

# Psalm 24

**Psalm 24:1–10**

**All the Earth is the Lord's and He will Enter into it in Triumph**

**Outline of Chapter 24:**

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**Introduction:** Psalm 24 is seen by many as a psalm written by David to celebrate the taking of Jerusalem and the moving of the Ark into the City of David.<sup>1</sup> For this reason, I would teach this psalm as one of the psalms sung by David and the Levites as they move the Ark into Jerusalem (this would fit nicely with 1Chron. 15). Several times, David speaks of lifting up the gates—presumably the gates of the city—so that the King of Glory might enter (and here, we would understand His entrance to be *represented* by the entry of the Ark of God into the city).

<sup>1</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 1413 (footnote).

This is an unusual psalm; the language is very simple and very repetitive. When I do the basic exegesis, sometimes it takes me a full study session to do one or two verses; I did the basic Hebrew exegesis of these 10 verses in 2½ sessions. On the other hand, I found myself with very little to say about these verses, which is a little unnerving.

Like most of David's psalms, this psalm is very well organized. It can be easily broken down into two sections, vv. 1–6 and vv. 7–10. The first section can be further subdivided into 3 sections of 2 verses each, the 2<sup>nd</sup> of each verse either answering the question of the 1<sup>st</sup>, or paralleling the 1<sup>st</sup> verse. In the final stanza, vv. 7 and 9 are almost identical, and vv. 8 and 10 are almost identical. And, unlike some of David's psalms, the organization of this psalm is quite apparent. If you read the psalm with any thought at all, you will easily recognize this pattern. To my way of thinking, this would be well-performed by a choir, with one set of voices singing every other verse, and the other set of voices singing the other verses. It simply seems to be designed in this way.

Now, I do not know hymns, apart from a small handful of them, but this strikes me as a psalm which should have been easily put to rousing music and melody. Even the variety of English translations seem to have an easy rhythm to them. I don't know if anyone has done this yet, but someone ought to. One of the things which has been great fun for me is coming across a passage which has never been properly explained in the past, and to be able to explain it in such a way that the logic and the meaning seem to be obvious, once it is heard. It has amazed me that, after 2000 years or so of intense study by scholars all over the world, scattered throughout time, that some verses have not been properly explained. However, when I come to a psalm like this, it makes me also realize that, this would be the perfect psalm to put to music by the budding musician; that there must be a number of psalms throughout the Bible (and in the book of Psalms, obviously) which have not yet been put to music. They were, at one time, probably put to music, and, in eternity, we will get to enjoy that; however, ultimately, it is the meaning of these words which is important, and that is what remains for us to examine.

In v. 1, we are told that all the earth belongs to God, and, in v. 2, we are told this is because He established it upon the waters. V. 3 asks who can fellowship with God, and v. 4 answers, a man who is pure and clean. V. 5 continues the thought of v. 4, indicating that we receive righteousness and blessings from God, and v. 6, David points out that this is the generation which seeks after God.

In vv. 7–10, the timber and organization of the psalm changes somewhat to almost a chorus, where vv. 7 and 9 call for the gates to be lifted up for the Lord of Glory; and vv. 8 and 10 tell us just who this Lord of Glory is.

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Although, to me, this psalm seemed to easily divide up into two parts (the first part having 3 sections); Barnes divides the psalm into 3 sections:

Barnes Outlines Psalm 24	
Part	Description
I.	An ascription of praise to God as the Maker and Upholder of all things ( <b>Psalm 24:1–2</b> ). He is represented as the Proprietor of the whole earth, and as having a right to all that there is in the world, since He has made the earth and all which it contains. This universal claim, this recognition of Him as Lord of all, would be especially appropriate in bringing up the symbol of his existence and His power, and establishing his worship in the capital of the nation.
II.	An inquiry, who would ascend into the hill of the Lord, and stand in His holy place; who could be regarded as worthy to engage in His worship, and to be considered as his friend? <b>Psalm 24:3–6</b> .
III.	A responsive song on the entrance of the procession with the ark into the city ( <b>Psalm 24:7–10</b> ). <sup>2</sup>

<sup>2</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 24 introduction.

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Nothing in this psalm specifically points to any particular event; however, most commentators associate this psalms with David transporting the Ark into Jerusalem.

### Psalm 24: A Celebration of Moving the Ark into Jerusalem

Commentator	Comments
Barnes	<p>The occasion on which the psalm was composed is not designated; but from its contents it was evidently on some public occasion of great solemnity; probably on the removal of the ark of the covenant into its appointed place in Jerusalem, where it was to abide permanently; a solemn entrance of Yahweh, as it were, into the place of his permanent abode (Psalm 24:7–10). This could not have been the temple, because:</p> <p>(a) that was not erected in the time of David; and</p> <p>(b) the description (Psalm 24:7–10) is rather that of entering into a “city” than into a temple or a place of public worship, for the psalmist calls upon the “gates” to lift up their heads – an expression more suitable to a city than to the doors of a tabernacle or a temple.</p> <p>According to this view, no occasion seems more appropriate than that of removing the ark from the house of Obed–edom to “the city of David,” or to Jerusalem, as described in 2Sam. 6:12–17. David indeed placed the ark “in the midst of the tabernacle which he had pitched for it” on Mount Zion (2Sam. 6:17), but the particular reference of the psalm would rather seem to be to the entrance of the ark into the city than into the tabernacle. It was probably designed to be sung as the procession approached the city where the ark was destined to remain. The occasion of thus taking up the ark into the holy hill where it was to abide seems to have suggested the inquiry, who would be suited to ascend the holy hill where God abides, and to stand in his presence (Psalm 24:3–6).<sup>3</sup></p> <p>On the occasion on which it is supposed that this psalm was written, in bringing up the ark of God, and placing it in the tabernacle provided for it in the capital of the nation, no sentiment could be more appropriate than that which would recognize the universal supremacy of God.<sup>4</sup></p>
Clarke	<p>It is probable that this Psalm was composed on occasion of bringing the ark from the house of Obed–edom to Mount Sion, and the questions may respect the fitness of the persons who were to minister before this ark: the last verses may refer to the opening of the city gates in order to admit it.<sup>5</sup></p>
Gill	<p><i>This psalm is thought by Aben Ezra &amp; Kimchisome (Jewish writers) to have been wrote when the ark was brought from the house of Obededom to the city of David, and put into the place prepared for it by him, (2Sam. 6:17); to which reference is supposed to be had in (Psalm 24:7).<sup>6</sup></i></p>

<sup>3</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 24 introduction.

<sup>4</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 24:1.

<sup>5</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 24 introduction.

<sup>6</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 24 introduction (slightly edited). Gill also suggests that this could have been written *after that David had built an altar in the threshing floor of Araunah the Jebusite, and had knowledge of the hill Moriah*. However, Gill concludes that this psalm *is a prophecy of Christ, and of the Gospel church, and describes the members of it*.

Psalm 24: A Celebration of Moving the Ark into Jerusalem	
Commentator	Comments
Henry	<i>It is supposed that the psalm was penned upon occasion of David's bringing up the ark to the place prepared for it, and that the intention of it was to lead the people above the pomp of external ceremonies to a holy life and faith in Christ, of whom the ark was a type.<sup>7</sup></i>  <i>This splendid entry here described it is probable refers to the solemn bringing in of the ark into the tent David pitched for it or the temple Solomon built for it; for, when David prepared materials for the building of it, it was proper for him to prepare a psalm for the dedication of it.<sup>8</sup></i>
Jamieson, Fausset and Brown	<i>The entrance of the ark, with the attending procession, into the holy sanctuary is pictured to us. The repetition of the terms gives emphasis.<sup>9</sup></i>
Keil and Delitzsch	<i>It was composed when the Ark was brought from Kirjath Jearim to Mount Zion, where David had caused it to be set up in a tabernacle built expressly for it (2Sam. 6:17, cf. 2Sam. 11:11 1Kings 1:39); or else, which is rendered the more probable by the description of Jahve as a warrior, at a time when the Ark was brought back to Mount Zion, after having been taken to accompany the army to battle (vid., Psalm 68).<sup>10</sup></i>
Kukis	(1) Association with the Ark of God would require clean hands and a pure heart (Psalm 24:4). (2) David, in this psalm, says that his generation is the generation who seeks God (Psalm 24:6); and in 1Chron. 15:13, David says the first attempt to move the Ark went awry because they did not seek God according to His ordinance. The Ark remained in storage throughout Saul's lifetime, because he and his generation did not seek God. <sup>11</sup> (3) This psalm speaks of raising up the gates of the city for the Lord of Glory to come in (Psalm 24:7, 9). Although the Ark was never thought to be equivalent to God (as an idol would be), it does represent Jesus Christ, the God-man.
McGee (Josephus)	<i>Josephus, the Jewish historian, says that seven choirs of singers and musicians marched before the ark as it was brought to Mount Zion where David had prepared a tabernacle for it until the temple was built.<sup>12</sup></i>
Spurgeon	<i>This sacred hymn was probably written to be sung when the ark of the covenant was taken up from the house of Obed-edom, to remain within curtains upon the hill of Zion. The words are not unsuitable for the sacred dance of joy in which David led the way upon that joyful occasion. The eye of the Psalmist looked, however, beyond the typical upgoing of the ark to the sublime ascension of the King of glory.<sup>13</sup></i>

Dr. Allen Ross presents a different perspective: *The Israelites have returned from a battle with the Canaanites. They are proceeding up to the sanctuary on the holy mount to give praise to Yahweh for the great and mighty victory in battle, carrying with them the Ark of the Covenant, the symbol of Yahweh's presence with them.<sup>14</sup>*

<sup>7</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 24 introduction.

<sup>8</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 24:7–10.

<sup>9</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Psalm 24:7–10.

<sup>10</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 24 introduction.

<sup>11</sup> This also explains why God allowed the Philistines to defeat and decimate Saul's army.

<sup>12</sup> J. Vernon McGee, *Psalms Chapters 1–41*, ©1977 by J. Vernon McGee; Thomas Nelson, Inc.; p. 131.

<sup>13</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 24.

<sup>14</sup> Taken from [http://wap.bible.org/page.php?page\\_id=1881](http://wap.bible.org/page.php?page_id=1881), which is an article on Psalm 24 by Dr. Allen Ross.

The problem with this interpretation is, Ross is assuming that the Israelites regularly took the Ark of God with them into battle. We only know of two instances of this, one, when they were directed by God to do so, and one, where they took the Ark out as good luck and were soundly defeated and the Ark was captured. On the other hand, what Ross adds to his introduction makes perfect sense: *As they [those carrying the Ark] approach the gate, they are met by the Levites who function as gatekeepers. It is their part to ask who may enter the sanctuary of the Lord; and it is the priests' part to answer with the stipulations from the Law. Whoever meets these qualifications may enter and fellowship with Yahweh. The worshipers then respond that they are seeking the Lord's favor, a response that indicates that they want to meet the Lord's requirements but probably have to bring sacrifices to do it, for gate-liturgies were meant primarily to remind people of the need of sacrificial atonement. The psalm then concludes with the worshipers calling to the gates to make way for Yahweh to come in to His sanctuary, for why should the King of Glory stoop to go under a doorway?*<sup>15</sup> What we have in this psalm is clearly an interaction between two parties, and the bringing of the Ark to the gates of Jerusalem.

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## Psalm 24 Inscription

Slavishly literal:

[To David a Psalm.](#)

Moderately literal:

Psalm 24 inscription [With regards to David, a Psalm \[composed on the first Sabbath\].](#)

[A Psalm Composed by David on the first Saturday \(Sabbath\).](#)

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate  
Masoretic Text  
Septuagint

[On the first Sabbath a psalm for David. To David a Psalm.](#)  
[A Psalm for David on the first Sabbath.](#) This is Psalm 23 in the Greek.

Significant differences:

We have the obvious additional text *on the first Sabbath* included with the LXX and the Vulgate. The English rendering of the Latin has *on the first day of the week* (which is Sunday). Now, normally, I simply go with the Douay-Reims translation, and sometimes I update it, as representative of the Latin text. However, in this case, we have a clear bending of the text in the English. So, I checked on Latin directly and came up with *Prima sabbati, Psalmus David (or, on the first Sabbath, a Psalm of David)*. So it does appear as though those who translated this verse into the English (the Douay-Reims version) took some liberties with the text here. An online Latin-English interlinear site indicates that this reads *For the First Sabbath*.<sup>16</sup>

Just in case you did not know, *Sabbath* means *Saturday* and not *Sunday*. I made sort of a big deal here as, people have, for years, blamed the Catholic church for distorting and changing the Bible, and throwing out things they did not like and putting in stuff that they did like. This does indicate that the translators of the Douay-Reims took some liberties (1749–1752), but my memory is that many people incorrect think that the Sabbath and Sunday are the same day (and maybe this is where it started?). Anyway, I have beat this topic to death, only because of the

<sup>15</sup> Ibid.

<sup>16</sup> See [http://www.sacredbible.org/studybible/OT-21\\_Psalms.htm#23](http://www.sacredbible.org/studybible/OT-21_Psalms.htm#23)

false accusations against the early Catholic church, where it is clear that Jerome did properly render the inscription for this verse.<sup>17</sup>

**Thought-for-thought translations; paraphrases:**

CEV (A psalm by David.)  
*The Message* A David psalm.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English **A Psalm. Of David.**  
 Complete Apostles' Bible A Psalm of David on the first day of the week.  
*God's Word™* A psalm by David.  
 HCSB A Davidic psalm.  
 JPS (Tanakh) Of David. A psalm.

**Literal, almost word-for-word, renderings:**

Updated *Emphasized Bible* David's. A Melody.  
*Young's Literal Translation* A Psalm of David.

**What is the gist of this verse?** Here, we note who wrote this psalm and possibly when it was written (or when it was first performed).

Psalm 24 inscription			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
miz <sup>o</sup> môwr (מִזְמוֹר) [pronounced mizê-MOHR]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274

The Latin begins with *On the first Sabbath* and the Greek adds *on the first Sabbath* to the inscription.

**Translation:** *With regards to David, a Psalm, [composed on the first Sabbath].* As is always the case, we have the lâmed preposition, which, in this case, indicates ownership or authorship. I would expect the bêyth preposition, but that is not used in the psalms (*by David, by means of David*). What is different is, David's name comes first; usually this reads *a psalm of [to] David*.

In both the Latin and the Greek, we have the additional phrase *on the first Sabbath*. Interestingly enough, the Latin places this first and the Greek places it after *a psalm of David*. As was discussed, even though there are at least two translations which read *on the first day of the week*,<sup>18</sup> these translations are incorrect. Given that we

<sup>17</sup> Furthermore, even a relatively recent English rendering of the Greek screws this inscription up, rendering it *on the first day of the week* (<http://www.apostlesbible.com/books/p19psalms/p19c24.pdf>).

<sup>18</sup> <http://www.apostlesbible.com/books/p19psalms/p19c24.pdf> and the Douay-Reims Bible.

find this phrase in both the Latin and Greek, I would suspect that it was somehow dropped out of the original Hebrew text.

