

The King of Glory

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Date: 28 May 2025

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[0 : 0 0] Psalm 24. We'll look to this psalm this evening, so we're saying, just preparing ourselves, thinking about coming to the Lord's table, God willing, this weekend.

Psalm 24. We'll just read again at verse 3. Psalm 24. We may be familiar with it. In fact, we're familiar maybe with this section of psalms. It's a psalm that comes together really with Psalm 22 and 23 as well.

They're all closely connected. Psalm 23, of course, is probably the most famous psalm in the world. People know it in many different tongues, many different nations, many different people around the world.

They'll sing that psalm about the Lord as shepherd, the shepherd who leads his sheep through all sorts of dangers to a place that they will be safe forevermore.

A place the Lord is preparing even now for his people, a place we call heaven. But one of the questions that arises out of Psalm 23, and indeed as you're going through the word of God as a whole, the question often arises is how do we find our way?

[1 : 5 0] How do we find our way there? We have it in John's gospel as well, when they're asking the Lord, you know, he's saying, I'm going away, I'm going to prepare a place for you.

And the question is asked, how shall we know the way? Well, Jesus says, I am the way, the truth and the life. So it's the question that keeps arising even for ourselves.

Maybe at times in our life we've asked that question, how? How can we find our way? And maybe even still we ask that question even as we think of preparing ourselves to come to the Lord's table.

How can I go to the Lord's table? And the answer is not found in looking to ourselves. It's looking beyond ourselves, past ourselves.

And that's really what these Psalms do for us. They remind us that the way we look to is not in ourselves and of ourselves, but we look to the Lord. The Lord as our shepherd, the Lord Jesus Christ, who is our saviour.

[2 : 5 4] And so as we come to this Psalm, Psalm 24, it's in the midst of this section. Psalm 22 reminds us of the shepherd laying down his life for the sheep.

It's very much a Psalm as you go through it, familiar with it. It's the words of Jesus on the cross are there. Why have you forsaken me, O Lord?

My God, my God, why have you forsaken me? The very words that Jesus spoke on the cross. So we have there the reminder that Jesus went to die for his sheep.

Then in Psalm 23, we have the shepherd caring for his sheep. Showing that great care that he leads his sheep. Whether it's by the still waters, the green pastures, or even through the valley of the shadow of death, the shepherd is there to lead his sheep.

And then in Psalm 24, as we come to it this evening, we find the shepherd crowned in glory. And in many ways, as you see at the end of the Psalm, it's the shepherd then leading his flock home.

- [4 : 0 9] Sometimes these three Psalms together are described as the cross, Psalm 22, the crook, Psalm 23, the crook being the shepherd's crook, the shepherd's stick, and the crown.
- Because you see the crown here, the king of glory is crowned in glory. And Psalm 24 is very much, as you read through it, there's a sense of a procession going forward here.
- A procession of joy. A procession of people who are rejoicing in the Lord. And we're reminded of three things in this Psalm.
- We see three different sections in this Psalm. And they remind us of why we can rejoice in God. We sometimes speak about people who have lost their way in life.
- We can speak about, in that way, about others. They've lost their way in life. People who are getting on well. Things are going well in life. But for one reason or another, their life has taken a different direction.
- [5 : 2 1] One that's left them in trouble and despair. We speak about it in that way. And we hope that they'll find their way back. That they'll find their way back on track in life once again.
- And we maybe seek to help people do that. But we don't just look away from ourselves when we think of people who have lost their way in life. Because it's true of every one of us.
- We've all lost our way in life. Because that's what the Word of God tells us. When we think of the shepherd and his care, it's because all we, like sheep, have gone astray.
- Every one of us, it says. Every one of us has turned to our own way. We've all lost our way in life. But yet we thank God that he didn't lose us.
- That he had us. That he was watching over us. And that he has given us his shepherd. His shepherd to lead us back. To guide us in the way of life.
- [6 : 2 6] And so we look to this psalm this evening. And we see the authority of God. We see the power of God.
- We also see in it the people of God asking the questions. As we have in verse 3. Who shall ascend the hill of the Lord?
- How can we possibly come to this God of all authority and power? But then in the last section, we see how we are led by a king.
- A king who goes before us. And there is a real reality here of how clearly we see the Lord Jesus right through the Old Testament.
- And not just the new. How we see the Lord Jesus in these psalms. And so many of the psalms. They point us towards Jesus as Lord. Jesus as shepherd.
- [7 : 2 2] Jesus as king. It's all here. When you think of the king of glory. Who is it speaking of? It's not speaking of the Lord Jesus Christ.
- The one who came into this world. The one who was rejected by his people. The one who was crucified. But rose again. The one who even to this day knows our weakness.
- Knows our pains. And yet the one who comes to heal his people. The one who sees how far short we fall in keeping his commandments.
- Keeping his laws. And yet we see the one who is full of righteousness for his people. He is the king of glory.
- And yet the king who came into this world was rejected. When you think of the time of his crucifixion. How he came into Jerusalem in that triumphal way.
- [8 : 1 8] And yet shortly after they were crying out crucify him. Away with him. Released to us Barabbas. A murderer. Instead of this righteous savior.
- They led him away to be crucified. And yet he is still the king of glory. And the people of God will dwell with the king of glory forever.

