

<p>ה יִשָּׂא בְרָכָה מֵאֵת יְהוָה וְצִדְקָה מֵאֱלֹהֵי יִשְׂרָאֵל: ו זֶה דֹר דֹרְשׁוֹ [דִרְשׁוֹ] מִבְּקָשֵׁי פְּנֵיהֶם יַעֲקֹב סֵלָה: ז שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְהִנְשְׂאוּ פְתָחֵי עוֹלָם וַיָּבֹאוּ מִלְּךְ הַכְּבוֹד: ח מִי זֶה מִלְּךְ הַכְּבוֹד יְהוָה עֲזֹז וּגְבוֹר יְהוָה גְּבוֹר מִלְחָמָה: ט שָׂאוּ שְׁעָרִים רְאִישֵׁיכֶם וְשָׂאוּ פְתָחֵי עוֹלָם וַיָּבֹאוּ מִלְּךְ הַכְּבוֹד: י מִי הוּא זֶה מִלְּךְ הַכְּבוֹד בֹד יְהוָה צְבָאוֹת הוּא מִלְּךְ הַכְּבוֹד סֵלָה:</p>	<p>ה יקבל ברכתא מן קדם יהוה וצדקתא מאלהא פורקניה: ו דנן דין דרא די תבעין ליה יעקב דבעין דתבעין סבר אפוי יעקב לעלמין: ז זקפו תרעי בית מקדשא רישיכון ואזדקופו מעלני עלמא ועול מלך יקירא דאיקר: ח מן הוא דיכי מלך יקירא יהוה עשין וגיבר יהוה מרי גבורתא ועביד קרבא: ט זקופו תרעי גינתא דעדן רישיכון ואזדקפו מעלני עלמא ועול מלכא יקירא: י מן הוא דיכי מלכא יקירא יהוה צבאות הוא מלך יקירא לעלמין:</p>	<p>24"5 οὗτος λήμψεται εὐλογίαν παρὰ κυρίου καὶ ἐλεημοσύνην παρὰ θεοῦ σωτήρος αὐτοῦ 24:6 αὕτη ἡ γενεὰ ζητούντων αὐτόν ζητούντων τὸ πρόσωπον τοῦ θεοῦ ἰακωβ διάψαλμα 24:7 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε πύλαι αἰώνιοι καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης 24:8 τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης κύριος κραταιὸς καὶ δυνατὸς κύριος δυνατὸς ἐν πολέμῳ 24:9 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε πύλαι αἰώνιοι καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης 24:10 τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης κύριος τῶν δυνάμεων αὐτός ἐστιν ὁ βασιλεὺς τῆς δόξης</p>
<p>Tehillim / Psalms 24</p>	<p>Toviyah / Psalms Chapter 24</p>	<p>Psalmoi / Psalms 24</p>
<p>A Psalm of David. 24:1 The earth is the Lord's, and all it contains, The world, and those who dwell in it. 24:2 For He has founded it upon the seas And established it upon the rivers. 24:3 Who may ascend into the hill of the Lord? And who may stand in His holy place? 24:4 He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood And has not sworn deceitfully. 24:5 He shall receive a blessing from the Lord And righteousness from the God of his salvation. 24:6 This is the generation of those who seek Him, Who seek Your face even Jacob. Selah. 24:7 Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! 24:8 Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle. 24:9 Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! 24:10 Who is this King of glory? The Lord of hosts, He is the King of glory. Selah. (NASB)</p>	<p>24:1 Of David. A Psalm. Behold, the earth and its creatures are the Lord's, the world and those who dwell in it. 24:2 For he set a foundation on the seas and fixed it firmly on the rivers. 24:3 Who will ascend the mount of the Lord's sanctuary? And who will stand in his holy place? 24:4 One with clean hands and a pure mind, who has not sworn to a lie to make himself guilty, and who has not made an oath in guile. 24:5 He will receive blessings from the presence of the Lord, and generosity from God his redemption. 24:6 This is the generation that seeks him, that looks for his countenance, O Jacob, forever! 24:7 Lift up, O sanctuary gates, your heads; and stand erect, O eternal entrances, that the glorious king may enter. 24:8 Who is this glorious king? The Lord, strong and mighty, the Lord, a mighty ruler and one who wages battle. 24:9 Lift up your heads, O gates of the Garden of Eden; and stand erect, O eternal entrances, and the glorious king will enter. 24:10 Who is this glorious king? The Lord Shevuot, he is the glorious king forever. (EMC)</p>	<p>24:1 The earth is the Lord's and the fullness thereof; the world, and all that dwell in it. 24:2 He has founded it upon the seas, and prepared it upon the rivers. 24:3 Who shall go up to the mountain of the Lord, and who shall stand in his holy place? 24:4 He that is innocent in his hands and pure in his heart; who has not lifted up his soul to vanity, nor sworn deceitfully to his neighbour. 24:5 He shall receive a blessing from the Lord, and mercy from God his Saviour. 24:6 This is the generation of them that seek him, that seek the face of the God of Jacob. Pause. 24:7 Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in. 24:8 Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle. 24:9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in. 24:10 Who is this king of glory? The Lord of hosts, he is this king of glory. (LXX)</p>