It is certainly unclear whether the Ark was moved on a first Sabbath or if David wrote this psalm on a first Sabbath. [www.sacredbible.org](http://www.sacredbible.org) tells us this: *There are two First Sabbaths. The first of the First Sabbaths is the Sabbath during the Feast of Passover. After that Sabbath, the counting of the Feast of Weeks begins with the very next day. The first week in the counting of the Feast of Weeks ends with the second First Sabbath, that is, the First Sabbath in the count of Seven Sabbaths leading up to the Feast of Weeks. Because there was no clear concept of a number zero (which would, in modern counting be the first Sabbath of Passover), there must be two first Sabbaths.*<sup>19</sup>

Quite frankly, I don't get exactly where they get this from—two first Sabbaths (which seems counterintuitive)—however, that this takes place on the Passover would be a nice touch and fully in line with our understanding of this psalm. In going with the ancient Jewish calendar, the first Sabbath would be the Passover.<sup>20</sup> Although the emphasis of this psalm is not upon our Lord's death on our behalf, we may reasonably assume that vv. 3–4 allude to it, and our entire foundation of our faith is the true understanding of the Passover. Therefore, nothing would be more apropos than for David to have moved the Ark on the Passover Sabbath.

This could possibly suggest why this phrase would have dropped out of the Hebrew text—there is a lot of work involved here in moving the Ark from Obed-edom's home to Jerusalem, and we might guess that legalistic Jews dropped this from the text for that reason. However, (1) we cannot absolutely and unequivocally associate this psalm with the moving of the Ark (although most believe that is the correct interpretation); and (2) more importantly, we have no history of the Sacred Text being changed to suit temporal doctrines like the Jewish distortion of the Sabbath. In other words, if these few words should have been a part of the Hebrew text, then they likely fell out of the text due to less nefarious reasons. You may want to refer to a short paper which I wrote, entitled: **Serious Old Testament Textual Problems**. Believe it or not, this inscription is one of the most substantive textual problems in the entire Old Testament.

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## The Earth is God's, as He Founded and Established It

Slavishly literal:

**To Y<sup>e</sup>howah  
the earth and her fullness  
a world and those dwelling in her.**

Moderately literal:

**To Y<sup>e</sup>howah [belongs]  
the earth and her multitudes  
the world and those dwelling in it.**

Psalm  
24:1

**To Jehovah belongs  
the earth and its people  
the world and those who dwell in the world.**

Here is how others have handled this verse:

### Ancient texts:

Masoretic Text

Septuagint

The earth is the Lord's and the fullness of it; the world, and all that dwell in it.

Significant differences:

<sup>19</sup> [http://www.sacredbible.org/studybible/OT-21\\_Psalms.htm#23](http://www.sacredbible.org/studybible/OT-21_Psalms.htm#23)

<sup>20</sup> See, for instance, *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 101.

**Thought-for-thought translations; paraphrases:**

- CEV The earth and everything on it belong to the LORD. The world and its people belong to him.
- The Message* GOD claims Earth and everything in it, God claims World and all who live on it.
- New American Bible The earth is the LORD's and all it holds, the world and those who live there.
- New Living Testament The earth is the LORD's and everything in it. The world and all its people belong to him.

**Mostly literal renderings (with some occasional paraphrasing):**

- Bible in Basic English The earth is the Lord's, with all its wealth; the world and all the people living in it.
- God's Word™* The earth and everything it contains are the LORD'S. The world and all who live in it are his.
- HCSB The earth and everything in it, the world and its inhabitants, belong to the LORD;...
- JPS (Tanakh) The earth is the LORD's and all that it holds, the world and its inhabitants.
- The Scriptures* 1998 The earth belongs to יהוה, And all that fills it – The world and those who dwell in it.

**Literal, almost word-for-word, renderings:**

- English Standard Version The earth is the LORD's and the fullness thereof, the world and those who dwell therein,...
- LTHB The earth *is* Jehovah's, and the fullness of it; the world, and those who live in it.
- Young's Updated LT To Jehovah *is* the earth and its fullness, The world and the inhabitants in it.

**What is the gist of this verse?** Everyone on this earth and the earth belong to God.

Psalm 24:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** To Y<sup>e</sup>howah [belongs]... What we have here is ellipsis. We would expect a verb, but there is no verb. The most common verb to insert is some form of the status quo verb *to be*, which would give us: **To Jehovah [is] the earth and her multitudes the world and those dwelling in it.** I think the concept here is that, all that is in the earth and the earth itself all belong to Jehovah God. Even the most literal of the translations agrees with this interpretation.

First of all, God created the earth and all that is in it. **In the beginning, God created the heavens and the earth** (Gen. 1:1). God created everything necessary for the sustenance of the earth and He created all that is in the earth (Gen. 1:2–27). The earth is a created thing; everything that you see is a created thing. Just as, when an artist paints a painting or constructs a sculpture, we understand that this artist has ownership and control over that which he has created. He can add, subtract or alter his creations as he sees fit. Most of you are not painters, so

you won't get this at first, but, the painter has to decide when he is finished. He has to decide when his statement or his creation has been completed. As the artist and creator, this is his choice—to take the creation as far as he chooses to, and then to call it complete when, in his eye, it is complete. God created the earth and all that is in it; He determined when it was completed (Gen. 2:1). He has ownership over his creation. We may have feelings, thoughts, ideas and even creative impulses, but we are created beings and we do belong to the God Who made us.

You should recognize that we have a completed world, apart from sin. There is a tremendous abundance as well as a wonderful balance between man and that which sustains man. We have a tremendous supply of such an incredible variety of food; and man's ingenuity has seen to it that food can be transported all over any given area from thousands of miles away. I can, at any point in the day, wander down to my local supermarket and choose from a tremendous variety of fruits and vegetables, some of which are grown in Chili. After a hurricane scare, I realized how spoiled I was and how good my life is; I was without electricity for 24 hours, and when I went to the store, they were out of milk. I could not believe it! I did not realize that we could actually run out of this or that staple. The way that God has blessed the United States is mind-boggling. There has never been a nation before which has received such incredible blessings from God. We are God's creation, and God may choose how to deal with us.

### Psalm 24:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿerets (עֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
m <sup>e</sup> lô <sup>ʿ</sup> (מְלֹאֲ) [pronounced m <sup>e</sup> low]	<i>fulness, that which fills, that which is full; multitude, crowd [i.e., those which fill a city]</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4393 BDB #571

Also spelled m<sup>e</sup>lôw<sup>ʿ</sup> (מְלוֹאֲ) and m<sup>e</sup>lôw (מְלוֹ).

**Translation:** ...the earth and her multitudes... *Multitude* here refers to that which fills up the earth, which would include everything on this earth, including all of the people. The 3<sup>rd</sup> person feminine singular suffix refers back to *the earth*; *her* multitude is the *earth's* multitude.

Scripture tells us: **You are not your own; you have been bought with a price** (1Cor. 6:19b–20a). We are slaves to sin; we will sin for the entirety of our lives. We are in bondage to our old sin nature. We are placed under indictment for Adam's original sin. When Jesus Christ went to the cross, He paid for us; He bought us with His blood. Jehovah God owns us based upon what Christ did for us on the cross and because God created us in Adam and gave each one of us life.

It is important to point out that, even though the Jews are God's people, and even though God, for over a millennium, worked through the nation Israel and the Jewish people, this does not mean that God ignored or abandoned the rest of the world. God is not a God of the Jews only, and psalms like this one remind us that God is God over all of the earth, over all the earth's population.

## Psalm 24:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
têbêl (תְּבֵל) [pronounced tay <sup>b</sup> -VAYL]	<i>the fertile and inhabited earth, the habitable globe, world</i>	feminine singular noun	Strong's #8398 BDB #385
This word is often used in poetry in connection to the creation of the entire earth.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשָׁב) [pronounced yaw-SHAH <sup>b</sup> V]	<i>those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting</i>	masculine plural, Qal active participle	Strong's #3427 BDB #442
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, in the presence of, upon, against, by means of, among, within</i>	a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #88

**Translation:** ...the world and those dwelling in it. As is often found in the psalms, we have a parallel line to the one which went before. The word for *world* means *the fertile and inhabited earth, the habitable globe, world*. It is clear that we are not just speaking of the things of the world, but of mankind. It does not appear as though this line offers new information or new truth; it simply backs up and emphasizes what the previous line has said.

Other writers wax more poetic than I in this area; Gill writes: *The whole universe, all the terraqueous globe, both land and water, and the circumambient air, and all that is therein; the fishes of the sea, the fowls of the air, the beasts of the field, all plants and vegetables that spring out of the earth, and metals and minerals in the bowels of it; all which are the riches of the Lord the earth is full of, [all belong to God].*<sup>21</sup>

Barnes writes: *The whole world belongs to God. He is the Creator of the earth, and therefore, its Proprietor; or, in other words, "the property vests in him." It belongs to Him in a sense somewhat similar to our right of property in anything that is the production of our hands, or of our labor or skill. We claim that as our own. We feel that we have a right to use it, or to dispose of it, as we choose. No other person has a right to take it from us, or to dictate to us how we shall employ it. Thus, God, in the highest possible sense, has a right to the earth, and to all which it produces, as being all of it the creation of His hands, and the fruit of His culture and skill. He has a right to dispose of it as He pleases; by fire, or flood, or tempest; and He has an equal right to direct man in what way He shall employ that portion of the productions of the earth which may be entrusted to Him. All the right which any person has to any portion of the earth's surface, or to what is treasured up in the earth, or to what it is made to produce, is subordinate to the claims of God, and all should be yielded up at His bidding, whether He comes and claims it to be employed in His service, or whether He comes and sweeps it away by fire or flood; by the locust, or by the palmer-worm.*<sup>22</sup>

Barnes also made an interesting observation: *I saw [this verse] inscribed in a place where it seemed to be most appropriate, and most adapted to arrest and direct the thoughts of men - on the front of the Royal Exchange in London. It was well to remind the great merchants of the largest commercial*

<sup>21</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 24:1.

<sup>22</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 24:1.

city in the world of the truth which it contains; it does much to describe the character of the British nation that it should be inscribed in a place so conspicuous, and, as it were, on the wealth of that great capital.<sup>23</sup>

Paul quotes from this verse in 1Cor. 10:26–27: **For 'the earth, with all that is in it, belongs to the Lord.' If an unbeliever invites you to his house and you consent to go, eat anything that is put before you, without making inquiries to satisfy your scruples.** The idea is, there is no unclean meat; not even that which is offered to idols. One author said that Paul quoted this verse twice, but this is the only place I could find where Paul uses this verse.

A parallel passage to Psalm 24:1 is Psalm 50:10–11: **For every beast of the forest is Mine, and the cattle on a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are Mine.** God's ownership over all the world is also mentioned in Ex. 9:29: **Moses said to him, "As soon as I have gone out of the city, I will stretch out my hands to the LORD. The thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD's.** Also, Ex. 19:3–5: **The LORD called to Moses, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, you shall be My treasured possession among all peoples, for all the earth is Mine."** Deut. 10:14: **Behold, to the LORD your God belong heaven and the heaven of heavens, the earth with all that is in it.** Psalm 89:11: **The heavens are yours; the earth also is yours; the world and all that is in it, you have founded them.** My point in this is, the Jews had a lot of Scripture indicating that God was God over all the earth, and He was not exclusive to the Jewish race. See also 1Chron. 29:11 Job. 41:11 Psalm 89:11 Dan. 4:25.

**For He upon seas established her  
and upon rivers sets her up.**

Psalm  
24:2

**For He ordained her [to be] upon the seas  
and He establishes it upon the rivers.**

**For He ordained the earth to be upon the seas  
and He established the world upon the rivers.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text	For He upon seas established her and upon rivers sets her up.
Septuagint	He has founded it upon the seas, and prepared it upon the rivers.
Significant differences:	None.

#### **Thought-for-thought translations; paraphrases:**

CEV	The LORD placed it all on the oceans and rivers.
Good News Bible (TEV)	He built it on the deep waters beneath the earth and laid its foundations in the ocean depths.
<i>The Message</i>	He built it on Ocean foundations, laid it out on River girders.
New Living Testament	For he laid the earth's foundation on the seas and built it on the ocean depths.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	For by him it was based on the seas, and made strong on the deep rivers.
<i>God's Word™</i>	He laid its foundation on the seas and set it firmly on the rivers.
HCSB	...for He laid its foundation on the seas and established it on the rivers.

<sup>23</sup> Ibid.

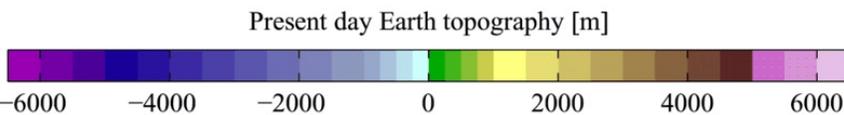
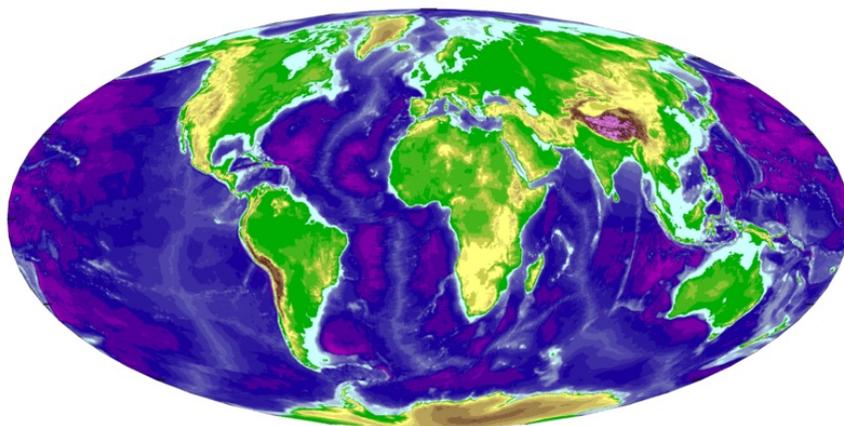
**Literal, almost word-for-word, renderings:**

LTHB For He has founded it on the seas and established it upon the rivers.  
 Young's Updated LT For He on the seas founded it, And on the floods He established it.

**What is the gist of this verse?** God founded the earth upon the seas, and He established the world upon the rivers.

Psalm 24:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
hûw' (הוּא) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yâm (יָם) [pronounced <i>yawm</i> ]	<i>sea, lake, river, seaward, west, westward</i>	masculine plural noun	Strong's #3220 BDB #410
yâçar (יָסַד) [pronounced <i>yaw-SAHR</i> ]	<i>to establish, to found, to lay a foundation; to appoint, to ordain; to constitute, to establish [as laws]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3245 BDB #413

**Translation:** *For He ordained her [to be] upon the seas...* Just like the previous verse, we have a parallel thought, which goes back to the previous verse. *The earth is Jehovah's, for He ordained her to be upon the seas.* This is an expression of poetry and not necessarily a scientific statement. The earth—the ground—is like an island in the oceans. It is as if the oceans were there first, and then God placed land upon them. We have no idea if David had any connection with the Mediterranean Sea or not; up until this point in time, we have no record of David ever being in a ship. To a man who is inland, and has spent all of his life on land, the vastness of the oceans are not as striking. However, for David, he seems to recognize, through God the Holy Spirit, that the land is the small portion and the seas are the greater portion. David does not see the earth as a bunch of lands with dottings of lakes and rivers; he presents the earth, the ground that we walk on, as a piece of ground which sits upon the ocean. We know now that water covers most of the earth; that land is a smaller portion of the earth, set in the midst of the oceans; and



From [http://en.wikipedia.org/wiki/Image:AYool\\_topography\\_15min.png](http://en.wikipedia.org/wiki/Image:AYool_topography_15min.png). It is interesting that, from above, it does appear as though God placed the land upon the oceans.

