



**The King of Glory  
The Past, Present and Coming King  
Psalms 24**

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Psalm 24:title–10

“A Psalm of David. The earth is the LORD’S, and all it contains, The world, and those who live in it. For He has founded it upon the seas And established it upon the rivers. Who may ascend onto the hill of the LORD? And who may stand in His holy place? One who has clean hands and a pure heart, Who has not lifted up his soul to deceit And has not sworn deceitfully. He will receive a blessing from the LORD And righteousness from the God of his salvation. This is the generation of those who seek Him, Who seek



Your face—even Jacob. Selah Lift up your heads, you gates, And be lifted up, you ancient doors, That the King of glory may come in! Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle. Lift up your heads, you gates, And lift them up, you ancient doors, That the King of glory may come in! Who is this King of glory? The LORD of armies, He is the King of glory. Selah” (NASB 2020)

What is the background to this prophetic Messianic psalm?

After all, one of the fulfillments of this psalm was on Palm Sunday as the Lord of Glory (1 Corinthians 2:8), Jesus Christ, entered the Temple presenting Himself as the Lamb of God, the Messiah. We are also looking forward to a yet future fulfillment as well.

David was in the process of consolidating Israel with the new capital being in Jerusalem. After defeating the Philistines several times, David, who knew that the Ark of the Covenant was not at the Tabernacle but was still in Kiriath-jearim in the house of Abinadab (1 Samuel 7:1-2), which is where it had been ever since it had been returned to Israel at the beginning of Samuel's time as a judge over Israel. It had sat there for the probably more than 60 years. David wanted to bring it into the capital of Israel where it could help unify the people and once again be at the center of the life of the nation and the worship of YAHWEH.

1 Chronicles 13:5

“So David assembled all Israel from the Nile of Egypt to Lebo-hamath, to bring the ark of God from Kiriath-jearim.” (ESV)

Everyone was excited to be involved in doing this, however, the Torah has specific instructions on just how this is done. NO one bothered to check on those and as a result, no one followed the instructions in the Torah provided regarding the how to of moving the Ark. The Ark was loaded up onto a cart rather than on poles to be carried by Levites. The result was, as the Torah warned, judgment from God.

1 Chronicles 13:9–14

“And when they came to the threshing floor of Chidon, **Uzzah put out his hand to take hold of the ark, for the oxen stumbled. And the anger of the LORD was kindled against Uzzah, and he struck him down because he put out his hand to the ark, and he died there before God.** And David was angry because the LORD had broken out against Uzzah. And that place is called Perez-uzza to this day. And David was afraid of God that day, and he said, “How can I bring the ark of God home to me?” So David did not take the ark home into the city of David, but took it aside to the house of Obed-edom the Gittite. **And the ark of God remained with the household of Obed-edom in his house three months. And the LORD blessed the household of Obed-edom and all that he had.**” (ESV)

God had made specific provisions of who was to “carry” the ark. The nation was still in the process of getting back to the Lord and now it has become obvious that even David needed to refresh his knowledge of the Torah. But for Obed-edom, it was a serious blessing for him.

Right after Nadab and Abihu perished because they had offered strange fire to the Lord, in violation of His law, God made it crystal clear in Numbers 3, and later restated in Deuteronomy how to do this.

Deuteronomy 10:8

“At that time the LORD **set apart the tribe of Levi to carry the ark of the covenant of the LORD to stand before the LORD to minister to him and to bless in his name, to this day.**” (ESV)

David missed that, so did all the priests and Levites around him. They took three months to search the scriptures, David prepared a tent for the Ark there in Jerusalem, and then they were ready.



1 Chronicles 15:14–15

“So the priests and the Levites consecrated themselves to bring up the ark of the LORD, the God of Israel. **And the Levites carried the ark of God on their shoulders with the poles, as Moses had commanded according to the word of the LORD.**” (ESV)

Psalms 24 was written by David as a result of this event. Not only in celebration of the Ark coming into Zion, but also, prophetically, pointing to that day in the future when the King of glory enters His holy place with His people.