In *Tehillim / Psalms 24:1-10*, David opens saying א לְדָוִד מִזְמוֹר לַיהוָה הָאָרֶץ וּמְלוֹאֶה תִבְּל וַיִּשְׁבִּי בָהּ: *A Psalm of David. 24:1 The earth is the Lord's, and all it contains, The world, and those who dwell in it. (NASB)* According to standard reference bibles, this verse is quoted in the Apostolic Writings in *1 Corinthians 10:26*; the Apostle Paul quotes saying *10:26 for the earth is the Lord's, and all it contains.* (26τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς.) It is interesting that Paul appears to be making an argument regarding the Lord's table and things that are lawful and unlawful according to *1 Corinthians 10:15-31*. Let's begin by looking at the Scriptures in *1 Corinthians*.

1 Corinthians 10:15-31

10:15 I speak as to wise men; you judge what I say. 10:16 Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? 10:17 Since there is one bread, we who are many are one body; for we all partake of the one bread. 10:18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? 10:19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? 10:20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. 10:21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. 10:22 Or do we provoke the Lord to jealousy? We are not stronger than He, are we? 10:23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 10:24 Let no one seek his own good, but that of his neighbor. 10:25 Eat anything that is sold in the meat market without asking questions for conscience' sake; 10:26 for the earth is the Lord's, and all it contains. 10:27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. 10:28 But if anyone says to you, 'This is meat sacrificed to idols,' do not eat it, for the sake of the one who informed you, and for conscience' sake; 10:29 I mean not your own conscience, but the other man's for why is my freedom judged by another's conscience? 10:30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks? 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. (NASB)

¹⁵ὡς φρονίμοις λέγω: κρίνατε ὑμεῖς ὃ φημι. ¹⁶τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστὶν; ¹⁷ὅτι εἷς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν. ¹⁸βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα: οὐχὶ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; ¹⁹τί οὖν φημι; ὅτι εἰδωλόθυτόν τί ἐστίν; ἢ ὅτι εἰδωλόν τί ἐστίν; ²⁰ἀλλ' ὅτι ἂ θύουσιν, δαιμονίοις καὶ οὐ θεῷ [θύουσιν], οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. ²¹οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων: οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων. ²²ἢ παραζηλοῦμεν τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν; ²³Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει. πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. ²⁴μηδεὶς τὸ ἑαυτοῦ ζητεῖω ἀλλὰ τὸ τοῦ ἑτέρου. ²⁵Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν, ²⁶τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. ²⁷εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορευέσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. ²⁸ἐὰν δὲ τις ὑμῖν εἴπῃ, Τοῦτο ἱερόθυτόν ἐστίν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν ²⁹συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου. ἵνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; ³⁰εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; ³¹εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

Reading through these Scriptures, it is interesting that Paul begins with the Lord's table and discussing the cup and the bread which represent His blood and body. Paul parallels the drinking of the cup and eating of bread makes us partakers with Yeshua in his death and sacrifice. Paul uses Torah based examples within his parallel saying *10:18 Look at the nation Israel; are not those who eat the sacrifices sharers in the altar? (NASB)* making a reference to the priests in the Temple service taking upon themselves sin (in the sin sacrifice) by consuming a portion of the sacrifice and then making atonement before God with the blood, according to Parashat Tzav. (*Vayikra / Leviticus 6:24 Then the LORD spoke to Moses, saying, 6:25 "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: in the place where the burnt offering is slain the sin offering shall be slain before the LORD; it is most holy. 6:26 'The priest who offers it for sin*

shall eat it. It shall be eaten in a holy place, in the court of the tent of meeting. NASB) Paul then says 10:19 What do I mean then? That a thing sacrificed to idols is anything, or that an idol is anything? 10:20 No, but I say that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and I do not want you to become sharers in demons. 10:21 You cannot drink the cup of the Lord and the cup of demons; you cannot partake of the table of the Lord and the table of demons. 10:22 Or do we provoke the Lord to jealousy? Paul asks the question of what he means by sacrificing to idols. He says that he does not want them to become sharers in demons, because the people of Rome sacrifice to their idols and demons are the underlying forces behind idol worship. He then goes on to say that it is not possible to drink of the cup of the Lord and the cup of demons, one cannot participate in the table of the Lord and the table of demons. He asks whether they are provoking the Lord to jealousy? Based on what Paul is saying, it seems there are some in the Ekklesia that are arguing the food that is present is unclean by reason of idolatry and may be arguing that it should not be used for the remembrance meal of Passover. Notice what Paul says next:

10:23 All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. 10:24 Let no one seek his own good, but that of his neighbor. 10:25 Eat anything that is sold in the meat market without asking questions for conscience' sake; 10:26 for the earth is the Lord's, and all it contains. 10:27 If one of the unbelievers invites you and you want to go, eat anything that is set before you without asking questions for conscience' sake. 10:28 But if anyone says to you, 'This is meat sacrificed to idols,' do not eat it, for the sake of the one who informed you, and for conscience' sake; 10:29 I mean not your own conscience, but the other man's for why is my freedom judged by another's conscience? 10:30 If I partake with thankfulness, why am I slandered concerning that for which I give thanks? 10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. (NASB)

It is interesting that through this whole discussion, Paul is speaking upon whether meat sacrificed to an idol is acceptable for food? Paul is not arguing over whether the kashrut laws (*the dietary Laws in the Torah, i.e. what foods are Kosher*) are valid following Yeshua's death and resurrection. In the last verse *1 Corinthians 10:31*, Paul says that whatever you eat or drink do so to the glory of God. Is it possible to give glory to God and doing so through disobedience? (Read *Vayikra / Leviticus 19, Parashat Kedoshim*) Paul is actually speaking on the issue of Halachah, the body of Jewish religious law, including the biblical law (*the 613 mitzvot*) and their rabbinic interpretation (*customs, interpretations, and traditions*). Rabbinically speaking, food that had been laid down before an idol would not have been acceptable as food to eat and certainly not for food for use in services before the Lord. In *1 Corinthians 10*, Paul is essentially saying that idols are nothing and that an idol does not make a food unclean. However, for consciousness sake, do not ask about the food that is set before you when you sit down to eat. He concludes saying that *10:31 Whether, then, you eat or drink or whatever you do, do all to the glory of God. (NASB)* It is interesting while studying these Scriptures closely, Paul is not teaching contrary to the Torah command.

David opens saying *וְלָדָד מִזְמוֹר לַיהוָה הַאֲרָץ וּמְלוֹאֲצָהּ תִּבְלֵ וַיִּשְׁבֵּי בָּהּ: א Psalm of David. 24:1 The earth is the Lord's, and all it contains, The world, and those who dwell in it. (NASB)* Who is in control of this world? Is it God or is it the evil one? Yeshua said in *Matthew 28:18* "ALL power is given unto me in heaven and in earth." Have you ever thought upon or discussed whose rule the world was under, God's or Satan's? On the one hand, Scripture states what we read here in *Tehillim / Psalms 24:1* that the earth is the Lord's, while on the other hand we read Scripture states that Satan is the god of this world. At the beginning of time, the evil one was temporarily granted a tremendous amount of power over this world, because of Adam and Chava (Eve) as can be seen from the following passages:

John 12:31

12:31 'Now judgment is upon this world; now the ruler of this world will be cast out. (NASB)

³¹νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω:

2 Corinthians 4:4

4:4 in whose case the god of this world has blinded the minds of the unbelieving so that they might not see the light of the gospel of the glory of Christ, who is the image of God. (NASB)

⁴ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων εἰς τὸ μὴ ἀγάσσει τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὃς ἐστὶν εἰκὼν τοῦ θεοῦ.

1 John 5:19

5:19 We know that we are of God, and that the whole world lies in the power of the evil one. (NASB)

¹⁹οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.

These Scriptures that speak of the evil one indicate that within Judaism there existed the concept of a ruling power that stood against God and His Messiah Yeshua. God is however the One who ultimately rules and reigns over all things. He is the Creator of all that exists and all things are ultimately subject to His will and power. Note how the Aramaic Targum states “the earth and its creatures are the Lord’s” א לדוד תושבחתא 24:1 Of David. A Psalm. Behold, the earth and its creatures are the Lord’s, the world and those who dwell in it. (EMC) Many passages of Scripture bear this out (see Tehillim / Psalms 9:7, 22:28, 47:8, 59:13, 66:7, 97:1, 99:1, 103:19, 146:10). In addition to this, we see God’s authority in other passages of Scripture as well as passages such as Bereshit / Genesis 1-2, Job 1-2, John 1, Ephesians 1, Colossians 1, Romans 9-11, and Revelation 19-22. The evil one is a created creature and the Lord God Almighty is his creator. The evil one does not do anything that the Lord does not permit him to do (see Job 1-2) and according to the Apostolic Writings, one day the evil one will be cast into the lake of fire for all eternity (Revelation 20:10).

