

Psalm 15

Last time we started Psalm 15, where we talked some more about how Israel would dwell in God's tabernacle under Solomon. How at the establishment of the temple they would all dwell in tabernacles for seven days, and then bring up the ark out of the tabernacle of David into the temple. And so we said how that that signified that a new priesthood was being ordained. Because it says here that they would abide in God's tabernacle. And the only place in scripture where anybody abides in God's tabernacle was when Aaron and his sons abode in the tabernacle of Moses seven days when they were first ordained. That happened in the eighth chapter of Leviticus, and this happened in the eighth chapter of 2 Kings. And so we could see that this signified the ordination of a new priesthood. But it didn't tell us here what the nature of that priesthood will be. But I will hint that it has to do with the psalms themselves. And we'll find more about that in later psalms.

But not everybody was able to participate in that. Because to be ordained like this, to dwell in God's holy hill, you have to be holy. You have to be godly and upright. And so this can only happen because Israel is turning from their wickedness and corruption and are becoming pure and faithful once again. And those that don't, those that continue to work iniquity, won't be able to participate in that, they won't abide. And so it says, "LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" And so we saw two examples of men who would not. First there was Joab, who fled to God's tabernacle for refuge, but was slain. And then also there was Shimei, who refused to walk uprightly, and was not suffered to abide in God's holy hill.

And so we started looking at verse two, which begins to tell us what is required in order to make it in. It begins to answer that question asked in verse one, "who will abide?" "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." And so it gave three things there, that define the man who will dwell in God's holy hill. Just as in Psalm 1:1 it told us three things that a man should *avoid* if he wants to be blessed, here it tells us what he should *do*. So let's look at that some more.

We talked last time about the two tabernacles that Christ would set up during the millennium. One of them, the tabernacle of the testimony, would be over the temple. The other, the tabernacle of David, would be over his throne in mount Zion. And over all the dwelling places in Zion there would be a cloud and fire just as there was over the tabernacle in the wilderness. And so all the saints would be there, abiding in God's tabernacle. And that fact that we will be there dwelling in that holy hill, abiding in God's tabernacle, signifies that we will be priests, just as it did for them. And that priesthood is going to be much like the priesthood that they were ordained to here, as we'll find in later psalms.

So last time we saw what would happen to those who abide in the tabernacle. This time we'll find out who won't be able to participate in that.

Verse 2

Now last time we talked about walking, how they were told in Psalm 1 not to walk in the counsel of the ungodly. And how for a while they *had* been walking in the counsel of the ungodly, they'd been exalting vile men.

But now he tells them again not to walk in the counsel of the ungodly, but to walk uprightly if they want to abide when the promise of deliverance comes to them.

UPRIGHTLY

So what does it mean to walk uprightly?

Well, we've talked about the upright before in Psalms.

Uprightness, if you look it up in scripture, is very similar to faithfulness. It's contrasted with being perverse, and unjust.

And so to be upright is to be straight, not perverse and crooked. It is to be righteous and just, and to have integrity.

Uprightness is similar to faithfulness, because being upright is to deal honestly and faithfully with people, not to be perverse and crooked and say one thing with your mouth and another thing with your heart. Or to change your mind on a whim, despite having given your word.

Consider 1 Samuel 29. This is a practical example of how the word upright is used in this way, as somebody being honest with you, being faithful to you, dealing with you on the level:

1 Samuel 29:1 Now the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the rereward with Achish.

So this is during the time when David had fled to Gath from Saul, and he was there with Achish the king of Gath.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, which hath been with me these days, or these years, and I have found no fault in him since he fell unto me unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

And so Achish was going to let David go out to battle with them, to fight against Israel. He said he hadn't found any fault in David. That, based on David's actions, he didn't think there was any reason to fear that David was going to join Israel in the battle and fight against the Philistines. But the princes of the Philistines didn't believe that. They knew that David had previously been a great Israelite general who had fought against the Philistines many times. And so they didn't trust David.