David so gives his testimony, by means of God the Holy Spirit. If memory serves, the oceans cover 2/3<sup>rd</sup>s of the earth's surface (it's 71%).<sup>24</sup> And, of the earth's surface water, nearly 97% of it is ocean.

The verbiage used here is quite interesting. It could mean that the earth is founded upon the oceans, as a house is placed upon its foundation (here, in Texas, it is a carefully crafted concrete foundation). The verb used here is not found in Gen. 1, but it is used in several places to describe placing a home or building upon a foundation (Joshua 6:26 1Kings 5:17 Ezra 3:6). God has carefully placed the continents on the oceans, so to speak. As I mentioned above, from our knowledge of geography, this all makes great sense; however, please recognize David's limited understanding of the lands which are surrounded by oceans. David would be familiar with the Mediterranean Sea, the River Jordan, and the two postage stamp-sized lakes in Palestine. However, this would not cause a person to view the earth as being founded upon the seas; God the Holy Spirit would inspire someone to make that observation.

At the same time, we should not view David as saying that the earth is floating upon the seas. So, how far do we go with poetic license? Why do we grant one but not the other? Poetry is different than prose, and requires greater care when interpreting it. What is clear in the language is that the inhabited land appears to be resting upon the seas, like an island, which is how we might view the earth from above. However, there is no reason for us to further extrapolate this, to try and force a meaning which is not there. Below us is water; around us in all directions is water; it is as if God has founded or established the earth upon water.

There is another way that this verse can be understood: insofar as we know, no place else in the universe has this much water. Water is the rarest form of H<sub>2</sub>O in the universe. We don't realize this because there is so much water; but, in the rest of the universe, it is much hotter, so that H<sub>2</sub>O is steam; or, it is much colder, so that H<sub>2</sub>O is ice. The earth has a very narrow temperature range, which range is preserved by the earth and by the seas. The limited temperature range keeps most of our H<sub>2</sub>O in liquid form; and liquid H<sub>2</sub>O maintains that temperature range. There is an incredible balance which God has established here.

Our entire life is based upon water. Remove the water from the earth and planet earth dies in a matter of weeks. Our life is dependent upon water; our very life is founded upon water.

We have a similar passage in Job, which needs to be compared to our passage here:

### Doesn't God Hang the Earth Upon Nothing?

Passage	Text	Explanation
Psalm 24:1-2 (edited)	The earth is Yahweh's, and the fullness of it, for He has founded it on the seas.	As we have discussed, the earth is <i>founded</i> upon the seas in many ways: all life on the earth is dependent upon the oceans, rivers, lakes, rains and snow; remove the water and life will disappear almost instantly. Furthermore, the actual land appears to sit upon the seas.
Job 26:7	God stretches out the north over empty space, And hangs the earth on nothing.	Earth can refer to our entire planet or to the land upon which we walk. Here, we are referring to the entire planet, which Job correctly observes, appears to be <i>hung upon nothing</i> . The earth is held in place by gravity and centrifugal force, concepts barely known to Job at the time that he said this.

We use the word *earth* in the same way; it can be the ground that we walk upon and it can refer to the entire planet. Therefore, there is simply a different perspective or nuance of meaning which is in play here.

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<sup>24</sup> Interestingly enough, our body by weight is about 70% water.

## Psalm 24:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
n <sup>e</sup> harôwth (נְהַרְוֹת) [pronounced <i>n<sup>e</sup>-haw-ROHTH</i> ]	<i>rivers, streams; flood, floods</i>	feminine plural noun	Strong's #5104 BDB #625
kûwn (כּוּן) [pronounced <i>koon</i> ]	<i>to set up, to erect; to confirm, to establish, to maintain; to found [a city, the earth, etc]; to direct [e.g., arrows], metaphorically to turn one's mind [to anything]</i>	3 <sup>rd</sup> person masculine singular, Pilel (Polel) imperfect; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3559 BDB #465

The **Polel** is not acknowledged in Mansoor's book nor in Zodhiates; it comes from Owen's book. However, it is essentially the same as the Piel (intensive) stem with a different conjugation. It appears to be called the Pilel in Gesenius and BDB.

**Translation:** ...and He establishes it upon the rivers. This is placed in parallel with the inhabited world at the end of v. 1, giving us **To Y<sup>e</sup>howah [belongs]...the world and those dwelling in it; and he establishes the world upon the rivers.** What would have been clear to the people of that era is, you could dig a well, and, oft times, hit water. What would not have been as obvious is, just how much water there is compared to land. It is also interesting that David would speak of inhabited lands being established *upon* rivers; why not upon a huge lake? We know today that *river* is more accurate.

As before, we have an unusual verb, which means *to set up, to place perpendicular to; to establish; to found [a city]*. We have a reference back to creation, but without using any of the 3 primary *creation* verbs used when God created the earth. It sounds as if God has placed the land upon the seas, again, as if the water is a foundation for the land. However, to be more in line with what the text of this verse says, and with science, the world *and all who are dwelling in it are founded and established upon water*. This is significant from a scientific standpoint. In the previous half of this verse, appears as though God placed the inhabited land upon the seas; however, this appears more as if David is saying that all those who inhabit the earth are dependent upon water. For us today, this is a scientific given. In David's day, water was obviously seen as important, but it was not as clear then as to how integral water is to our everyday lives and to every function of our bodies.

This poetically presents Gen. 1:9–10: **Then God said, "Let the water under the sky be gathered into one place, and let the dry land appear." And it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.** In reading through this creation account, one of the fascinating aspects of it is, God does *not* specifically create the water or the seas in the 6 days of creation (Gen. 1:2), although He does create the atmosphere (Gen. 1:6–8). There are additional parallel verses: Psalm 104:5–14: **[The Lord] laid the foundations of the earth, that it should not be removed forever. You covered it with the deep as with a garment: the waters stood above the mountains. At your rebuke they fled; at the voice of your thunder they hastened away. They go up by the mountains; they go down by the valleys unto the place which you have founded for them. You have set a boundary that they may not pass over; that they turn not again to cover the earth. He sends the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild donkeys quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He waters the hills from his chambers: the earth is satisfied with the fruit of your works. He causes the grass to grow for the cattle, and herb for the service of man: that he may bring forth food**

out of the earth. Psalm 136:6 He stretches out the earth above the waters: for His mercy endures forever. Jer. 5:22: "Don't you fear Me?" says the LORD; "Will you not tremble at My presence, who has placed the sand for the boundary of the sea by a perpetual decree, that it cannot pass it; and though its waves toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?"

**Application:** We should understand, in balance, that David is in no way speaking of the precariousness of the earth: that is, we should not think that because the earth is *founded or established* upon water that this is analogous to the house built upon sand, which cannot stand. Psalm 104:5: *Jehovah laid the foundations of the earth that it should not be moved forever.* Psalm 119:90: *Your faithfulness is for all generations; You established the earth, and it stands firm.* Eccles. 1:4: *A generation goes and a generation comes, but the earth remains forever.* At the time that I write this, there is the Global Warming scare or panic which is occurring. Thousands of people are concerned about our carbon footprint and about how much carbon each of us puts into the earth's atmosphere. The thinking is, we, little, puny man, can destroy all life on this planet, a mindset which has been with us since the invention of nuclear weapons (how many movies and science fiction books have been based upon the destruction of humanity by nuclear weaponry). Believers need to relax in this regard. Today it is global warming; in the past, it has been population explosion and the coming ice age. I don't know what great scare is coming next, but there will be one, and mankind will be able to stop it, *only if* we place our faith and more power and, of course, more money, in the hands of our government (or, so will be the solution offered).

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## Who May Ascend to the Hill of Jehovah?

**Who ascends in a hill of Y<sup>e</sup>howah  
and who stands in a place of His holiness?**

Psalm  
24:3

**Who may ascend the hill of Y<sup>e</sup>howah  
and who may stand in His holy place?**

**Who can ascend the hill of Jehovah  
and who can stand in His holy place?**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text	Who ascends in a hill of Y <sup>e</sup> howah and who stands in a place of His holiness?
Septuagint	Who shall go up to the mountain of the Lord, and who shall stand in his holy place?

Significant differences: None.

### Thought-for-thought translations; paraphrases:

CEV	Who may climb the LORD's hill or stand in his holy temple?
Good News Bible (TEV)	Who has the right to go up the LORD's hill? Who may enter his holy Temple?
<i>The Message</i>	Who can climb Mount GOD? Who can scale the holy north-face?

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Who may go up into the hill of the Lord? and who may come into his holy place?
<i>God's Word</i> <sup>TM</sup>	Who may go up the LORD'S mountain? Who may stand in his holy place?

### Literal, almost word-for-word, renderings:

**LTHB** Who shall go up into the hill of Jehovah? And who shall rise in His holy place?  
**WEB** Who may ascend to Yahweh's hill? Who may stand in his holy place?  
**Young's Updated LT** Who goes up into the hill of Jehovah? And who rises up in His holy place?

**What is the gist of this verse?** David asks who can have fellowship with God (who can go up to the hill of Jehovah and who can stand in His holy place?).

Psalm 24:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	who; occasionally rendered how, in what way	pronominal interrogative	Strong's #4310 BDB #566
ʿâlâh (אֲלָהַי) [pronounced gaw-LAWH]	to go up, to ascend, to come up, to rise, to climb	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
From the NET Bible: <i>The imperfects in Psalm 24:3 are modal, expressing potential or permission.</i> <sup>25</sup> In other words, we are not looking at continuous action.			
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	hill, mountain, hill-country	masculine singular construct	Strong's #2042 (and #2022) BDB #249
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** *Who may ascend the hill of Y<sup>e</sup>howah...* Worship during the time of David often occurred on the tops of mountains, often called the high places. This would be heathen worship as well as the true worship of Jehovah God. At this time, as far as we can tell, the Tabernacle is on Gibeon (1Kings 3:4 1Chron. 16:39), which means *city on a hill*. So, whatever Tabernacle worship which occurred at this time was related to going up to Gibeon, the city on a hill. Others picture this as going up Mount Zion—which is a part of Jerusalem—to worship. When David brought the Ark to Jerusalem, there was singing and the reading of psalms and sacrifices. So, it is also possible that David was referring to Mount Zion here. Psalm 132:13: *For the LORD has chosen Zion; he has desired it for his habitation.* The spin which Matthew Henry puts on this is, this is a reference to heaven. The ascending a hill is metaphorical for entering into God's true presence.

The phrase *holy hill* (or *hill of the Lord*) is only found in the psalms:

The Holy Hill References		
Verse	Reading	Commentary
Psalm 2:6	Yet have I set my king upon My <b>holy hill</b> of Zion.	This psalm speaks of the rebellion of man, and God's ultimate sovereignty over man.
Psalm 3:4	I cried unto the LORD with my voice, and he heard me out of his <b>holy hill</b> . Selah.	This psalm is about David's great pain at being estranged from Absalom, his son.

<sup>25</sup> *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword, Psalm 24:3 (footnote).

The <i>Holy Hill</i> References		
Verse	Reading	Commentary
Psalm 15:1	LORD, who shall abide in your tabernacle? who shall dwell in your <b>holy hill</b> ?	This verse and psalm parallels our own.
Psalm 24:3	Who shall ascend into the <b>hill of the LORD</b> ? or who shall stand in his <b>holy place</b> ?	This is our passage, and I think the only time the phrase <i>hill of the Lord</i> occurs in Scripture.
Psalm 43:3	O send out your light and your truth: let them lead me; let them bring me unto your <b>holy hill</b> , and to your tabernacles.	This psalm expresses David's emotions when he is in a difficult place, believing that he has been abandoned, at least temporarily, by God.
Psalm 99:9	Exalt the LORD our God, and worship at his <b>holy hill</b> ; for the LORD our God is holy.	This is an unusual psalm where God's sovereignty as well as His human leadership on earth are touched upon, along with His relationship with His people.

As you can see throughout, the references to God's *holy hill* could refer to Zion and it could return to eternal fellowship with God.

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The idea here is, *who has the right to go up to worship Jehovah? Who is able to go up the hill to worship Jehovah? Who is sinless enough to go up to a place of worship?* We're not talking about the difficulties of going up a mountain; these would be places which could be accessed by the average person; we are talking about the purity of soul—and no man has a pure soul.

Psalm 24:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced <i>mee</i> ]	<i>who; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mâqôwm (מִקוּוֹם) [pronounced <i>maw-KOHM</i> ]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular construct	Strong's #4725 BDB #879

## Psalm 24:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6944 BDB #871

**Translation:** ...and who may stand in His holy place? This is whatever area that Jehovah God inhabits specifically, which, might be seen as within the Tabernacle or above the altar or wherever He is worshiped. It is considered a sacred place because God is sacred; God is set apart; God is holy. Now, how can sinful man actually take a stand in such a place? If point A is considered a holy place inhabited by God, then how can man stand there? The example which quickly comes to mind is when Moses came upon the burning bush and God told him that he was standing on holy ground (Ex. 3:2–6).

Now recognize that this is an interesting dichotomy: all the earth is the Lord's, yet there appear to be particular places which are more closely associated with Him. The key is, this world was given to man for man to take care of; and man, in his transgression, gave the earth over to Satan to rule over (this is the Devil's world). So, even though the earth is God's, as it was created by Him; custodianship at this point belongs to Satan. Given this, there are places where God makes Himself known or where He reaches out to man. When man comes into contact with God is what David is referring to.

We have a parallel passage in Psalm 15:1: **LORD, who shall abide in your tabernacle? Who shall dwell in your holy hill?**

As an aside, we often speak of heaven, and many people have these ideas of sitting on clouds with harps, looking all white and shiny; however, the Bible, in relation to man, speaks in terms of this earth. When we are raptured (if this is the rapture generation), we will meet the Lord in the air, but He will also return to the earth at the end of the Tribulation, 7 years later. This psalm, like many passages, does not speak of an otherworldly place, but of life here on earth—or at least, in its allusions, they are to places which are here on earth.

**Clean of [two] palms and pure of heart  
who does not lift up to the iniquity his  
[possibly, my] soul  
and who does not swear to deceit.**

Psalm  
24:4

**[A man who has] clean hands and a pure heart,  
who does not lift up his soul to iniquity [or, to  
vanity]  
and [who] does not swear duplicity [or, does  
not make deceitful oaths] [the LXX adds:  
against his neighbor].**

**A man who has clean hands and a pure heart  
who does not elevate iniquity in his soul  
and who does not swear deceitfully against his neighbor.**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

Clean of [two] palms and pure of heart  
who does not lift up to the iniquity his [possibly, my] soul  
and who does not swear to deceit.

##### Septuagint

Innocent in his hands and pure in his heart; who has not lifted up his soul to vanity,  
nor sworn deceitfully against his neighbour.

Significant differences: The word *vanity* in the LXX also means *iniquity*. The LXX adds *against his neighbor* to the end of this verse. The Latin agrees with the Greek; the Syriac does not.

### Thought-for-thought translations; paraphrases:

CEV	Only those who do right for the right reasons, and don't worship idols or tell lies under oath.
Good News Bible (TEV)	Those who are pure in act and in thought, who do not worship idols or make false promises.
<i>The Message</i>	Only the clean-handed, only the pure-hearted; Men who won't cheat, women who won't seduce.
New Living Testament	Only those whose hands and hearts are pure, who do not worship idols and never tell lies.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	He who has clean hands and a true heart; whose desire has not gone out to foolish things, who has not taken a false oath.
<i>God's Word</i> ™	The one who has clean hands and a pure heart and does not long for what is false or lie when he is under oath.
HCSB	The one who has clean hands and a pure heart, who has not set his mind on what is false, and who has not sworn deceitfully.
JPS (Tanakh)	He who has clean hands and a pure heart, who has not taken a false oath by My [ancient versions and some manuscripts read "His"] life or sworn deceitfully.

