

Ps.24:10 Who is this King of glory? The LORD of hosts, He is
the King of glory. Selah.



Who Is This King of Glory?

TABLE OF CONTENTS

Questions	p 3
Kingdom Expectations	p 4
The Nature of the Glory	p 5
The Message of the Cross	p 7
The Way of the Cross	p 8
“Who is this King of Glory?”	p 16

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"Explaining spiritual realities with Spirit-taught words."

1 Corinthians 2:13

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W.D. Furioso, Writer ~ Frances Furioso, Editor

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Who Is This King of Glory?

W.D. Furioso ~ ACTpublications (2005) ~ At Christ's Table ~ <https://www.AtChristsTable.org>

Questions

The title of this message is a question found in Psalm 24: “Who is this King of Glory?”¹ In Matthew’s gospel we find Jesus asking a question of His disciples: “Who do people say that I am?”² And a little later in Matthew’s gospel where Jesus is coming into the city of Jerusalem and the crowds of people are asking: “Who is this?”³

In these passages, the people called Jesus “the Christ, the Son of the living God”, “the Son of Man”, “the Son of David”, and “the Prophet”.⁴ These are all names referring to the promised Messiah. Yet, five days after His triumphant entrance into Jerusalem, most of these very same people cried out: “Crucify Him. We have no king but Caesar; crucify Him.”⁵ Did they really know this King of Glory? Of Christ’s entry into Jerusalem, the commentator, Adam Clarke writes: “... their King comes to be murdered by His subjects....”⁶

What has happened here? What has gone wrong? These people thought they understood Jesus, but they misunderstood Him – or they didn’t want to understand Him. The psalmist’s question is: “Who is this King of Glory?” We must ask ourselves: “Do we have the right answer?”

¹ Psalm 24:8 & 10 Unless otherwise noted, all Scripture quotations are from the *New King James Version*.

² Matthew 16:13

³ Matthew 21:10

⁴ Deuteronomy 18:18

⁵ John 19:15

⁶ Adam Clarke: *Commentary On The Bible*

Kingdom Expectations

All the Jewish people, including the Sadducees, the Pharisees, the Essenes, and the Zealots, were waiting for - longing for - the Messiah to come. Yet, when Jesus came, most rejected Him as Messiah. Why? **Jesus did not fulfill their personal expectations of what the Messiah and His Kingdom would be like.** They may not have had any trouble accepting the miracles, the healings, the feeding of the multitudes, or even His teachings and sermons. But when it finally became clear that He would not fulfill their expectations of a political Messiah, who would militarily overthrow the oppression of Rome, and establish the kingdom of God for them *here on this earth* in their lifetime, the Jewish people, even those who cried “Hosanna”, not only rejected Him, but turned on Him, and called out that He be crucified. You see, when we don’t understand, and our expectations are disappointed, we not only criticize, we also crucify. Jesus lived and died in the loneliness of not being understood.

The Nature of the Glory

Jesus' own disciples also struggled with understanding the King of Glory. Not only Judas, who betrayed Him - and Peter, who denied Him - but all of His disciples failed to understand the nature of Jesus and His movement. They knew He was the King of Glory, but **they didn't understand the nature of the glory**. If you read and think about Judas' betrayal and Peter's denial, you will see that it wasn't only that Judas was greedy for money – it wasn't only that Peter was afraid – they just didn't understand the nature of Jesus' movement. They thought they did, but as He moved on in the Father's plan and purpose, Jesus disappointed their expectations, they became confused; and on the night He was arrested, they became despondent and sunk into the deep darkness of despair.