So Achish thought that David was trustworthy, and would be faithful to him. But the princes didn't.

Now listen to what Achish says to David:

6 Then Achish called David, and said unto him, Surely, as the LORD liveth, thou hast been **upright**, and thy going out and thy coming in with me in the host is good in my sight: for I have

not found evil in thee since the day of thy coming unto me unto this day: nevertheless the lords favour thee not.

And so Achish said, "I think it is good for you to go out to battle with me, but the lords disagree." He said, "But I don't see why, you haven't done any wrong to the Philistines the whole time you've been with us. You've served me and walked uprightly before me."

And so what Achish was saying when he was saying that David had been upright, was that David had been faithful to him. He'd been loyal to him. He was serving him completely, not corruptly, not perversely, not just pretending to.

Now of course the truth is that David actually wasn't. But Achish believed he was, believed he had walked uprightly before him, and was totally committed to him, and had no more feelings for Israel.

So much so that he was willing to take him out to battle with him.

And so you can see there a practical example of what it means to be upright. It is to walk faithfully before someone, and be genuine with them.

Habakkuk 2:4 Behold, his soul which is lifted up is not **upright** in him: but the just shall live by his faith.

And so there it says that the man whose soul is lifted up is not upright. But those that have faith, those that are just, that are faithful to the truth of God, they are the upright.

And so we've observed in prior Psalms that the upright was another name that it used for the faithful, the godly, the prepared in heart, those that are serving the LORD wholly, seeking to him only with all their heart for salvation.

Those who were serving God with all their heart, and not corruptly.

And so it talked about the upright in heart:

Psalms 7:10 My defence is of God, which saveth the **upright** in heart.

11 God judgeth the righteous, and God is angry with the wicked every day.

12 If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

And so he said there that God would save the upright, but was angry with the wicked and would destroy them.

Psalms 9:7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And he shall judge the world in righteousness, he shall minister judgment to the people in **uprightness**.

And so God is going to judge uprightly, judge faithfully, judge justly, in righteousness.

And so only the upright, those that are faithful, and just, and righteous, will abide that judgment, and be counted worthy to dwell in his holy hill.

Now the last time in Psalms that David talked about the upright was in Psalm 11:

Psalms 11:1 In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain?

2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the **upright** in heart.

3 If the foundations be destroyed, what can the righteous do?

My how things have changed.

There the wicked were thinking that they were going to destroy all of the upright in heart.

And now God is saying, "No, no, it's the other way around." It is only the upright that are going to experience the deliverance from these wicked oppressors that he's going to bring them under Solomon.

4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the **upright**.

And so though David still didn't know what God was going to do there, but he was confident that he would destroy the wicked, and save the upright. And that's exactly what happened.

Isaiah 33:1 Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure.

7 Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth and languisheth: Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits.

10 Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you.

12 And the people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire.

13 Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

*15 He that **walketh** righteously, and speaketh **uprightly**; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;*

16 He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

17 Thine eyes shall see the king in his beauty: they shall behold the land that is very far off.

18 Thine heart shall meditate terror. Where is the scribe? where is the receiver? where is he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will save us.

23 Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.

Isaiah 57:1 The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.

2 He shall enter into peace: they shall rest in their beds, each one **walking** in his **uprightness**.

3 But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, and draw out the tongue? are ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves with idols under every green tree, slaying the children in the valleys under the cliffs of the rocks?

6 Among the smooth stones of the stream is thy portion; they, they are thy lot: even to them hast thou poured a drink offering, thou hast offered a meat offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed where thou sawest it.

9 And thou wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even unto hell.

10 Thou art wearied in the greatness of thy way; yet saidst thou not, There is no hope: thou hast found the life of thine hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? have not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.

17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.

18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.

20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 There is no peace, saith my God, to the wicked.

WORKETH

So who's going to make it in? "He that walketh uprightly, and worketh righteousness."