In Tehillim / Psalms 24, David goes on to say ב פי הוא על-ימים יסדה ועל-נהרות יכוננה: 24:2 For He has founded it upon the seas And established it upon the rivers. (NASB) providing the reason the earth belongs to the Lord is because He is the one who formed the dry land and the seas and who established the rivers upon the land. David says ג מי-יעלה בהר יהוה ומי-יקום במקום קדשו: ד נקי כפיים ובר ללב אֶשֶׁר 24:3 Who may ascend into the hill of the Lord? And who may stand in His holy place? 24:4 He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood And has not sworn deceitfully. (NASB) Those who are able to stand in the presence of God do so with clean hand and a pure heart and are not lifted up in falsehood, lies, and deceit. Notice the Aramaic Targum states מאן יסקיזכי למיסק לטור בית מקדשא דיהוה ומאן יקום באתר קודשיא: ד דכי אידיא ובריר רעיונא דלא אומי 24:3 Who will ascend the mount of the Lord’s sanctuary? And who will stand in his holy place? 24:4 One with clean hands and a pure mind, who has not sworn to a lie to make himself guilty, and who has not made an oath in guile. (EMC) The Targum states דכי אידיא “clean hands” where the word דכי means “to be clean, pure, to be cleared, acquitted, cleansed from sin.” The rabbis translate this word from the word נקי that is derived from ניקה << לנקות that means “to clean, cleanse; exonerate, acquit, exculpate, to be innocent.” Those who may stand before the Lord are those who have been acquitted and cleansed from sin. David also says those who may ascend to the mountain of the Lord, are those who also have been acquitted of their sin (clean hands) and a בר ללב “-able, worthy of, deserving heart.” If we think about this today, are our hearts worthy or deserving of God’s love? Thinking on the wretchedness of my own heart, I thank God for His mercy and unfailing love. This should make us think about our attitude towards life and our relationship with the Lord. Do you think that we can come before the Lord with uncleanness and impurity in our hearts while simply saying “Yeshua makes me right and I can come before the Lord?” Do we need to come before the Lord with a pure heart? Is the purifying of the heart a work of man or a work of God? Is there a cooperative work involved?

According to the cleanness and purity of a persons hands and heart, David says such people will receive a blessing from the Lord ה, יִשָּׂא בְרָכָה מֵאֵת יְהוָה ויִצְדָּקָה מֵאֱלֹהֵי יִשְׁעוֹ: 24:5 He shall receive a blessing from the Lord And righteousness from the God of his salvation. (NASB). Do you have strong desires

that you pray about, yet somehow it feels like God's not listening to you? Deep down inside, you wonder, what is wrong, you believe in Yeshua as your Savior and that He has promised to supply all your needs, yet somehow there is still something missing or that there is something that has gone unmet? *Tehillim / Psalm 145:18–19* promises, *145:18 The Lord is near to all who call upon Him, To all who call upon Him in truth. 145:19 He will fulfill the desire of those who fear Him; He will also hear their cry and will save them.* (NASB) יְהוָה קָרוֹב יְהוָה לְכָל-קֹרְאָיו לְכָל-אֲשֶׁר יִקְרָאֵהוּ בְּאֱמֶת: יֵט רְצוֹן-יִרְאָיו יַעֲשֶׂה וְאֶת-שׁוֹעֲתָם יִשְׁמַע (ויִּשְׁמָעֵם) The Lord is willing to bless, but only if our hearts are pure before him. What does it mean to have a pure, able, worthy of, and deserving heart? Does this wording suggest that we need to seek a humble life before the Lord? Do we really trust Him today? Do we truly believe that He is the God of goodness, love, mercy, power, wisdom, and kindness? How about a God of justice, righteousness, and a God who requires the same from us too? These are the things the Scriptures speak of regarding our relationship with the Lord through the covenant of God and in Yeshua His Messiah. If there is injustice and unrighteousness in our hearts, would the Lord bring a blessing to our lives?

David goes on to say: זֶה דּוֹר דֹּרְשׁוֹ [דִּרְשׁוֹ] מִבְּקָשׁוֹ פְּנֵי יַעֲקֹב סְלָה: 24:6 *This is the generation of those who seek Him, Who seek Your face even Jacob. Selah.* (NASB) What generation is David speaking of when he wrote this Psalm? It is interesting that he says “*this is a generation that seeks Him*” (זֶה דּוֹר דֹּרְשׁוֹ) and David uses the word דֹּרְשׁוֹ means as a verb “*to demand, seek, look for, preach, interpret*” and a noun “*interpretation of holy scriptures.*” The Scriptures describe this generation as those that seek the Lord and those who speak of the Lord, who study His word, and who truly look for and seek the face of God. He mentions Jacob. Could this be because Jacob saw God face to face and did not die at Peniel? Could the “*generation of people*” be a reference to people who are spread throughout particular points in time and history? It may possible be. The emphasis here is on setting our hearts to seek the Lord, to study His Word, to live our lives according to His word, and to teach others, and to speak of the Lord just like Ezra did in *Ezra 7:10 For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel* (NASB)

David ends the Psalm with a sort of parable saying ז שָׂאוּ שְׁעָרֵיךְ | רְאִשֵׁיכֶם וְהִנְשֹׂאוּ פְתָחֵי עוֹלָם וַיָּבֹאוּ מִלְּךְ הַכְּבוֹד: ח מִי זֶה מֶלֶךְ הַכְּבוֹד יְהוָה עֲזִוּוֹ וְגִבּוֹר יְהוָה גִּבּוֹר מִלְחָמָה: ט שָׂאוּ שְׁעָרֵיךְ | רְאִשֵׁיכֶם וַיָּבֹאוּ פְתָחֵי עוֹלָם וַיָּבֹאוּ מִלְּךְ הַכְּבוֹד: י מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד סְלָה: 24:7 *Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! 24:8 Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle. 24:9 Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! 24:10 Who is this King of glory? The Lord of hosts, He is the King of glory. Selah.* (NASB) What are the gates that David is speaking of that have heads that may be lifted up? What is it about the gates that David is trying to emphasize in the question of “*Who is this King of glory?*” Is there a metaphor here that David is utilizing that sheds some light upon the king of glory mentioned here in the last three verses of the Psalm? The Aramaic Targum and the Septuagint both translate the Psalm in this way.