But Jesus realized His own disciples didn't really understand the nature of His movement. Many times, He told them: **“When I get to Jerusalem, the Jewish leaders will condemn Me to death and hand Me over to the Gentiles to be crucified, and on the third day I will be raised up.”**⁷ Jesus actually referred to the passion of His crucifixion as **“glory”**. In the gospel of John, when Jesus spoke about His going to the cross, He said: **“The hour has come for the Son of Man to be glorified.”** In fact, Jesus spoke of His crucifixion on the cross as **“glorifying”** both Himself and the Father.⁸ **The cross of Christ truly is the “power and the glory” of the**

⁷ Based on Matthew 20:17-19

⁸ John 12:23-28

Kingdom – just as it says at the end of the Lord’s Prayer. In his gospel, John quoted what the prophet Isaiah said concerning the Messiah; and then he wrote: “These things Isaiah said, because **he saw His glory** and spoke of Him.”⁹ Isaiah saw the Messiah and prophesied He would be a “Suffering Servant”.¹⁰ Isaiah lived almost 700 years before Christ came. But, when Jesus came to His own people, this is exactly what they were not able to see or accept – **the glory of a “Crucified Christ”**.

⁹ John 12:38-41

¹⁰ Isaiah 53:1-3

The Message of the Cross

Actually, it is easier for us to understand the human weakness of Peter and Judas, than for us to understand Jesus and His cross. We find it difficult to understand the message of the cross, because it is a message of self-denying love. Except for the grace of God, this kind of love is unnatural for us. Denying self, goes against our fallen human nature, so it is difficult for us to even want to understand it. **But the nature of Jesus' movement is "the way of the cross" – the way of self-denying love for God and others.** And, paradoxically, if His disciples deny themselves, He said they will find self-fulfillment. If they don't live for earthly gain, they will gain their souls. And, if they don't seek an earthly kingdom, they will receive a heavenly one.¹¹

Isaiah prophesied that the Messiah would "set His face like a flint" toward Jerusalem.¹² Jesus took a long journey from Galilee to Judea – from Caesarea Philippi, passing through Capernaum, to Ephraim, passing through Jericho, and staying six days in Bethany before finally entering Jerusalem. By commenting on the events and conversations between Jesus and His disciples, I hope to point out just how difficult it was for the disciples to grasp Jesus' message of the cross. If we can honestly identify with the disciples, we may also break through into the realm of faith they eventually found.

¹¹ Matthew 10:38-39; 16:24-27; Mark 8:34-38; Luke 9:23-26, 17:33; John 12:24-25

¹² Isaiah 50:6-9

The Way of the Cross

Matthew 16:13-20

¹³ “When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, “Who do men say that I, the Son of Man, am?” ¹⁴ So they said, “Some *say* John the Baptist, some Elijah, and others Jeremiah or one of the prophets.” ¹⁵ He said to them, “But who do you say that I am?” ¹⁶ Simon Peter answered and said, “You are the Christ, the Son of the living God.” ¹⁷ Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven. ¹⁸ And I also say to you that you are Peter, and on this rock, I will build My church, and the gates of Hades shall not prevail against it. ¹⁹ And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.” ²⁰ Then He commanded His disciples that they should tell no one that He was Jesus the Christ.”

Matthew 21:1-10

“Now when they drew near Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, ² saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. ³ And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.” ⁴ All this was done that it might be fulfilled which was spoken by the prophet, saying:

⁵ “Tell the daughter of Zion, ‘Behold, your King is coming to you, Lowly, and sitting on a donkey, a colt, the foal of a donkey.’”

Who Is This King of Glory?

⁶ So the disciples went and did as Jesus commanded them. ⁷ They brought the donkey and the colt, laid their clothes on them, and set Him on them. ⁸ And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. ⁹ Then the multitudes who went before and those who followed cried out, saying: "Hosanna to the Son of David! 'Blessed is He who comes in the name of the Lord!' Hosanna in the highest!" ¹⁰ And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"

In Matthew 16, Jesus asked His disciples, "Who do you think I am?" Peter answered, "The Messiah, the Son of God." Jesus said, "Peter, this was revealed to you by My Father. I will build My church with people like you who understand Who I am; and I will give you authority in My kingdom." Peter was "*the man of the hour*". But in just a few minutes, he became "an adversary". What happened? Jesus told His disciples: "Don't tell anyone that I am the Christ." (We are going to see why Jesus told His disciples this so many times.) Then He told His disciples, "When I get to Jerusalem, the Jewish leaders will condemn Me to death and hand Me over to the Gentiles to be crucified, and on the third day I will be raised up." (I will be repeating this a number of times in this message, just as Jesus felt He needed to repeat it a number of times to His disciples.) But, after Jesus said this, Peter took Him aside, and said, "Lord, listen, that isn't going to happen." And Jesus said to Peter, "You are My Adversary - Get out of My way. You're not interested in God's purposes; you're only interested in yourself."