This is the song most likely that will be sung as the events that Ezekiel prophesied in Ezekiel 43 are fulfilled at least 7 plus years from now.

Earlier in his ministry, Ezekiel had watched the glory of the Lord depart the temple, first from the east gate of the temple (Ezekiel 10:18-29) and then finally departing from Jerusalem, towards the east, in Ezekiel 11:22-23. But He is coming back, and this is the psalm to be sung as He returns.

Ezekiel 43:1–5

“Then he brought me to the gate that faced toward the east. **I saw the glory of the God of Israel coming from the east; the sound was like that of rushing water, and the earth radiated his glory. It was like the vision I saw when he came to destroy the city, and the vision I saw by the Kebar River. I threw myself face down. The glory of the LORD came into the temple by way of the gate that faces east.** Then a wind lifted me up and brought me to the inner court; I watched the glory of the LORD filling the temple.” (NET 2nd ed.)

When does this happen?

The Tribulation has ended. Jesus Christ has eliminated the armies of the beast not only in and around Jerusalem, but globally. The events of Revelation 19 and Zechariah 13 & 14 have taken place. Armageddon is over. The beast is over and now in hell. The sheep have been culled from the goats in the sheep and goats judgment.

Everyone on the planet is a believer at this point to include the remnant of Israel. Satan is on ice for one thousand years and the Millennium, the rule and reign of Jesus Christ is about to begin.

When Jesus Christ returns, this is not the hostile act of an invader, even though the beast will portray it as such. No, this is the creator, coming to claim that which belongs to Him. He has the deed, He paid for it on the cross, He is returning at the right moment in time to claim what is His and remove the usurper.

Not only is the entire church there, since we returned with Jesus (Revelation 19), but all of the Tribulation saints killed during the tribulation have been resurrected as well as all the Old Testament saints. The Temple that now stands in Jerusalem as this event takes place is the fourth Temple, the Millennial Temple. And we all will sing this song as the King comes in. Cue Handel.

Psalms 24:title–10

“A Psalm of David. **The earth is the LORD’S, and all it contains, The world, and those who live in it. For He has founded it upon the seas And established it upon the rivers. Who may ascend onto the hill of the LORD? And who may stand in His holy place? One who has clean hands and a pure heart, Who has not lifted up his soul to deceit And has not sworn deceitfully. He will receive a blessing from the LORD And righteousness from the God of his salvation. This is the generation of those who seek Him, Who seek Your face—even Jacob. Selah Lift up your heads, you gates, And be lifted up, you ancient doors, That the King of glory may come in! Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle. Lift up your heads, you gates, And lift**



**them up, you ancient doors, That the King of glory may come in! Who is this King of glory? The LORD of armies, He is the King of glory. Selah**" (NASB 2020)

Handel wrote a portion of the Messiah from this psalm. Who is the King of glory? This psalm declares it for all the universe to know.

The one who made it all has returned.

The psalm begins with a reminder about something many today do not even believe, creation. A simple fact, God created everything.

Looking at one group, young teens today, we discover "the shakiness of the belief system of young teens is demonstrated by their thoughts about creation. Not even half of them (45%) believe that God created the universe. Even a smaller share of them—only one-third (31%)—accept the teaching that the universe and everything in it was designed, created, and is sustained by God." (Barna 2023, 33)

In the last few decades, **numerous scientists have publicly admitted that their real reason for accepting and promoting the theory of evolution is that, although the scientific evidence for macroevolution is non-existent, the only logical alternative was special Creation by God.** Since that biblical alternative was absolutely unacceptable to their atheistic convictions, thousands of scientists chose to ignore the evidence they encountered in their own field that proved that chance and mutations could never explain the marvelous design and biological complexity that life displays. (Jeffrey 2003, Kindle Location 1964)

This verse is here to remind us of who created everything. Unfortunately, many today who say they are followers of Jesus, do not believe what Paul says of Him, that He is the creator since they do not believe in creation. But He is.