Aramaic Targum

24:7 Lift up, O sanctuary gates, your heads; and stand erect, O eternal entrances, that the glorious king may enter. 24:8 Who is this glorious king? The Lord, strong and mighty, the Lord, a mighty ruler and one who wages battle. 24:9 Lift up your heads, O gates of the Garden of Eden; and stand erect, O eternal entrances, and the glorious king will enter. 24:10 Who is this glorious king? The Lord Shevuot, he is the glorious king forever. (EMC)

ז זקפו תרעי בית מקדשא רישיכון ואזדקופו מעלני עלמא ויעול מלך יקירא דאיקר: ח מן הוא דיכי מלך יקירא יהוה עשין וגובר יהוה מרי גבורתא ועביד קרבא: ט זקופו תרעי גינתא דעדן רישיכון ואזדקפו מעלני עלמא ויעול מלכא יקירא: י מן הוא דיכי מלכא יקירא יהוה צבאות הוא מלך יקירא לעלמין:

Septuagint

24:7 Lift up your gates, ye princes, and be ye lifted up, ye everlasting doors; and the king of glory shall come in. 24:8 Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle. 24:9 Lift up your gates, ye princes; and be ye lift up, ye everlasting doors; and the king of glory shall come in. 24:10 Who is this king of glory? The Lord of hosts, he is this king of glory. (LXX)

24:7 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε πύλαι αἰώνιοι καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης 24:8 τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης κύριος κραταιὸς καὶ δυνατὸς κύριος δυνατὸς ἐν πολέμῳ 24:9 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε πύλαι αἰώνιοι καὶ εἰσελεύσεται ὁ βασιλεὺς τῆς δόξης 24:10 τίς ἐστὶν οὗτος ὁ βασιλεὺς τῆς δόξης κύριος τῶν δυνάμεων αὐτός ἐστιν ὁ βασιλεὺς τῆς δόξης

What is interesting is the added words in the Septuagint “princes” (ἄρχοντες) that is juxtaposed to the word for “gate” (πύλαι). What is the meaning of to lift the gates you princes and the everlasting doors so the king of glory may come in? This reminds us of the Scripture from *Matthew 16:19* when Yeshua spoke to the disciples. Is there a possible connection here to the greater understanding of *Matthew 16:19*?

Matthew 16:18-19

16:18 ‘I also say to you that you are Peter, and upon this rock I will build My church; and the gates of Hades will not overpower it. 16:19 ‘I will give you the keys of the kingdom of heaven; and whatever you bind on earth shall have been bound in heaven, and whatever you loose on earth shall have been loosed in heaven.’ (NASB)

¹⁸καὶ γὰρ ἐγὼ σοὶ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς. ¹⁹δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

What is meant by the use of the word “gates” in *Matthew 16:18*? What is the metaphoric use of “gates” (πύλαι, pulai) in the phrase “gates of Hades” (πύλαι ᾧδου, pulai hadou)? Does “Hades” equal “Sheol” in meaning from the Hebrew Scriptures? Also note *Matthew 16:18* when Yeshua was speaking directly to the Apostle Peter. The last clause of *Matthew 16:18* states: καὶ πύλαι ᾧδου οὐ κατισχύσουσιν αὐτῆς “and the gates of Hades will not overpower it.” In order to begin to unravel the meaning of this clause we begin by looking at the word “gates” (πύλαι) in Hebrew שַׁעַר. In the Tanach, the word “gates” is used in various ways, (i) gates function as a defense of guard against enemies, and (ii) the word gate refers to an entire city and to the rulers or army of a city. In *Deuteronomy 16:5* it says ‘You are not allowed to sacrifice the Passover in any of your towns which the Lord your God is giving you; (NASB) where the word “gates” is translated as “towns” in the commandment to not sacrifice the Passover in any of your gates / towns which the Lord God is giving you. (*Deuteronomy 17:2* shows a similar use).

