. And so we thank you for this Psalm in which you hold out Christ before us as the one by him.

Our glory has earned and the one in Him we are prepared for it. So you ask you for the help of your spirit as we study the Psalm. Not only that we might be the better prepared to pray. But the truth and the reality. Described by the truth of this.

Psalm. Might.

Remind enter deeply into our hearts and might form our experience of you in Him. And so we ask it through Him even Jesus our Savior. Amen. Psalm 24. A psalm of David the earth is Yahweh's and all its fullness the world and there is you dwell therein. For He has founded it upon the seas and established it upon the waters.

Who may ascend into the hill of Yahweh, or who may stand in his holy place. He who has clean hands. And a pure heart. And who is not lifted up his soul to an idol. Nor sworn deceitfully. He shall receive blessing from Yahweh and righteousness. From the God of his salvation.

This is Jacob the generation of those who seek Him who seek your face? Sayla? Lift up your heads owe you gates and be lifted up. You have a lasting doors and the King of Glory shall come in. Who is this king of glory? Yahweh strong and mighty Yoho mighty in battle.

Lift up your heads or you gates lift up. You everlasting doors and the king of glory shall come in. Who is this king of glory? Yahweh hosts he is the king of glory. Law. So far the reading of God's Word. Versus one and two are reminded that we are to have no other God that there is no other God that man's chief end is to glorify God and to enjoy him forever and where as there is much that has not been given the capacity for enjoying him everything's chief end is to glorify God.

That's because all things are from the Lord and through the Lord that all things are too the Lord. So verse 2, all things are from him and through him he has founded it upon the seas and established it upon the waters and therefore because he all things and he upholds all things.

They exist for him and for his glory verse 1, the earth is Yahweh's and all its fullness the world and those who dwell therein. Many of us at one point or another or maybe in an ongoing continual increasing way. Russell with the purpose question, why am I? What am I for?

And it's a whole question with a whom answer. I am because of him and I am for him. It's not just the earth that is Yahweh's and everything in it that is Yahweh so that everything you have is his and to be used for his glory. Indeed the entire Cosmos is Yahweh is the world as Yahos and all those who dwell therein and that would mean you.

Now when it says for he has founded it upon the seas and established it upon the waters, it's saying that Genesis chapter 1 is giving you an accurate description of how God created. And if Genesis 1 gives you an accurate description of how God created it's given you an accurate description of the fact that God is God from eternity that he is the one who created that he is the one for whom everything exists and especially.

He is the one for whom you exist. No wonder then that the truthfulness the accuracy of the creation account in Genesis chapter 1 would be under such attack. It is by Psalm 24's own testimony the accuracy of that creation account verse 2 is the foundation pun intended upon which our existence for God's glory verse 1 rests.

And yet there are many of us who accept that that creation account to which verse 2 refers. God making it everything at first from the water the spirit of God brooding over the water. And forming the earth the dry land upon water. There are many of us who accept the the reference or that to which verse 2 refers that the creation account is accurate who nevertheless do not feel the significance of verse 1 in our life.

We are not offering our bodies as living sacrifices in response to the mercy of God. Mercy of God that following Psalm 24 included not just creation, not just providence and the establishing. But the special providence of redemption and all that wonderful description of God's saving us by grace through the Lord Jesus and His plan to do so throughout history and bringing that plan to fulfillment and and bringing that fulfillment to reality and believers lives.

So you have all of that in Romans 1 through 11 and it builds it makes the same argument upon that foundation that because he is the one who has done that and view of the mercies of God are by the mercies of God all for your bodies as living sacrifices.

You are the Lords and all that you are is his and so let us be at least as dogmatic as insistent as vigorous with ourselves and our own hearts that we belong to him that we ought to be living now for his glory ought to be enjoying him now as far as his grace will sustain us to do in response to what he has done in creation and providence and especially redemption.

So there is no other God, that's what we exist for but we have fallen short. Of the glory of God and that is pressed upon us by the next two sections and especially verses three through six which is we exist for God's glory we exist to belong to him to glorify him to enjoy him and his glory but we are disqualified from that glory we are not qualified any longer we have forfeited our access to him our welcome in his presence and so there is this.

Question in verse 3 who may ascend into the hill of Yahweh or who may stand in his holy place the titles that glory receives here highlight the desirability of being there. It's called Yahweh's Hill and his holy place it's desirable. We want to be where his glory is and to worship him and to enjoy him.

However, The same thing that communicates it to us that it is desirable to. To enter into the glory of God is reminding us that in our sin and because of our guilt it is impossible that we might go there this was something that was actually displayed to the Israelites and their experience as they went to the worship of God to approach his glory they would have to go bringing what sacrifice and what would happen to that sacrifice exactly whatever one of them knew to have happened to them and be slaughtered it's blood would be spilled and even after it died it would be burned up by fire and so the question of who may I send to the Hill of Yale or who may stand in his holy place.