So let's look at this psalm. And let's just think of preparing our hearts to come to the Lord's table. In light of who the king of glory is.

And doing this in remembrance of him. Well the first thing we have in this psalm is verse 1 and 2. We have the Lord's authority.

And there's a sense of direction here. So you think of the progression. The procession of this psalm. There's a sense of setting out together here.

[9 : 16] Verse 1 and 2. The earth is the Lord's and the fullness that of the world. And all those who dwell therein. Everything. So if we're going to journey with the Lord.

It begins with a recognition of who God is. The earth is the Lord's. That's the statement we have here.

The earth is the Lord's and the fullness that of the world. And all those who dwell therein. Everything. Everyone.

Belongs to the Lord. When you think of the earth as the Lord's. You think of how often you marvel at the earth. The world that the Lord has created.

In all its beauty. In all its glory. The psalmist says the heavens declare the glory of God. It reminds us everything belongs to the Lord.

[10 : 17] Whether you're looking at the sky and seeing the sun or the moon or an eclipse of one of them. The stars in the sky. Whether you think of the mountains and the hills or the seas.

And all the creatures that we see in the sky or on the earth or in the waters. There's so many things that just remind us of the wonder of God's creation.

And it begins with this idea. The earth is the Lord's and the fullness thereof. Why is the earth important to the Lord?

Why are his people important to him? Because we belong to the Lord. It is all the Lord's.

The Lord created the heavens and the earth. He made them in all their glory. He placed man into this world.

[11 : 17] And then he saw the fall of man. The sin that came into the world. But he didn't give up. The earth was still the Lord's and the fullness thereof.

And all who dwell therein. He had compassion and love on his people. And so as a saviour he sent his son.

To redeem his people. He did not abandon his people. He sent help for his people. Because the earth is the Lord's and the fullness thereof.

And all who dwell therein. The Lord loves his people. He loves his creation. It was he who founded all of this upon the seas.

And established it upon the rivers. It says there in verse 2. Everything belongs to the Lord. And yet what is our attitude to the earth in which we live?

[12 : 20] What is our view of it? It's almost as if we're saying it's ours. It's mine. It's my life to do as I please. It's my life to live as I please.

It's my earth to do as I please. Because we forget the Lord. And that the earth is the Lord's. Look at the history of the world.

And you will see so much of it is about discovery. Whether it's discovering lands and nations around the world. That search to all ends of the earth. To map it out.

To say this is mine. This is our land now. We found it. No. The earth belongs unto the Lord. Whether you think of all the ways that people have sought to make discoveries in this world.

The industrial revolution. The space race. As people try to go out beyond this earth. And go out to the moon. And to all the different parts of space.

[13 : 20] And lay claim to that. It all belongs to the Lord. Whether it's technology. Whether it's the gold rush. Or the oil boom. Or any of these things.