In Psalm 14 he talked about the workers of iniquity. Well, the workers of iniquity aren't going to be able to abide. Only the workers of righteousness.

Just as he said, the workers of iniquity are going to be put in great fear, and perish.

Now in Psalm 14 it also talked about how the people had been doing abominable works. They weren't following him faithfully, seeking to the LORD only for salvation.

Instead they had been following vile men, and trying to deliver themselves.

And now that they've seen they're folly, they're turning from that. And God has promised to be in the next generation and bring them some deliverance.

But he wants to make it clear to them here that this isn't an unconditional promise. Yes, he's going to do it, but that doesn't mean you'll be able to take part in it.

And so he's admonishing the people not to let their guard down. Not to think that, well, they've received God's reassurance that he's going to deliver them, so everything is OK.

He's making it clear that they can't be a part of that if they go back to working abominations, and walking corruptly. They need to walk uprightly, and work righteousness.

RIGHTEOUSNESS

As he said at the end of Psalm 1:

Psalms 1:5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the **righteous**.

6 For the LORD knoweth the way of the **righteous**: but the way of the ungodly shall perish.

And so David admonished his enemies in Psalm 4:

Psalms 4:3 But know that the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

4 Stand in awe, and sin not: commune with your own heart upon your bed, and be still. Selah.

5 Offer the sacrifices of **righteousness**, and put your trust in the LORD.

So David exhorted his enemies to cease from sin, so they wouldn't have to offer sin offerings, but thank offerings and peace offerings, sacrifices of righteousness.

They refused to listen, and were destroyed. And any others who refuse to work righteousness will also be destroyed, and won't abide in God's tabernacle.

But the righteous will, they'll be blessed:

Psalms 5:12 For thou, LORD, wilt bless the **righteous**; with favour wilt thou compass him as with a shield.

And again, thinking back on Psalm 11, this is a real change of circumstances. There the wicked thought that they'd destroy the righteous' hope of salvation.

Psalms 11:3 If the foundations be destroyed, what can the **righteous** do?

But David knew that God would act to uphold those foundations:

Psalms 11:7 For the **righteous** LORD loveth **righteousness**; his countenance doth behold the upright.

And so God loves righteousness, and those that work righteousness aren't going to have their hope of deliverance destroyed. Instead it is the wicked that will be destroyed.

And as it said there, the righteous will behold God's countenance, when his glory comes and fills the temple.

SPEAKETH

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

Psalms 5:6 Thou shalt destroy them that **speak** leasing: the LORD will abhor the bloody and deceitful man.

And so those that speak falsehood will be destroyed. If the people want to dwell in God's holy hill, they need to speak truth, not leasing.

Remember that this has really been one of the big problems. Their enemies were speaking falsehood, and the people started adopting the same speech.

And so that was the big thing that David was pointing out in Psalm 12.

Psalms 12:1 Help, LORD; for the godly man ceaseth; for the faithful fail from among the children of men.

2 They **speak** vanity every one with his neighbour: with flattering lips and with a double heart do they **speak**.

3 The LORD shall cut off all flattering lips, and the tongue that **speaketh** proud things:

4 Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?

And so the people had started speaking vanity, and flattery. Speaking proud things from a double heart.

But that's not what's going to deliver them. If they want to partake in God's salvation they need to speak the truth in their hearts.

HEART

And again, that's what David admonished his enemies to do in Psalm 4, "commune with your own **heart** upon your bed, and be still." Speak the truth in your heart. Because David knew that if they didn't they'd be destroyed, only the upright in heart would be saved:

Psalms 7:10 My defence is of God, which saveth the upright in **heart**.

But the wicked haven't been upright in heart, they haven't been speaking the truth in their heart. It told us a lot about what the wicked were saying in their heart in Psalm 10:

Psalms 10:3 For the wicked boasteth of his **heart's** desire, and blesseth the covetous, whom the LORD abhorreth.

