

Psalm 24 (NKJV)
A Psalm of David

**Who is the King of Glory?
The Great and Sovereign God!**

Most commentators connect this psalm with David's bringing the Ark of the Covenant into Jerusalem (2 Samuel 6:1; 1 Chronicles 15:1-16:3). This is an **antiphonal** psalm; meaning the people open with verses 1-2, a leader asked the questions in verses 3, 8a, and 10a, and the chorus or people answered with verses 4-6, 8b and 10b. Some even connect the psalm with the Lord's entrance in Jerusalem on Palm Sunday. Christians see Jesus Christ as "the Lord of Glory", first returning to heaven after His passion (Ephesians 4:8), and then returning to glory to establish His Kingdom (Matthew 25:31).

A. God's Right to the Earth (verses 1-2).

1. (Verse 1) the declaration (announcement): The whole world belongs to the LORD God. The earth is the LORD's, and all its fullness, the world and those who dwell therein.

a. The earth is the LORD's: David was a noble, successful king – David rightly knew that the **LORD**, Yahweh, the covenant God of Israel, was God of all the **earth**.

b. The earth is the LORD's, and all its fullness: It wasn't enough for David to say that the entire earth belonged to the **LORD**; he added that **all its fullness** also belonged to Him.

i. Psalm 89:11 states, "The heavens are yours, and yours also the earth; you founded the world and all that is in it".

ii. Paul quoted **the earth is the LORD's, and all its fullness** in 1 Corinthians 10:26.

c. The world and those who dwell therein: God's ownership of the earth extends to the *people* who live upon it. Through the rights of *creation* and *continuing provision*, God has a claim upon every person who has ever lived.

2. (Verse 2) the reason: God is the creator.

For He has founded it upon the seas, And established it upon the waters.

a. For He has founded it upon the seas: God has the right to the earth and all who dwell upon it because He created both it and them. Genesis 1:9-10: ⁹Then God said, "Let the waters beneath the sky flow together into one place, so dry ground may appear." And that is what happened. ¹⁰ God called the dry ground "land" and the waters "seas." And God saw that it was good.

b. And established it upon the waters: David never saw a modern globe or earth projection. Yet he knew that the waters of the earth dominated the globe, so much so that it could be said that the earth is in the midst of the waters instead of the waters in the midst of the earth's land.

Psalm 15 and 24 Parallelism
 Character of God's People

Psalm 24	Psalm 15
³ Who may ascend into the hill of the LORD?	¹ Who may worship in your sanctuary, Lord?
³ Who may stand in His holy place?	¹ Who may enter your presence on your holy hill?
⁴ He who has clean hands and a pure heart	² Those who lead blameless lives and do what is right, speaking the truth from sincere hearts.
⁴ Who has not lifted up his soul to an idol	³ Those who refuse to gossip or harm their neighbors or speak evil of their friends
⁴ Nor sworn deceitfully	⁴ Those who despise flagrant sinners, and honor the faithful followers of the Lord, and keep their promises even when it hurts.
	⁵ Those who lend money without charging interest, and who cannot be bribed to lie about the innocent. Such people will stand firm forever.

B. Character of God's People (verses 3-6).

1. (Verse 3) the question asked – whom does God receive?

Who may ascend into the hill of the LORD? Or who may stand in His holy place?

a. Who may ascend into the hill of the LORD? In light of God's sovereign ownership of the earth and all who live upon it, David wondered exactly who had the right to stand before God.

b. Who may stand in His holy place? David here clarified his previous question. David asked, "Who has the right to stand before God at His holy temple, in the holy place?"

2. (Verse 4) the answer to the question: the moral character of the one whom God receives. He who has clean hands and a pure heart, Who has not lifted up his soul to an idol, Nor sworn deceitfully.

a. He who has clean hands and a pure heart: This speaks of a man or woman who is pure in both their actions (**hands**) and intentions (**heart**). This one can *ascend the hill of the LORD* and *stand in His holy place*.

b. Who has not lifted up his soul to an idol: The one accepted by God also rejects idolatry, in his actions but especially in his **soul**.

c. Nor sworn deceitfully: The words we speak are a good indication of the state of our heart, the inner man or woman. One who makes deceptive promises finds no welcome from God.