The reading from Parashat Vayishlach (*Bereshit / Genesis 32:3-36:43*) offers some additional insights into the importance of the city gates. The Lord gives Jacob a new name “Israel” and Jacob returns and settles in Eretz Canaan. While in the land, Jacob settles down near the city of Shechem (*Bereshit / Genesis 33:18*). While dwelling near Shechem, according to the Scriptures, Shechem the son of Khamor saw Dina, the daughter of Jacob, and desires to take her as a wife:

א וַתַּצֵּא דִינָה בַת-לֵאָה אִשְׁרָת יַלְדָּה לְיַעֲקֹב לְרֵאוֹת בְּכָנוֹת הָאָרֶץ: ב וַיֵּרָא אֹתָהּ שָׁכֵם בֶּן-חָמֹר הַחִוִּי נָשִׂיא הָאָרֶץ וַיִּקַּח אֹתָהּ וַיִּשְׁכַּב אִתָּהּ וַיַּעֲבֹד: ג וַתִּדְבַק נַפְשׁוֹ בְּדִינָה בַת-יַעֲקֹב וַיֹּאמֶר

אֶת-הַנְּעֹר וַיִּדְבֹר עַל-לֵב הַנְּעֹר: ד וַיֹּאמֶר שְׁכֶם אֶל-חָמוֹר אָבִיו לֵאמֹר קַח-לִי אֶת-הַיְלָדָה הַזֹּאת לְאִשָּׁה: ה וַיַּעֲקֹב שָׁמַע כִּי טָמְא אֶת-דִּינָה בְּתוֹ וּבְנָיו הָיוּ אֶת-מִקְנֵהוּ בַשָּׂדֶה וְהַחֲרָשׁ יַעֲקֹב עַד-בֹּאֹם: ו וַיֵּצֵא חָמוֹר אָבִי-שְׁכֶם אֶל-יַעֲקֹב לְדַבֵּר אִתּוֹ: ז וּבְנֵי יַעֲקֹב בָּאוּ מִן-הַשָּׂדֶה כְּשָׁמְעֵם וַיִּתְעַצְבוּ הָאֲנָשִׁים וַיַּחַר לָהֶם מְאֹד כִּי גִבְלָה עָשָׂה בְּיִשְׂרָאֵל לְשָׁכַב אֶת-בֵּת-יַעֲקֹב וְכֵן לֹא יַעֲשֶׂה: ח וַיִּדְבֹר חָמוֹר אִתָּם לֵאמֹר שְׁכֶם בְּנֵי הַשָּׂדֶה נִפְשׁוּ בְּבַתְּכֶם תָּנוּ נָא אֶתָּה לּוֹ לְאִשָּׁה

34:1 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land. 34:2 When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force. 34:3 He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her. 34:4 So Shechem spoke to his father Hamor, saying, 'Get me this young girl for a wife.' 34:5 Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in. 34:6 Then Hamor the father of Shechem went out to Jacob to speak with him. 34:7 Now the sons of Jacob came in from the field when they heard it; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by lying with Jacob's daughter, for such a thing ought not to be done. 34:8 But Hamor spoke with them, saying, 'The soul of my son Shechem longs for your daughter; please give her to him in marriage. (NASB)

The sons of Jacob tell Shechem and Khamor that if they are circumcised, they will exchange their sons and daughters and they will be one people. (*Bereshit / Genesis 34:13-16*) Hearing this, Khamor and his son Shechem go to the gate of the city and tell the men of the city what they want to do, to be circumcised. It is then written in the Torah that all of the city agreed (*Bereshit / Genesis 34:24-26*) desiring to acquire all of Israel's wealth. And then when the men had been circumcised and were in pain Simeon and Levi killed all the men of the city.

ספר בראשית פרק לד	<i>Bereshit / Genesis 34:24-26</i>
כד וַיִּשְׁמְעוּ אֶל-חָמוֹר וְאֶל-שְׁכֶם בְּנוֹ כָּל-יִצְאֵי שַׁעַר עִירוֹ וַיִּמְלֹוּ כָּל-זָכָר כָּל-יִצְאֵי שַׁעַר עִירוֹ: כה וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַּהֲיוֹתָם כְּאַכִּים וַיִּקְחוּ שְׁנֵי-בְנֵי-יַעֲקֹב שְׁמֹעוֹן וְלֵוִי אֲחֵי דִינָה אִישׁ חֶרֶב וַיָּבֹאוּ עַל-הָעִיר בְּטָח וַיַּהַרְגוּ כָּל-זָכָר: כו וְאֶת-חָמוֹר וְאֶת-שְׁכֶם בְּנוֹ הָרְגוּ לְפִי-חֶרֶב וַיִּקְחוּ אֶת-דִּינָה מִבֵּית שְׁכֶם וַיֵּצְאוּ:	34:24 All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city. 34:25 Now it came about on the third day, when they were in pain, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male. 34:26 They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth. (NASB)

The gate of the city was known biblically as a place of power and sitting at the gate can have the meaning of sitting in a place of authority. The one who controls the gate is the one who has the power to allow someone in or out of the city. Sitting at the gates enabled one to know everything that is going on in the city, especially that of a walled city. These Scripture verses reveal the importance of the city gates. In God's Kingdom, the gate is the only way whereby we gain access to the Lord. Yeshua said in *John 10:1* "I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. (NIV) Yeshua then says in *John 10:9* I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture. (NIV) and in *John 14:6* Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me. (NIV) Yeshua was drawing upon the biblical meaning of the city gate in his explanations of who he is. In Parashah Vayishlach, all of the men who entered in and went out through the gate of the city must be circumcised according to the agreement. Similarly today, we must have circumcised hearts in order to enter in through the gates to the Kingdom of Heaven. This may only be accomplished by faith in God's gate keeper, Yeshua the Messiah! These Scrip-

tures direct us to the true gate, the door, the way, the truth, and the life, the living word of God, Yeshua the only way to the Lord our Father who is in heaven.