Then, Jesus went on to speak to His disciples about His movement. He said, “To be part of My movement, you must ‘take up your cross’ – deny yourself – and follow Me. Deny yourself, and you will find self-fulfillment. Don’t live for earthly gain, and you will gain your souls. Don’t seek an earthly kingdom, and you will receive a heavenly one.”¹³

Six days after that conversation between Jesus and Peter, the Transfiguration took place¹⁴: **The King of Glory** was revealed to Peter, as well as James and John. But as they were coming down from the mountain, Jesus said, “Don’t tell anyone about this until after I have risen from the dead.” I think the disciples understood this about as much as I understand quantum physics. When they had returned to the people, there came a man with his demon-possessed son. Jesus displayed the power of the kingdom of God by delivering the boy of the demon. Then as if to say, “Don’t misunderstand what you are seeing”, Jesus told His disciples again, **“When I get to Jerusalem, the Jewish leaders will condemn Me to death and hand Me over to the Gentiles to be crucified, and on the third day I will be raised up.”** And Matthew’s gospel tells us that, upon hearing this, the disciples were “exceedingly sorrowful”.¹⁵

Many times, Jesus told His disciples to not tell anyone about His Messiahship.¹⁶ Why? This is what is recorded in John’s gospel: “The people realized that God was at work among them in what Jesus had just done. They said, ‘This is the Prophet for sure, God’s Prophet¹⁷ right here in

¹³ Matthew 10:38-39; 16:24-27; Mark 8:34-38; Luke 9:23-26, 17:33; John 12:24-25

¹⁴ Matthew 17

¹⁵ Matthew 17:23

¹⁶ He also admonished others the same: Mark 3:11-12 & 5:43

¹⁷ Deuteronomy 18:18

Galilee!' Jesus saw that in their enthusiasm, they were about to grab Him and **make Him king**, so He slipped off and went back up the mountain to be by Himself."¹⁸

A little later in John's gospel it says: "⁴⁷The high priests and Pharisees called a meeting of the Jewish ruling body. 'What do we do now?' they asked. 'This man keeps on doing things, creating God-signs. ⁴⁸If we let Him go on, pretty soon everyone will be believing in Him, and **the Romans will come and remove what little power and privilege we still have.**' ⁴⁹Then one of them - it was Caiaphas, the designated Chief Priest that year - spoke up, 'Don't you know anything? ⁵⁰Can't you see that it's to our advantage that one man dies for the people rather than the whole nation be destroyed?' ⁵¹He didn't say this of his own accord, but as Chief Priest that year he unwittingly prophesied that **Jesus was about to die sacrificially** for the nation, ⁵²and not only for the nation but so that all God's exile-scattered children might be gathered together into one people. ⁵³From that day on, they plotted to kill Him."¹⁹

Jesus knew why **the Jewish leaders wanted to have Him killed**. He also knew that **the Jewish populace wanted to make Him king** immediately. He knew that this would endanger the Jewish people: It would start a political uprising with Rome, and Rome would do immediately what it eventually did in 70 A.D. – that is, destroy Jerusalem, killing and dispersing the Jews. And that would have pre-empted God's plan of salvation. Jesus needed to go into Jerusalem, be crucified, buried, and then resurrected. **And this is exactly what people failed to understand about the King of Glory – He was to be a "Crucified Christ"**.