Colossians 1:15–16

**"He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him."** (ESV)

You cannot get clearer than that. There are three reasons why we believe in creation.

The first is obvious, we hold to scripture as being God's word, since His word tells us He created everything, we believe that. Literally. Not only in Genesis but again in Exodus 20 and restated by Moses in Deuteronomy, affirmed by the prophets, and then restated and affirmed in the New Testament (Revelation 4:11, Hebrews 3:4 and others), He did indeed create the universe.

Jeremiah 10:12

**"It is he who made the earth by his power, who established the world by his wisdom, and by his understanding stretched out the heavens."** (ESV)

Secondly, there is this. "According to the traditional Christian narrative, redemption is understood in light of the fall, and the fall is understood in light of a prior good creation (Genesis 1:31). Thus, efforts to disassociate the doctrine of creation from the doctrines of redemption and the fall are likely to result in theological incoherence." (West 2025, 61)

In other words, confusion. Do I keep the bathwater and throw out the baby or is it the other way around?



I never cease to be amazed at the volume of pages and the number of books being written by those who are working hard to defend the indefensible, that would be evolution, and still say they are followers of Jesus.

How very Laodicean to have to be reminded of this.

Revelation 3:14–16

“To the angel of the church in Laodicea write: The Amen, the faithful and true Witness, the Origin of the creation of God, says this: ‘I know your deeds, that you are neither cold nor hot; I wish that you were cold or hot. So because you are lukewarm, and neither hot nor cold, I will vomit you out of My mouth.’ (NASB 2020)

“This free will of God, a will of love, is the supreme, absolutely unconditioned, and all-conditioning cause and final reason of all existence, precluding every idea of physical force or of emanation. Every creature, since it proceeds from the good and holy God, is in itself, as to its essence, good. **Evil, therefore, is not an original and substantial entity, but a corruption of nature, and hence can be destroyed by the power of redemption. Without a correct doctrine of creation there can be no true doctrine of redemption.**” (Schaff and Schaff 1910, 540) Everything ties together. Sorry.

And there is this as well. It is not new. The denial of God creating everything is not a new idea, but it is a restated old assertion that arose from early church heresy. One more thumbs up to Solomon (Ecclesiastes 1:9).

The “followers of the Greek atomists Democritus and Epicurus, explicitly denied that the wonders of nature were produced by a designing intelligence, asserting instead that everything ultimately arose through a blind and impersonal material process involving the chance collisions of atoms.” (West 2025, 62)

Then there were the Gnostics who also denied God created everything.

Where we stand and where David begins, is simple, God is the creator, He is the one who made everything.

John 1:1–3

“In the beginning was the Word, and the Word was with God, and the Word was fully God. The Word was with God in the beginning. **All things were created by him, and apart from him not one thing was created that has been created.**” (NET 2nd ed.)

Psalms 24:1–2

**“The earth is the LORD’S, and all it contains, The world, and those who live in it. For He has founded it upon the seas And established it upon the rivers.”** (NASB 2020)

God is not only the God of Israel, but He is the God of the entire world. He made it. It is His possession. That is another reason why there are those today who rebel at the idea of a Creator. If He made us, then we are accountable to Him. God owns it all, we are nothing more than tenants.

As a tenant, “we are here with a most precarious tenure, liable to instantaneous ejection. The great Landowner and true Proprietor holds his court above the clouds and laughs at the title-deeds of worms of the dust. The fee-simple is not with the lord of the manor nor the freeholder, but with the Creator. The “fulness” of the earth may mean its harvests, its wealth, its life, or its worship; in all these senses the Most High God is Possessor of all. The earth is full of God; he made it full and he keeps it full, notwithstanding all the demands which living creatures make upon its stores.” (Spurgeon n.d., 374)



Paul also discussed this problem, the wanting to ignore and run from the accountability we all have to the creator.

Most do not want to consider that fact, but it is reality.

