



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V27 N14

April 6, 2025

PSALMS: CELEBRATING CHRIST IN GOD'S HYMNBOOK

"Psalm 24"

THIS WEEK'S CORE COMPETENCY

Worship

I worship God for who he is and what he has done for me.

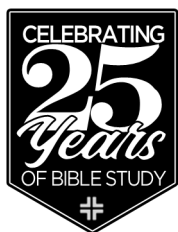
"Come, let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation. Let us come before him with thanksgiving and extol him with music and song. For the LORD is the great God, the great King above all gods."

Psalm 95:1-3



Q?

Who may worship the LORD of Hosts?



What's in a name? That's a good question. When it comes to a biblical name of God, the answer is much indeed! You see, names are more than the mere words used to identify a person. Names represent that person's *full identity*. The name Kobe Bryant prompts hearers to think of a particular person – to even picture that person in their mind – but more importantly, to think of *the* person who played in the NBA for the Los Angeles Lakers for 20 years, was named an All-Star 18 times and the NBA's most valuable player in 2008. But off the court, he was an advocate for women's basketball, was fluent in multiple languages, won an Academy Award for the Best Animated Short Film in 2018, and with his wife, Vanessa, founded The Kobe and Vanessa Bryant Family Foundation. The name Kobe Bryant, like any name, is *inclusive*, representing all that the named person is.

The Creed for the Central Practice Worship reads, "I worship God for who he is . . ." Who God is, that is, aspects of his divine person, are revealed in the names the Bible uses to refer to him. Speaking of "the King of Glory" in Psalm 24:7-10, the psalmist asks the question, "Who is he, this King of glory?" (v. 10a). And then naming him, he answers, "The LORD Almighty – he is the King of glory" (v. 10b). The divine name "LORD Almighty" is literally "Yahweh of Hosts" (Heb. YHWH Tsevaoth, sometimes Yahweh Sabaoth). The Hebrew word *tsaba* primarily refers to an organized group, often a military force or army. In the Bible, it is frequently used to refer to the armies of Israel, and also to the celestial hosts of angels under Yahweh's command, implying his *sovereignty*. One commentator renders the expression, "Yahweh (whose are) the hosts (i.e., all the powers on earth and in heaven)" (A. A. Anderson, *Psalms 1-72*, NCBC, 206).

"Various translations handle YHWH

sabaoth in various ways. The NIV translates the name as 'LORD Almighty.' The NLT has 'the LORD of Heaven's Armies.' The NASB has the broader 'LORD of armies,' and the NET has the even broader 'LORD who rules over all.' The ESV sticks with 'the LORD of hosts.'

"This name for God first appears at the close of the period of the judges. In the same sentence as 'Lord of hosts' is a reference to Shiloh, where the ark of the covenant was being kept (1 Samuel 1:3). The ark symbolized Yahweh's rulership, among other things, for He sits enthroned above the cherubim (1 Samuel 4:4; Psalm 99:1). Some have suggested that *Lord of hosts* reaffirms that God is the true Leader of Israel's armies, in spite of the low spiritual condition of the nation of Israel during the time of the judges. In 1 Samuel 17:45, as part of his pre-fight verbal sparring with Goliath, David invokes this name of God. In doing so, David claims that God is the universal Ruler over every force, whether in heaven or on earth. Goliath is no match for the Lord of hosts.

"Soon after David's defeat of Goliath, Israel would enter the international scene. It was necessary for the nation to realize that Yahweh was King over all – even over the many other nations. This kingship of the Lord of hosts is vividly expressed in Psalm 24:10: "Who is this King of glory? The LORD of hosts, he is the King of glory!" (ESV). He is the glorious King of Israel, and Zechariah 14:9 tells us that He will be King of the world, over all the kingdoms of the earth (cf. Isaiah 37:16).

"The sovereign Lord of hosts has the grace to always be there for the one who comes to Him through faith in the Lord Jesus Christ. The King of glory, who commands the armies of heaven and who will eventually defeat every enemy arrayed against Him, is none other than Jesus Christ. Jesus is the LORD of hosts (see Revelation 19:11-20)" (gotquestions.org/Lord-of-hosts.html).