¹⁸ John 6:14-15 *The Message*

¹⁹ John 11:47-53 *The Message*

Just before Jesus was about to enter Jerusalem, He told His disciples, **“When I get to Jerusalem, the Jewish leaders will condemn Me to death and hand Me over to the Gentiles to be crucified, and on the third day I will be raised up.”** Then the mother of the sons of Zebedee came to Jesus with her sons, James and John who were two of the twelve disciples. She asked that her sons rule and reign with Jesus in His Kingdom. Jesus answered, **“You don’t know what you are asking.”** Like so many others, they expected Jesus to be a political Messiah who would establish the kingdom of God for them. Jesus asked them, **“Do you think you are able to drink the cup that I am about to drink?”** The “cup”, of course, was **the cross** waiting for Jesus in Jerusalem.²⁰

But Jesus’ disciples continually failed to understand that **the King of Glory was to be a “Crucified Christ”**. I believe Luke’s gospel communicates the situation Jesus was dealing with concerning His own disciples. Luke writes: **“But while everyone marveled at all the things which Jesus did, He said to His disciples, ⁴⁴Let these words sink down into your ears, for the Son of Man is about to be betrayed into the hands of men.’ But they did not understand this saying, and it was hidden from them so that they did not perceive it; and they were afraid to ask Him about this saying.”²¹** In other words, **they avoided the subject of the cross**. They just could not deal with **the idea of the King of Glory being a “Crucified Christ”**.

As we move along in Jesus’ ministry journey to Jerusalem, we find in Matthew 21 Jesus’ entry into Jerusalem. This was the final phase of Jesus’ ministry. He had **“set His face like flint”** toward Jerusalem, as Isaiah had

²⁰ Matthew 20:17-22

²¹ Luke 9:44-45

prophesied.²² But He had come to Jerusalem to do much more than celebrate the Passover feast like everyone else. The cross of Golgotha was the goal of His life and ministry on earth. He was born to die, and that is what He came to Jerusalem to do.²³

Jesus knew that as He paraded into Jerusalem with the multitude shouting, “Hosanna to the Son of David”, both the Jewish leaders and Rome would be provoked to try to put an end to His movement. Jesus carefully orchestrated His entry into Jerusalem: As the Jews expected of the Messiah, Jesus would come to the Mount of Olives and then enter Jerusalem. But His entrance would not be as a political Messiah who would militarily overthrow the oppression of Rome and establish the kingdom of God on this earth as the people expected. He would make His entrance in a way that it would fulfill God’s plan for salvation, and in a way that would demonstrate His Messiahship as it was revealed in the Old Testament scriptures.

A great multitude had been following Him since He left Jericho²⁴, and apparently stayed with Him as He spent six days in Bethany in the home of Lazarus, Martha, and Mary, where Mary anointed Him for burial.²⁵ The account in John’s gospel says that a great multitude was also coming out of Jerusalem to meet Him.²⁶

²² Isaiah 50:6-9

²³ John 17:1

²⁴ Matthew 20:29

²⁵ John 12:1-8

²⁶ John 12:12

Jesus made His entrance riding on a donkey in order to fulfill the words of the prophet Zechariah: "... Your King is coming to you, lowly and sitting on a donkey...."²⁷ A donkey represented a number of things: The donkey was a beast of burden. The common man under the oppression of Rome could identify with this. Yet, it was not so much an animal of poverty, but an animal of peace; for in times of peace, ancient rulers would ride on donkeys. *This was in contrast to the warhorse of a militant messiah.* The passage says that a great crowd of people spread their clothes on the ground before Jesus as He rode the donkey into Jerusalem. This also was a custom regarding a king.²⁸ The palm branches spread on the road were a symbol of victory. *But this was not a political victory. This was not a military victory. This was a spiritual victory that was about to take place – Christ’s victory over the powers of darkness – Christ’s victory over sin and death, which would take place through His own sacrificial death on the cross.*

The meaning of the word “Hosanna” is “**Save now**”.²⁹ “Hosanna to the son of David. Blessed is He Who comes in the name of the Lord. Hosanna in the highest.” This is a quote from Psalm 118. “Son of David” is a name for the Messiah and speaks of the expectation of a messiah who would come in the military power of King David, for the coming of Messiah would be in fulfillment of the covenant promise which the Lord made with David.³⁰

²⁷ Zechariah 9:9

²⁸ II Kings 9:13

²⁹ “Save now! or Save, we beseech, (Matt. 21:9). This was a customary form of acclamation at the feast of Tabernacles. (Comp. Ps. 118:25.)”, *Easton’s Bible Dictionary*.

