

## Day 336 - SATURDAY: January 6th

### Psalms 24, 25 & 26

#### Psalms 24:1-10 NKJV

A Psalm of David. The earth is the LORD's, and all its fullness, The world and those who dwell therein. For He has founded it upon the seas, And established it upon the waters. Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully. He shall receive blessing from the LORD, And righteousness from the God of his salvation. This is Jacob, the generation of those who seek Him, Who seek Your face. Selah Lift up your heads, O you gates! And be lifted up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, The LORD mighty in battle. Lift up your heads, O you gates! Lift up, you everlasting doors! And the King of glory shall come in. Who is this King of glory? The LORD of hosts, He is the King of glory. Selah

#### Psalms 25:1-22 NKJV

A Psalm of David. To You, O LORD, I lift up my soul. O my God, I trust in You; Let me not be ashamed; Let not my enemies triumph over me. Indeed, let no one who waits on You be ashamed; Let those be ashamed who deal treacherously without cause. Show me Your ways, O LORD; Teach me Your paths. Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day. Remember, O LORD, Your tender mercies and Your lovingkindnesses, For they are from of old. Do not remember the sins of my youth, nor my transgressions; According to Your mercy remember me, For Your goodness' sake, O LORD. Good and upright is the LORD; Therefore He teaches sinners in

the way. The humble He guides in justice, And the humble He teaches His way. All the paths of the LORD are mercy and truth, To such as keep His covenant and His testimonies. For Your name's sake, O LORD, Pardon my iniquity, for it is great. Who is the man that fears the LORD? Him shall He teach in the way He chooses. He himself shall dwell in prosperity, And his descendants shall inherit the earth. The secret of the LORD is with those who fear Him, And He will show them His covenant. My eyes are ever toward the LORD, For He shall pluck my feet out of the net. Turn Yourself to me, and have mercy on me, For I am desolate and afflicted. The troubles of my heart have enlarged; Bring me out of my distresses! Look on my affliction and my pain, And forgive all my sins. Consider my enemies, for they are many; And they hate me with cruel hatred. Keep my soul, and deliver me; Let me not be ashamed, for I put my trust in You. Let integrity and uprightness preserve me, For I wait for You. Redeem Israel, O God, Out of all their troubles!

Psalms 26:1-12 NKJV

A Psalm of David. Vindicate me, O LORD, For I have walked in my integrity. I have also trusted in the LORD; I shall not slip. Examine me, O LORD, and prove me; Try my mind and my heart. For Your lovingkindness is before my eyes, And I have walked in Your truth. I have not sat with idolatrous mortals, Nor will I go in with hypocrites. I have hated the assembly of evildoers, And will not sit with the wicked. I will wash my hands in innocence; So I will go about Your altar, O LORD, That I may proclaim with the voice of thanksgiving, And tell of all Your wondrous works. LORD, I have loved the habitation of Your house, And the place where Your glory dwells. Do not gather my soul with sinners, Nor my life with bloodthirsty men, In whose hands is a sinister scheme, And whose right hand is full of bribes. But as for me, I will walk in my integrity; Redeem me and be merciful to me. My foot

stands in an even place; In the congregations I will bless the LORD.

### **Daily Deep Dive:**

Psalm 24:

The UCG reading program states: "Psalm 24 is considered a royal psalm. It speaks of God as the Creator and returning King. The psalmist draws on the Genesis account of creation when he states that God "founded it upon the seas and established it upon the waters" (verses 1-2)

David asks who is worthy to worship such a great Creator God (verse 3). Who could ascend to the tabernacle—or later temple—in Jerusalem? This recalls the theme of Psalm 15. "Together with Ps 15 it frames the intervening collection of psalms and with that psalm sharply delineates those who may approach God in prayer and 'dwell in the house of the Lord' (23:6...)" (*Zondervan NIV Study Bible*, note on Psalm 24).

"It may be that the instructions on moral purity were originally part of a ceremony before completing the last leg of the pilgrimage to Jerusalem [for the annual festivals].... However....the hymn instructs God's people *wherever* they may be to live in the presence of the Creator King in order to receive His blessing" (*Expositor's Bible Commentary*, note on verse 3).

Some commentators believe this psalm was composed by David to be sung by a procession of Israelites when the Ark of the Covenant was at last brought to Jerusalem (see 2 Samuel 6). The mercy seat atop the ark was a physical representation of the throne of God on earth—so that the King of glory in verses 7-10 was represented by the ark. The King of glory here, the one the Israelites knew as God in the Old Testament who descended to

the mercy seat in the Holy of Holies, was the preincarnate Jesus Christ (see 1 Corinthians 10:4 and our booklet [Who Is God?](#)). This would mean that the first part of the psalm concerns the preparation of those permitted to accompany the King of glory up His holy hill.

Continuing with a processional interpretation, many propose two choirs singing verses 7-10 as the ark reaches the gates of Jerusalem or the tabernacle. The first choir accompanying the ark says, "Lift up your heads, O you gates!" (verse 7). This addresses either the gates themselves in a personified sense or the gatekeepers—commanding the gates to be roused and at attention, to rejoice (being no more downcast apart from God's presence), or to be lifted out of their locked position and opened. In any case, the gates opening up to receive the King of glory is implicit.