### Literal, almost word-for-word, renderings:

English Standard Version	He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully.
WEB	He who has clean hands and a pure heart; Who has not lifted up his soul to falsehood, And has not sworn deceitfully.
Young's Updated LT	The clean of hands, and pure of heart, Who has not lifted up to vanity his soul, Nor has sworn to deceit.

**What is the gist of this verse?** This answers the question of the previous verse: *Who can go up the hill of Jehovah and stand in His holy place?* Our verse answers: *Those who are pure and clean, who does not elevate iniquity in one's life and does not swear falsely against his neighbor.*

Psalm 24:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâqîy (נָקִי) [pronounced naw-KEE]	<i>acquitted, clean, cleared, free from, unpunished, innocent</i>	masculine singular adjective construct	Strong's #5355 BDB #667
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine dual noun	Strong's #3709 BDB #496
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

## Psalm 24:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bar (בַּר) [pronounced bahr]	<i>pure, clean</i> [often in a moral sense]; <i>free from impurities, free from stains, free from corruption</i>	masculine singular adjective in the construct form	Strong's #1249 BDB #141
lêbab (לִבָּב) [pronounced lay-BAHB <sup>v</sup> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun	Strong's #3824 BDB #523

**Translation:** [A man who has] clean hands and a pure heart,... The question posed in the previous verse was: *Who can go up the hill of Jehovah and who can stand up in His holy place?* This verse answers that question by saying, *anyone with clean hands and a pure heart.* We know that **all have sinned and fall short of God's glory** (Rom. 3:23). So, this lets out you and me. However, this would even prevent David from ascending up the hill of God to worship Him. The key is regeneration; for **He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit** (Titus 3:5). We have been made clean by God—at least positionally. We will all sin at some point in time. We sinned before we believed in Jesus Christ and we will sin after believing in Jesus Christ. *Clean hands and a pure heart* refers the fact that we are clean before God because we are in Jesus Christ, not because we have an exemplary life. The *clean hands* means that we are in fellowship; that is, we have named our sins to God. Experimentally, a *pure heart* comes before *clean hands*.<sup>26</sup> Jesus told us, **"Blessed are the pure in heart, for they will see God."** (Matt. 5:8).

*Hands* are an expression of volition—they represent what we *do* (see Isa. 1:15 59:3 Acts 2:23 Psalm 26:10). Bullinger views the use of hands as a metonym for the works done by them (which is how I view it) and the pure heart as inward character.<sup>27</sup> I am conflicted whether this refers to a person's inner intentions or to the fact that they have been regenerated. A person's inner intentions, when in fellowship, would reflect the fact that they have been regenerated. For me, in order for one to have a relationship with God in the first place, regeneration must take place, and I believe that to be the overriding principle here.

McGee comments: *If the only ones who are going to ascend into the hill of the Lord are those who have clean hands and a pure heart, and those who have not lifted up their souls unto vanity, nor sworn deceitfully, I guess I won't be there. That leaves me out. But I am going to be there, because I am going to be there in Christ. He has undertaken to present me before the throne of grace in His present priestly office because I have trust Him as my Savior.*<sup>28</sup>

## Psalm 24:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
lôʾ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

<sup>26</sup> A point of view also take by Gill. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 24:4.

<sup>27</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 582.

<sup>28</sup> J. Vernon McGee, *Psalms Volume 1*; Thru the Bible Books, ©1977, p. 132.

## Psalm 24:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5375 (and #4984) BDB #669
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
shâv' (שָׁו) [pronounced shawv]	<i>wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness</i>	masculine singular noun with the definite article	Strong's #7723 BDB #996

It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.

This is the word used in the 3<sup>rd</sup> commandment: **You shall not take the name of the LORD your God in vain; for the LORD will not hold him guiltless that takes his name in vain** (Ex. 20:7a). The NET Bible: *The command prohibits use of the name for any idle, frivolous, or insincere purpose* (S. R. Driver, Exodus, 196). *This would include perjury, pagan incantations, or idle talk.*<sup>29</sup>

nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5315 BDB #659
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Some manuscripts have *his soul*.

From Rotherham's footnote: *Written*: "his soul"; *read*: "my soul." In some codices (Aramiac, Septuagint, Syriac, Vulgate): "his," both written and read; in others 94 early printed editions): "my," both written and read.<sup>30</sup>

**Translation:** *...who does not lift up his soul to iniquity [or, to vanity]...* Here we go into experiential righteousness. Once a person has believed in Jesus Christ, he does have a life to lead afterwards. There are some lifestyles which are sinful, and a person should no longer elevate that lifestyle. He may sin now and again in that realm of sins; but this should no longer be the focus of his life; this should not be something which he touts as being good or correct.

**Application:** A person with homosexual tendencies can be saved by believing in Jesus Christ (the same way anyone is saved). No doubt, his area of weakness will be homosexual actions. Now, he can continue in this lifestyle and try to portray it as being a valid choice; that would be lifting up his soul to iniquity. He can reject this as sinful, even though, now and again, he may sin and commit homosexual acts.

Now, understand that once you believe in Jesus Christ, you are saved, and that cannot be changed in any way. You cannot lose this salvation. However, what you can lose is fellowship with God in time. So, you may not be ascending the hill of Jehovah and you may not stand in His holy place—in this life.

**Application:** It is my opinion that there are a huge number of believers who are saved forever, never lose this salvation, and yet they do not advance one iota experientially and, in most cases, spend all of their lives (or the

<sup>29</sup> The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Ex. 20:7.

<sup>30</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 539 (footnote).

lion’s share of their lives) out of fellowship. You have to be willing to name your sins to God in order to be restored to temporal fellowship with Him. If you don’t, then you have no experiential link to Him. In order to grow spiritually, you need to learn His Word as He has designed His Word to be learned—under the authority of a pastor-teacher.

Barnes understand this as, He does not lift up his soul to vanity, and interprets it thus: *The probable meaning is, that he has not set his heart on vain things, or that which is false. He has sought after substantial truth, alike in the object of worship, in that which he professes to believe, and in the statements and promises which he makes to others. He aims to secure that which is true and real. He is in no sense “carried away” with that which is unreal and false.*<sup>31</sup>

The other interpretation is, a person lives his life for that which is vain and empty. His life has no substance to it; no eternal meaning. A life filled with excess and self-gratification.

**Application:** One of the big pushes in popular culture today is, *put yourself first; look out for #1; if you don’t take care of your own needs, no one else will.* This would be a vain existence. This would be a worthless life. When your life is all about you, it has no substance, no meaning. First of all, you are pre-empting God, as if He does not know what your needs are; as if He does nothing on your behalf. Secondly, this is a form of self-worship. Finally, this is psychologically unsound. Those who put others first (their spouses, their children), lead a life of greater satisfaction, than those who put themselves first. Those who look to satisfy themselves first in any way possible become frustrated and angry. It is these types who end up in Alcoholics Anonymous or in substance abuse or as addicts of one kind or another.

Psalm 24:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
lô <sup>ʾ</sup> (לֹא or לֹא־) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
shâbva <sup>ʿ</sup> (שָׁבַע) [pronounced shaw <sup>b</sup> -VAHG]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong’s #7650 BDB #989
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong’s # BDB #510
mir <sup>e</sup> mâh (מִרְמָה) [pronounced mir <sup>e</sup> -MAW]	<i>deceit, deception, duplicity, evil cunning, treachery</i>	feminine singular noun	Strong’s #4820 BDB #941

**Translation:** *...and [who] does not swear duplicity [or, does not make deceitful oaths] [the LXX adds: against his neighbor].* I suspect that the additional verbiage belongs here and that, at some point in time, it was dropped out of the text due to a poor manuscript or errors made by a copyist. This again refers to a set of lifestyle choices. One who deals in a duplicitous manner with his neighbor would be a person who attempts to cheat him and to try to get ahead of him by taking from his neighbor. Believers will occasionally lie and they will occasionally cheat, but it will not be a lifestyle choice of the believer who maintains fellowship with God. At some point, they must confess these sins in order to have their fellowship with God restored.

<sup>31</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 24:4.

There is a lot of parallelism throughout this psalm.

### Parallelisms within Psalm 24:4

Characteristic	Action	Comments
[A man who has] clean hands	who does not lift up his soul to iniquity [or, to vanity]	Note the verb used here: <i>to lift up</i> ; this is what you would do with your hands. A man with clean hands would not lift up or exalt vanity, iniquity or falsehoods.
and a pure heart,	and [who] does not swear duplicity [or, does not make deceitful oaths] [the LXX adds: against his neighbor].	One with a pure heart would not make duplicitous oaths or take vows of allegiance with deceptive or evil motives. What one says reveals what is in his heart.

Most of David's psalms are intricately designed; if you read one of his psalms and it just seems like a bunch of lines thrown together, then you are probably missing the overall organization which David has placed upon that psalm.

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With regards to *clean hands* and a *pure heart*, there are a lot of related passages:

### Related Passages to Psalm 24:4

Scripture	Incident
Clean hands	Psalm 18:20 26:6 Job. 9:30 17:9 Isa. 1:15–16 33:15–16 1Ti. 2:8 Jam. 4:8
Pure heart	Gen. 6:5 Psalm 51:10 73:1 Prov. 20:9 Jer. 4:14 Matt. 5:8 Acts 15:9 2Cor. 7:1 Rev. 21:1-4, 27 22:14–15
Lifting up one's soul	Psalm 25:1 86:4 143:8 (there are another 10 or so verses where one's heart is lifted up)
Swearing falsely	Jer. 5:2 7:9–10 Zech. 5:3–4 Mal. 3:5 1Ti. 1:10

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Psalm 15:1–5 provides a close parallel to this verse: **LORD, who shall abide in your tabernacle? who shall dwell in your holy hill? He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that backbites not with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor. In whose eyes a vile person is despised; but he honors them that fear the LORD. He that swears to his own hurt, and changes not. He that puts not out his money at interest, nor takes reward against the innocent. He that does these things shall never be moved.** Again, this is not salvation that we are speaking of, but temporal fellowship with God. As you grow in grace and knowledge of Jesus Christ and as you spend more and more hours in fellowship, you attain some experiential growth, and you do not engage in these behaviors (not regularly). Job also speaks of this in Job 17:9: **The righteous also shall hold to his way, and he that has clean hands shall be stronger and stronger.** His clean hands becoming stronger and stronger, refers to experiential spiritual growth.

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## How a Man May be Clean and Pure

**He lifts up a blessing from with Y<sup>e</sup>howah  
and righteousness from an Elohim of  
deliverance.**

Psalm  
24:5

**He exalts [or, *lifts up*] blessing from Y<sup>e</sup>howah  
and [he exalts] righteousness from the Elohim  
of salvation [or, *Jesus*].**

**He exalts the blessing received from Jehovah  
and he exalts the righteousness which he has received from the God of salvation [or, *Jesus*].**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate Masoretic Text	He shall receive a blessing from the Lord, and mercy from God his Saviour. He lifts up a blessing from with Y <sup>e</sup> howah and righteousness from an Elohim of deliverance.
Septuagint	He shall receive a blessing from the Lord, and mercy from God his Saviour.

Significant differences: The first verb is quite different, and you will notice that many translators chose the LXX translation at this point. The Latin and Syriac both agree with the Greek.

#### **Thought-for-thought translations; paraphrases:**

CEV	The LORD God, who saves them, will bless and reward them...
Good News Bible (TEV)	The LORD will bless them and save them; God will declare them innocent.
<i>The Message</i>	GOD is at their side; with GOD's help they make it.
NET Bible®	Such godly people are rewarded by the LORD, and vindicated by the God who delivers them.
New American Bible	They will receive blessings from the LORD, and justice from their saving God.
New Jerusalem Bible	Such a one will receive blessing from Yahweh, saving justice from the God of his salvation.
New Living Testament	They will receive the LORD's blessing and have right standing with God their savior.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	He will have blessing from the Lord, and righteousness from the God of his salvation.
<i>God's Word</i> ™	This person will receive a blessing from the LORD and righteousness from God, his savior.
HCSB	He will receive blessing from the LORD, and righteousness from the God of his salvation.
JPS (Tanakh)	He shall carry away a blessing from the LORD, a just reward from God, his deliverer.
New International Version	He will receive blessing from the LORD and vindication from God his Savior.

#### **Literal, almost word-for-word, renderings:**

LTHB	He shall lift up the blessing from Jehovah, and righteousness from the God of his salvation.
MKJV	He shall receive the blessing from Jehovah, and righteousness from the God of his salvation.
NRSV	They will receive blessing from the LORD, and vindication from the God of their salvation.

Young's Updated LT

He bears away a blessing from Jehovah, Righteousness from the God of his salvation.

**What is the gist of this verse?** The man of clean hands and a pure heart exalts (or receives) blessing from Jehovah, as well as imputed righteousness.

Psalm 24:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (אָשַׂא) [pronounced nâw-SAW]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669
The Latin, Greek and Syriac all have <i>will receive</i> at this point.			
b <sup>e</sup> râkâh (בְּרַכָּה) [pronounced b <sup>e</sup> râw-KAW]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun	Strong's #1293 BDB #139
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿêth (עִת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min ʿêth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** He exalts [or, lifts up] blessing from Y<sup>e</sup>howah... There are two approaches in life for the believer. He can continue to exalt himself and his sins after he is saved (e.g., bragging about how drunk he got, how many women he has had or how righteous that he is), or he can exalt the blessings which he has received from Jesus Christ.

**Application:** In a believer's life, there are going to be things that you can point to—specific things—which you can recognize as being blessings from God. If you, as a believer, cannot do that, then there is something seriously wrong with your spiritual walk.

As has been mentioned, the Latin, Syriac and Greek all have *to receive* instead of *to exalt*. I think it is more a matter of a simpler understanding in those translations. However, I think that what we are looking at here is a person who is not just in fellowship, but is growing spiritually. Since this person is growing spiritually, they will lift up or exalt the blessing which they receive from God.

I should also point out that the word *blessing* is in the singular; all that God gives, including difficulties, can be categorized as blessing. All that He does on our behalf is for blessing. For the believer out of fellowship, discipline is a blessing, as it is designed to get him back into fellowship. Difficulties and tests while we are in fellowship are

designed to strengthen our faith in Him. A mature believer recognizes that he should exalt all that God has done on his behalf.

I want you to notice that the verb *to bear, to lift up, to carry* is found here and in the previous verse. The reason it figures so prominently into this psalm is, the Levites are *carrying* the Ark of God from the home of Obed-edom to Jerusalem. Not only does this verb (which is a very common verb, by the way) pertain to the moving of the Ark, and is the key to moving the Ark, but it is closely related to the blessing and righteousness which we receive from God.

Clarke suggests that the *blessing* here, in part, alluded to the house of Obed-edom, where the blessing of God was so manifest, that, within a couple of months, it was apparent to anyone who observed his home, and as we guessed, so apparent that someone reported this to David.

Psalm 24:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ts <sup>e</sup> dâqâh (הַצְדִּיקָה) [pronounced <i>ts<sup>e</sup>dâw-KAW</i> ]	<i>righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun	Strong's #6666 BDB #842
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods or God; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
yêshaʿ (יְשׁוּעָה) [pronounced <i>YAY-shahg</i> ]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3468 BDB #447

This could be transliterated *Joshua* in the Hebrew and *Jesus* in the Greek.