Romans 1:20–23

**“For ever since the world was created, people have seen the earth and sky. Through everything God made, they can clearly see his invisible qualities—his eternal power and divine nature. So they have no excuse for not knowing God. Yes, they knew God, but they wouldn’t worship him as God or even give him thanks. And they began to think up foolish ideas of what God was like. As a result, their minds became dark and confused. Claiming to be wise, they instead became utter fools. And instead of worshiping the glorious, ever-living God, they worshiped idols made to look like mere people and birds and animals and reptiles.”** (NLT)

He did indeed design the universe for us here on Earth. This is referred to as the anthropic principle. The anthropic principle states that overwhelming scientific evidence demonstrates that the precise design and finely balanced fundamental forces governing our Universe argue persuasively that our Universe was either designed by a supernatural intelligence, namely God, or that there are an infinity of Universes that don’t support life and we just happen to exist in the only one that does. (Jeffrey 2003, Kindle Location 1199)

It is well known that our existence in this universe depends on numerous cosmological constants and parameters whose numerical values must fall within a very narrow range of values. If even a single variable were off, even slightly, we would not exist. The extreme improbability that so many variables would align so auspiciously in our favor merely by chance has led some scientists and philosophers to propose instead that it was God who providentially engineered the universe to suit our specific needs. This is the Anthropic Principle: that the universe appears to have been fine-tuned for our existence. (Got Questions Ministries 2014-2021)

Psalms 24:3

**“Who may ascend onto the hill of the LORD? And who may stand in His holy place?”** (NASB 2020)

This is a logical question. Since God made everything and He has entered into His hill, His holy place, what are the qualifications needed to be able to enter and worship? What kind of person will be allowed to go up and worship the Lord there in His presence?

Psalms 24:4

**“One who has clean hands and a pure heart, Who has not lifted up his soul to deceit And has not sworn deceitfully.”** (NASB 2020)

With the Lord physically here, what do we see the standard to be? Is there a change required for those to be able to enter? Yes, would be the answer.

It does not entail ritual, prayer, or anything like that. It does entail right actions which arise from a right heart. The external view reflects the inward reality of the changed life of the worshiper. “The focus is rather on moral qualifications: he is innocent in deed (“clean hands”) as well as in thought (“pure hearts”).” (Prinsloo 2003, 383)

For the church, this has been taken care of for us by Jesus Christ on the cross. “The only way we can enter into God’s presence is through the merits of Jesus Christ, which means we must repent of our sins and put our faith in Him. Only Jesus Christ qualifies to enter the Father’s presence, and He has gone to heaven to represent His people and intercede for them before the Father’s throne.” (Wiersbe 2004, 100)



So, as the question is asked, who may ascend, our answer as followers of Christ is simple, because of Him, we can. His grace has taken care of that for us.

We also see that those who are able to enter have not compromised with idolatry and have lived for the Lord obediently. That is how one of David's contemporaries would read this. One more thing too, they have not been liars.

Without Jesus, it is easy to read this and despair; moral purity inside and out, not one who deceives or has given in to idolatry and compromise and not a liar. Without Jesus it is not possible to meet. But in Christ, we are already in.

We forget that God's grace also existed in the Old Testament as well.

The psalm is clear that the person so described in verse 4 is in need of a Savior and in need of righteousness. (The doctrine of imputed righteousness was not invented by Paul!) Thus, if one is in need of Yahweh's "saving righteousness," then it follows that the standards of verse 4 are not absolute and ultimate. In other words, one must not claim moral perfection before one can consider entering. On the contrary, to receive this righteousness from "God his Savior" one must enter into worship. Upon entry worshipers were granted righteousness and became one of "the righteous." (Broyles 2012, 130)

Just as we look at someone who is not a believer, in that condition they too have no access. The same would be true in David's day. But the word repentance means a change of heart and a change of mind.

King Manasseh was a horrible King. He is the guy who had Isaiah sawn in two with a wooden saw. A non-canonical book, the Martyrdom of Isaiah, provides us what many understand to be as factual.