6 He hath said in his **heart**, I shall not be moved: for I shall never be in adversity.

11 He hath said in his **heart**, God hath forgotten: he hideth his face; he will never see it.

13 Wherefore doth the wicked contemn God? he hath said in his **heart**, Thou wilt not require it.

And so the wicked were saying in their heart that God was hiding his face from their wickedness, and would never see it or judge them for it.

And of course that's not true, but that's what they told themselves, like fools.

And so David said at the start of Psalm 14, "The fool hath said in his **heart**, There is no God."

Those that are saying these things in their hearts are fools. Because it isn't true. God *will* judge them and deliver the upright, who speak their truth in their heart.

And so at the end of Psalm 10, after describing what the wicked said in their heart, he said:

Psalms 10:17 LORD, thou hast heard the desire of the humble: thou wilt prepare their **heart**, thou wilt cause thine ear to hear:

And so God would prepare the heart of the oppressed so that they would speak the truth and cry out to him in faithfulness for salvation.

And that's exactly what he's done. So that in Psalm 13 the people said:

Psalms 13:2 How long shall I take counsel in my soul, having sorrow in my **heart** daily? how long shall mine enemy be exalted over me?

They cried out to the LORD, having spoken the truth in their heart that he was their only savior. And so they could say:

Psalms 13:5 But I have trusted in thy mercy; my **heart** shall rejoice in thy salvation.

And so those that speak the truth in their heart, the truth that God exists and will bring the upright deliverance, their heart will rejoice in his salvation.

Those that speak the truth in their heart will rejoice in God's holy hill.

Verse 3

So he's told us what a man *should* do if he wants to abide in the tabernacle, and now he's telling us some more things that he *shouldn't* do.

Who will abide? “He that backbiteth not with his tongue.”

BACKBITETH

The term backbiter is only used 4 times in scripture. So we have to look at the context to get a good understanding of it.

And fortunately it is used several times along with a lot of other words that help to expound it.

Romans 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; *whisperers*,

30 **Backbiters**, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

2 Corinthians 12:20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, **backbitings**, *whisperings*, swellings, tumults:

In both of those passages backbiting is used right next to whispering. And that's in the context of being despiteful and at strife with one another.

And so the whispering he's talking about there is when there is a division and these people over here are whispering about those people over there.

Whispering about them. Why whispering? Well, because you don't want them to hear what you're saying about them. You're talking about them behind their back.

You're *backbiting* them. Talking bad about them while there back is turned.

And that's the same way we use the term backbiting today.

Proverbs 25:23 The north wind driveth away rain: so doth an angry countenance a **backbiting** tongue.

And so a backbiting tongue tries to say something bad about somebody when they're not there. But if you turn around and see that they are there, see their angry countenance, that will shut up the backbiting tongue real quick.

And so that's what backbiting is, talking bad about somebody when you don't think they'll hear, biting them in the back.

And that's how it is used here in this Psalm. Look at what it says:

Psalms 15:3 He that backbiteth not with his tongue, nor doeth evil to his neighbour, *nor taketh up a reproach* against his neighbour.

And so taking up a reproach against them, talking evil about them. Doing them evil.

And that's something that you'd do, taking up a reproach, when they weren't present. That's something you'd do in their absence.

So again, that's backbiting.

TONGUE

Now, why do you *backbite* somebody with your tongue? Why not say it to their face?

Well remember what he's told us before about their tongues:

Psalms 5:9 For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their **tongue**.

And so David's enemies were flatterers. They would talk good about you to your face, but there was no faithfulness in their mouth. They were just flattering you, they didn't really mean it.

And so the reason that he's brining up backbiting here is because that's what these people would do. They'd flatter you to your face, but backbite you when you weren't listening. And so that's what he's referring to here.

Psalms 10:7 His mouth is full of cursing and deceit and fraud: under his **tongue** is mischief and vanity.