**Translation:** ...and [he exalts] [righteousness from the Elohim of salvation](#) [or, *Jesus*]. We do not exalt our own righteousness, but we exalt the righteousness which God has given us; the God of salvation; the God of *Jesus* (*salvation* [English translation] = *Joshua* [English transliteration from the Hebrew] = *Jesus* [English transliteration from Greek equivalent to *Joshua*]). When speaking to the unbeliever, make certain that you communicate to them that your righteousness has been imputed to you; you may not demonstrate it enough for him or for your own self, but you have it. Your self-righteousness means nothing to the unbeliever. To him, your self-righteousness pisses him off; or he dislikes you for it.

This portion of the verse could also read: [...and vindication from the God of his deliverance.](#)

We think chronologically; and, for this reason, we would expect first to lift up the righteousness bestowed upon us by God (imputed righteousness at the point of salvation), and then to speak of blessing laid upon us, which is a result of imputed righteousness. We might look at this as more of a result based upon a cause. That is, the person receives blessing from God because he first received imputed righteousness from God. 2Cor. 5:21: **For the man who knew no sin was made sin on our behalf, so that we might become the righteousness of God in Him.** Philip. 3:9: **And be found in Christ, not having my righteousness, that from law, but that through Christ's faith—the righteousness from God based on faith.** 1Cor. 1:30: **But by Him, you are in Christ Jesus, who became to us**

wisdom from God, and righteousness and sanctification and redemption. Rom. 5:17–18 [Weymouth]: For if, through the transgression of the one individual, Death made use of the one individual to seize the sovereignty, all the more shall those who receive God's overflowing grace and gift of righteousness reign as kings in Life through the one individual, Jesus Christ. It follows then that just as the result of a single transgression is a condemnation which extends to the whole race, so also the result of a single decree of righteousness is a life-giving acquittal which extends to the whole race. Isa. 46:13: I will bring near My righteousness, it will not be far off, and My salvation will not wait; and I will place salvation in Zion for Israel my glory. Isa. 51:6: "Lift up your eyes to the heavens, and look on the earth beneath, for the heavens shall vanish like smoke, and the earth wear out like a garment, and those who dwell in it die as gnats. But My salvation is forever, and My righteousness is not broken." Isa. 12:2: "Behold, God is my salvation [or, *God is My Jesus*]. I will trust, and will not be afraid; for Yah, Yahweh, is my strength and song; and He has become my salvation."

Gill: [*This righteousness is*] from Christ, who is God our Saviour, the author of salvation; and who has brought in an everlasting righteousness, which is in Him, and is a gift of His grace, and is received from Him by faith, and is a great blessing indeed; it secures from condemnation and death, and entitles us to eternal life.<sup>32</sup>

With God's imputed righteousness, we come to Him with a pure heart and clean hands. Any post-salvation works, done in the Spirit, are a matter of God's grace and His opportunity-provision. Let me draw a simple analogy. You can have the best ball carrier in the world on a football team. However, if his team never blocks for him, or if he never puts his hands on the ball, or if he simply sits on the bench for each and every game, no one is going to think much of his abilities. It is God's grace that we have a spiritual gift or two; it is God's grace that we are given the opportunity to use it (them). That we have any spiritual impact whatsoever in this life is God's grace. Our response is, we should lift up His righteousness which He has bestowed upon us.

<p><b>This generation of seekers; those seeking Your faces O [God of] Jacob. Selah!</b></p>	<p>Psalm 24:6</p>	<p><b>This [is] a generation of seekers; ones who seek Your face, O God of Jacob! [Musical] Pause [or, musical interlude; lit., Selah!]</b></p>
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**This is a generation of seekers;  
it is a generation of those who seek the face of the God of Jacob!  
[Musical interlude].**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text	This generation of seekers; those seeking faces of Jacob. Selah!
Peshitta	This is the generation of those that seek Your face, That proclaim You countenance, O God of Jacob.
Septuagint	This is the generation of them that seek Him, that seek the face of the God of Jacob. Pause.

Significant differences: The Greek, Latin and Syriac all have the phrase *the God of* inserted before *Jacob*. Since the Latin and Syriac generally agree with the Hebrew rather than the text of the Greek, when there is a disagreement, I would reasonably assume *the God of* belongs in this text. The Syriac adds an additional *face* here.

#### Thought-for-thought translations; paraphrases:

<sup>32</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 24:5 (slightly edited).

CEV ...because they worship and serve the God of Jacob.  
 Good News Bible (TEV) Such are the people who come to God, who come into the presence of the God of Jacob.  
*The Message* This, Jacob, is what happens to God-seekers, God-questers.  
 Revised English Bible Such is the fortune of those who seek him, who seek the presence of the God of Jacob. [*Selah*]

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English This is the generation of those whose hearts are turned to you, even to your face, O God of Jacob. *Selah*.  
*God's Word™* This is the person who seeks him, who searches for the face of the God of Jacob. *Selah*.  
 HCSB Such is the generation of those who seek Him, who seek the face of the God of Jacob. *Selah*.  
 JPS (Tanakh) Such is the circle [lit., *generation*] of those who turn to Him, Jacob, who seek Your presence.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible* This is the generation [description] of those who seek Him, who inquire of *and* for Him, *and* [of necessity] require Him, who seek Your face, [O God of] Jacob. *Selah* [pause, and think of that]!  
 MKJV This is the generation of those who seek Him, who seek Your face, O God of Jacob. *Selah*.  
 WEB This is the generation of those who seek Him, Who seek your face -- even Jacob. *Selah*..  
 Young's Updated LT This is a generation of those seeking Him. Seeking Your face, O Jacob! *Selah*.

**What is the gist of this verse?** Those with David are a generation of men who seek Jehovah God.

Psalm 24:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (הַזֶּה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
dôwr (דּוֹר) [pronounced dohr]	<i>generation; race; people; age, period, time period [of a generation], a time slice</i>	masculine singular construct	Strong's #1755 BDB #189
Rotherham footnotes this: <i>or circle [see Psalm 14:5]; or race.</i> <sup>33</sup>			
dârash (דָּרַשׁ) [pronounced daw-RASH]	<i>seekers; investigators; those who make inquiry</i>	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person masculine singular suffix; pausal form	Strong's #1875 BDB #205

<sup>33</sup> Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 539 (footnote, which I edited slightly).

**Translation:** This is a generation of seekers;... Things have changed since the generation of Saul. The men of that age sought after a king, but not after God. When Saul offered up sacrifices, the people went along with it. In fact, Saul ordered a number of things to be done during his reign, which should not have been followed (like his constant pursuits of David). During Saul's reign, the Tabernacle seems to be relatively inactive and the Ark was simply kept in Kiriath-jearim. In the time of David, there is a spiritual rebirth, where people—his generation—look to God; where his people seek God. 1Peter 2:9: **But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.** (see also Isa. 43:20 Ex. 19:6 Deut. 26:18).

It would be appropriate to view a few passages where man seeks God:

Seeking God		
Verse	Scripture	Commentary
2Sam. 21:1	And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said, There is guilt upon Saul and his house because of his bloody murder, whereby he slew the Gibeonites.	When David is under pressure, he seeks out God and God's guidance.
Psalms 9:10	And those who know Your name will put their trust in You; for You, Jehovah, have not forsaken those who seek You.	God will not forsake those who seek Him.
Psalms 14:2-3	Jehovah looked down from Heaven upon the sons of men, to see if there were any who understood and sought God. They have all turned aside, together they have become corrupt; there is no one who does good, no, not one.	Man, left to his own devices, does not seek God.
Psalms 27:8	My heart said to You, I have diligently sought Your face; Your face, O Lord, I will seek.	David, again under pressure, seeks God and His guidance.
Psalms 63:1	O God, You are my Mighty God. I will seek You earnestly; my soul thirsts for You; my flesh longs for You, as in a dry and weary land, where there is no water.	David seeks for God as a man in the desert would seek after water.
Psalms 105:4	Seek the Lord, and be strengthened; seek His face continually.	The psalmist implores us to seek after God.
Prov. 8:17-18	I love those who love me, and those who seek me early find me. Riches and honor are with me; enduring wealth and righteousness.	The context of this is not seeking God, per se, but seeking after knowledge and wisdom (Bible doctrine).
Matt. 6:31-33	"Therefore do not be anxious, saying, What shall we eat? or What shall we drink? or What shall we wear? For after all these things the Gentiles seek. For your Heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you."	Don't be overly concerned with the detail of life; seek after God first, and all the other things will be taken care of by God.
Matt. 7:7	"Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you."	God has not hidden Himself from us; what is required is positive volition.

So there is no misunderstanding, there is no weird, mystical search for God. That is, we don't take peyote and take refuge in the desert; we don't practice deep breathing exercises and study each breath that we take; we do not take some kind of a vow and spend long months with those of the same gender in remote sanctuaries. God is found nearby, always. His Word is provided for those who seek after Him, as He is found in His Word.

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Psalm 24:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i> ]	<i>the ones seeking, those who are searching; the ones who desire, those attempting to get, the ones demanding (requiring, striving after, asking, seeking with desire and diligence)</i>	masculine plural Piel participle construct	Strong's #1245 BDB #134
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces; presence</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815
The Syriac, Latin and Greek all insert <i>of the God of</i> right here. It is rare that they all agree when there is a discrepancy with the Hebrew; therefore, I believe it is correct to have this here.			
Ya' āqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH<sup>B</sup>V</i> ]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784

**Translation:** ...ones who seek Your face, O God of Jacob! One might insert: *This is a generation of those who seek Your face, O God of Jacob!* As throughout this psalm, this is a parallel thought to what has come before. Those in attendance of this celebration, which was quite large, were seeking God; they sought for truth.

There is a change of person here, which occurs now and again in Scripture. In v. 6a, God is spoken of in the 3<sup>rd</sup> person; and here, in v. 6b, He is spoken of in the 2<sup>nd</sup> person. Because we have the 2<sup>nd</sup> person here, and it is followed by *Jacob*, one would think that we are addressing Jacob. It makes less sense to try to tie *generation* to *Jacob* for this reason (that is, it would be hard to justify the interpretation *the generation of Jacob*).

He is called the God of Jacob here. Jacob was a believer in Jesus Christ, the son of Isaac, also a believer in Jesus Christ; a son of Abraham, a believer in Jesus Christ. They represent the regenerate line whereas, those who were from Abraham, but did not trust or follow God, became the line of Arab groups. Rom. 9:6–8: **But it is not as though the word of God has failed. For not all those of Israel are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who are the children of the flesh, are not the children of God; but the children of the promise are counted for the seed.** Or Rom. 4:16: **That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring--not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all.**

There is the possibility that *God* does not belong here. I do not know Hebrew meter, and it might be more obvious in the Hebrew if a word is missing. I imagine that this could be interpreted as seeking *God* as Jacob did. In any case, interpreting this verse would be quite difficult without the words *the God of*.

Translators faced the exact same problem, with less room to discuss this problem, so this is how others dealt with this problem:

Translations of Psalm 24:6		
Translation	Verse	Commentary
<b>The Bible in Basic English</b>	This is the generation of those whose hearts are turned to you, even to your face, O God of Jacob. <i>Selah</i> .	Most translators insert the words <i>God of</i> , which is found in several ancient translations, and do so without comment.
<b>A Conservative Version</b>	This is the generation of those who seek after him, who seek thy face, [even] Jacob. <i>Selah</i> .	<i>Thy</i> refers to God; [even] <i>Jacob</i> seems to have more to do with who is doing the seeking (a generation of Jacob?).
<b>King James 2000</b>	This is the generation of them that seek him, that seek your face, O Jacob. <i>Selah</i> .	This is one of the few versions who renders this exactly as it is in the MT. The Updated Bible Version is another version which follows the MT exactly at this point.
<b>L i t e r a l Translation of the Holy Bible</b>	<i>This is the generation of those seeking Him; they seek Your face, O God of Jacob. Selah.</i>	This is an even more precise rendering of the Hebrew, with the inserted words being italicized.
<b>T h e N E T Bible®</b>	Such purity characterizes the people who seek his favor, Jacob's descendants, who pray to him.	As you see, they pretty much go their own way with this translation, where there are more words which do not match the original Hebrew than do.
<b>A Voice in the Wilderness Edition</b>	This is the generation of Jacob of those who seek Him, who seek Your face. <i>Selah</i> .	Jacob is tied directly to the <i>generation</i> of those who seek God's face. This would be an unusual choice because, based upon what we know of Jacob in Scripture, he is not what we would think of as a spiritual giant. However, he is the line of believers.

My point in all of this is, so you can see that those who translation the Word of God struggle with verses like this.

Another explanation for this verse is ellipsis; that *the God of* so clearly belongs here, David sees as well-understood by those who hear this psalm; but, for the sake of meter, he leaves this word out. This would account for why David went from the 3<sup>rd</sup> person masculine singular, to the 2<sup>nd</sup> person masculine singular.

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Note that this provides us with a parallel to 1Chron. 15:13b: [For we previously did not seek God according to the Scriptures.](#) (see also 1Chron. 13:3). At this point, David was seeking God in His Word, and he lived in a generation of men who also sought after God.

Because of this problematic verse (literally, [This is the generation of them that seek him, that seek your face, O Jacob. Selah](#)), there are going to be several interpretations which result.

Interpreting Psalm 24:6	
Commentator	Interpretation
Barnes	<i>It seems to me that the word is not used here as it is in the margin to denote the “God of Jacob,” which would be a harsh and an unusual construction, but that it is in apposition with the preceding words, as denoting what constituted the true Jacob, or the true people of God. “This is the generation of them that seek him; this is the true Jacob, that seek thy face, O Lord.” That is, this is the characteristic of all who properly belong to the race of Jacob, or who properly belong to God as his true people. The sense, however, is not materially affected if we adopt the reading in the margin.</i> <sup>34</sup>
Clarke	<i>That seek thy face, O Jacob - It is most certain that י ה ל א (Elohey), O God, has been lost out of the Hebrew text in most manuscripts., but it is preserved in two of Kennicott’s manuscripts, and also in the Syriac, Vulgate, Septuagint, Ethiopic, Arabic, and Anglo-Saxon. “Who seek thy face, O God of Jacob.”</i> <sup>35</sup>
Gill	<i>The [following] words may be supplied, as they are by some Jewish writers (Aben Ezra, Kimchi, &amp; Ben Melech), “this is Jacob”; or the persons before described are the seed of Jacob, and who are called by his name: and it may be observed, that the church of God often bears the same name (Isa. 43:1: <i>And now thus says the Lord God that made you, O Jacob, and formed you, O Israel, Fear not; for I have redeemed you, I have called you by your name; you are Mine</i>—see also Isa. 43:22 44:1); and then the sense is, the persons whose characters are given above are fit to ascend, and stand in the holy hill of God, are Israelites indeed, in whom there is no guile.</i> <sup>36</sup> That is, this is all addressed to believers in Jehovah Elohim.
Kukis	<i>This is either intentionally elliptical, so that the reader automatically inserts the God of; or, that word was accidentally dropped from the text (perhaps because of an unreadable manuscript?). The fact that every ancient translation inserts the God of lends great credence to the idea that this word was simply dropped from the text.</i>

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Psalm 24:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
<p>çelâh (ה ל א) [pronounced seh-LAW]</p>	<p><i>to lift up, to elevate, to exalt [with one’s voice], to gather, to cast up [into a heap]; it is transliterated Selah</i></p>	<p>interjection</p>	<p>Strong’s #5542 BDB #699</p>

<sup>34</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 24:6.

