

Tehilim Perek 24

Welcome to NachDaily, covering the entire TANACH one perek at a time. I'm Rabbi Shaya Sussman, and today we'll be discussing Tehilim, chapter 24.

Rashi, Ibn Ezra, and the Radak explain that Dovid wrote this perek to be said by his son Shlomo after his death. It was said when the Aron Kodesh was finally brought to its permanent dwelling place at the inauguration of the Beis Hamikdash.

The Meforshim tell us that Dovid wrote this chapter when he purchased the Temple Mount in accordance with the word of the prophet Gad. At that time, Hashem told Dovid that he needed a Tikun for a past sin. Dovid chose three days of a severe plague of pestilence. At the end of the plague, Dovid purchased the land for the future Beis Hamikdash from a man named Aravna Hayivusi.

For further information check out Shmuel Beis, chapter 24, in the NachDaily archives found at the bottom of this email.

The perek opens with Dovid pronouncing the greatness of God, whose Presence permeates the entire creation. Then Dovid relates the special Kedusha that emanates from Har Hamoriah, the Temple Mount. Who can ascend God's holy mountain? Who can stand in its place? Dovid proclaims that only a person with a pure heart and good moral standing can ascend the mountain.

At the end of the kapital, from passukim seven through ten, Dovid orders the "Shearim – Gates" of the Beis Hamikdash to open to allow the Divine Presence to enter.

As the Sefer Tanya points out, God created the world to have a "Dira B'Tachtonim- a house in the lower worlds" for Himself. When this kapital was said by Shlomo Hamelech, God's "dream," so to speak, became complete by having this place where all mankind could come and experience His presence. The Shechina was taken out of exile and brought to its proper resting place.

The perek opens with the words:

לְדֹד מְזֻמֹּר לַיהוָה הָאָרֶץ וּמְלוּאָהּ תִּבֶּל וַיֵּשְׁבִי בָהּ:

Of David. A psalm. The earth and all it contains is God's; the world and its inhabitants.

The Meforshim ask why there are references to different places. First it says "H'aretz - the earth," then it says "Tevel v'yoshvei ba - The world and its inhabitants."

The Radak explains that the passuk begins with the broad and then goes to the specific. "The earth" refers to our planet. "The world and its inhabitants" is more specific, including the people and everything you see.

"Mi ya'eleh b'Har Hashem? U'mi yakum b'M'kom Kadsho? Who can ascend the mountain of God? Who can stand in its holy place?" the Radak continues. Even though the whole world is filled with God's presence, Eretz Yisrael and the Makom Hamikdash are different.

This is true - it's not just a nice idea. Eretz Yisrael is not just another land - it's the destiny of the Jewish people!

I quote the Vilna Gaon, on his commentary of the Sifrei D'sneyusa: "At the time when the Beis Hamikdash was destroyed, we were left like a body without a soul. The Diaspora is like the grave. Yes, there will be Yeshivos and Torah learning, but ultimately we will rot away until God sends His spirit upon us from above...."

It is shocking to see that the Vilna Gaon compareschutz L'aretz to the grave.

Someone once asked Rebbe Nachman of Breslov, "When you speak about Eretz Yisrael, to what are you referring?"

"I'm referring to the actual rocks!" he responded.

The physical rocks of Eretz Yisrael look the same as any other rocks, but they are different!

Hashem told Avraham, I want you to leave your land, and I will show you the “Makom – the Place.”

After a lifetime of searching for the place where God’s Presence intersects with this world, Hashem showed it to him. “Vayar es Hamakom – and he saw the Place.” Avraham understood that this was the Even Shesiya, the Foundation Stone from which the world was created.

The Makom Hamikdash is the umbilical cord of creation, the place of truth. This is where the Divine ideal is brought out into the world, the source of Divinity for the entire creation.

This was the same place that Dovid purchased from Aravna Hayivusi. It is where Shlomo Hamelech brought the Aron Kodesh to be placed in the Holy of Holies and said this perek.

May we merit seeing, with our own eyes, the 3rd Beis Hamikdash built in our days. The Divine ideal will then be manifested in this world for all to see and experience.

Thank you for listening and have a wonderful day.