

# 23-0611p Transcript

## 23-0611p - *Doorkeepers/Gatekeepers, Part 2, Mike Mathis*

**Bible Reader:** Mike Mathis

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## Doorkeepers/Gatekeepers, Part 2

Transcript (0:03 - 34:57)

### Scripture Reading

**Bible Reader:** Mike Mathis

**Psalm 48:10,**

(0:03) Good evening everyone, and to those that might be on the phone using the (0:17) teleconference bridge, we want to welcome everybody that is here and (0:27) that are on the phone. The scripture reading for tonight is from Psalm 84 verse 10. (0:48) For a day in your courts is better than a thousand. I would rather be a doorkeeper (0:56) in the house of my God than dwell in the tents of wickedness. (1:04)

### Transcript

**Preacher:** Mike Mathis

(1:07) As I started this morning with considering doorkeeper, (1:20) and I was thinking of this some time ago, and I started checking up on it (1:32) and studying for this lesson, I found some things out (1:42) about being doorkeeper, because I know they were talking about gatekeepers, (1:52) and I was thinking that doorkeepers (2:02) might be a little bit different than the gatekeepers, but I found out something. (2:12) I found out that the Hebrew word s-h-o-e-r is used for three words, used for doorkeeper, (2:33) gatekeeper, and porter.

Now, I was looking at the King James Version of 1 Chronicles 9. (2:50) We're going to be looking at this chapter, and I'm going to be mainly dealing with (3:01) beginning with verse 22, but in that chapter, it seems that within the context, (3:17) they use keeper of the gates, or they use the word doorkeeper, or they use the word porter in it. (3:30) We're going to look at and explain that was used here in just a little while, (3:41) but I want to consider doorkeepers and gatekeepers, and I'm going to start with (3:52) verse 22 of 1 Chronicles 9. I'm going to read a verse or two, and then deal with them. (4:07) Now, they're talking about appointing people for different jobs here in the temple.

(4:18) This is after ... They were talking about the tabernacle also. Some of this is happening (4:28) before the temple was built, so they're talking about the gatekeepers of the tabernacle, (4:39) and they were appointing those who they felt qualified to do so. They appointed these.

(4:59) In verse 22, it says, (5:03) all those chosen as gatekeepers were 212. They were recorded by their genealogy (5:14) in their villages. David and Samuel, the seer, had appointed them to their trusted office.

(5:26) Now, these were appointed, and it says in this verse that David and Samuel, the seer, (5:38) appointed them in their trusted office. Verse 23, so they and their children were in charge (5:51) of the gates of the house of the Lord, the house of the tabernacle, by assignment. (6:03) In verse 24, the gatekeepers were assigned to the four directions, the east, west, north, and south.

(6:15) Now, within the groups that are chosen for then gatekeepers, we have Shalom, the son of Corrie, (6:33) which we discussed this morning. This Corrie is the son of Abizeth. Now, in (6:47) Exodus 6 that I read this morning, it says that this Abizeth, the son of Corrie, (7:00) the first letter of this one's name started with an A. Here they have an E, (7:12) but I'm sure that this is the same, it's the son of Corrie and his brother.

And they (7:22) were from his father's house, the Korahites, were in charge of the work of the service, (7:33) gatekeepers of the tabernacle. The fathers had been keepers of the entrance to the camp of the (7:42) Lord. So, this may pretty much explain the sentiments in Psalms 84 that says that I would (8:02) rather be a doorkeeper in the house of my Lord or my God than to dwell in tents of the wicked.

(8:13) But they thought of this role as being very responsible, and they took great pride in that. (8:31) And we're going to see. Now, 212 men, or let's say that there were 212 that were chosen.

(8:51) And so, they had the charge, or they were assigned to the four directions. You've got (9:03) gate at the east, the west, the north, and the south. And their brethren in their villages had (9:13) come with them from time to time for seven days.

Now, there were four that were chief gatekeepers. (9:28) When I was putting this outline together, I was concentrating on these four chief gatekeepers, (9:42) and what I thought was what they were doing. But the context of that and getting the outline (9:54) together wasn't working out.

So, I had to go with all of these 212 that included the four (10:09) chief gatekeepers. The four gatekeepers were the chief gatekeepers were among those that were (10:20) chosen, but they were chosen as chief gatekeepers. And they called this work trusted office.

(10:40) And I would believe that this entailed all of the gatekeepers, because it said they had charge (10:54) over the chambers or the rooms of the house of God, as well as the treasures of the house of God. (11:04) It said they had charge over the chambers and the treasuries of the house of God. (11:14) And what confused me was I was trying to get these four chief gatekeepers (11:24) dealing with the chambers and the treasuries of the house of God, but the next verse (11:32) threw me off, and I had to go to thinking, and therefore, I was able to go with my outline.