The book of *Ruth 3:11* says 'Now, my daughter, do not fear. I will do for you whatever you ask, for all my people in the city know that you are a woman of excellence. (NASB) equating the word "gate" with the "city." *Isaiah 14:31* also equates "gate" with "city." In these various instances the noun is used as a substitute for something with which it is closely associated. *Tehillim / Psalms 24:7* states *24:7 Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in!* (NASB) whereas the LXX says "lift up your gates, O Princes / rulers." Here the rulers of the city control the gates and therefore the gates refer to the city. The gates provided power and protection for the city. Keeping this in mind, read *Judges 16:1-3*.

Judges 16:1-3

16:1 Now Samson went to Gaza and saw a harlot there, and went in to her. 16:2 When it was told to the Gazites, saying, 'Samson has come here,' they surrounded the place and lay in wait for him all night at the gate of the city. And they kept silent all night, saying, 'Let us wait until the morning light, then we will kill him.' 16:3 Now Samson lay until midnight, and at midnight he arose and took hold of the doors of the city gate and the two posts and pulled them up along with the bars; then he put them on his shoulders and carried them up to the top of the mountain which is opposite Hebron. (NASB)

א ויִלְדֵּם שְׁמִשׁוֹן עִזְתָּהּ וַיֵּרֶא-שָׁם אִשָּׁה זֹנָה וַיָּבֵא אֵלֶיהָ: ב לַעֲזֻתָיִם | לֵאמֹר בָּא שְׁמִשׁוֹן הִנֵּה וַיִּסְבּוּ
וַיֵּאָרְבוּ-לוֹ כָּל-הַלְּיָלָה בְּשַׁעַר הָעִיר וַיִּתְחַרְשׁוּ כָּל-הַלְּיָלָה לֵאמֹר עַד-אֹר הַבֶּקֶר וַהֲרַגְנָהּ: ג וַיִּשְׁכַּב שְׁמִשׁוֹן
עַד-חֲצֵי הַלְּיָלָה וַיָּקָם | בַּחֲצֵי הַלְּיָלָה וַיֵּאָחֶז בְּדַלְתוֹת שַׁעַר-הָעִיר וּבִשְׁתֵּי הַמְּזוּזוֹת וַיִּסָּעֵם עִם-הַבְּרִיחַ וַיִּשֶׂם
עַל-כַּתְּפָיו וַיַּעֲלֵם אֶל-רֹאשׁ הַהָר אֲשֶׁר עַל-פְּנֵי הַכְּרוֹן:

According to *Judges 16:1-3* the men of the city were laying in wait for Samson to kill him at the gate of the city which symbolizes the strength of the city. Samson then rose up at midnight and took the city gate and carried the gates to the top of the mountain. Samson was making a show of his strength that was in the Lord and how their strength was nothing compared to his and the Lord God Almighty who empowered him.

The word "Hades" (ᾍδου) is used 66 times in the LXX translation of the OT for the word Sheol meaning the "grave" or a reference to the place where the dead lay. The grave is regarded as an enemy according to the Scriptures, *Isaiah 5:14* says "Therefore Sheol has enlarged its throat and opened its mouth without measure; And Jerusalem's splendor, her multitude, her din of revelry and the jubilant within her, descend into it." (NASB), *Job 24:19* 'Drought and heat consume the snow waters, So does Sheol those who have sinned. (NASB), and *Psalms 18:5* *The cords of Sheol surrounded me; The snares of death confronted me. (NASB)* The description of Sheol is all consuming having the power of death.

The Apostle John has a similar description of Sheol in *Revelation 9:1-11*.

Revelation 9:1-11

9:1 Then the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key of the bottomless pit was given to him. 9:2 He opened the bottomless pit, and smoke went up out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 9:3 Then out of the smoke came locusts upon the earth, and power was given them, as the scorpions of the earth have power. 9:4 They were told not to hurt the grass of the earth, nor any green thing, nor any tree, but only the men who do not have the seal of God on their foreheads. 9:5 And they were not permitted to kill anyone, but to torment for five months; and their torment was like the torment of a scorpion when it stings a man. 9:6 And in those days men will seek death and will not find it; they will long to die, and death flees from them. 9:7 The appearance of the locusts was like horses prepared for battle; and on their heads appeared to be crowns like gold, and their faces were like the faces of men. 9:8 They had hair like the hair of women, and their teeth were like the teeth of lions. 9:9 They had breastplates like breastplates of iron; and the sound of their wings was like the sound of chariots, of many horses rushing

to battle. 9:10 They have tails like scorpions, and stings; and in their tails is their power to hurt men for five months. 9:11 They have as king over them, the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek he has the name Apollyon. (NASB)

The angel sounded and a star from heaven which fell to earth had the key to the bottomless pit given to him (9:1). This angel opened the pit and smoke went up from the pit like the smoke of a great furnace and the sun and air were darkened by the smoke of the pit, and out from the smoke come locust upon the earth and power was given to them to strike the earth but to not hurt the grass, field, or trees and to strike the men of the earth.

