Research: Ps 24:3,4

Ps 24:3 Who shall ascend into the hill of the Lord? Or who shall stand in his holy place?

Ascend:  **{alah,** *aw-law in Hebrew;*  to ascend, (be high) or actively (mount); arise (up), (cause to) ascend up, break (the day) climb (up), lift (self) up, here are nearly 900 occurrences of the verb in the OT. The most common meanings in the simple tenses are “go up”(over 300 times), “come up”(over 160 times) and “ascend”(17 times).

Holy **qodesh,** *ko´-des in Hebrew;;* a sacred place or thing; rarely abstract, sanctity:—consecrated (thing), dedicated (thing), hallowed (thing), holiness, holy day, sanctuary.

“The moral conditions required for access to the presence of so great a God.” (Cambridge Bible).

“Who is worthy to be brought into contact with a God of such might and glory? Who shall ascend into his hill? God's "hill" is, in reality, the highest heaven, wherein he has his dwelling-place. Its representative on earth was, at this time, the Mount Zion, where it was already determined in the Divine counsels that the temple should be built, and whither David was now about to transfer the ark of the covenant (see the introductory paragraph). David asks the question as a warning to the Levites, whom he was about to employ in the transport of the ark, that they might purify themselves in heart and soul before venturing to take part in the solemn ceremony. Or who shall stand in his holy place? Who, **i.e.**, shall stand and minister inside the tabernacle, when the ark has been placed therein, and it has thus become, in a special sense, God's holy place?” (Pulpit Commentary).

Ps 24:4 He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

“*He that hath clean hands, and a pure heart* He who is innocent of violence and wrong-doing ; nay, innocent even in thought and purpose as well as in deed.

“To lift up the soul’ means to direct the mind towards--to set the heart upon; to desire. ‘Vanity’ denotes what is transitory. false and unreal, or sinful, and may even designate false gods” (Cambridge Bible).

**Clean**: In Hebrew it is naqiy,*naw-kee´;* innocent:—blameless, clean, clear, exempted, free, guiltless, innocent, quit.

**Pure**: In Hebrew it is Ab bar**,** beloved; also pure, empty:—choice, clean, clear, pure.

**Vanity**: In Hebrew it is aVwÎv shav**,** desolating; evil (as destructive), literally (ruin) or morally (especially guile); figuratively idolatry (as false, subjective), uselessness (as deceptive, objective; in vain):—falie, lying, vain, vanity.

(TWOT) That the primary meaning is “emptiness, vanity” no one can challenge. It designates anything that is unsubstantial, unreal, worthless, either materially or morally. Hence, it is a word for idols.

The evidence points to the fact that taking the Lord’s name (i.e. his reputation) “in vain” will surely cover profanity, as that term is understood today, or swearing falsely in the Lord’s name. But it will also include using the Lord’s name lightly, unthinkingly, or by rote.

Ps 24:5 He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

**Blessing**: Brakah**,** *ber-aw-kaw´;* benediction; by implication prosperity:—blessing,