(11:44) But we're saying that to be a gatekeeper would be putting oneself into a trusted office. (11:59) And they had charge over the treasuries of the house of God and the chambers. Now, in (12:21) verse 28, it says, now some of them were in charge of the serving vessels, (12:29) for they brought them in and took them out by count.

Some of them were appointed over the (12:38) furnishings and over all the implements of the sanctuary and over the fine flour and the wine (12:47) and the oil and the incense and the spices.

Some of the sons, no, I will stop at verse 29 (13:01) here because it's dealing with, in the context, the gatekeepers. But in other (13:15) translations, it might be porter or doorkeeper.

But at any rate, either one of these, (13:25) they could be used interchangeably. So we can see that have been a gatekeeper (13:36) would be a trusted office. When they are at the gates, (13:47) then at the gates, they would perform business there and take care of money and that.

Also (14:04) deal with the treasuries that go into the house of God. And so they would have a great charge. (14:24) And then as verse 29 says, (14:30) that some of them were appointed over the furnishings and over all the implements of (14:36) the sanctuary and over the fine flour and the wine and the oil and the incense and the spices.

(14:49) Now, going back to verse 27, here's what made me slow down with my outline when I was trying to (15:06) deal with just the chief gatekeepers. Verse 27 says, and they lodged all around the sanctuary. (15:16) All around the house of God, because they had responsibility.

And they were in charge of opening (15:27) it every morning. And I thought, four men. They can't lodge all around the house of God.

(15:41) But the 212 that were chosen in verse 22 could do that. All of these men then could lodge around (15:58) all around the house of God because they had responsibility or responsibilities (16:06) to make it full, because there were different things that they had charge over. And one of (16:19) those was opening up every morning.

And so if they were going to open up, they had to be there. (16:33) And so they would be there. Now, that is another phrase that we want to look at.

And one of the (16:55) translations that I was reading in Psalm 84, where it says, (17:05) I would rather be a doorkeeper in the house of God. For the word doorkeeper, (17:15) there was a note at the bottom for that, for doorkeeper, keeper of the threshold. (17:33) Now, in Psalm 84, this would mean that even at the threshold of the gates, (17:49) that they would be there.

And they would keep certain people out that weren't supposed to be (17:59) there. And they were to be there and protect. But think what it is to say that (18:17) rather be a doorkeeper just at the entrance of the door to the house of God.

(18:30) Just to be there, he said, I would rather be a doorkeeper. Well, you know, a doorkeeper, (18:41) as I just said, for being there at the house of God, he would keep those people that were unclean (18:53) from entering into the house of God. And that would be, for this Psalmist, (19:06) a thing that he would rather do.

He would rather be there at the threshold. (19:17) Now, and in verse 19 of 1 Chronicles 9, at the end of that verse, it says, (19:32) the fathers had been keepers of the entrance to the camp of the Lord. (19:43) Well, that's what threshold is, is just the entrance to the camp.

They were there at the gate, (19:54) at the threshold. And now we look at the word hoarder. And when I looked in (20:08) Young's Analytical Concordance, the word S-H-O-E-R, (20:24) hoarder was one of the words that was for that word, as well as gatekeeper, but didn't have (20:35) gatekeeper there.

But anyway, hoarder was there. Now these hoarders were just the gatekeepers or (20:46) the doorkeepers, they were considered that. But there's some difference in the word hoarder, (20:58) some difference.

Because when we get to the New Testament, there is no order of temple doorkeepers, (21:12) but we have hoarders mentioned in the New Testament (21:22) in connection with a private house. Mark 13, 34, where Jesus doing the talking there, (21:44) Mark 13, so I can get, and verse 34. Well, verse 33, Jesus actually is talking about (22:07) the day and hour that the Son of Man will come.

He says in verse 32, but of that day and hour, (22:17) no one knows, not even the angels in heaven, nor the Son, but only the Father. (22:26) Take heed, watch and pray, for you do not know when the time is. And verse 34, (22:36) it is like a man going to a far country who left his house and gave authority (22:45) to his servants, and to each his work, and commanded the doorkeeper, (22:58) or some translation might use hoarder, commanded the doorkeeper to watch.

(23:07) That would be the hoarder, and this would be a private house. Then in John 10, (23:23) and verse 3, in this chapter, Jesus is talking about the sheep and the sheepfold. (23:39) And in verse 3, he's talking about the sheep.