3. (Verse 5) the promise of blessing to the righteous man. He shall receive blessing from the LORD, And righteousness from the God of his salvation.

a. He shall receive blessing from the LORD: God knows and cares about the moral behavior of men and women. He rewards those who honor Him with their lives.

b. And righteousness from the God of his salvation: David here spoke in the idiom of the Old Covenant, where right standing with God might be assumed from the life of the obedient. At the same time, David wrote of a received righteousness that came from the God of his salvation.

2 Corinthians 5:21^{NIV} states, “God made him who had no sin to be sin for us, so that in him we might become the righteousness of God”. On the cross, Jesus exchanged our sin for His perfect righteousness so that we can one day stand before God and He will see not our sin, but the holy righteousness of the Lord Jesus.

4. (Verse 6) A description of the blessed and righteous ones. This is Jacob, the generation of those who seek Him, Who seek Your face. Selah

a. This is Jacob: This was David’s way of identifying God’s covenant people. The blessed and righteous ones have entered into covenant with God.

b. The generation of those who seek Him: The blessed and righteous ones do more than enter into covenant with God; they also pursue Him with a continual seeking. This is something each generation must do afresh.

c. Who seek Your face: The idea is intensified by repetition, by description (to seek Your face is even closer than seeking Him).

Five times in these next several verses God is called “the King of Glory”. Jesus is the Shepherd who will one day return in glory and give each faithful servant a crown of glory (1 Peter 5:1-4).

Advice for Elders and Young Men (NLT)

5 And now, a word to you who are elders in the churches. I, too, am an elder and a witness to the sufferings of Christ. And I, too, will share in his glory when he is revealed to the whole world. As a fellow elder, I appeal to you: **2** Care for the flock that God has entrusted to you. Watch over it willingly, not grudgingly—not for what you will get out of it, but because you are eager to serve God. **3** Don’t lord it over the people assigned to your care, but lead them by your own good example. **4** **And when the Great Shepherd appears, you will receive a crown of never-ending glory and honor.**

C. Earth’s Future Ruler Revealed (verses 7-10).

1. (Verses 7-8) A call to welcome the God who reigns over all the earth.

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.**

a. Lift up your heads, O you gates: The first section of this psalm declared the greatness of God. The second section spoke of how man can come into relationship with this great God. Now the third section welcomes God unto His people by the opening of the gates.

b. Lifting up the “gates” refers to making the gates higher and larger so that such a glorious God could enter!

c. And the King of Glory shall come in. We see in this, a glorious entering into the throne room in heaven of our Lord and Savior Jesus Christ. He is now King of kings and Lord of lords. He sits enthroned at the right hand of the Father.

d. And the King of glory shall come in. God was regarded as dwelling between the cherubim on the mercy-seat, where the Shekinah from time to time made its appearance. The entrance of the Ark into the tabernacle was thus the “coming in of the King of glory.”

e. Who is the King of glory? The Lord strong and mighty: David notes that the same God who responds to man's welcome is still the King of glory

f. The Lord mighty in battle: It is Jehovah, the Strong and Mighty One; strong in Himself, mighty in His acts, mighty especially in battle.

2. (Verses 9-10) Repetition for the sake of emphasis.

**⁹Lift up your heads, O you gates!
Lift up, you everlasting doors!
And the King of glory shall come in.**

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

a. Lift up your heads, O you gates: As is common in Hebrew poetry, repetition communicates emphasis. The ideas of Psalm 24:7-8 were important and glorious enough to repeat.

b. The [name](#) "LORD of hosts" occurs some 261 times in the Old Testament Scriptures. God is first called the "LORD of [hosts](#)" in [1 Samuel 1:3](#). The word *LORD*, capitalized, refers to Yahweh, the self-existent, redemptive God. The word *hosts* is a translation of the Hebrew word *sabaoth*, meaning "armies"—a reference to the angelic armies of heaven. Thus, another way of saying "LORD of hosts" is "God of the armies of heaven." The NIV translates [YHWH sabaoth](#) as "LORD Almighty."

WHO IS THE KING OF GLORY?

THE LORD OF HOSTS!

Bible Study References:

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