Where people have said it is mine. It is our company's. It belongs to us. We'll make money from it. No. The earth belongs unto the Lord.

It's not ours. It's the Lord. Abraham Kuyper once concluded and said. There is not one square inch of the entire creation about which Jesus Christ does not cry out.

This is mine. This belongs to me. Because the earth is the Lord's.

And in that we are the Lord's. He has made us. And we see that in the very beginning in Genesis. We are made in the image of God.

[14 : 22] But we are his. Isaiah 43 says it so beautifully. But now thus says the Lord. He who created you, O Jacob. He who formed you, O Israel.

Fear not. For I have redeemed you. I have called you by my name. You are mine. We belong to the Lord. And isn't that a wonderful thing to know.

As Isaiah goes on to say. When you pass through the waters, I will be with you. And through the rivers, they shall not overwhelm you. When you walk through fire, you shall not be burned. And the flame shall not consume you.

Why? Because we belong to the Lord. Of all the great discoveries that we can make in this world. The greatest discovery of all is to see we belong to the Lord.

And that the Lord loves us. And has given his son for us. There was a doctor by the name Sir James Young Simpson. And he was very much involved in medicine and medical procedures and bringing things forward.

[15 : 29] And he said one time, apparently, doctor to Queen Victoria. So he had an important position. And once a journalist asked him, what was your greatest discovery?

Maybe there was many answers he could have given. But this was the answer that he gave. That I am a sinner. And that Jesus is a great saviour.

Everything that he had discovered in medicine and life. This was his greatest discovery. That I am a sinner. And that Jesus is a great saviour.

And he went on to speak of his own testing by saying. He said this. Again I looked and I saw Jesus. My substitute. Looking to the cross he is here. Scourged in my stead.

Dying on the cross for me. I looked. And I cried to him. And I was forgiven. And I see it now as my duty to tell you of that saviour.

[16 : 32] To see if you will not also look and live. He was a great in medicine. To help heal those who were sick. But he knew the greatest thing that he needed a cure for was sin.

And where the cure was found in Jesus. That they might look to him and live. So we are all his. The earth belongs unto the Lord.

The world and those who dwell therein. So that reminds us as we come this weekend. That when we are believing and trusting in our Lord.

That he is with us. That we are his. That he cares for us. The second thing we see here is.

The Lord's standards. The focus on the psalm shifts. There is this verse 1 and 2. Where we are looking at the authority of the Lord.

[17 : 33] Everything belongs to the Lord. But then there is this. Pause in the journey if you like. From making the journey along. We are nearing the destination here.

But there is a question. How will we get in? It is almost like it is suddenly dawning. What is up ahead? Have you ever been in a situation.

Where you are going somewhere. And you are all excited. You are looking forward. To this destination. You are making your way to. But then as it becomes. As it comes closer. All of a sudden.

It dawns on you. What you are about to do. For example. Many years ago now. It is nearly 30 years ago now. I was going to do a bungee jump.

And if you know me at all. Heights. Is not something I enjoy. And the thought of it initially was exciting. Making your way there. This is going to be fun.

[18 : 30] But then it dawned. As you are seeing the crane. And the height. Hold on a second. What am I doing here? I can't go through this. And all of a sudden.

The excitement is gone. And the terrifying thought. Of what is up ahead. Is there. Made it through it somehow. But when we think of other situations.

Much more serious situations. The excitement can be there. But then it dawns on you. How can I go? When you think of coming to worship God.

There is excitement. There is joy in that. But then at times it dawns on you. Who am I. To come before a holy God. How can I come.

Or the Lord's table. Maybe when it is in the distance. When it is months away. You are thinking. I am going to go. I want to nail my colours to the mast. I want to put it.

[19 : 27] To people that I love the Lord. But then. As it comes closer. You are thinking. How? How can I go? How can I possibly go? And that is the kind of question.

That there is here. As the people are making this journey. All of a sudden. It is dawning on them. How are we going to go in? How will we ascend.