And so again, the oppressors of the people had deceitful tongues that spoke vanity and fraud. But they also practiced cursing and mischief when you weren't looking. And so they were out to get the people, out to use them for their own advancement through flattery, while cursing them behind their back.

And so God is making it clear here that nobody like that is going to dwell in his holy hill.

And remember that this is how the people were becoming. And so David warned them:

Psalms 12:3 The LORD shall cut off all flattering lips, and the **tongue** that speaketh proud things:

4 Who have said, With our **tongue** will we prevail; our lips are our own: who is lord over us?

And so they thought that they'd be able to deliver themselves from their oppressors with their tongues, by using flattery and speaking proud things against people.

And David knew that God would cut off the tongues that did that. And so that's why he was so urgent in asking God to intervene, and uphold the godly.

And now that God has purified their speech through his own pure words, and done that, he's again making it clear that those that reject his words and his salvation and continue to backbite with their tongues won't receive his salvation, they won't abide in his tabernacle. They won't get to see Solomon bring salvation up out of Zion.

EVIL

"He that backbiteth not with his tongue, nor doeth evil to his neighbour."

Psalms 5:4 For thou art not a God that hath pleasure in wickedness: neither shall **evil** dwell with thee.

And so those that do evil to their neighbor will not dwell with God in his holy hill.

NEIGHBOUR

And this is another thing that the people had been doing before, that David described in Psalm 12:

Psalms 12:2 They speak vanity every one with his **neighbour**: with flattering lips and with a double heart do they speak.

And so they would flatter their neighbors, deceive and do evil to their own neighbors. And he that does evil to his neighbor will not dwell in God's tabernacle. And so this is another thing that they need to be warned about, not to continue in their old ways if they want to receive God's deliverance that is coming.

And one example of somebody who didn't receive that, is Absalom himself. God told David:

2 Samuel 12:11 Thus saith the LORD, Behold, I will raise up **evil** against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy **neighbour**, and he shall lie with thy wives in the sight of this sun.

And so there it called Absalom David's neighbor. And it calls what Absalom did evil. And so Absalom is an example to the people of what will happen to the man who does evil to his neighbor. He will be destroyed, and won't partake in salvation.

And remember last week how we read about Joab, and how he was slain. Solomon put him to death because he'd murdered the two captains of the host of Israel. And so he'd done evil to his neighbors, and though he fled to the tabernacle he wasn't given refuge. He wouldn't abide.

At the dedication of the temple, when they came into God's holy hill, Solomon reiterated this:

1 Kings 8:31 If any man trespass against his **neighbour**, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house:
32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

And so Solomon prayed that those that did evil to their neighbor would have judgment brought upon them. They wouldn't be able to abide. But the righteous would be given according to his righteousness.

REPROACH

"He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour."

Taking up a reproach, again that's like backbiting, saying something bad about your neighbor behind their back, something reproachful.

And *taking up* a reproach, that's like maybe when somebody else says something bad and you agree with them. You repeat what they said. You take up their reproach.

You know last time we talked about Shimei the Benjamite, and how Solomon put him to death. And the reason that he was killed was because he had cursed David, the LORD's anointed, when he fled from Absalom. And so he had taken up a reproach against his neighbor. And he wouldn't dwell in God's holy hill.

*Zephaniah 2:8 I have heard the **reproach** of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border.
9 Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.*

*10 This shall they have for their pride, because they have **reproached** and magnified themselves against the people of the LORD of hosts.*

11 The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.

Verse 4

So now in verse 4 he's going to tell them more of what they *should* do. In verse 2 he told them 3 things that they should do. Then in verse 3 he gave them three things that they shouldn't do. And now he's giving them three more things that they should do. Three things that they must be like if they want to abide in God's tabernacle. First, "In whose eyes a vile person is contemned."

EYES

Now in Psalm 10 he told us what the eyes of the wicked are like:

Psalms 10:8 He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his **eyes** are privily set against the poor.

