Who Dwells With God

Intro: Homer Hailey wrote, “The Psalms express the deepest emotions of the human heart.” As such, there is no situation in life for which the Psalms does not provide guidance. It teaches us how to praise Jehovah as well as live for Him. Psalm 15 (written by David) is one of the Psalms giving us the principles as to how to live.

I. The Question

A. Psa. 15:1 “LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?”

B. Words:
1. Abide suggests a temporary dwelling place, to sojourn, abide, or stay, but always indicates only for a time or temporary.
2. Tabernacle means “a nomad’s tent.”
   a. It was the scared tent of God which would be put up when the Israelites made camp.
   b. When it came time for them to move, the Levites would take it down and carry it upon their shoulders.
3. Dwell means to settle down and abide, or to reside.
4. Holy hill suggests to us the more permanent place of Jerusalem where the temple was built.

C. Typology
1. The tabernacle represented the church.
2. The temple represented heaven—the permanent dwelling place of God.

D. Application:
1. Who is a fit subject for membership in the church of Christ?
2. Who shall be a partaker of God’s eternal glory in heaven’s home?

II. The Answer

A. Psa. 15:2-5 “He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. 3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. 4 In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not. 5 He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

1. There are two general statements.
2. Then specific expressions.

B. Walketh Uprightly

1. Definitions
   a. Walk
      (1) One’s pattern of life and conduct
      (2) It indicates one’s pilgrimage through life.
   b. Uprightly
      (1) Blameless or innocent.
      (2) Swanson puts it: “pertaining to a person or condition of moral goodness, with a focus of being guiltless and not liable for sin or wrong... pertaining to not having any moral defect.”
   c. To walk uprightly would be to live in a such a way as to be morally right.

2. Tit. 2:11-13 “For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in
Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;”

a. God grace teaches us three things.

(1) Deny
   (a) Ungodliness
   (b) Worldly lust
   (c) 1 John 2:15-17 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

(2) Live
   (a) Soberly
   (b) Righteously
   (c) Godly

(3) Look—for Christ’s second coming

3. Col. 3:5-14 “Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: ‘For which things’ sake the wrath of God cometh on the children of disobedience: ‘In the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. 12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness.”

C. Worketh Righteousness

1. God commands man to work.
   a. Jesus condemned the one talent man for being lazy; Mat. 25:26 “His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.”
   b. 2 Cor. 6:1 “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”

2. We must work righteousness.
   a. Some work evil instead of righteousness.
   b. Swanson says of righteousness: “The act of doing what is required according to a standard... an act which is proper according to a standard, and not deviant in any way.”
   c. That standard is God’s Word.
      (1) Psa. 119:172 “My tongue shall speak of thy word: for all thy commandments are righteous.”
      (2) Rom. 1:16-17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”
   d. Working righteousness:
      (1) 1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”
D. Speaks Truth In His Heart

1. God’s nature is that of truth.
   a. Falsehoods, deceptions, and lies are of Satan; John 8:44 “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”
   b. God will not lie:
      (1) 1 Sam. 15:29 “And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent.”
      (2) Tit. 1:2 “In hope of eternal life, which God, that cannot lie, promised before the world began;”
   c. God is a God of truth
      (1) Deu. 32:4 “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.”
      (2) Psa. 31:5 “Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.”
      (3) Isa. 65:16 “That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.”
   d. God’s Word is Truth:
      (1) John 17:17 “Sanctify them through thy truth: thy word is truth.”
      (2) 2 Sam. 7:28 “And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant:”
      (3) Psa. 19:9 “The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether.”
      (4) Psa. 119:151 “Thou art near, O LORD; and all thy commandments are truth.”
   e. One who dwells with God must be of truth.

2. He must speak the truth and not lie
   a. Eph. 4:25 “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”
   b. Col. 3:9 “Lie not one to another, seeing that ye have put off the old man with his deeds;”
   c. Liars will be lost
      (1) Rev. 21:8, 27 “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death....And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.”
      (2) Rev. 22:15 “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

3. He must be sincere.
   a. He is not a hypocrite, what is on his lips is on his heart.
   b. He is consistent—his life and words.
   c. Adam Clark writes: “He is a true man; in him there is no false way. He is no man of pretenses; speaking one thing, and meaning another. He professes nothing but what he feels and intends; with him there are no hollow friendships, vain compliments, nor empty professions of esteem, love, regard, or friendship. His mouth speaks nothing but what his heart
dictates. His heart, his tongue, and his hand, are all in unison. Hypocrisy, guile, and deceit, have no place in his soul.”