He said, Most assuredly I say to you, (23:52) he who does not enter the sheepfold by the door, but climbs up some other way, (23:59) the same is a thief and a robber. But he who enters by the door is a shepherd of the sheep. (24:10) To him the doorkeeper opens, and the sheep hear his voice.

And he calls his own sheep by name, (24:21) and these stand out. So there is a doorkeeper or hoarder, if you will, (24:30) that is taking care of the door of the sheepfold. Then it's mentioned in connection (24:43) with the high priest's house in John 18, verses 16 and 17.

Now we know that Jesus has been (25:04) taken prisoner. And Simon Peter follows Jesus, and so did another disciple. Now that disciple (25:30) was known to the high priest, and went with Jesus into the courtyard of the high priest.

(25:40) But Peter stood at the door outside. Then the other disciple, who was known to the high priest, (25:50) went out and spoke to her, who kept the door, and brought Peter in. Now watch this.

Now there is (26:02) a young girl that is taking care of the door here. (26:11) And she can be the porter or the doorkeeper here. (26:20) And then the servant girl who kept the door said to Peter, (26:27) you are not also one of this man's disciples, are you? He said, I am not.

And so the thing here is (26:40) that there is a female that is taking care of the door of the high priest. (26:52) And then in Acts 12, 13, in this chapter we have the fact that James, the brother of John, was killed. (27:15) And seeing that this pleased the Jews, (27:22) he proceeded further to seize Peter.

Now Peter was arrested and put in prison. And then (27:37) in the night before the Lord was about to bring him out, that night Peter was (27:51) sleeping bound with two chains between two soldiers and the guards before him, and the doors (28:00) were keeping the prison. The guards before the door were keeping the prison.

(28:09) So the angel of the Lord came and rescued Peter. Now Peter did not realize what was happening at (28:19) first, but later he was thinking he was seeing a vision. But when Peter came to

himself, (28:34) now I know for certain that the Lord has sent his angel and has delivered me from the hand (28:42) of Herod and from all the expectation of the Jewish people.

(28:50) And so when he had considered this, he came to the house of Mary, the mother of John, (28:58) whose surname was Mark, where many were gathered together praying. (29:07) Verse 13. And as Peter knocked at the door of the gate, a girl named Rhoda came to answer.

(29:20) Rhoda must have undoubtedly had the job of answering the door or taking care of the door to (29:32) let people in or let them out. But this is a maid that was serving as doorkeeper. (29:46) But the thing that in this is that Rhoda became so glad and happy because she recognized Peter's (29:59) words.

Because of her gladness, she did not open the gate, but ran in and announced that (30:07) Peter stood before the gate, wanting to know that they were praying together. (30:18) Weren't they praying for Peter to be saved or to be released out of Herod's hand? (30:30) Well, if they were, the prayers were answered. But they said to her, (30:40) You are beside yourself.

Yet she kept insisting that it was so. So they said, (30:51) It is His angels. They just could not accept that it was really Peter that was at the door.

(31:01) Instead of being Peter, it was an angel. But Peter continued knocking, and when they opened the door (31:09) and saw him, they were astonished. So when they let him in, then he revealed to them what went on.

(31:20) And so, but the thing that we want to see here is Rhoda serving as doorkeeper too. (31:31) And it could be that they could be in a private house or that there was no order of temple (31:47) doorkeepers. As a matter of fact, when Jerusalem was destroyed and the temple was (31:56) leveled, then that took care of the need for the temple having doorkeepers.

(32:06) So we don't have any need for doorkeepers or gatekeepers as such as they were in the Old (32:17) Testament times. But yet in the house of God, which is the church, there are responsibilities (32:31) of the members of the house of God. And there's certain things that we can do, that we can have (32:43) the charge over.

And there are things that we need to do. Most certainly, (32:55) there are some of these offices or works that are most entrusted to us. So (33:10) would we not rather long for God, long for his goodness and his help? (33:18) If we do, we can go to him and he will help us through whatever the situation is.

(33:30) If we need to put Christ on in baptism, we would urge those that need to, to respond to the (33:42) invitation, to come and to believe and turn away from the sins, confess your faith that Christ is (33:57) the son of God and be buried in baptism for the remission of sins. Those of us that have not (34:09) really been as faithful as we ought to be, we ought to come back as a prodigal son when he made (34:16) his mind up that he would go back to his father and just be assertive. Because he said, I'm going (34:26) to tell my father that I'm not worthy to be called his son.

But we know if we're familiar with that, (34:36) we know the outcome of that. Well, that is telling us that God is ready to accept us. (34:43) So whatever your need is and whatever it is, why not at this time come forward and make it known (34:54) while we stand and while we sing.