And so the wicked set their eyes against the poor. Not against the vile sinner, but against the needy and upright.

But that's not what their eyes should be like. Not if they want to dwell in God's holy hill.

In Psalm 11 it told us what God's eyes are like:

Psalms 11:4 The LORD is in his holy temple, the LORD'S throne is in heaven: his **eyes** behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

And so the eyes of the LORD try the righteous, and hate the wicked and those that love violence.

And that's what the eyes of those that dwell with him need to be like as well.

And of course that's not how the people have been. But in Psalm 13 they asked:

Psalms 13:3 Consider and hear me, O LORD my God: lighten mine **eyes**, lest I sleep the sleep of death;

And so they asked God to lighten their eyes, and he's doing that. He's revealing his truth to them here in these Psalms, and telling them what the enlightened eye should be like: it should be like God's eyes, it should condemn the vile man.

VILE

And of course we remember that vile is the term that God used to describe their champions in Psalm 12:

Psalms 12:8 The wicked walk on every side, when the **vilest** men are exalted.

And so the people haven't been condemning the vile, they've been exalting them, even the vilest of men.

And so now that they've turned from that, God's telling them that if they want to receive the salvation he's promised then they need to not go back to that. Because only those who condemn the vile will receive his salvation.

CONTEMNED

Now this word condemn is a word that we don't really use much anymore, but it just means to hold in contempt.

We've seen it once already in the book of Psalms, in fact the first time that it is used in the Bible:

Psalms 10:13 Wherefore doth the wicked **contemn** God? he hath said in his heart, Thou wilt not require it.

And so it said that the wicked contemn God. They hold him in contempt, saying that he'll never punish them for the destruction of the poor.

Well, that's no so. He will punish them. And the only people who will survive will be those that contemn the wicked, the vile men who choose their own salvation, believing that God won't bring his.

So really what we see here is that you have a choice: you can contemn the vile person, or you can contemn God.

Because that's really what the vile men were doing, in setting their salvation over against God's salvation, and trying to convince the people that theirs was better. Or even just ignoring God's salvation entirely.

And so what they were doing was holding God's offer of salvation in contempt, and choosing their own work of deliverance instead.

And those that do that won't receive God's deliverance, they'll receive his judgment. They won't abide in his tabernacle.

And so you must either utterly contemn the vile person, or contemn God. That's the choice.

By putting hope in the vile person, and saying "God's not going to do it," the people were basically agreeing with the wicked, and they were contemning God.

But now God is telling them, "You need to contemn, you need to hold in contempt, these vile men, who were offering to deliver you." Otherwise they won't abide in his holy hill.

Isaiah 16:1 Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, that, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon.

3 Take counsel, execute judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

5 And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness.

6 We have heard of the pride of Moab; he is very proud: even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kirhareth shall ye mourn; surely they are stricken.

8 For the fields of Heshbon languish, and the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come even unto Jazer, they wandered through the wilderness: her branches are stretched out, they are gone over the sea.

9 Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for the shouting for thy summer fruits and for thy harvest is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.

11 Wherefore my bowels shall sound like an harp for Moab, and mine inward parts for Kirhareth.

12 And it shall come to pass, when it is seen that Moab is weary on the high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying, Within three years, as the years of an hireling, and the glory of Moab shall be **contemned**, with all that great multitude; and the remnant shall be very small and feeble.

HONOURETH

“In whose eyes a vile person is contemned; but he honoureth them that fear the LORD.”

So instead here’s who they should honor. Not those that are exalting themselves to bring their own salvation, but those that fear the LORD, that seek his salvation.

SWEARETH

“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.”

The man who is upright, who is faithful, he can be trusted. When he swears, he swears uprightly, he will keep his word. Even when he has sworn to his own heart. Now what might that be like? What does it mean to swear to your own hurt? Well, we’ve seen an example of that already, in Shimei:

1 Kings 2:36 And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath.

40 And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to **swear** by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

And so Shimei swore to Solomon, but he valued his servants more than his oath. And so because he didn't want to receive hurt in loosing them, he broke his oath.