Read Psalm 24:1-10

Of David. A psalm.

1 *The earth is the LORD's, and everything in it,
the world, and all who live in it;*

2 *for he founded it on the seas
and established it on the waters.*

3 *Who may ascend the mountain of the LORD?
Who may stand in his holy place?*

4 *The one who has clean hands and a pure heart,
who does not trust in an idol
or swear by a false god.*

5 *They will receive blessing from the LORD
and vindication from God their Savior.*

6 *Such is the generation of those who seek him,
who seek your face, God of Jacob.*

7 *Lift up your heads, you gates;
be lifted up, you ancient doors,
that the King of glory may come in.*

8 *Who is this King of glory?
The LORD strong and mighty,
the LORD mighty in battle.*

9 *Lift up your heads, you gates;
lift them up, you ancient doors,
that the King of glory may come in.*

10 *Who is he, this King of glory?
The LORD Almighty –
he is the King of glory.*

Compare Psalm 15

A psalm of David.

1 *LORD, who may dwell in your sacred tent?
Who may live on your holy mountain?*

2 *The one whose walk is blameless,
who does what is righteous,
who speaks the truth from their heart;*

3 *whose tongue utters no slander,
who does no wrong to a neighbor,
and casts no slur on others;*

4 *who despises a vile person
but honors those who fear the LORD;
who keeps an oath even when it hurts,
and does not change their mind;*

5 *who lends money to the poor without interest;
who does not accept a bribe against the innocent.*

*Whoever does these things
will never be shaken.*

After reading the text, practice your Observation skills by noting the following:

- Circle “the LORD’s” in v. 1.
- Box “for” indicating *reason* in v. 2.
- Bracket “on the seas” and “on the waters” in v. 2.
- Bracket “mountain of the LORD” and “holy place” in v. 3.
- Underline “clean hands” and “pure heart” in v. 4.
- Underline “not trust in an idol” and “swear by a false god” in v. 4.
- Circle “swear” in v. 4.
- Underline “blessing” and “vindication” in v. 5.
- Circle “generation” in v. 6.
- Underline “gates” and “doors” in vv. 7, 9.
- Bracket “King of glory” in vv. 7-10.
- Circle “LORD Almighty” in v. 10.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, “This text is about _____.”



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Are “earth” and “world” used *synonymously* in verse 1? *What* do you think and *why*?
2. The psalmist claims planet Earth and everything in it belongs to the LORD. Why?
3. Verse 2 sounds very *unscientific*. Is it? *Explain*.
4. Psalm 24 is *similar* to Psalm 15. How so?
5. The psalmist asks two questions (v. 3). *What* does he want to know?
6. Describe how he answers them (v. 4).
7. Describe what the kind of person the psalmist describes (v. 4) receives from the LORD.
8. “Gates” and “doors” don’t have “heads” to lift up. *Explain* the use of *figurative* language in verse 7 and verse 9.
9. How does the psalmist describe the “King of glory” (i.e., glorious king) in verse 8 and verse 10?
10. **Discussion:** Talk about answers to the three “Living Questions” (see pg. 6).

Commentary On The Text

Psalm 24 is similar to Psalm 15 in that both describe the kind of person fit to genuinely worship the LORD. Psalm 15:2-5 describes this kind of person in terms of ten traits. Psalm 24 offers a more concise description of the same kind of person. The psalmist writes: "Who may ascend the mountain of the LORD? Who may stand in his holy place? The one who has clean hands and a pure heart, who does not trust in an idol or swear by a false god." Both texts describe not a sinless person but a person of integrity.