With all of this information, the meaning of the phrase “*the gates of Hades*” (καὶ πύλαι ᾄδου οὐ κατισχύουσιν αὐτῆς) comes into focus. According to the Scriptures, Hades is seen as the domain of death, controlled by death, Satan, and his demonic forces. Specifically, the “*gates*” (πύλαι) of Hades symbolize the power of the satanic forces and their purpose to tear down Yeshua’s assembly (ekklesia) that He promised to build. According to the Scriptures, the “*gates of hades*” is more powerful than man having the power to subdue even the greatest of enemies therefore the victory of Yeshua’s assembly (ekklesia) is guaranteed according to Yeshua’s words.

Yeshua is telling us that even the worst enemy of all time, Satan and his demons who seek to kill, steal, and destroy will not have the victory over his “*assembly*” (ekklesia) that he promised to build. The proof that the “*Gates of Hades*” would not prevail came with the resurrection of Yeshua overcoming the grave and death itself. Looking back on history, we see Yeshua entered the city of Jerusalem through the gates, in whom the leadership stood against him, and the gates being the power of the city, Yeshua prevailed. The power of the rulers of Jerusalem was established by Satan himself where it says “*Satan entered into Judas*” (Luke 22:3 and John 13:27) and Peter’s desire to protect Yeshua from death and his rebuke that it was an act of Satan (Matthew 16:23 and Mark 8:33). Even from Yeshua’s birth Satan attempted to destroy him with Herod. Yeshua’s temptation in the desert was also another attempt by Satan to destroy him (Matthew 4). It is obvious that Satan ultimately thought that destroying Yeshua would effect a victory for his evil plan. The resurrection proved Yeshua’s place as the head of the ekklesia (ἐκκλησίαν) and as the Son of God, the Messiah, our Redeemer, the head of the ekklesia (ἐκκλησίαν) Yeshua prevailed against the “*gates of Hades*” in victory.

So how does this relate to David’s last words of the Psalm that say **זָשָׂאוּ שְׁעָרַיִם | רָאשֵׁיכֶם וְהִנָּשְׂאוּ** **פְתַחֵי עוֹלָם וְיִבֹאוּ מֶלֶךְ הַכְּבוֹד: ח מִי זֶה מֶלֶךְ הַכְּבוֹד? הַיְהוָה עֲזוּז וְגִבּוֹר יְהוָה הַיְהוָה גְּבוּר מִלְחָמָה: ט שָׂאוּ שְׁעָרַיִם | רָאשֵׁיכֶם: 24:7 Lift up your heads, O gates, And be lifted up, O ancient doors, That the King of glory may come in! 24:8 Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle. 24:9 Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! 24:10 Who is this King of glory? The Lord of hosts, He is the King of glory. Selah. (NASB) The gates that David may be speaking of are a place of power that is supposed to open up and allow the Lord of hosts, the King of glory to come in. Does this sound like anything familiar? Where is a place of power in man? The place of power in a man is in his heart. Within a man’s heart are devised evil plans, sin, murders, and adulteries, and the list goes on. The heart is the place that each individual man has the utmost and total control over. Nobody knows the heart of a man except God. What are the gates that David is speaking of that have heads that may be lifted up? What is it about the gates that David is trying to emphasize here? The gates is a reference to men, and our hearts that need to be humbled and opened up for the King of glory to come through and enter into. The metaphor David is using here on the gates sheds light upon the meaning of the king of glory and that each individual person is to seek the Lord, open our hearts, humble ourselves, and allow the Lord to enter in. Note the Aramaic Targum says *Tehillim / Psalms 24:7 Lift up, O sanctuary gates, your heads; and stand erect, O eternal entrances, that the glorious king may enter. (EMC)* What is mentioned here is that these gates are “*sanctuary gates*” and lifting up our heads and standing erect, the eternal entrances, this place is where the King of glory enters. David couldn’t be speaking of anything else other than the human heart. Have you humbled your heart, opened the gate to your heart and allowed the King of glory to come in? Let’s Pray!**

Heavenly Father,

You are the King of glory! And Your word states that Yeshua the Messiah has shared in Your glory as the living Word of God. Forgive us of our sins Lord, we believe Yeshua the Messiah laid His life down on our behalf so that we may enter in through the gates of heaven. We thank you Lord for sending us Your Son Yeshua who paid the covenant price for the forgiveness of our sins. We believe that in Your Son Yeshua, we have the hope of eternal life. Help us to trust in You Lord as we wait patiently for You and Your presence each day. Help us to dedicated our lives to You each day, fill us with Your presence Lord and thank You for revealing these truths to our hearts. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

* * * * *

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
“Yeshua” King Messiah forever and ever