He swore to his own hurt, and changed it. And because of that he didn't get to abide in God's tabernacle.

And again this is something that Solomon recognized at the dedication of the temple:

1 Kings 8:31 If any man trespass against his neighbour, and an oath be laid upon him to cause him to **swear**, and the oath come before thine altar in this house:

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head; and justifying the righteous, to give him according to his righteousness.

And so those that abide in God's tabernacle must keep their oaths. When they have sworn to their neighbor they must keep it. Or God will judge them.

Zechariah 5:1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits.

*3 Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that **swaureth** shall be cut off as on that side according to it.*

*4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that **swaureth** falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.*

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, *This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.*

9 *Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.*

10 *Then said I to the angel that talked with me, Whither do these bear the ephah?*

11 *And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.*

Malachi 3:1 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:*

3 *And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.*

4 *Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.*

5 *And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false **swearers**, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.*

6 *For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

*James 5:12 But above all things, my brethren, **swear** not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.*

13 *Is any among you afflicted? let him pray. Is any merry? let him sing psalms.*

14 *Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*

15 *And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*

16 *Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.*

17 *Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.*

18 *And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.*

Verse 5

So he's given us three things they *should* do, three things they *shouldn't* do, three more things they *should* do, and now finally he's giving them two more things that they *shouldn't* do.

"He that putteth not out his money to usury, nor taketh reward against the innocent."

USURY

Now, taking usury, taking interest, was actually against the Jewish law:

Exodus 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**.

Leviticus 25:35 And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee.

36 Take thou no **usury** of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy **money** upon **usury**, nor lend him thy victuals for increase.

38 I am the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

Deuteronomy 23:19 Thou shalt not lend upon **usury** to thy brother; **usury of money, usury of victuals, usury of any thing that is lent upon usury:**

20 Unto a stranger thou mayest lend upon **usury**; but unto thy brother thou shalt not lend upon **usury**: that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

And so God made it very clear that they weren't to lend their money on usury. Not to a Jewish brother.

To a stranger they were technically allowed to, but he told them that they should even relieve the poor stranger or sojourner without taking usury.

There were also parts of the law that they could have interpreted to say that they could take usury of a rich man, but not of a poor man.

But here God just tells them, don't take usury at all. He doesn't qualify it by saying don't take usury of the poor, or of your brethren. He just tells them that it's better if they just avoid it altogether.

That said, he is talking about this here in the context of oppression.

And so what he is telling them, is that if they want to abide, they need to not oppress the poor.

If we look back over this psalm, we see that each verse has a theme.

The second verse told them three things that they should do, three things that should define their own personal nature and actions.

Then in the third verse he described how they should relate to their neighbor, by telling them three things not to do to their neighbor.

In the fourth verse he expands that, to tell them what their outlook should be on men in general, whom they should contemn, and whom they should honor.

And then in this final verse he tells them how they should relate to the poor and innocent. They shouldn't oppress them.

And the first thing that they shouldn't do is take usury. They shouldn't look at other men as an opportunity to make their money grow by lending to them. They shouldn't look at the poor as just people to earn interest off of.

And so he tells them not to take usury. Just period, don't take any.

That's stricter than you might think he really ought to be about that. That's stricter than he is in other places. Some places he's really strict, or at least encourages total abstinence, and in others he makes allowances.

But one thing is clear, God doesn't like it when men take usury off of loans the poor.

And he's telling them that they shouldn't take usury at all here, because they need to avoid oppression if they want to abide.

And so it is best for them if they just don't take usury at all. It be better just to avoid it completely, than to risk becoming an oppressor.

Because it's a slippery slope. Once you start looking at the poor as a way to make money through usury, you'll find that there's other ways to make money off of them, too.