The hill of the Lord. How are we going to come. Into the presence. Of God. It is a question. That so often comes. To our hearts. And you see it.

In the hearts of others. In scripture. The Philippian jailer. For example. When Paul. And Silas. Are there with him. In prison. And he is seeing. Remarkable things happening.

He cries out. Sirs. What must I do. To be saved. He recognises. He is in the presence. Of a holy God. Or the rich young man.

[20 : 21] Who came to Jesus. And said. Good teacher. What must I do. To inherit. Eternal life. When the reality. Is put before us. That question. Is there. What do we need?

Well the answer. Is given here. In verse four. How can we ascend. This hell. And who shall stand. In this holy place. Well the answer. Is there.

He who has clean hands. And a pure heart. Who does not lift up. His soul. To what is false. And does not swear. Deceitfully.

And if you're looking then. For hope. That there's something. I can do. How can I go. And you read these words. You think. Well I can't. Who has clean hands.

Who has a pure heart. Who does not lift up. His soul. To what is false. Who does not swear. Deceitfully. We go through that list. And we see ourselves.

[21 : 19] And we think. It's impossible. It's impossible. My hands aren't clean. My heart's not pure. I can't go.

And that's the conclusion. We may come to. And we think of the Lord's table. My hands. Aren't clean. My heart's not pure. So I cannot go.

It's an impossible. Requirement. But yet we see here. The gift. Of God. In verse five.

He will receive blessing. From the Lord. And righteousness. From the God. Of his. Salvation. There's hope.

It's not. Through us. Through us. Being clean handed. Or pure in heart. No. It's such as a generation. Of those. Who seek him.

[22 : 17] Who seek the face. Of the God. Of Jacob. We come. Not in ourselves. But through the righteousness.

Of Christ. And again. You see this. Throughout. The scriptures. Mark. Five. The woman. With the issue of blood.

What did she say? If I touch even his garments. I will be made clean. Or Mark. One. Verse 40. A leper came to him.

Imploring him. And kneeling to him. And said. If you will. You can make me clean. Moved with pity. Stretched out his hand. And touched him. And said to him. I will. Be clean.

Or first. John. One. Verse nine. If we confess our sins. He is faithful and just. To forgive us. Our sins. And to cleanse us. From all unrighteousness.

[23 : 12] So we have these examples. We are not. A people of clean hands. We are not a people of pure hearts. But we come to the one who is.

Whose hands. Are pure. The hands of the Lord Jesus. The hands. That reached out to his people.

The hands that were nailed. To the cross. These are the hands. That are pure. Whose heart is clean. Only the Lord Jesus.

Has that pure. Clean heart. Full of grace. And truth. As it says. In John's gospel. So how. Can we ascend.

This hill. How can we come. To the Lord. Only through Christ. Through faith. In him. Charles Spurgeon. Charles Spurgeon said. Our Lord Jesus Christ.

[24 : 11] Could ascend the hill of the Lord. Because his hands were clean. And his heart was pure. And if by faith. If we by faith. Are conformed.

To his image. We shall enter too. We are conformed. By faith. To his image.

If you believe. In the Lord Jesus Christ. You come. Because. He is the one. Whose righteousness.

We come in. Not. Our own. So we can go up. Through faith. And remember. The Lord.

Who gave. Himself. For us. So we have. The authority. We have the standards. Of the Lord. And then finally.

[25 : 05] We see in verse 7. To the end. The reign. Of the Lord. Who is it. That we are coming. To remember. Well we are reminded.

In these verses. Verses we sing often. We are familiar with. And we are remembering. The king. Of glory. In verse 5.

It had said. We will receive blessing. From the Lord. And righteousness. From the God. Of his salvation. The ones who seek. The face. Of the Lord. Who is it. That we are looking to.

Who is it. That is going. Even before us. It is the king. Of glory. And we are reminded. Here that he is the king. Who is victorious.

And we are reminded. That he is the king. Who is coming. Again. Who will go up this hill. Well it says. Lift up your heads.