4. He is not self-deceived.
   a. He does not lie to himself.
   b. 2 Cor. 13:5 “Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”
   c. He honestly evaluates himself, does not lie to himself about his spiritual state.
   d. 1 Cor. 3:18 “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.”

E. Does Not Backbite
   1. Backbite:
      a. It is to be a tale-bearer or to slander someone.
      b. It originates from someone going on foot to spy out or gain information.
      c. When used of the tongue it is a person trampling on or kicking the character of another.
   2. Adam Clarke writes: “The words backbite and backbiter come from the Anglo-Saxon bac, the back, and [A.S.], to bite. How it came to be used in the sense it has in our language, seems at first view unaccountable; but it was intended to convey the treble sense of knavishness, cowardice, and brutality. He is a knave, who would rob you of your good name; he is a coward, that would speak of you in your absence what he dared not to do in your presence; and only an ill-conditioned dog would fly at and bite your back when your face was turned. All these three ideas are included in the term; and they all meet in the detractor and calumniator.”
   3. Robert Taylor writes: “He refuses to kick about as a football the character of an absent person. This is what the backbiter, the gossiper and the slanderer majors in on an ever-widening scale. Embedded in this term are knavishness, cowardice and brutality. The backbiter is of extremely low breeding; no real character adorns him. He is cowardly in that he fears to say to a person’s face what he says to that person’s back. He is brutal because he maliciously murders or massacres the character of those he disdains.”

F. Does Not Do Evil To His Neighbor
   1. The previous dealt with speaking evil, this deals with one’s actions.
   2. He does not act in an evil way toward others.
   3. Neighbor originally had a meaning of friend or associate and sometimes simply as another or other.
   4. Evil is wickedness, mischief, trouble, hurt, or ill.
   5. We are to love one another
      a. Love fulfils the law; Rom. 13:8 “Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”
      b. We will practice the golden rule; Mat. 7:12 “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”

G. Does Not Take A Reproach Against His Neighbor
   1. According to McComiskey, Reproach “in most instances the word is used in the sense of casting scorn”
   2. We are not to backbite, this is that we are not to receive such attacks.
      a. If there were no hearers, there would be no gossip and backbiting.
b. Generally those who accept such are swift to spread it to others.

3. Neighbor is different that previously, now deals with personal relationships or kinfolks.

4. What we hear will affect us as to whom we are and what we believe about others.
   a. Mark 4:24 “And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.”
   b. When we fill our minds with garbage about others, it will destroy our love for them.

H. Despises A Vile Person

1. Meaning:
   a. Vile:
      (1) One who is a reprobate or has been rejected.
      (2) Swanson partially defines it as “pertaining to one for which another has feelings of aversion.”
   b. Despised (the KJV has contemned) is to be considered worthless, to be despicable or despised, to hold in contempt.
   c. Thus:
      (1) He does not hold up as exemplary one who does that which is opposed to God.
      (2) The one who lives contrary to God’s Word is despised.

2. We often honor the most degenerate, morally perverted people around.
   a. We often honor the rich man; Jam. 2:1-9
   b. We want to be like the great sports star (the commercial: “Be like Mike”).
   c. Hollywood stars turn our head with their glamor and glitz.

3. The Christian will detest sins and those who engage in them.
   a. Smoking, drinking alcohol, immodesty, immorality, worldliness of all sorts.
      (1) While encouraged by our society, the Christian will abhor them.
      (2) The consequences of these sins are never presented.
   b. The Christian’s fellowship is with the righteous, not the wicked.
      (1) Eph. 5:11 “And have no fellowship with the unfruitful works of darkness, but rather reprove them.”
      (2) 2 Cor. 6:17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,”

4. The false teacher should be despised.
   a. Often people flock to them because of their smooth and fair speeches; Rom. 16:17-18 “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”
   b. Often the defense is that they are converting so many.
      (1) They are not converting anyone to Christ.
      (2) We are not to bid them a greeting; 2 John 9-11 “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11For he that biddeth him God speed is partaker of his evil deeds.”
   c. We must never uphold the false teacher.
I. Honors Those Who Fear God
1. The one who loves God will love those who fear God.
2. Fear can have 2 meanings.
   a. Being afraid
   b. Reverence or respect shown to a superior.
   c. Contextually probably is reverence.
   d. Andrew Bowling would write, “It is plausible that this usage of ‘to fear’ as a virtual synonym for righteous living or piety grew out of viewing ‘fear’... as the motivation which produced righteous living.”
3. We should uphold, honor, or glorify those who live faithfully.
   a. Many often speak evil of those who are righteous.
      (1) Do you roast the preacher or the song leader on the way home?
      (2) Do you have the elders for lunch?
      (3) Often the righteous are torn asunder by unjust attacks.
      (4) Then we wonder why young people leave the church.
   b. This and the previous characteristic shows that we should center on character not outward circumstances.
      (1) Outward circumstances are of little importance.
      (2) Riches, power, influence, money or the opposites of all these things means nothing to the Christian.
      (3) If one lives a righteous life, the Christian honors him.
         (a) This is the one whom the Christian will fellowship.
         (b) The Christian will not be friends of the world.
            i) Jam. 4:4 “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.”
            ii) 1 John 2:15-17 “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.”