<sup>35</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 24:6.

<sup>36</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 24:6 (slightly edited).

## Psalm 24:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The verbal cognate is ʿâlâh (אֲלָה) [pronounced saw-LAW], which means <i>to lift up and toss aside</i>. In the Piel stem, it means <i>to weigh</i>, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of ʿelâh as <i>rest, silence, pause</i>, as ʿelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.<sup>37</sup> Another very reasonable possibility is that the instruments <i>are lifted up</i> for a musical interlude. The NLT translation of <i>Interlude</i> is very good.</p>			

**Translation:** **[Musical] Pause** [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word ʿelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*<sup>38</sup> Let me suggest that this also is a time where David takes a break from writing, and concentrates on his run. Obviously, he is formulating this as he runs; he does not stop to scratch out a few verses on a rock or a tree; but this represents a break in his thinking, and the music intensifies as he simply runs.

Clarke: ***Selah!** That is, It is confirmed; it is true. The persons who abstain from every appearance of evil, and seek the approbation of God, are those in whom God will delight.*<sup>39</sup>

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Ewald divides this psalm into two separate psalms, each of which was composed at a different time for different reasons, and then the psalm was tied together.<sup>40</sup> There is definitely a difference in the meter of these parts; however, we still have the give and take—where it appears as though one group sings one verse, and another group answers by singing a second verse. This pattern is retained throughout this psalm. That we have some kind of a change, such as the introduction of a different melody or a different meter, is actually quite common to music, where even classical music is often an interplay between two themes, both introduced separately in the first and second movements (I'm not sure if I have my terms correct here, as it has been several decades since I took a music appreciation course). For this reason, I see no need to presume that we have two different psalms here.

### Lift up the Gates for the King of Glory, the Lord of Hosts

**Lift up, O gates, your heads  
and be lifted up doors of antiquity;  
and comes in a King of the Glory.**

Psalm  
24:7

**Lift up your heads [or, *princes*], O gates  
and be lifted up, O ancient doors;  
when the King of Glory comes in!**

**Raise up, O gates  
and be opened, O ancient doors;  
for the King of Glory will come in!**

<sup>37</sup> For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

<sup>38</sup> Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

<sup>39</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 24:6.

<sup>40</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 24 introduction.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	Lift up your gates, O you princes, and be lifted up, O eternal gates: and the King of Glory shall enter in.
Masoretic Text	Lift up, O gates, your heads and be lifted up doors of antiquity; and comes in a King of the Glory.
Septuagint	Lift up your gates, you princes, and be lifted up, you everlasting doors; and the king of glory will come in.

Significant differences: The Latin and the Greek are identical, and the Hebrew and Syriac are identical. In the Hebrew and Syriac, the psalmist addresses the gates themselves, and tell them to lift up their heads (princes). In the Greek and Latin, the psalmist addresses the gates and tells them to lift up their princes (or heads). The latter half of this verse is the same in all 4 languages.

### Thought-for-thought translations; paraphrases:

CEV	Open the ancient gates, so that the glorious king may come in.
Good News Bible (TEV)	Fling wide the gates, open the ancient doors, and the great king will come in.
<i>The Message</i>	Wake up, you sleepyhead city! Wake up, you sleepyhead people! King-Glory is ready to enter.
New Living Testament	Open up, ancient gates! Open up, ancient doors, and let the King of glory enter.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Let your heads be lifted up, O doors; be lifted up, O you eternal doors: that the King of glory may come in.
HCSB	Lift up your heads, you gates! Rise up, ancient doors! Then the King of glory will come in.

### Literal, almost word-for-word, renderings:

English Standard Version	Lift up your heads, O gates! And be lifted up, O ancient doors, that the King of glory may come in.
Young's Updated LT	Lift up, O gates, your heads, And be lifted up, O doors age-during, And the King of Glory comes in!.

**What is the gist of this verse?** The psalmist calls for the gates to be opened, so that the King of Glory may come in. .

## Psalm 24:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָשֹׂא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5375 (and #4984) BDB #669

## Psalm 24:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sha'ar (שַׁעַר) [pronounced SHAH- gahr]	<i>gates [control of city can be implied]; entrance [through the gates]</i>	masculine plural noun	Strong's #8179 BDB #1044
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #7218 BDB #910

The Greek and Latin both read: [Lift up your gates](#), [O princes](#).

**Translation:** [Lift up your heads](#) [or, *princes*], [O gates](#)... The general idea here is, the gates are being opened for the King of Glory to come through; however, the language is somewhat odd. I don't know what the *head* of a gate would be, or why someone would lift it. The word also means *princes*, and it is confusing why the psalmist would address the gates and tell them to lift up their princes, when it appears that it should be the other way around ([O princes, lift up your gates](#); which is how it reads in the Latin and Greek). Now, it is possible that the person who hears this would understand how it should read, but I don't have really know why it reads as it does. Perhaps the meaning is, [Lift up gates](#); [[lift up](#)] [your princes](#). Again, even with that understanding, the meaning is somewhat confusing.

In any case, we cannot simply write this off as an error. Why? Because we will repeat this same phrase in v. 9. The odds of making the same error in copying a manuscript twice in two nearby verses, converting something which makes sense into something which is very hard to understand, is highly unlikely.

Now, I have always pictured the gates of a city as being opened, but not lifted. However, they are lifted in this verse (and in v. 8). Barnes suggests the same thing: *It would seem...that the gates of the city were originally made in the form of a portcullis, as the gates of the old castles in the feudal ages were, not to "open," but to be "lifted up" by weights and pulleys. In some of the old ruins of castles in Palestine there are still to be seen deep grooves in the "posts" of the gateway, showing that the door did not open and shut, but that it was drawn up or let down.*<sup>41</sup> Barnes continues: *There were some advantages in this, as they could be suddenly "let down" on an enemy about to enter, when it would be difficult to close them if they were made to open as doors and gates are commonly made. Thus understood, the "heads" of the gates would be the top, perhaps ornamented in some such way as to suggest the idea of a "head," and the command was that these should be elevated to admit the ark of God to pass.*<sup>42</sup>

Freeman, who specializes in giving us an idea as to how things worked in the ancient world, writes: *Allusion is thought to be made here to the custom of hanging gates so that, instead of opening in the ordinary way, they rise and fall as they open and shut. A gate of this description was called cataracta, because of the force and noise with which it fell. It was used in the fortification of towns, and corresponded to the portcullis of modern times; and is supposed to have been known in the time of David.*<sup>43</sup>

<sup>41</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 24:7. Barnes also references *The Land and the Book*, vol. i. p. 376. One such I saw at Carisbrooke Castle on the Isle of Wight; and they were common in the castles erected in the Middle Ages.

<sup>42</sup> Ibid.

<sup>43</sup> *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 220. Freeman also notes Smith's *Dictionary of Greek and Roman Antiquities*, S. V. *Cataracta*.

That the gates themselves are addressed is found elsewhere in ancient literature. Clarke quotes from Hymn of Callimachus to Apollo, vv. 6–7, where this is done.<sup>44</sup>

Psalm 24:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (אָנָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up oneself, to be lifted up, to be elevated, (high); to be carried, to be carried away</i>	2d person masculine plural, Niphal imperative	Strong's #5375 (and #4984) BDB #669
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i> ]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine plural construct	Strong's #6607 BDB #835
'ôwlâm (עוֹלָם) [pronounced <i>ôo-LAWM</i> ]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

**Translation:** ...and be lifted up, O ancient doors;... It is unclear again as to why these doors are *lifted*, or why they are called *ancient doors*; the fact that they are being opened is easily explained: for the Lord of Glory to walk through.

Now, the idea could be that the heads of the people are to lift up, in order to behold the Ark of God coming; and that O *gates* belongs with the second portion of this verse: *Lift up your heads; O gates, be lifted up, O ancient doors*. However, we have an additional *and* between *O gates* and *be lifted up*. It does not seem reasonable to follow a vocative with a wâw conjunction.

I have interpreted this psalm to be read as David and the Levites bring the Ark into Jerusalem. What I picture here are, the gates of the city of Jerusalem being opened, as this procession marches through, the Levites carrying the Ark of God on their shoulders.

These words referring to *ancient doors* or *doors of antiquity*, there is an idea of permanence. This does not mean that the doors to Jerusalem which David has lifted up have been there for hundreds of years (although, it is possible that they have been); but David is referring to the concept of eternal things, which is related to the *King of Glory* coming in. The idea is not that the Ark is an idol and that its arrival in Jerusalem marks God permanently residing in Jerusalem; David is, instead, looking off into the future, when Jesus Christ will rule the world in the Millennium from Jerusalem.

<sup>44</sup> The quote is "Fall back, you bolts; you ponderous doors, give way; For not far distant is the god of day." Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 24:7.

## Psalm 24:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw <sup>ʾ</sup> (בּוֹ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
kâbôwd (כְּבוֹד) [pronounced <i>kaw<sup>b</sup>-VODE</i> ]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun; with the definite article	Strong's #3519 BDB #458

**Translation:** ...when the King of Glory comes in! The entrances are being opened, so that the King of Glory may enter in. In 1Cor. 2:8, Christ is called the *Lord of Glory*.

Going with the interpretation that David and the Levites are singing this as the gates of Jerusalem of opened for the Ark of God, it is important to recognize that at no time did doctrinal believers, like David, speak of the Ark as an idol. The Ark coming into the city of Jerusalem is analogous to Jesus Christ coming into Jerusalem as a king. Upon the Ark is the mercy seat—which one might see as God's throne—and this is where God would meet man, although *how* was not as perspicuous in the time of David as it is today.

Since I believe that this psalm was written to celebrate the bringing of the Ark to Jerusalem, let me summarize:

### The Ark of God (a Summary)

1. The Ark of God was one of the pieces of furniture of the Tent of Meeting which represented the God-man, Christ Jesus.
2. It was built out of Acacia wood (which represented Christ's humanity) and overlaid with gold (which represented His Deity).
3. Inside the Ark were three items: (1) the tablets of the Law, representing God's perfect standards and our inability to reach these standards; (2) a golden pot of manna, representing God's perfect provision for us (manna was a perfect food); and (3) Aaron's rod which budded, which represents the resurrection from the dead (the rod was a dead staff on which buds came forth).
4. On the Ark was a mercy seat and on both sides of the mercy seat were two angels, or cherubim. The mercy seat represents our point of contact with God (which is upon the Ark itself, above the three items mentioned); and the cherubim represent the angelic conflict, of which we are a part.
  - a. The Angelic Conflict refers to the fact that we are a part of an unseen conflict.
  - b. Our very actions are being observed and even discussed in heaven by elect and fallen angels.
5. The Ark was kept in the Holy of Holies, which was a room inside the Tent of Meeting. Only the High Priest went into this room once a year on the Day of Atonement to sprinkle blood upon the mercy seat, which represents the blood of our Savior for our sins.
6. Because the Ark was kept in the Holy of Holies, it was not seen by the Israelites as Christ had not come yet. The Ark was a shadow image of the Christ to come, and the most exact image of God of the Tabernacle furniture.

This summary was taken from <http://kukis.org/Doctrines/ArkCovenant.htm>, which is the larger, more complete doctrine of the **Ark of God**.

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Obviously, this is a difficult verse. Again, it reads: [Lift up your heads](#) [or, *princes*], [O gates and be lifted up, O ancient doors; when the King of Glory comes in!](#) Here is how it has been interpreted.

Various Interpretations of Psalm 24:7	
Commentator	Interpretation
Gill	<p>The Jewish interpreters understand the phrase of the gates of the temple, which David prophetically speaks of as to be opened, when it should be built and dedicated by Solomon, and when the ark, the symbol of Jehovah's presence, was brought into it, and the glory of the Lord filled the house; so the Targum interprets this first clause of "the gates of the house of the sanctuary"; though the next of "the gates of the garden of Eden"; but the words are better interpreted, in a mystical and spiritual sense, of the church of God, the temple of the living God, which is said to have gates, Isa. 60:11; and is itself called a door, SOS. 8:9; where the open door of the Gospel is set, or an opportunity of preaching the Gospel given, and a door of utterance to the ministers of the word, and the doors of men's hearts are opened to attend to it; and indeed the hearts of particular believers, individual members of the church, may be intended, or at least included in the sense of the passage; see Rev. 3:20; and it may be observed, that the new Jerusalem is said to have gates of pearl, through which Christ, when he makes his glorious appearance, will enter in his own glory, and in his father's, and in the glory of the holy angels.</p> <p>...and be ye lifted up, ye everlasting doors; or "the doors of the world" ("ostia mundi", Gejerus, Schmidt); which some understand of the kingdoms and nations of the world, and of the kings and princes thereof, as called upon to open and make way for, and receive the Gospel of Christ into them, and to support and retain it; but it is best to interpret it of the church and its members, whose continuance, perpetuity, and duration, are here intimated, by being called "everlasting doors"; which may be said to be "lifted up", as it may respect churches, when those things are removed which hinder communion with Christ; as their sins, which separate between them and their God, and the wall of unbelief, behind which Christ stands; and sleepiness, drowsiness, coldness, lukewarmness, and indifference; see Isa. 59:2; and when public worship is closely and strictly attended on, as the ministration of the word and ordinances, prayer to God, which is the lifting up the heart with the hands to God, and singing his praise: and as it may respect particular believers; these doors and gates may be said to be lifted up, when their hearts are enlarged with the love of God; the desires and affections of their souls are drawn out towards the Lord, and the graces of the Spirit are in a lively exercise on him; and when they lift up their heads with joy in a view of Christ coming to them. This must not be understood as if they could do all this of themselves, any more than gates and doors can be thought to open and lift up themselves.<sup>45</sup></p>
Henry	<p>This splendid entry here described it is probable refers to the solemn bringing in of the ark into the tent David pitched for it or the temple Solomon built for it; for, when David prepared materials for the building of it, it was proper for him to prepare a psalm for the dedication of it. The porters are called upon to open the doors, and they are called everlasting doors, because much more durable than the door of the tabernacle, which was but a curtain. Doubtless it points at Christ, of whom the ark, with the mercy-seat, was a type. 1. We may apply it to the ascension of Christ into heaven and the welcome given to him there.<sup>46</sup></p>

<sup>45</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 24:7.

<sup>46</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 24:7-19.