You start putting out your money on usury, and next thing you know you might find yourself oppressing the poor in other ways as well, like taking reward against the innocent.

REWARD

Now taking reward against the innocent, what might that be?

Well, ultimately, it's this:

Deuteronomy 27:25 Cursed be he that taketh **reward** to slay an **innocent** person. And all the people shall say, Amen.

And so it is being a bounty hunter. A hit man. Taking money to kill somebody who is innocent. That's one way to take reward against the innocent.

But really it can be any time that you receive a reward to do something against the innocent:

Isaiah 1:23 Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after **rewards**: they judge not the fatherless, neither doth the cause of the widow come unto them.

So they were oppressors, they'd take a gift and not judge the widow.

And so taking a reward against the innocent might not be getting them killed. It might not even be giving some other unjust judgement against them. It might just be refusing to hear their case at all.

It is just accepting any kind of gift to pervert judgment, and not do justice to the innocent.

Deuteronomy 10:17 For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh **reward**:

18 He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

And so God is not like that. His judgement is righteous and just. He won't take a reward, and he hears every cause.

And so if they want to abide in God's tabernacle, they need to be like that. They need to not take a reward against the innocent.

Micah 7:1 Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the firstripe fruit.

2 The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

*3 That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a **reward**; and the great man, he uttereth his mischievous desire: so they wrap it up.*

4 The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house.

7 Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

10 Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

11 In the day that thy walls are to be built, in that day shall the decree be far removed.

12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.

15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

INNOCENT

And that's is not what the wicked do, he told us what the wicked do:

Psalms 10:8 He sitteth in the lurking places of the villages: in the secret places doth he murder the **innocent**: his eyes are privily set against the poor.

And so the wicked would murder the innocent, and they eyes were set against the poor.

And you know this is something that Joab did:

1 Kings 2:31 And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the **innocent** blood, which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing

thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah.

And so Joab slew two innocent men that were better than himself, because he wanted to maintain his office as chief general.

And so he didn't get to abide in the tabernacle.

*Matthew 27:3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the **innocent** blood. And they said, What is that to us? see thou to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

NEVER

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

You know, the wicked think that they're never going to be moved, but they're wrong.

Psalms 10:6 He hath said in his heart, I shall not be moved: for I shall **never** be in adversity.

Psalms 10:11 He hath said in his heart, God hath forgotten: he hideth his face; he will **never** see it.

Well, that's not true. Those that speak such things in their heart, and murder the innocent, will not abide. Those that walk uprightly and work righteousness, and speak the truth in their heart, they are the ones who will never be moved.

*Daniel 2:44 And in the days of these kings shall the God of heaven set up a kingdom, which shall **never** be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.*

MOVED

In Psalm 13 the people asked God:

Psalms 13:3 Consider and hear me, O LORD my God: lighten mine eyes, lest I sleep the sleep of death;

4 Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am **moved**.

And so they asked God to lighten their eyes, lest they be moved, and fall, and their enemies prevail against them and rejoice.

And now that they have sought God, he's enlightening their eyes, and they won't be moved. If they do these things, they will never be moved.

And so God fulfilled his promise to David:

1 Chronicles 17:9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be **moved** no more; neither shall the children of wickedness waste them any more, as at the beginning,

So that they may truly say:

5 But I have trusted in thy mercy; my heart shall rejoice in thy salvation.

6 I will sing unto the LORD, because he hath dealt bountifully with me.

Isaiah 24:13 When thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the fires, even the name of the LORD God of Israel in the isles of the sea.

16 From the uttermost part of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations of the earth do shake.

19 The earth is utterly broken down, the earth is clean dissolved, the earth is **moved** exceedingly.

20 The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, that the LORD shall punish the host of the high ones that are on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.

23 Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

Hebrews 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

*28 Wherefore we receiving a kingdom which cannot be **moved**, let us have grace, whereby we may serve God acceptably with reverence and godly fear:*

29 For our God is a consuming fire.