It has been called a liturgical psalm, given the assumption that it was written for the occasion of the ark's return to Jerusalem. One commentator writes: "A great majority of writers on the subject will concede that this psalm may have been written on the occasion of the return of the ark to its position of honor and dignity in the city of Jerusalem after it had been captured by the Philistines in the days of Eli and had then for a long time under Saul and in the beginning of David's reign been all but entombed or at least consigned to comparative oblivion. II Sam. 6:12ff. relates the consummation of this purpose by David after an abortive attempt had previously been made [2Sa 6:1-11] with somewhat disastrous results . . . David himself may well have written this psalm further to instruct the nation" (H. C. Leupold, *Exposition of the Psalms*, 215). Of course, it would have been used in connection with later commemorations of that event. Others date it later, connecting it to the ark's move to the temple Solomon built (1Ki 8:1-11); still others give it a more liturgical setting. It can be divided into three parts: 1) A Declaration of God's Sovereignty (vv. 1-2); 2) A Description of Those Who May Worship (vv. 3-6); 3) A Description of the King of Glory's Entrance into Jerusalem (vv. 7-10).

Part 1 (vv. 1-2) makes it clear that the LORD, Israel's God, Yahweh, is sovereign over all creation. The "earth"/"world" and "everything in it"/"all who live in it" are his. The parallelism is likely *synonymous*, although the NIV renders the pairs in such a way as to suggest that the first pair refers to the earth with its living things and the second to the inhabited world with its people. In any case, the LORD owns everything because ("for") he created everything, which makes him sovereign over all things. The psalmist's description of creation (v. 2) is poetic, using *phenomenological* language (see note).

Part 2 (vv. 3-6) describes the conditions that must be met by a potential worshipper. Ascending Yahweh's mountain and standing in his holy place are references to coming into his presence to worship. The psalmist asks questions regarding who may do that, that is, what kind of person may do that. Then he answers his questions by describing the kind of person who can, refer-

encing two *positive* and two *negative* character qualities. "Right actions (clean hands) and right attitudes (a pure heart) are necessary if one hopes to gain admission to His presence. Idolatry and bearing false witness—perhaps representing all sins God-ward and man-ward—disqualify any potential worshipper" (Thomas L. Constable, "Notes on Psalms," 2025 ed., 135-136, soniclight.com/tcon/notes/pdf/psalms.pdf). God will bless those who seek God's fellowship in worship by pursuing the ways of righteousness by granting their desire. "Such purity characterizes the people who seek his favor, Jacob's descendants, who pray to him (Selah)" (NET).

Part 3 (vv. 7-10) describes the entrance into Jerusalem of Israel's glorious king, Yahweh of Hosts, whose presence was represented by the ark, which is described in 2 Samuel 6:12-19 and 1 Chronicles 15:25-16:3. It was a national affair. A large company of people comprised of David, the Levites, priests, musicians, gatekeepers, the elders of Israel, and the military commanders of units of a thousand all participated in the celebratory ceremony as citizens joined in or looked on. Ezra writes: "So all Israel brought up the ark of the covenant of the LORD with shouts, with the sounding of rans' horns and trumpets, and of cymbals, and the playing of lyres and harps" (1Chr 15:28). If this setting for the psalm is correct, Psalm 24 was read antiphonally as the procession moved along from Kiriath-Jearim to Jerusalem. One commentator speculates regarding the liturgy accompanying the journey. "Quite a number of different patterns would be possible such as assigning the whole to be sung by the Levites as they bore the ark from the house of Obed-edom to the holy hill of the Lord, reserving the last section till the time when they had finally arrived before the city gates. Others again let the questions of v. 3, v. 8, and v. 10 to be spoken by individuals and the answers either by individuals or by groups . . . It must, however, always be borne in mind that we have nothing more than surmises as to how this liturgical rendering may have been done" (Leupold, 216-17).

Part 3 not only describes the glorious king's entrance into Jerusalem, it identifies this "King of glory." He is Israel's defender, "strong and mighty, Yahweh mighty in battle" (v. 8). Jerusalem's "gates"/"doors" are to open wide and tall to welcome their king, who is identified as "the LORD Almighty," that is, "Yahweh of Hosts." In the psalm, the psalmist affirms that Yahweh is sovereign ruler over all creation, that those who want to worship him must be people of integrity, whom he will reward with the righteousness they desire, and that he, Yahweh of Hosts, is the King of Glory.