[26 : 04] O gates. And be lifted up. O ancient doors. That the king of glory. May come in. Who is. The king of glory. The Lord. The Lord. Strong and mighty.

The Lord. Mighty. In battle. When you look at these verses. You see that there is one. Going ahead of us. And. Something of interest here.

Is that. You see the gates. Are opened. Twice. There's a repeat here. Of. The sense of. The gates. Being lifted up. The doors. Being opened.

Wide. The king of glory. May enter in. But in each occasion. There's a different sense. Of. Who it is. That's coming in. Or how. I should say more.

He's coming in. In the verse 8. It says. Who is the king of glory. The Lord. Strong. And mighty. The Lord. Mighty. In battle.

[26 : 59] He's coming in. After a battle. He's coming in. Victorious. And who is this king of glory. He is the one.

Who has gone to the cross. He is the one. Who has fought. That battle. Who has defeated the enemy. That we could not. He has defeated death.

He has taken the burden. Of our sin. He is victorious. Not even death itself. Could lay hold upon him. Because on the third day.

He rose again. And he ascended up to heaven. And it's like in these. Verses. Verse 7 and 8. We've got the Lord. Victorious. After the cross.

Coming in. The king of glory. He has won. The victory. He has won. The battle. The Lord. Strong. And mighty. In battle. He has defeated.

[27 : 58] Death. And sin. At the cross. Then in verse 9 and 10. You've got another occasion. Lift up your heads.

O gates. And lift them up. O ancient doors. That the king of glory. May come in. Who is the king of glory? He is the lord of hosts. He is the king.

Of glory. So is this saying something else to us? Well is this telling us that the lord. He is going to come.

Again. He has entered in once. Victorious. Defeating sin. On the cross. But then he's going to come again.

And then he's going to take us all. The lord of hosts. All his people. He is going to take them with him. So we can all enter in together.

[28 : 56] Through these gates. With the king of glory. Going before us. In 1 Thessalonians. It says in chapter 4. The lord himself will descend from heaven.

With a cry of command. With the voice of an archangel. The sound of the trumpet of God. And the dead in Christ. Will rise first. Then we. Who are alive. Who are left.

Will be caught up together with them. In the clouds. To meet the lord. In the air. There's a sense of all the people of God. Being brought together. And being led.

By the king. Of glory. This is who we come. To remember. The king of glory. Who is victorious on the cross.

And the king of glory. And the king of glory. Who is coming again. To lead the host of his people. Everyone. Who he has called.

[29 : 54] And who has come by faith. To follow him. The lord of hosts. Will lead them home. Because he. Is the king. Of glory.

As we prepare ourselves. To come. To the lord's table. We can remember. These things. That the lord. Has authority. Over us.

The earth. Is the lord's. And the fullness. Thereof. The world. And those. Who dwell. Therein. You are his. And then we remember.

The standards. That he asks. We recognize. We cannot keep them. Who. Will ascend.
Who can possibly go. Well it is those.

Who believe. Who receive the blessing. From the lord. The righteousness. That comes
from the god. Of salvation. Through faith. We go.

[30 : 55] We go. By faith. And we go. To remember. To remember. Who our king is. The king.
Of glory. The one mighty. In battle. The lord. Strong. And mighty. Who defeated. Sin. And
death. Of the cross. But to remember.

Too. That he is coming. Again. To take his host. Of people. Home. So we prepare. To
come.

To remember. The king. Of glory. Let us pray. Our father. In heaven. We do pray.

That you will help us. To prepare our hearts. And just to look. To you. In all things. Even in
our unworthiness. And our shortcomings. And all the ways. That we see.

[31 : 50] Our hands. So unclean. Our hearts. So unpure. That we will be able. To recognize. The
one. Who came. For his people. The one. Who is the king.

Of glory. The one. Who is mighty. In battle. The one. Who is the one. Who will lead. His
host. Of people. Though lord. We ask. That you will help us.

To look to Jesus. And to come. Through faith. In him. And faith alone. As we ask it all.
With the forgiveness. Of our sin. In Jesus name. Amen.

We're going to. We're going to.