³⁰ II Samuel 7:8-17

But, it is written: “When He had come into Jerusalem, all the city was moved, saying, **“Who is this?”**”

Who Is This King of Glory?

“Who is this King of Glory?” We must ask ourselves: “Do we have the right answer?” The people we read about, and even the disciples, thought they understood Jesus, but they misunderstood Him – or they didn’t want to understand Him. “Who is this King of Glory?” Do we have the right answer?

Jesus preached: “Repent for the Kingdom of Heaven has come near.”³¹ The Greek word translated “repent” literally means “a change of perception”.³² That is: Change the way you look at life and change the way you think about life. **In order to see the King of Glory for Who He really is – in order to see the Kingdom of Heaven – we must have a change in our natural perception of life. The cross is God’s instrument for changing fallen humanity’s perception of life. We must come to “the cross of our Lord Jesus Christ”³³; and then we must “deny ourselves, take up our cross and follow Him”.**³⁴

Do we understand and accept the truth that **the nature of the glory is a self-denying love for God and others?** When we pray the Lord’s Prayer, do we understand and accept the truth that the **“power and the glory”** of the

³¹ Matthew 4:17

³² (Greek) *meta* (change) + *noeo* (to perceive) or *nous* (mind): W.E. Vine, *Expository Dictionary of Biblical Words*.

³³ Galatians 6:14

³⁴ Matthew 16:24

Kingdom is the cross? Do we understand and accept that the nature of Jesus' movement is **"the way of the cross"**?

What are we really living for - *an earthly glory* or a **heavenly glory**? What kind of King are we really wanting – one who fights for our rights, or One Who dies for our lives? What kind of kingdom do we expect to see here and now *on this earth* – one in which we think that we can politically and militarily eliminate poverty, crime, and war, and then "live happily ever after" in our material comforts? Or do we want to live in a kingdom that is not of this earth, but brings to this earth the witness of the word and ways of King Jesus, so that in the end, souls might be saved and redeemed for the kingdom to come?

Jesus says: "Do you want to be part of My movement? To be part of My movement, you must 'take up your cross' – deny yourself – and follow Me. Deny yourself, and you will find self-fulfillment. Don't live for earthly gain, and you will gain your souls. Don't seek an earthly kingdom, and you will receive a heavenly one."³⁵

Psalm 24

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

³⁵ Matthew 10:38-39; 16:24-27; Mark 8:34-38; Luke 9:23-26, 17:33; John 12:24-25

**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 (Pause and reflect)

"Who is this King of Glory?"

How do we answer this question?

"Who is this King of Glory?"

Has He had a triumphant entry into our hearts and lives?

Has the cross of the Crucified Christ really changed the way we perceive,
and think and live?

Bill & Frances Furioso

~ At Christ's Table ~



Bill Furioso and his wife, Frances, have been married for more than 40 years, and have two children, four grandchildren, and two great-grandchildren.

Bill and Frances served as missionaries in South Africa for thirteen years making disciples, establishing churches, and training church leaders. Over a span of 40 years, they also traveled extensively in an itinerant Bible teaching ministry which took them to hundreds of gatherings on four continents ministering in churches, conferences, spiritual formation seminars, and home gatherings. They have shepherded several churches, discipled many to Christ, and mentored church leaders in the USA and abroad.

Being an avid student by nature, Bill has done both formal and informal study in various fields including Education, Music, Philosophy and Theology. As a writer, he has authored many publications which are distributed worldwide. Because of Bill's disabilities resulting from a spinal cord injury, their ministries of writing, recording, distributing, mentoring, and correspondence are now shared primarily via the Internet... www.AtChrist'sTable.org

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