Word Studies/Notes

v. 1 *earth, world* I.e., the earth with its living things, the inhabited world with its people.

v. 1 *the LORD's* "David affirmed Yahweh's sovereignty over all things. He is over all because He created all . . . The pagans viewed their gods as limited to certain regions and functions, but Yahweh is sovereign over all" (Thomas L. Constable, "Notes on Psalms," 2025 ed., 135, soniclight.com/tcon/notes/pdf/psalms.pdf).

v. 2 *on the seas, waters* An example of *phenomenological* language, namely, a style of language that describes how things appear from a person's perspective. It's not necessarily meant to be a precise scientific statement. "The reference is no doubt to the account of the creation, in Genesis, the dry ground having emerged from the water, and seeming to rest upon it (comp. cxxxvi. 6; Prov. viii. 29.). It would, however, be quite out of place to suppose that in such language we have the expression of any theory, whether popular or scientific, as to the structure of the earth's surface: Job says (xxvi. 7), 'He hangeth the earth upon nothing.' Such expressions are manifestly poetical" (J. J. Stewart Perowne, *The Book of Psalms*, vol. 1, *Psalms 1-72*, 255; cf. Derek Kidner, *Psalms 1-72*, TOTC, 131).

v. 3 *mountain, holy place* Cf. Ps 15:1. This is a reference to Mt. Zion where the ark of the covenant—representing the LORD's presence—was located and where Solomon's temple was later built. "With this stanza [vv. 3-6] compare Psalm 15 . . . To ascend and stand presents a fine picture of worship" (Kidner, 131). The verb "ascend" can refer to making a pilgrimage to the sanctuary (cf. 1Sa 1:3, 22; Ps 122:4; Isa 2:3). "Here it is synonymous with participating in worship" (A. A. Anderson, *Psalms 1-72*, NCBC, 202).

v. 4 *clean hands, pure heart* Cf. Ps 15:2-5. "Clean hands refers to right actions, and a pure heart refers to a right attitude and will" (Allan P. Ross, "Psalms" in *The Bible Knowledge Commentary: Old Testament*, 812)—two positive descriptions of action.

v. 4 *not trust, or swear* The two positive descriptions "are matched by two negative descriptions of action: 'who does not lift up his soul to what is empty (Hb. *šāw'*) and does not swear to falsehood' (lit.). These phrases are ambiguous, perhaps intentionally so, whether they forbid vain pursuits and lying/perjury in general or forbid appealing to idols (so NIV) and false gods in particular . . . These qualifications are a teaching that makes clear what is essential by a contrast: one is to be 'clean' (lit. 'innocent') and 'pure' and not characterized by 'vanity' or 'falsehood.' Yahweh's adherents are

people of integrity, that is loyal to the truth and integrate themselves around it" (Craig C. Broyles, *Psalms*, NIBC, 129).

v. 5 *blessing, vindication* "Blessing" and "vindication" appear to be used synonymously here. Some English versions have "righteousness" instead of "vindication" (ESV, HCSB, NASB). "Vindication is lit. 'righteousness', and is here akin to justification, the judge's pronouncement in favour of one's claim or plea. Whatever is functioning as it should is 'righteous': In court, the man in the right; in character, the honest man; in the run of affairs, success . . . This man has the smile of God upon him: he is accepted, he is helped to live an upright life, his affairs under God's blessing will run, as they should" (Kidner, 132). In other words, the man described in verse 4, identified in verse 6 as a seeker of Yahweh, will receive God's blessing by receiving righteousness or vindication from God.

v. 6 *generation* Perhaps "this type of man" (Anderson, 203). "The 'generation' of those who seek Him (v. 6) probably refers to the group who seek God's face (i.e., seek God). The psalmist referred to the God of Jacob here. This reference to Jacob brings to mind Jacob wrestling with the LORD in order to receive a blessing from Him (Gen. 32:24-32). All who similarly struggle to obtain the LORD's blessing, by pursuing righteousness, will receive His favor, as Jacob did" (Constable, 136).