And they seized and sawed in sunder Isaiah, the son of Amoz, with a wood-saw. 12 And Manasseh and Balchîrâ and the false prophets and the princes and the people [and] all stood looking on. (The Martyrdom of Isaiah 1913, 162)

For 50 years he led Judah into idolatry, human sacrifice and was serious bad news. There is no way he could enter. But what happened?

2 Chronicles 33:11–13

**"So the LORD brought against them the commanders of the army of the king of Assyria. They seized Manasseh, put hooks in his nose, bound him with bronze chains, and carried him away to Babylon. In his pain Manasseh asked the LORD his God for mercy and truly humbled himself before the God of his ancestors. When he prayed to the LORD, the LORD responded to him and answered favorably his cry for mercy. The LORD brought him back to Jerusalem to his kingdom. Then Manasseh realized that the LORD is the true God."** (NET 2nd ed.)

Manasseh repented. He tried to undo what he had done, he humbled himself. He is an example of grace. Just as you and I are as well.

Here is the sign that Manasseh's repentance was real. He set about undoing what his sins had accomplished. He did what he had sinfully neglected to do.

Works of repentance are never the foundation of our salvation, but they are the signs that our salvation is genuine. They are 'fruit in keeping with repentance' (Matt. 3:8). True repentance involves not only a resolve to live a new life, but also receiving from God a new heart, which means that we now hate our old way of living and grieve over the sins which we have committed. (Stewart 2001, 423)



Psalm 24:5–6

**“He will receive a blessing from the LORD And righteousness from the God of his salvation. This is the generation of those who seek Him, Who seek Your face—even Jacob. Selah” (NASB 2020)**

Salvation is by grace since no one can possibly meet that standard on their own. As we have previously discussed, the heart condition results in the outward works referenced here in the psalm.

We all need salvation; and that is provided to us as the result of a changed heart when we come to Christ. For the Old Testament saint, it was the turning from their sin, repenting and receiving righteousness as well, “and “the blessing” is a boon from God their Saviour. They do not ascend the hill of the Lord as givers but as receivers, and they do not wear their own merits, but a righteousness which they have received.” (Spurgeon n.d., 376)

At the end of the Tribulation when Jesus is on the throne and God is in the Temple, they become that generation of those who seek Him.

The Hebrew word translated generation is דֹּר (dor). The word means “house, dwelling...generation, generation to come; descendant. (Mounce 2006, 919)

It could be that the term (dor) generation is a reference to those who at the end of the Tribulation now have the right to enter into the presence of the Lord and worship Him there in the Temple in Jerusalem. They are of that specific generation.

But the word can also mean house or dwelling. In that light we are then talking about all of those throughout the years who have placed their faith in God, before the Law, after the Law, and after Christ's death and resurrection.

Jesus Himself told us He goes to prepare a place for us in the Father's house. All those who are of that house, that would be all the first resurrection now gathered together there in Israel at the end of the Tribulation, that house has access as well.

Taking both of those ideas together, we come to understand how all-inclusive salvation can be for those who are His.

And yes, we can also include both of these groups as a (dor) generation/house if we consider all the righteous of all the ages as “a group united by common characteristics.” (Motyer 1994, 501)

If we look at the original historical version of what took place, we can then see this. Picture this in 2 Samuel 6.

2 Samuel 6:12–15

“Then King David was told, “The LORD has blessed Obed-edom's household and everything he has because of the Ark of God.” **So David went there and brought the Ark of God from the house of Obed-edom to the City of David with a great celebration. After the men who were carrying the Ark of the LORD had gone six steps, David sacrificed a bull and a fattened calf. And David danced before the LORD with all his might, wearing a priestly garment. So David and all the people of Israel brought up the Ark of the LORD with shouts of joy and the blowing of rams' horns.” (NLT)**

As they approach the place the Ark will be placed, there are gates to enter.



Entry requires the use of appropriate credentials but in this case, all waived because the one who is coming up the hill is the Lord as signified by the Ark being carried in. The Ark is representative of the visible glory of God.