Various Interpretations of Psalm 24:7	
Commentator	Interpretation
<b>Kukis</b>	The gates are personified, and spoken to, rather than to the gatekeepers, which I attribute to poetic license. They are lifted <i>up</i> , as apparently were the gates to Jerusalem when David ruled. <i>Your heads</i> probably referred to the tops of these gates, which would have been attached to the pulleys and weights. What was actually occurring was, the Ark of God was being brought to Jerusalem. David took this opportunity to speak of it as if God were entering Jerusalem, from where He would ruled over the earth.
<b>NET Bible®</b>	<p><b>Look up</b> [Heb “lift up your heads.” The gates of the Lord’s dwelling place are here personified. The idiom “lift up the head” often means “be confident, bold” (see Judges 8:28 Job 10:15 Psalm 83:2 Zech 1:21)], <b>you gates!</b></p> <p><b>Rise up</b> [Heb “lift yourselves up”], <b>you eternal doors!</b></p> <p><b>Then the majestic king</b> [Or “king of glory”] <b>will enter</b> [Following the imperatives of the preceding lines, the prefixed verbal form with vav (ו) conjunctive indicates purpose or result]!</p>
<b>Spurgeon</b>	Doors were often taken from their hinges when Easterns would show welcome to a guest, and some doors were drawn up and down like a portcullis, and may possibly have protruded from the top; thus literally lifting up their heads. The picture is highly poetical, and shows how wide heaven's gate is set by the ascension of our Lord. Blessed be God, the gates have never been shut since. The opened gates of heaven invite the weakest believer to enter. <sup>47</sup>
<b>Wesley</b>	He speaks here of the gates and doors of the temple, which by faith and the spirit of prophecy, he beheld as already built, whose doors he calls Everlasting, not so much because they were made of strong and durable materials, as in opposition to those of the tabernacle, which were removed from place to place. These gates he bids lift up their heads, or tops, by allusion to those gates which have a portcullis, which may be let down or taken up. And as the temple was a type of Christ, and of his church, and of heaven itself; so this place may also contain a representation, either of Christ's entrance into his church, or into the hearts of his faithful people, who are here commanded to set open their hearts and souls for his reception: or of his ascension into heaven, where the saints or angels are poetically introduced as preparing the way, and opening the heavenly gates to receive their Lord and king, returning to his royal habitation with triumph and glory. <sup>48</sup>

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**Who [is] this, a King of the Glory?  
Y<sup>e</sup>howah, strong and mighty;  
Y<sup>e</sup>howah mighty of battle.**

Psalm  
24:8

**Who [is] this, the King of Glory?  
[He is] Y<sup>e</sup>howah strong and mighty,  
[He is] Y<sup>e</sup>howah, mighty in war.**

<sup>47</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 24:9.

<sup>48</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 24:7.

**Who is this King of Glory?  
He is Jehovah, the strong and mighty one;  
He is Jehovah, mighty in war.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	Who [is] this, a King of the Glory? Y <sup>e</sup> howah, strong and mighty; Y <sup>e</sup> howah mighty of battle.
Septuagint	Who is this king of Glory? the Lord strong and mighty, the Lord mighty in battle.

Significant differences: In the last line of the Hebrew, we have a construct state; in the Greek, we have the preposition *in*, in between the words (which may be a reasonable interpretation of the construct state in this case).

**Thought-for-thought translations; paraphrases:**

CEV	Who is this glorious king? He is our LORD, a strong and mighty warrior.
Good News Bible (TEV)	Who is this great king? He is the LORD, strong and mighty, the LORD, victorious in battle.
<i>The Message</i>	Who is this King-Glory? GOD, armed and battle-ready.
New American Bible	Who is this king of glory? The LORD, a mighty warrior, the LORD, mighty in battle.
New Jerusalem Bible	Who is he, this king of glory? It is Yahweh, strong and valiant. Yahweh, valiant in battle.
New Living Testament	Who is the King of glory? The LORD, strong and mighty, the LORD, invincible in battle.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Who is the King of glory? The Lord of strength and power, the Lord strong in war.
<i>God's Word</i> <sup>TM</sup>	Who is this king of glory? The LORD, strong and mighty! The LORD, heroic in battle!

**Literal, almost word-for-word, renderings:**

WEB	Who is the King of glory? Yahweh strong and mighty, Yahweh mighty in battle.
Young's Updated LT	Who is this—"the king of glory?" Jehovah—strong and mighty, Jehovah, the mighty in battle.

**What is the gist of this verse?** The psalm asks, "Who is this King of Glory" and appears to answer that it is the all-powerful Jehovah God.

The way I would interpret this is, David has come to the gates and has called for them to be lifted for the King of Glory, and these are the gatekeepers who respond, "Who is this King of Glory?" Throughout this psalm, we have seen a very even statement and response.

## Psalm 24:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
kâbôwd (כְּבוֹד) [pronounced kaw <sup>b</sup> -VODE]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun; with the definite article	Strong's #3519 BDB #458

**Translation:** *Who [is] this, the King of Glory?* In the previous verse, David spoke of lifting up the gates [into Jerusalem] so that the King of Glory could come through. In this verse, he explains who this King of Glory is. David asks the question, *Who is this King of Glory?* You see, many men, having just become king, having had successful battles, might refer to himself as the King of Glory. They look to glorify themselves. So many kings in the past were seen as deity and even worshiped. Not David.

We appear to have an interesting parallel to this in Matt. 21:9–12a: *And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest. And when he came into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God.* This is not contradictory; many who were there knew Who this was; and many who were there did not understand what the excitement was about or Who this Jesus was. There were a number of people who came into contact with Jesus Christ who did not know who is was. John 6:41–42: *The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he said, I came down from heaven?* What appears to be the case is, David is asked, Who is the King of Glory, which he will answer in the rest of this verse. Given that Jesus was not recognized by those who came into direct contact with Him, this is a legitimate question.

## Psalm 24:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿizzûwz (עִזְזוּ) [pronounced gihz-ZOOZ]	<i>strong, mighty, powerful; used of God</i>	masculine singular adjective	Strong's #5808 BDB #739
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gibbôwr (גִּבּוֹר) [pronounced gib-BOAR]	<i>strong, mighty, valiant</i>	masculine singular adjective	Strong's #1368 BDB #150

**Psalm 24:8b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The original word would be properly applied to one of rank or distinction; a man of “power” — power derived either from office, from talent, or from wealth. It is a word which is often applied to a hero or warrior: Isa. 3:2 Ezek. 39:20 2Sam. 17:10 Psalm 33:16 120:4 127:4 Daniel 11:3 Gen. 6:4 Jer. 51:30.<sup>49</sup></p>			

**Translation:** [He is] Y<sup>e</sup>howah strong and mighty... The King of Glory, of whom David speaks, is Jehovah God, Who is strong and mighty. I think that here, we need to insert *He is*, as it would be reasonable to answer a question immediately after asking it.

**Psalm 24:8c**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
gibbôwr (גבור) [pronounced gib-BOAR]	<i>strong, mighty, valiant</i>	masculine singular adjective construct	Strong's #1368 BDB #150
mil <sup>e</sup> châmâh (מלחמה) [pronounced mil-khâw-MAW]	<i>battle, war</i>	feminine singular noun	Strong's #4421 BDB #536

**Translation:**...[He is] Y<sup>e</sup>howah, mighty in war. Here, David does not take credit for his successes in war; it is Jehovah, the King of Glory, Who is mighty in war. Again, we insert a *He is*.

This becomes an area of confusion to some believers. They read where Jesus said, “Turn the other cheek” and they interpret this to mean non-violence in all circumstances. Jesus Christ, in the end times, will kill so many people, that their blood will run as high as the horse’s bridle for so many miles (I forget the exact quotation; it is in Revelation). When faced with a Roman soldier, instead of telling this man to put down his sword and follow Him, Jesus said, “Never have I found such a great faith in Israel.” Now, when it comes to personal attacks, there are times to turn the other cheek; and life will be filled with such personal attacks. However, there are other times, even in a personal attack (e.g., a home invasion) where the proper response is to protect your home and family. Protecting your country against war and the vicious attacks of others is also legitimate. The problem of misinterpretation is, people take a very well-known verse, one that they have heard over and over again, and they do not know of the hundreds of verses which not only recognize the legitimacy of war, but pacifists are seen as sinners. I can’t recall if I have formally put together anything on the Doctrine of War, but there is **one posted at the Spokane Bible Church**, which is well worth looking at and downloading. When it comes to the Bible, we do not get to take one verse out of context, ignore everything else in Scripture, and hold it up as the be-all and end-all in theology. Another example of this same approach is 1Cor. 13:1, where this is interpreted to mean that the gift of tongues includes speaking in *angelic tongues* (this is the only passage which can be so twisted).

**Lift up, O gates, your heads  
and lift up O doors of antiquity;  
and comes in a King of the Glory.**

Psalm  
24:9

**Lift up your heads, O gates  
and lift up, O ancient doors,  
when the King of Glory comes in!**

<sup>49</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 52:1.

**Lift up, O gates and lift up, O ancient doors,  
when the King of Glory comes in!**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	Lift up, O gates, your heads and lift up O doors of antiquity; and comes in a King of the Glory.
Septuagint	Lift up your gates, you princes; and lift up, you everlasting doors; and the king of glory shall come in.

Significant differences: The Greek and Latin have *your gates, you princes* whereas, the Hebrew has *O gates your princes [heads]*. The Greek does make more sense here, but that is generally the case for a translation. The Syriac is in agreement with the Hebrew.

**Thought-for-thought translations; paraphrases:**

CEV	Open the ancient gates, so that the glorious king may come in.
Good News Bible (TEV)	Fling wide the gates, open the ancient doors, and the great king will come in.
<i>The Message</i>	Wake up, you sleepyhead city! Wake up, you sleepyhead people! King-Glory is ready to enter.
New Jerusalem Bible	Gates, lift high your heads, raise high the ancient gateways, and the king of glory shall enter!

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Let your heads be lifted up, O doors; let them be lifted up, O you eternal doors: that the King of glory may come in.
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**Literal, almost word-for-word, renderings:**

English Standard Version	Lift up your heads, O gates! And lift them up, O ancient doors, that the King of glory may come in.
WEB	Lift up your heads, you gates; Yes, lift them up, you everlasting doors: The King of glory will come in.
Young's Updated LT	Lift up, O gates, your heads, And be lifted up, O doors age-during, And come in does the king of glory!

**What is the gist of this verse?** David calls for the gates to be lifted up, and the ancient doors as well, for the King of Glory to enter in.

It appears as though vv. 7–8 are almost exactly the same as vv. 9–10. Clarke suggests that the first two are in anticipation of the arrival of the Ark, and the second pair indicate that the Ark has arrived at the gate of Jerusalem.<sup>50</sup> Although I don't know that the verbiage necessarily indicates that, I don't have a better explanation.

<sup>50</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 24:7.

## Psalm 24:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (אָשַׁא׳) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5375 (and #4984) BDB #669
sha'ar (שַׁעַר) [pronounced SHAH-gahr]	<i>gates [control of city can be implied]; entrance [through the gates]</i>	masculine plural noun	Strong's #8179 BDB #1044
rô'sh (רֹאשׁ) [pronounced rohsh]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #7218 BDB #910

The Greek and the Latin both have *Lift up your gates, O princes*, which does make much more sense.

**Translation:** *Lift up your heads, O gates...* As has been mentioned, both the Latin and the Greek read *Lift up your gates, O princes*, which makes much more sense. We would expect princes to open the gates rather than gates to lift up the princes (or, *heads*). However, it is common for a translator to take a verse and make slight changes in it, which transforms a difficult meaning into a simple, more understandable meaning. The Syriac stays with the Hebrew here. Furthermore, it seems unlikely that those who copied and re-copied the Hebrew would make this mistake twice in a row.

As I see it, there are two possible interpretations: (1) What we find in the Greek and Latin is what we would expect, and that David is using poetic license here; however, I could not give you a good explanation as to *why* David does this or what he intends to get across to us by making this odd statement. (2) It is possible that the *heads* of these gates refers to an actual portion of these gates, to which, perhaps the pulleys were attached.

## Psalm 24:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (אָשַׁא׳) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #5375 (and #4984) BDB #669

The primary difference between v. 7 and v. 9 is, this verb in v. 7 is a Niphal (passive stem; sometimes used in a reflexives sense) imperative.

pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine plural construct	Strong's #6607 BDB #835
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## Psalm 24:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i> ]	properly <i>what is hidden [time]</i> ; of [in] <i>times past, from ancient time, old, antiquity, long duration, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

**Translation:** ...and lift up, O ancient doors,... The ancient doors are spoken to, and David calls for them to be lifted up. The verb here is found twice in the Qal imperative; in v. 7, it is first found in the Qal imperative and then in the Niphal imperative. The Niphal stem is primarily a passive stem, but occasionally it is used for reflexive action. As for there being a strong difference between the two stems, in v. 7, David calls for the ancient doors to be lifted up (v. 7b); and here he seems to personify the gates, saying to them, "Lift up, O ancient doors." Now, as to putting any sort of explanation as to why David makes this slight change or what it means exactly, I could not say. I have no idea if this is simply a repeated set of verses which sound good put to music, or if God the Holy Spirit is trying to get something across to us by the change of verb stems. Clarke's explanation still seems the best that, the first verse is something which David says when farther away from the gates into the city of Jerusalem; and v. 9 is what David says when he is standing right at the gates of the city.

Again, I picture David as coming to the city of Jerusalem with the Ark, and the gates of the city being opened for them to all pass through.

Also, there appears to be more going on here than the gates being simply lifted up for the Ark of God the pass through. Calling these *ancient doors* or *gates of antiquity*, it appears more as though David is speaking prophetically, through God the Holy Spirit, as the gates of the city are opened for its king, the King of Glory, Jesus Christ.

## Psalm 24:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw <sup>ʿ</sup> (בּוֹא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
kâbôwd (כְּבוֹד) [pronounced <i>kaw<sup>b</sup>-VODE</i> ]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun; with the definite article	Strong's #3519 BDB #458

**Translation:** ...when the King of Glory comes in! This is a repeat, more or less, of v. 7. V. 9c is identical to 7c. As was pointed out in that verse, the Jews did not idolize the Ark of God; they did not worship it. They did not see the Ark of God as being God. They could see it as representative of God, even though they could not really explain any of the particulars (why it was acacia wood covered in gold). The Ark was an article of veneration, as

long as you understood that to mean respect and even fear, but that this was focused toward God, as the Ark spoke of Him.

Now, again, quite obviously, the coming in of the King of Glory sounds more like the triumphal entry of a king rather than the Ark being taken into the city. David, through God the Holy Spirit, sees this as Jesus Christ entering into Jerusalem. And suddenly, I understand why God the Holy Spirit has David repeat this twice, and why we have the Niphal imperative followed by the Qal imperative.

### Why Does God the Holy Spirit Repeat Vv. 7–8?

1. Jesus Christ will come into Jerusalem two times, in His 1<sup>st</sup> and 2<sup>nd</sup> Advents.
2. The first time that our Lord enters, He will enter in on a donkey, which is customary for a king. The Niphal is the passive stem, indicating that many things are done for Him. The palm branches and thrown down before Him as he enters into Jerusalem for the first time.
3. In our Lord's 2<sup>nd</sup> Advent, He comes to Israel to deliver the Jews, who are surrounded by invading armies from all directions.
4. In our Lord's 2<sup>nd</sup> Advent, Jesus Christ forcefully enters into the city, throwing aside the gates Himself.
5. Jesus Christ will enter Jerusalem to rule over all the world in the Millennium.

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Our Lord has come once to this earth historically, and He will return in the future:

### The Two Advents of Jesus Christ

The 1 <sup>st</sup> Advent	The 2 <sup>nd</sup> Advent
<p>Isa. 61:1–2a: <span style="color: blue;">The spirit of the Lord GOD is upon me; because the LORD has anointed me to preach good tidings unto the meek; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD,...</span></p>	<p>Isa. 61:2b: <span style="color: blue;">...and the day of vengeance of our God; to comfort all that mourn.</span></p>
<p>Matt. 21:6–11: <span style="color: red;">And the disciples went, and did as Jesus commanded them, and brought the donkey, and the colt, and put on them their clothes, and they sat him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and spread them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that comes in the name of the Lord; Hosanna in the highest. And when he came into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.</span></p>	<p>Rev. 19:11–16: <span style="color: red;">And I saw heaven opened, and behold a white horse; and he that sat upon it was called Faithful and True, and in righteousness he does judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a robe dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goes forth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness and wrath of Almighty God. And he has on his robe and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.</span></p>

The Two Advents of Jesus Christ	
The 1 <sup>st</sup> Advent	The 2 <sup>nd</sup> Advent
<p>Luke 19:35–44: And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he came near, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that comes in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees from among the multitude said unto him, Teacher, rebuke your disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he came near, he beheld the city, and wept over it, saying, If you had known, even you, at least in this your day, the things which belong unto your peace! but now they are hid from your eyes. For the days shall come upon you, that your enemies shall cast a bank about you, and surround you, and hem you in on every side, and shall lay you even with the ground, and your children within you; and they shall not leave in you one stone upon another; because you knew not the time of your visitation.</p>	<p>Matt. 23:37–39: O Jerusalem, Jerusalem, you that kill the prophets, and stone them which are sent unto you, how often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! Behold, your house is left unto you desolate. For I say unto you, you shall not see me again, till you shall say, Blessed is he who comes in the name of the Lord.</p> <p>Matt. 24:27–31: For as the lightning came out of the east, and shines even unto the west; so shall also the coming of the Son of man be. For wherever the carcass is, there will the vultures be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give its light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.</p>

Although we do not have an exact prophecy of our Lord coming into Jerusalem in the last days, I believe that we can rest assured that it will be done with great power.