vv. 7, 9 *gates, doors* "Gates" and "doors" are personified for dramatic effect. The entrance into the city must be enlarged in honor of the King of glory who is to enter in. "It is the gates of the citadel of Zion, to which the cry is addressed, to expand themselves in a manner worthy of the Lord who is about to enter, for whom they are too low and too strait. Rejoicing at the great honour, thus conferred upon them, they are to raise their heads (Job x. 15, Zech. ii. 4), i.e. lift up their portals (lintels); the doors of antiquity are to open high and wide" (Cf. F. Keil and F. Delitzsch, *Commentary on the Old Testament in Ten Volumes*, vol. 5, *Psalms* by F. Delitzsch, 338).

vv. 7-10 King of glory Or "majestic king" (NET); "glorious king" (NCV; cf. Anderson, 205; H. C. Leupold, *Exposition of the Psalms*, 221).

v. 10 *LORD Almighty* Lit. "Yahweh of hosts" (see p. 1). Most English translations have "Selah," the meaning of which is uncertain, at the end. Suggested meanings include: "to pause" or "reflect," "to lift up;" or it may refer to "a musical interlude."



APPLY THE TEXT

CENTRAL MESSAGE OF THIS PASSAGE

The sovereign LORD, who may be worshiped by people with moral integrity, blesses those who seek his face.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



PARENT CONNECTION

What children discover and learn about God's character and nature will, for the most part, be from their parents. Sure, the extraordinary Sunday morning church experience, main church preaching and Children's Ministry teaching from staff and volunteers will contribute to this learning. But parents, you are the primary disciplers of your children. You have the right and responsibility to usher your children into a deeper relationship with God by teaching the fullness of who He is. When the question is asked in Psalm 24, "Who is this King of glory?" know that kids will answer this question largely based on what they learn from you. How do you teach and display God's character at home? Is God, like Santa, your behavior genie and big gift giver, or is He the Creator and Sustainer of life and giver of all good gifts? Is God, like the disciplinarian principal, to be feared, or is He trusted to be just, loving and full of mercy? Is God, like a bad coach, barking orders and filled with disappointment, or is He leading and guiding you toward His truth, encouraging you to walk with Him? How is God represented in your home? Do you regard Him as Almighty or just pull Him in when you need a little help? Every moment of every day we have an opportunity to show our kids who God is. Our words reflect His nature and our actions His character. It's amazing and humbling that through us, God reveals Himself to our little ones. Stop and ask God what you need to change so that you can reflect His fullness. We're praying for you!

What Does The Bible Say?

Read Psalm 24.

1. The psalmist asks who can stand in God's presence. What answer is given in verse 4?
2. What will people who seek God receive (verse 6)?
3. What words are repeated four times in verses 7-10?
ng results in what blessing?

What Do You Think?

How would you answer the question, "Who is this King of glory?"

What Do You Do?

Tell your best knock-knock joke. Who is knocking on the door in this Psalm?

CORE COMPETENCY: Worship

I celebrate God for who He is and what He has done for me.

MEMORY VERSE: 2 Timothy 1:7

"For God gave us a spirit not of fear but of power and love and self-control."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- _____ I completed my Bible Study
- _____ I memorized this week's verse
- _____ I brought my Bible to church
- _____ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)
I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)
I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)
I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)
I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)
I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)
I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)
I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)
I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)
I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)
I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)
I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)
I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)
I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)
I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)
I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)
I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)
I have the power, through Christ, to control myself.

Grace (Colossians 3:13)
I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)
I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)
I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)
I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)
I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)
I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)
I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)
I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)
I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)
I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)
I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)
I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)
I worship God for who He is and what He has done for me.

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Stephanie Thomas (B.B.A University of Texas at Arlington). Stephanie is married to James and they have five children: Elijah, Levi, Bo, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

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**CENTRAL
BIBLE CHURCH**

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OUR MISSION
Making God known by making disciples who are changed by God to change their world.