At the end of the Tribulation, it is again the visible glory of God who comes from the east and again, the need for credentials are invalidated since it is the Lord, God, YAHWEH Himself who is coming into the Temple to dwell among His people, just as He promised.

All of those with the Ark, were allowed entry. All the worshippers.

We see the same at the end of the age, those who are His and with Him as He arrives are also allowed entry.

As God's glory comes in the gate, as described for us by Ezekiel, verse 6 is being sung.

Psalms 24:6

**"This is the generation** of those who seek Him, Who seek Your face—even Jacob. Selah" (NASB 2020)

I really believe we will all be joining together in singing this psalm at this moment.

Ezekiel 43:4

**"As the glory of the LORD entered the temple by the gate facing east,"** (ESV)

How prepared is His house to receive the King of Glory? David had prepared a tent for the Ark to go in to. It was to be years until Solomon would later complete the Temple and on the day of dedication, we see a precursor of what Ezekiel is watching take place just a few years from now that he describes for us in Ezekiel 43.

I suspect this psalm was one of the ones being sung as the Temple was dedicated and the Ark brought in. What is to come at the end of the age will make the event in 2 Chronicles look pale.

2 Chronicles 5:5–14

"The priests and Levites brought up the Ark along with the special tent and all the sacred items that had been in it. There, before the Ark, King Solomon and the entire community of Israel sacrificed so many sheep, goats, and cattle that no one could keep count! Then the priests carried the Ark of the LORD's Covenant into the inner sanctuary of the Temple—the Most Holy Place—and placed it beneath the wings of the cherubim. The cherubim spread their wings over the Ark, forming a canopy over the Ark and its carrying poles. These poles were so long that their ends could be seen from the Holy Place, which is in front of the Most Holy Place, but not from the outside. They are still there to this day. Nothing was in the Ark except the two stone tablets that Moses had placed in it at Mount Sinai, where the LORD made a covenant with the people of Israel when they left Egypt. Then the priests left the Holy Place. All the priests who were present had purified themselves, whether or not they were on duty that day. And the Levites who were musicians—Asaph, Heman, Jeduthun, and all their sons and brothers—were dressed in fine linen robes and stood at the east side of the altar playing cymbals, lyres, and harps. They were joined by 120 priests who were playing trumpets. **The trumpeters and singers performed together in unison to praise and give thanks to the LORD. Accompanied by trumpets, cymbals, and other instruments, they raised their voices and praised the LORD with these words: "He is good! His faithful love endures forever!"** At that moment a thick cloud filled the Temple of the LORD. The priests could not continue their service because of the cloud, for the glorious presence of the LORD filled the Temple of God." (NLT)



When we sing this song in the Kingdom, it will not be statues of cherubim that God will go and sit under, He will arrive with the real thing. Literally, the throne room comes to earth, just as Ezekiel described (Ezekiel 43:3).

Ezekiel tells us that what he saw coming to the Temple in Ezekiel 43 was what he had seen earlier in Ezekiel 1.

There he goes into great detail to describe the multi-dimensional throne room of God coming to Him, those who are there and his commissioning as a prophet.

It is this same throne room complete with the living beings and all the other divine beings that are with God. This is a central pivot point of all history, God once again living with His people.

A small sample from Ezekiel 1.

Ezekiel 1:26–28

“Above the platform over their heads was something like a sapphire shaped like a throne. High above on the throne was a form that appeared to be a man. I saw an amber glow like a fire enclosed all around from his waist up. From his waist down I saw something that looked like fire. There was a brilliant light around it, like the appearance of a rainbow in the clouds after the rain. This was the appearance of the surrounding brilliant light; it looked like the glory of the LORD. When I saw it, I threw myself face down, and I heard a voice speaking.” (NET 2nd ed.)

God is King of the Universe; He is the one who made it. His appearance is so magnificent, David figuratively tells the gates and the building to get ready for who is coming.

