

of David

the two psalms as the Torah is around the con- (one on Shab- on weekdays) with the same words—but in a t order. Psalm 24 לְדוֹד מְזֻמֹּר, literally "did a psalm," and 9 begins מְזֻמֹּר "psalm to David." drash comments difference, saying sometimes David be so inspired that mediately began , but at other e had to struggle inspiration.

On weekdays:

PSALM 24

A SONG OF DAVID.

The earth is ADONAI's in all its fullness,  
the land and all who dwell on it.

For it was God who founded it upon the seas,  
and set it firm upon the flowing streams.

Who may ascend the mount of ADONAI?

Who may come forward in God's sanctuary?

One who has clean hands and a pure heart,  
who has not taken God's name in vain, nor sworn deceitfully.

One such as this will receive ADONAI's blessing,  
a just reward from God, the deliverer.

This generation searches for You;  
like Jacob, seeks Your presence, *selah*.

Open up, arched gateways—open up, doors of the world;  
may the sovereign who is exalted enter.

Who is the sovereign who is exalted?

ADONAI, mighty and triumphant, triumphant in battle.

Open up, arched gateways—open up, doors of the world;  
may the sovereign who is exalted enter.

Who is the sovereign who is exalted?

*Adonai Tz'va-ot* is the sovereign who is exalted. *Selah*.

*Ladonai ha-aretz u-m'lo-ah, teiveil v'yosh'vei vah.*

*Ki hu al yammim y'sadah, v'al n'harot y'khon'neha.*

*Mi ya-aleh v'har Adonai, u-mi yakum bi-m'kom kodsho.*

*N'ki khappayim u-var leivav, asher lo nasa la-shav nafshi,  
v'lo nishba l'mirmah.*

*Yissa v'rakhah mei-eit Adonai, u-tz'dakah mei-elohei yisho.*

*Zeh dor dor shav m'vakshei fanekha ya-akov, selah.*

*S'u sh'arim rasheikhem, v'hinnas'u pithei olam,  
v'yavo melekh ha-kavod.*

*Mi zeh melekh ha-kavod, Adonai izzuz v'gibbor,  
Adonai gibbor milhamah.*

*S'u sh'arim rasheikhem, v'hinnas'u pithei olam,  
v'yavo melekh ha-kavod.*

*Mi hu zeh melekh ha-kavod,*

*Adonai Tz'va-ot hu melekh ha-kavod, selah.*

On weekdays:

לְדוֹד מְזֻמֹּר.

לְיְהוָה הָאָרֶץ וּמְלוֹאָהּ, תִּבְלַל וַיִּשְׁבֵי בָהּ.

כִּי־הוּא עַל־יַמִּים יִסְדָּהּ, וְעַל־נְהָרוֹת יִכּוֹנְנֶהָ.

מִי־יַעֲלֶה בְּהַר־יְהוָה, וּמִי־יִקּוּם בְּמִקְוֹם קֹדֶשׁוֹ.

נְקִי כַפַּיִם וּבֶרֶךְ־לֵבָב, אֲשֶׁר לֹא־נִשְׂא לְשׂוֹא נַפְשִׁי.

וְלֹא נִשְׁבַּע לְמַרְמָה.

יִשְׂא בְרָכָה מֵאֵת יְהוָה, וַיְצַדְקָהּ מֵאֱלֹהֵי יִשְׂעוֹ.

זֶה דוֹר דֹּרְשׁוֹ, מִבְּקֵשֵׁי פְנֵיךָ יַעֲקֹב, סֵלָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וְהִנְשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה עֲזוֹז וְגִבּוֹר, יְהוָה גִּבּוֹר מִלְחָמָה.

שָׂאוּ שְׁעָרִים רְאשֵׁיכֶם, וּשְׂאוּ פִתְחֵי עוֹלָם,

וַיָּבֹא מֶלֶךְ הַכְּבוֹד.

מִי הוּא זֶה מֶלֶךְ הַכְּבוֹד,

יְהוָה צְבָאוֹת הוּא מֶלֶךְ הַכְּבוֹד, סֵלָה. תהלים כד

PSALM 24. This psalm's matic imagery of gates open for God's symbol entrance to the Temple explains why it accom- panies our Torah's retu- to the ark. Yet the psalm focuses first of all on the state of the worshipper's purity of action—espe- cially verbal honesty—mu- characterize those who would enter this holy p- and receive its blessing. This develops a theme of the *b'rakhah* recited just after each Torah reading describing the Torah as "a teaching of truth": in order to live in accord w- Torah, we must exempl inner truthfulness while also pursuing truth in t- world.