The second choir, stationed at the gates, intones, "Who is this King of Glory?" (verse 8)—to which choir one responds, "The Lord strong and...mighty in battle" (same verse). The sequence is then repeated (verses 9-10). Yet regarding the closing words of Psalm 24:10, George Knight in his *Psalms* commentary suggests: "Probably the whole concourse of priests and people now joyously shout these last two lines in one voice. 'The Lord of hosts' (meaning the armies both of Israel and of the heavenly beings) *that* God is the King of glory!"

This song has long been used in Christendom as celebratory "of Christ's ascension into the heavenly Jerusalem—and into the sanctuary on high" (*Zondervan*, note on Psalm 24). Yet the image of His returning from battle to enter His sanctuary probably better fits, in an ultimate sense, the time of the end—when Jesus Christ

will enter the millennial Jerusalem temple following His triumph over His enemies in the Day of the Lord." [END]

Psalm 25:

The UCG reading program states: "Psalm 25 begins "a group of nine psalms [ending with Psalm 33] containing an unusual (even for the Psalter) concentration of pleas for 'mercy' (Psalm 25:16; Psalm 26:11; Psalm 27:7; Psalm 28:2; Psalm 30:8-10; Psalm 31:9) accompanied by professions of 'trust' (Psalm 25:2; Psalm 26:1; Psalm 27:3; Psalm 28:7; Psalm 31:6, Psalm 31:14; Psalm 32:10; Psalm 33:21) and appeals to or celebrations of Yahweh's '(unfailing) love' (Psalm 25:6-7, Psalm 25:10; Psalm 26:3; Psalm 31:7, Psalm 31:16, Psalm 31:21; Psalm 32:10; Psalm 33:5, Psalm 33:18, Psalm 33:22). The series begins with an alphabetic acrostic prayer for God's saving help (Ps 25) and culminates in a 22-verse (the number of letters in the Hebrew alphabet) hymn of praise for Yahweh's sovereign rule and saving help (Ps 33)" (*Zondervan NIV Study Bible*, note on Psalms 25-33).

Structurally, Psalm 25 itself "is an alphabetic acrostic (somewhat irregular, with an additional, concluding verse that extends the lines beyond the alphabet). It is composed of four unequal stanzas (of three, four, eight and six verses). The first and fourth stanzas are thematically related, as are the second and third (an *a-b/b-a* pattern)" (note on Psalm 25).

"David prays for God's covenant mercies when suffering affliction for sins [verses 11, 18] and when enemies seize the occasion to attack [verses 2, 19], perhaps by trying to discredit the king through false accusations" (same note). This is a theme we have seen before. The prospect of experiencing shame from an enemy triumph concerns David greatly—he mentions "shame" four times in the psalm. Shame should not befall those who hope and trust in

God but should fall instead on people who decide to "deal treacherously without a cause" (verse 3). "Shame is the intended end of the enemies of God (Psalm 35:26)...not of the faithful" (*Nelson Study Bible*, note on verses 1-2).

David declares that because God is good and upright, He teaches sinners in His way (verse 8). But this is not so they can continue to live in sinful defiance of Him. Rather, He works with those who are humble and obedient (verses 9, 12). He will teach them a way of life characterized by justice, mercy, truth and prosperity (verses 8-10, 13). As Ezra 8:22 tells us, "The hand of our God is upon all those for good who seek Him, but His power and His wrath are against all those who forsake Him."

In summarizing his afflictions and troubles, David reminds God that his foes are cruel and he needs deliverance (verses 17-20). He concludes the psalm with a respectful declaration of hope, the same hope with which he began: "I wait for you" (verse 21; compare verse 3).

Even in this prayer for mercy and help for himself personally, David is not forgetful of others. In verse 22, which is outside the acrostic pattern of the psalm, he concludes with an intercessory prayer for his people. "David petitions the Lord to be compassionate with the nation Israel just as he has been with David. The Lord was not only the personal Savior of David, but also the Savior of all the Israelites" (*Nelson*, note on verse 22). Here, as in other references to Israel in the Psalms, we may look beyond the physical nation to the chosen people of God—ultimately all those who constitute spiritual Israel even if physically from other nations (see Romans 9:6; Galatians 6:16)." [END]

Psalm 26:

The UCG reading program states: "Psalm 26 is a protest of innocence (verses 1, 6, 11) in which David asks God to thoroughly investigate him: "Examine my heart and my mind" (verse 2, NIV). It could be that he was facing some false accusations from others at this point as in the next psalm, though it is possible that he simply saw his life in jeopardy due to illness or enemies and was pleading with God to not allow him to be destroyed with the punishment due the wicked. He explains the pattern of his life—not sinless, but consistent: "I walk continually in your truth" (verse 3) and "I lead a blameless life" (verse 11). *The Expositor's Bible Commentary* notes that David "is not thinking about [only] two aspects of his life: spiritual and intellectual or emotional and rational. Rather, he offers himself *completely* for a total examination."

David aligns his life with two purposes: to worship God—"so I will go about your altar, O Lord," (verse 6)—and to tell about God's wonderful works (verse 7). David speaks of his integrity in the sense of pursuing the expectations God has for him. He strives to do things that please God and avoid the things God hates (verses 3-8). The apostle Peter states that God has similar expectations for Christians today. Just as David proclaimed God's wondrous works with thanksgiving, we are to show forth God's praises now (1 Peter 2:9-10; compare Psalm 26:7).

Because David walks with integrity and trusts God, he stands on level ground (verse 12). David's appreciation of an even place calls to mind Christ's teaching on the importance of laying a foundation on good, solid ground (Matthew 7:24-25)." [END]