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Finally, there are a number of incorrect interpretations here:

Incorrect Interpretations as to Why vv. 7–8 are Repeated	
Commentator	Interpretation
<b>Barnes</b>	<p><i>The repetition here is designed to give force and emphasis to what is uttered.</i><sup>51</sup> Whereas, from a poetic standpoint, Barnes is right, my explanation is correct from the view of God the Holy Spirit. Barnes goes on to say: <i>The design is to announce in a solemn manner that the symbol of the divine presence and majesty was about to be introduced into the place of its permanent abode, and that this was an event worthy to be celebrated; that even the gates of the city should voluntarily open themselves to admit the great and glorious King who was to reign there forever.</i><sup>52</sup></p>

<sup>51</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 24:9.

<sup>52</sup> Ibid.

Incorrect Interpretations as to Why vv. 7–8 are Repeated	
Commentator	Interpretation
Gill	<i>This is repeated on account of the backwardness and negligence of churches, and particular believers, to open and let Christ in; as may be seen in the case of the church in SOS 5:2 (I sleep, but my heart wakes: it is the voice of my beloved that knocks, saying, Open to me, my sister, my love, my dove, my perfect one: for my head is filled with dew, and my locks with the drops of the night); as well as the more to set forth the greatness and glory of Christ, about to make his entrance, and to command a proper awe and reverence of him: some think respect is had to the twofold coming of Christ; first into the second temple, and next at the last judgment; though rather the certainty of his coming, in a spiritual manner, to his church and people, is here designed.<sup>53</sup></i>
Spurgeon	<i>The words are repeated with a pleasing variation. There are times of deep earnest feeling when repetitions are not vain but full of force.<sup>54</sup></i>
Wesley	<i>The same verse is repeated again, to awaken the dulness of mankind, who are so hardly brought to a serious preparation for such solemnities; and to signify the great importance of the matter, contained under these expressions.<sup>55</sup></i>

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**Who [is] He, this one,  
a King of the Glory?  
Y<sup>e</sup>howah of armies He  
a King of the Glory.  
*Selah***

Psalm  
24:10

**Who [is] He, this one, the King of Glory?  
He [is] Y<sup>e</sup>howah of the Armies;  
[He is] the King of Glory!  
*Selah***

**Who is this man, this King of Glory?  
He is Jehovah of the Armies;  
that man is the King of Glory!  
[Musical interlude]**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

Who [is] He, this one,  
a King of the Glory?  
Y<sup>e</sup>howah of armies He  
a King of the Glory.  
*Selah*

##### Septuagint

Who is this king of glory? The Lord of hosts, he is this king of glory.

#### Significant differences:

The Greek lacks the first *he* and has the verb *to be* instead, which may simply be a reasonable way to render the Hebrew. The Greek also lacks the final *selah*. The

<sup>53</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 24:9. It is good to see that there are unnamed others who properly understand this passage.

<sup>54</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 24:9.

<sup>55</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 24:9.

Latin and Syriac are in agreement with the Greek this time, except that the Syriac adds the word *forever* at the end (instead of *selah*).

**Thought-for-thought translations; paraphrases:**

CEV Who is this glorious king? He is our LORD, the All-Powerful!  
 Good News Bible (TEV) Who is this great king? The triumphant LORD ---he is the great king!  
 The Message Who is this King-Glory? GOD of the angel armies: he is King-Glory.  
 New Living Testament Who is the King of glory?  
 The LORD Almighty—  
 he is the King of glory.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English Who is the King of glory? The Lord of armies, he is the King of glory. *Selah*  
 God's Word™ Who, then, is this king of glory? The LORD of Armies is the king of glory! *Selah*

**Literal, almost word-for-word, renderings:**

WEB Who is this King of glory? Yahweh of Hosts, He is the King of glory. *Selah*.  
 Young's Updated LT Who is He—this "king of glory?" Jehovah of hosts—He is the king of glory! *Selah*.

**What is the gist of this verse?** David again asks, *who is this King of Glory?* He answers, *He is Jehovah of the Armies.*

Psalm 24:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who</i> ; occasionally rendered <i>how</i> , <i>in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
hûw <sup>3</sup> (הוּא) [pronounced hoo]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
kâbôwd (כְּבוֹד) [pronounced kaw <sup>b</sup> -VODE]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun; with the definite article	Strong's #3519 BDB #458

**Translation:** *Who [is] He, this one, the King of Glory...* As we have throughout this psalm, this verse parallels v. 8. David again asks, *Just Who is this King of Glory?* Given that this is a question and a response, it would seem reasonable that those at the gate would ask this question, and that David would answer them.

**Psalm 24:10b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ts <sup>e</sup> bâ'ôwth (צבאות) [pronounced <i>tz<sup>eb</sup>-vaw-OHTH</i> ]	<i>armies, wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles	Strong's #6635 BDB #838
hûw' (הוא) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214

**Translation:** ...He [is] Y<sup>e</sup>howah of the Armies;... And again, David confirms that the King of Glory, about whom he is singing, is Jehovah of the Armies.

**Psalm 24:10c**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
kâbôwd (כבוד) [pronounced <i>kaw<sup>b</sup>-VODE</i> ]	<i>glory, abundance, honor</i>	masculine singular adjective that acts like a noun; with the definite article	Strong's #3519 BDB #458
çelâh (חלה) [pronounced <i>seh-LAW</i> ]	<i>to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated <i>Selah</i></i>	interjection	Strong's #5542 BDB #699

The verbal cognate is 'âlâh (חלה) [pronounced *saw-LAW*], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.<sup>56</sup> Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The NLT translation of *Interlude* is very good.

**Translation:**...[He is] the King of Glory! *Selah* Possibly for balance, we have this final line, where the Lord of the Armies above is clearly identified with the King of Glory. It is clear that David is *not* speaking of himself, although that is how many kings might roll back in the day.

<sup>56</sup> For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

Charles Haddon Spurgeon: *The closing note is inexpressibly grand. Jehovah of hosts, Lord of men and angels, Lord of the universe, Lord of the worlds, is the King of glory. All true glory is concentrated upon the true God, for all other glory is but a passing pageant, the painted pomp of an hour. The ascended Saviour is here declared to be the Head and Crown of the universe, the King of Glory. Our Immanuel is hymned in sublimest strains. Jesus of Nazareth is Jehovah Sabaoth.*<sup>57</sup>

The final *selah* probably calls for a musical finish.

Scofield is a master of brevity. He sees this psalm as Messianic and sums it up as follows:<sup>58</sup>

### Scofield's Summary of Psalm 24

Division	Incident
Psalm 24:1–2	(1) the declaration of title, "the earth is the Lord's"
Psalm 24:3-6	(2) Who shall rule the earth? It is a question of worthiness, and no one is worthy but the Lamb.
<p>Compare Dan. 7:13–14 (I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed)</p> <p>Rev. 5:3-10 (And no man in heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look thereon. And I wept much, because no man was found worthy to open and to read the scroll, neither to look thereon. And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Judah the Root of David, has prevailed to open the scroll, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the scroll out of the right hand of him that sat upon the throne. And when he had taken the scroll, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden bowls full of incense, which are the prayers of saints. And they sang a new song, saying, You are worthy to take the scroll, and to open the seals thereof: for you were slain, and have redeemed us to God by your blood out of every tribe, and tongue, and people, and nation; and have made us unto our God a kingdom and priests: and we shall reign on the earth) Matt. 25:31 (When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory).</p>	
Psalm 24:7-10	(3) The King of glory takes the throne of earth.

This is as much an outline of the chapter as anything else.

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Clarke: *Several, both among ancients and moderns, have thought this Psalm speaks of the resurrection of our Lord, and is thus to be understood. It is easy to apply it in this way: Jesus has conquered sin, Satan, and death, by dying. He now rises from the dead; and, as a mighty Conqueror, claims an entrance into the realms of glory, the kingdom which he has purchased by his blood; there to appear ever in the presence of God for us, to which he purposes to raise finally the innumerable hosts of his followers; for in reference to these, He is the Lord of hosts; and, in reference to his victory, He is the Lord mighty in battle.*<sup>59</sup>

<sup>57</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 24:10.

<sup>58</sup> C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 24:3.

<sup>59</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 24:8.

As has already been discussed, this psalm was probably sung when the Ark was finally brought into Jerusalem, and that it represents both the 1<sup>st</sup> and 2<sup>nd</sup> advents of our Lord, and His coming into Jerusalem.

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Bullinger sees a particular organization in this psalm:

Bullinger Organizes Psalm 24	
A <sup>1</sup>   v. 1–2 Right to the earth	<p>The earth and everything in it, the world and its inhabitants, belong to the LORD; for He laid its foundation on the seas and established it on the rivers.</p> <p>Who may ascend the mountain of the LORD? Who may stand in His holy place?</p> <p>The one who has clean hands and a pure heart, who has not set his mind on what is false, and who has not sworn deceitfully. He will receive blessing from the LORD, and righteousness from the God of his salvation. Such is the generation of those who seek Him, who seek the face of the God of Jacob. Selah</p>
B <sup>1</sup>   v. 3 Questions	
C <sup>1</sup>   vv. 4–6 Answer	
A <sup>2</sup>   v. 7 Right to heaven	<p>Lift up your heads, you gates! Rise up, ancient doors! Then the King of glory will come in.</p> <p>Who is this King of glory?</p> <p>The LORD, strong and mighty, the LORD, mighty in battle.</p>
B <sup>2</sup>   v. 8a Question C <sup>2</sup>   v. 8b Answer	
A <sup>3</sup>   v. 9 Right to heaven	<p>Lift up your heads, you gates! Rise up, ancient doors! Then the King of glory will come in.</p> <p>Who is He, this King of glory?</p> <p>The LORD of Hosts, He is the King of glory. Selah</p>
B <sup>3</sup>   v. 10a Question C <sup>3</sup>   v. 10b Answer	

The way that Bullinger arranges this psalm might be a good indication as to how it was sung; perhaps the A sections were sung by all, the B by women and the C by men (or, whatever).

Every time that I organize one of David’s psalms on paper, I find that Bullinger has a much different, but very logical take on it, as we have here.

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It may be helpful to see this psalm as an interchange between two different singing groups (the sections which are completely centered would be the male singers and choral response singing together):

One Choral Interpretation of Psalm 24	
Male Singers	Choral Response
<b>To Jehovah Belongs all the Earth and Those in it</b>	
<i>With regards to David, a Psalm [composed on the first Sabbath].</i>	
<p>To Y<sup>e</sup>howah [belongs] the earth and her multitudes For He ordained her [to be] upon the seas</p>	<p>[To Y<sup>e</sup>howah belongs] the world and those dwelling in it. and He establishes it upon the rivers.</p>
<b>Those Who May Have Fellowship with God</b>	

One Choral Interpretation of Psalm 24	
Male Singers	Choral Response
Who may ascend the hill of Y <sup>e</sup> howah and who may stand in His holy place?	[A man who has] clean hands and a pure heart, who does not lift up his soul to iniquity [or, to vanity] and [who] does not swear duplicity [or, does not make deceitful oaths] [the LXX adds: against his neighbor].
He exalts [or, lifts up] blessing from Y <sup>e</sup> howah and [he exalts] righteousness from the Elohim of salvation [or, Jesus].	This [is] a generation of seekers; ones who seek Your face, O God of Jacob!
[Musical] Pause [or, musical interlude; lit., Selah!]	
<b>The Ark Enters into Jerusalem/The King Comes into His City</b>	
Lift up your heads [or, princes], O gates and be lifted up, O ancient doors; when the King of Glory comes in!	
Who [is] this, the King of Glory?	[He is] Y <sup>e</sup> howah strong and mighty, [He is] Y <sup>e</sup> howah, mighty in war.
Lift up your heads, O gates and lift up, O ancient doors, when the King of Glory comes in!	
Who [is] He, this one, the King of Glory?	He [is] Y <sup>e</sup> howah of the Armies; [He is] the King of Glory!
Selah	

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[Exegetical Studies in the Psalms](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
To Jehovah Belongs all the Earth and Those in it	
With regards to David, a Psalm [composed on the first Sabbath].	A Psalm Composed by David on the first Saturday (Sabbath).
To Y <sup>e</sup> howah [belongs] the earth and her multitudes the world and those dwelling in it. For He ordained her [to be] upon the seas and He establishes it upon the rivers.	To Jehovah belongs the earth and its people the world and those who dwell in the world. For He ordained the earth to be upon the seas and He established the world upon the rivers.
Those Who May Have Fellowship with God	

A Complete Translation of Psalm 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Who may ascend the hill of Y <sup>e</sup> howah and who may stand in His holy place?	Who can ascend the hill of Jehovah and who can stand in His holy place?
[A man who has] clean hands and a pure heart, who does not lift up his soul to iniquity [or, to vanity] and [who] does not swear duplicity [or, does not make deceitful oaths] [the LXX adds: against his neighbor].	A man who has clean hands and a pure heart who does not elevate iniquity in his soul and who does not swear deceitfully against his neighbor.
He exalts [or, lifts up] blessing from Y <sup>e</sup> howah and [he exalts] righteousness from the Elohim of salvation [or, Jesus].	He exalts the blessing received from Jehovah and he exalts the righteousness which he has received from the God of salvation [or, Jesus].
This [is] a generation of seekers; ones who seek Your face, O God of Jacob!	This is a generation of seekers; it is a generation of those who seek the face of the God of Jacob!
[Musical] Pause [or, musical interlude; lit., <i>Selah!</i> ]	[Musical interlude].
The Ark Enters into Jerusalem/The King Comes into His City	
Lift up your heads [or, princes], O gates and be lifted up, O ancient doors; when the King of Glory comes in!	Raise up, O gates and be opened, O ancient doors; for the King of Glory will come in!
Who [is] this, the King of Glory?	Who is this King of Glory?
[He is] Y <sup>e</sup> howah strong and mighty, [He is] Y <sup>e</sup> howah, mighty in war.	He is Jehovah, the strong and mighty one; He is Jehovah, mighty in war.
Lift up your heads, O gates and lift up, O ancient doors, when the King of Glory comes in!	Lift up, O gates and lift up, O ancient doors, when the King of Glory comes in!
Who [is] He, this one, the King of Glory?	Who is this man, this King of Glory?
He [is] Y <sup>e</sup> howah of the Armies; [He is] the King of Glory!	He is Jehovah of the Armies; that man is the King of Glory!
<i>Selah</i>	[Musical interlude]

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