Psalms 24:7

**“Lift up your heads, you gates, And be lifted up, you ancient doors, That the King of glory may come in!”** (NASB 2020)

This is a song being sung after Armageddon. When Jesus Christ returned, He destroyed the armies of the beast and all of those who were arrayed against Israel, and He did so globally spreading His regime across the planet at that same moment. This is a military operation as we clearly see in Jude, Zechariah as well as Revelation.

It is at this point in the Psalm that the language becomes military in tone, reflecting the reality of what has just taken place. The King of Glory is the one coming in.

This reverent and faithful attitude, metaphorically commanded of the temple gates, is the proper stance of all life toward the Lord. As the antiphonal response makes clear, the confession that is required when the Lord enters human space is to acknowledge that the Lord is king. (Jacobson and Tanner 2014, 252)

Psalms 24:8

**“Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle.”** (NASB 2020)

The King of Glory has now entered physically into the human realm, never to leave again.  
Who is the King of Glory? Who is the Lord?

These are questions being asked by our culture today, who is God? Who is this strong and mighty one?

The word for glory in the Hebrew is כָּבוֹד (kabod).



The noun *kābôd* derives from *kbd*, which denotes “heaviness” in the physical sense as well as “gravity” and “importance” in the spiritual sense—i.e., “honor” and “respect.” (Weinfeld 1995, 23)

The sense here is this King of Glory; He carries serious weight. To use a more modern term, He is one heavy dude, the heaviest of all. Since He is so high and lofty, the gates are challenged to be up to it.

The gates are personified, called to attention and then raise up, admit and let in the one who is the King of Glory.

This is the Warrior King God. The one who defeated the armies of Egypt at the Red Sea, the one who has defeated the armies of the beast as well.

Nahum introduces us to this Warrior King. He is the one who would reduce the Assyrian Empire, He is also the one who will reduce the Assyrian's, one of the names for the antichrist, empire as well.

This is God as He moves in judgment.

Nahum 1:2–8

“The LORD is a zealous and avenging God; the LORD is avenging and very angry. **The LORD takes vengeance against his foes; he sustains his rage against his enemies. The LORD is slow to anger but great in power; the LORD will certainly not allow the wicked to go unpunished. He marches out in the whirlwind and the raging storm; dark storm clouds billow like dust under his feet. He shouts a battle cry against the sea and makes it dry up; he makes all the rivers run dry. Bashan and Carmel wither; the blossom of Lebanon withers. The mountains tremble before him, the hills convulse; the earth is laid waste before him, the world and all its inhabitants are laid waste. No one can withstand his indignation! No one can resist his fierce anger! His wrath is poured out like volcanic fire, boulders are broken up as he approaches. The LORD is good— indeed, he is a fortress in time of distress, and he protects those who seek refuge in him.** But with an overwhelming flood he will make a complete end of Nineveh; he will drive his enemies into darkness.” (NET 2nd ed.)

When you understand this is a description of what John tells us will take place during the Tribulation, then we begin to see who the King of Glory truly is.

When He returns to earth to establish God's kingdom, Christ will come as a warrior. He will destroy all of God's enemies before taking His place on the throne of David. (Leadership Ministries Worldwide 2013, 197)

But there is going to be a second request for entrance. A second call to the personified doors to open up to the King of Glory. This time He is identified as the Lord of Armies.

Psalms 24:9–10

“Lift up your heads, you gates, And lift them up, you ancient doors, That the King of glory may come in! **Who is this King of glory? The LORD of armies, He is the King of glory.** Selah” (NASB 2020)

The Lord of Armies means that this King has, at His command, armies of angels. All of the forces that came to earth with Jesus, yep, Lord of Armies. All are at His command. This is the God we love and serve. This is the God who has adopted us and made us part of His family.

He is the Divine Warrior, the Commander of All the Power of Heaven and Earth. He always wins.

This is the God we love, this is our savior. As His people, He is indeed the strongest of all Kings. And He desires each of us to be in communion with Him.



This King of Glory, His Spirit resides in each of us empowering us and enabling us to meet the qualifications outlined at the beginning of the psalm. Who may ascend, who may enter? All who name the name of Jesus Christ.

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