Has two answers the one is no sinner at all and that answer we basically have in verse four and then the other blessed answer because of the gospel of Jesus Christ is those who come by grace through God's provision of a sacrifice that puts away our guiltiness God's provision of a righteousness that qualifies us to be admitted every bit as much as if verse four actually described us because it actually described.

Christ, and if he is yours then the qualifications in verse four are yours and so who may ascend? The one who has clean hands of which we all fall short. And if you're heart which if you fell short of the clean hands you fall further short of the pure heart who has not lifted up his soul to and the word that's being transmitted idle here is actually word that is more it's more fundamental basic definition is vanity because not lifted up his soul to vanity and it's true everything else other than God that you might lift up your soul to that you might live before it or live full or in order to.

Obtain it or to enjoy it everything else is an idol and everything else is as the word means here is vanity is empty so to please others or for the pleasure of your own flesh you're on appetites or for the praise of others or to obtain power or to obtain possessions all these different things that have such a strong attraction to and hold upon our fleshly.

Desires they're all vanity, they're empty nothing compared to God. And indeed idolatrous to lift up our souls for them to live for them. And so there's the first commandment and then the not only those who have kept the first commandment but you would have to have kept the ninth commandment nor sworn deceitfully and we might flatter ourselves to say oh well I do a pretty good job keeping a rain on tight rain upon my tongue and then James chapter 3 comes and says if you think that you have you have not.

Properly assessed how well you are doing with your tongue because if you were using your tongue rightly you'd be a perfect man and blameless and everything because this is actually the hardest of all righteous actions to do is to use our mouths to use our tongues rightly and so these two commandments the first and the ninth as they were referred to in the second third sections there of verse four represent to us just how impossible it is for us to be described by verse four and yet that which is not at all.

True of us apart from Christ is perfectly true of Christ Verse 4 is a place to abandon any hope of being good enough for glory, but as also a place to fall down and worship our Lord Jesus who is perfect in all of these things that are described and to worship the Father who has given Christ to be ours to be our Savior so that if we have him then the description in verse 4, that is true.

Of Jesus is counted for us and to worship the spirit who loves us and loves to glorify the Father by making us to see the Son and his glory and to hope in Him by joining us to the Son by faith that he might be ours and his righteousness might be ours and and we would be those who may be admitted to the hill of Yahweh who can even stand and withstand his holy place.

And so the Lord Jesus, receives the blessing and the righteousness for us and we in the Lord Jesus receive verse five blessing from Yahweh and righteousness from the God of our salvation. So the question of what shall I do to inherit is as Jesus says and especially in the Matthew 19:17 if you want to enter he says keep the commandment.

But of course Jesus is the one who has kept the commandments and that's why verse the the use of the word Jacob in verse 6 is so encouraging to us and he says, this is Jacob. You know, of course that Jacob's name or other name is Israel and yet he's highlighting.

By using the Name Jacob the fact that we are given a righteousness that is from outside of us. In and of ourselves, we are like Mr. Heel here the heel grabber the deceiver the the grasper but those who seek God who seek his face through Christ are the ones who may ascend who may be admitted.

Into glory. So the way to enter is the way that Jacob enters not all who are descended from Jacob or Jacob, but those who are saved in the same way. Those who are descended by the promise or who have the same faith as Abraham and the same faith through which Jacob also was saved.

Now, there are two ways that we receive blessing and righteousness from the Lord and both are described in verse five. One are Justification and one are sanctification. First in our justification, Jesus is holiness is counted for us as the way that our blessedness and righteousness are earned. Jesus is holiness is counted for us.

We receive blessing from the Lord because we also have received righteousness from God in Jesus Christ. In God has made Jesus to be for us righteousness and sanctification. First Corinthians 1 verse 30, he made him whom, you know sin to be sin so that we might be the righteousness of God in Christ and that second Corinthians 5:21 and Philippians 3:9 one of the reasons why we are so thankful that we may set everything else aside and be found in him is because we don't have a righteousness that comes from ourselves, but he gives us the righteousness that comes from Christ.

Philippians 3 verse 9. So that's one way that we receive blessing from the Lord and righteousness from the God of our salvation is by Jesus's holiness counted for us and that is the only way that our our blessedness is earned only by what Jesus has done and yet the blessedness that Jesus has earned for us by his holiness we actually have to be made holy like him in order to enter it.

First of all glory would not be enjoyable to you if you weren't only. If God wasn't all of your desire if you and I were still offering up our souls to vanity then we got to glory well glory isn't full of vanity. It's full of him. It's full of Christ.

It's full of his glory and so we need to be made like Christ to desire and enjoy and live for that glory, that is the blessedness that that the Lord Jesus has earned for us. And so, Not only do you receive the righteousness of Jesus counted for you which earns your your everlasting blessing but he also makes us like him he makes us holy like himself by his spirit and.