J. Swears To His Own Hurt Without Changing
1. He keeps his word, even when it is harmful to himself or will result in loss for him.
   a. Mat. 5:37 “But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”
   b. Robert Taylor writes: “Obviously, this psalmist is not speaking about one who vows to do wrong. To carry out an evil vow only compounds the problem as in the case with Herod Antipas, Herodias, Salome and John the Baptist (Mark 6:16-28)”
2. Illustration: A man made a deal to sell his land for a certain amount, a little later another buyer offered him a substantially more money for it. Many would break the deal with the first to get the additional money. The God-approved man will keep his word even if he must make a personal sacrifice to keep it.
K. Does Not Practice Usury

1. Usury
   a. Among Webster’s definitions of *usury* is: “an unconscionable or exorbitant rate or amount of interest; specifically: interest in excess of a legal rate charged to a borrower for the use of money.”
   b. Swanson gives this definition: “interest, i.e., a charge for borrowing money as a gain to the borrower, with a focus on the improper, demanding way that the borrower may exact repayment, note: when the interest is considered excessive, translate ‘usury.’”
   d. Adam Clarke says, “The word *neshech*, which we translate *usury*, comes from *nashach*, to *bite as a serpent*; and here must signify that *biting or devouring usury*, which ruins the man who has it to pay.”

2. Charging interest:
   a. It was forbidden for the Israelite to loan money with interest to an Israelite who was poor; Exo. 22:25 “If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.”
   b. Charging interest is not inherently wrong.
      (1) In the parable of the talents, the lord tells the one talent man; Mat. 25:27 “Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.”
      (2) While charging interest is not wrong, taking advantage of others is sinful.
   c. Those dwelling with God will not be a money-sucking loan-shark, but fair and honest in his dealings with others.

L. Takes Not A Reward Against The Innocent

1. He does not take a bribe against the innocent.

2. Law of Moses forbid taking bribes.
   a. Deu. 27:25 “Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.”
   b. Fensham wrote, “The abuse of jurisprudence and the miscarriage of justice was of such frequent occurrence that it is especially mentioned in the ancient code of Hebrew law, the Book of the Covenant (Ex. 23:1-3, 6-8). This law is taken up again in Dt. 16:19. In fact the Old Testament abounds with allusions to the corruption and venality of the judicial bench (Lev. 19:15; Ps. 15:5; Prov. 17:23; Isa. 1:23; 5:23; Am. 5:12; Mic. 3:11; 7:3; Zeph. 3:3)”

3. The righteous man is one of justice and integrity, not someone who is for sale to the highest bidder.
   a. Deu. 16:19 “Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.”
   b. Our politicians should take note about taking gifts blinding the eyes.

4. He will not sell the truth for anything; Pro. 23:23 “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”
III. **THE RESULT**

A. **Psa. 15:5** “He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.”

B. **We are to work.**
   1. Jam. 1:22 “But be ye doers of the word, and not hearers only, deceiving your own selves.”
   2. 2 Cor. 6:1 “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain.”
   3. See the previous statement—worketh righteousness.

C. **When we do these we will not be moved.**
   1. Is a blessed man; Jam. 1:25 “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”
   2. Has entrance into the kingdom of heaven; Mat. 7:21-23 “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”
   3. Is a wise man; Mat. 7:24-25 “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.”
   4. Is justified; Rom. 2:13 “(For not the hearers of the law are just before God, but the doers of the law shall be justified.”
   5. Whatever may come, you will be able to stand for your life is founded on the Rock of Ages.
   6. Robert Taylor writes, “No one may move him away; he cannot be dislodged from such. He will not apostatize because doing these things will keep him safely removed from the apostate highway.”

Conclusion: Because he will not apostatize, he will be granted to enter into heaven’s home to spend an eternity glorifying our Creator and Redeemer.