If you look at if you were to look at Hebrews 12 1 through 14 which starts with what Christ died for and then he goes on to talk about are not having yet shed our own blood in fighting against sin and he talks about a father who is relentless make sure he gives us whatever discipline we need in order to make us to give us that peaceful fruit of righteousness and he commands us then to fall in line with what Christ died for.

With what the father is working at in our lives that we would pursue holiness as well and so he that we would straighten the weak lift up our hands and strengthen our hands and straighten the weak knees and pursue peace and that holiness without which we would not see the Lord without which no one will see the Lord and so we have for ourselves a small picture of that week by week because we know.

Not only every day you're going to come and worship the Lord privately in your private devotions and you're going to worship the Lord with your family and you know, how awful it is when you come to the Lord to do your reading and do your prayer and you haven't been living with since the last time you are before him the way you ought to and you can feel the the the tension of the unclean hands and impure hearts and having lifted your soul to vanity and use your mouth incorrectly.

And then to come to family worship and you don't want to come to family worship and pretend to be better than you are and to be a fraud before God as you gather with your family and worship and even worse for us who have to lead the family worship and so there's that importance of maintaining the way we use our hands the way we conduct our hearts the what we lift up our souls onto how we use our mouths but then we also know that we're especially gonna.

Come to that holy assembly on the Lord's day and we're going to join with the angels and the souls of the just made perfect and we don't want to come in in pure way wonderful that we have the blood of Jesus and every time we come and we feel the unworthiness of how we've conducted ourselves since the last time we worship we rejoice over the blood of Christ and his full atonement and his righteousness and we ought to always come pleading that but.

We are also to keep in mind that all of the rest of life is a preparation for coming before God in those times of worship and it's a great incentive to holy living the that we are going to be worshiping soon and so keep up habits of worship so you'll always be someone who's going to be worshiping soon think about it if you're worshiping once or twice by yourself every day and once or twice with your family every day and spending a whole day and worship every you're always going to be someone.

Who is worshiping soon and as a Lord works into our hearts and minds the the dynamics of coming near to God and wanting to keep short accounts of him maintain on grow in a life of holiness before him and and frequently have recourse to the cross and repentance and rejoicing over his full forgiveness and cleansing what help it is to godly living that we would be frequent.

And conscientious careful thoughtful worshipers, but we don't just have a blessed admittance into God's glory, we see a glorious admittance into blessedness. Jerusalem was a hill with a holy place

but it did not have one key feature that we find in verse 7 and verse 9 so that notice you say, oh well, this is really a Sam about going up to Jerusalem to attend worship at one of the feasts well that may have been part of the picture.

That God was giving through the feasts to his people but Jerusalem did not have everlasting theirs, in fact, there was no temple at all at the time this was written because it was written by David and even the the city when it was finished being built with the gates and the doors and the temple.

It did not have everlasting doors the temple of Solomon as far as historical things go was very short-lived so it's quite clear that verses 7 through 10 are talking about something far greater than the earthly Jerusalem and the earthly temple the gates and doors of these verses belong to that place which scripture calls glory or the third heaven and the key is not.

David or Solomon this is even more clear more explicit in verse 8 and verse 10 the king of glory is not merely gods anointed whom he raised up over the other nations round them, although the scripture does make that point about David and second Samuel in the Scripture does make that point about Solomon in First Kings and yet of course it does not refer to them as Yahweh strong and mighty Yahweh mighty in battle verse 8 even Yahweh of hosts verse 10.

So there's only one who this king of glory can be. Now the marvelous thing about this king of glory is that he has hands and a heart and a soil and a mouth. How can it be? That there is a man who is called Yahweh of hosts. It is because in order to redeem us the Lord of hosts Yahweh Jehovah himself became a man.

In order to be a righteousness in order to be the sacrifice for us and yet he didn't remain dead. He who was humiliated to become a man and to die and to die the death of the cross and to be buried was exalted and rising again from the dead and ascending into heaven and heaven knew who was arriving when he said it because the lamb ascended even to the midst of the throne.

And all of heaven worships him. If Jesus Christ is not Jehovah then all of heaven would be in a continuous and grievous idolatry falling down before him the holy angels falling down before him and worshipping and he's the one to whom you are united and you will be received with a welcome that is an honor of his glory and he will be glorified in the welcome that you receive in heaven.

So, you will not just have a blessed admittance. Into glory. You will have a glorious admittance into blessedness as you behold the glory of him, who has Yahweh of hosts. But who is your king and the one who offered himself for you the one who is righteousness has earned your entry and the one who by his spirit will have made you like himself so that you are well suited for the blessedness that he has earned for you.

Praise God, what what a glorious gospel he has announced to us of his salvation. So let us come to him in worship by now by prayer this evening.