

ספר תהילים טו | Tehillim / Psalms 15

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The Righteousness of God is Unmovable!

This week's study is from *Tehillim / Psalms 15:1-5*, The Psalm is introduced as **א לְמַנְצִיחַ לְדָוִד** “*For the choir director. A Psalm of David.*” David begins asking **15:1 א הַיְהוָה מִי-יִגֹּוֹר בְּאֶהֱלֶךָ מִי-יִשְׁכֵּן בְּהַר קֹדְשְׁךָ** *Lord, who may abide in Your tent? Who may dwell on Your holy hill? (NASB)* Who is able to dwell in the tent of the Lord and upon the holy hill where the Temple will be built? Because of man's sinful heart, one would think that the answer would be that no man is able to “dwell” in the tent of the Lord or upon His Holy hill. However, David responds saying **15:2 ב הוֹלֵךְ תְּמִים וּפְעֵל צְדָק וְדִבֵּר אֱמֶת בְּלִבָּבוֹ** *He who walks with integrity, and works righteousness, And speaks truth in his heart. (NASB)* It is those who walk with integrity and work righteousness who are able to abide in the tent of the Lord and upon His Holy hill. Those who speak truth in their hearts and live their lives devoted to the Lord Most High. David continues quantifying the man who walks with integrity, works righteousness, and speaks truth in his heart, such a man does not slander, does not do evil to his neighbor, neither does he accuse or blame his friend for anything. **ג לֹא-רָגַל** *He does not slander with his tongue, Nor does evil to his neighbor, Nor takes up a reproach against his friend; (NASB)* Slander is false and injurious statements made about another (defamation), this is doing evil to another person. Gossip is “to talk about the private affairs of others, spread rumors” and is synonymous with a slanderer. David continues saying that the righteous **15:4 ד נִבְזָה** *In whose eyes a reprobate is despised, But who honors those who fear the Lord; He swears to his own hurt and does not change; (NASB)* The righteous despise the reprobate (person who is morally unprincipled) and honor those who fear the Lord, and the way of the righteous is to do what is right even if it means that swearing by the truth he is financially hurt. David also says that such a righteous man does not lend money at interest and does not take a bribe against those who are innocent, **ה כִּסְפוֹ** *He does not put out his money at interest, Nor does he take a bribe against the innocent. He who does these things will never be shaken. (NASB)* The one who lives righteously before the Lord would rather receive harm than to do harm to others. Such a man will never be moved.

עברית Hebrew	ארמי Aramaic	ελληνικός Greek
ספר תהלים פרק טו	ספר טוביה פרק טו	ΨΑΛΜΟΙ 15
<p>א מְזִמּוֹר לְדָוִד יְהוָה מִי-יִגֹּוֹר בְּאֶהֱלֶךָ מִי-יִשְׁכֵּן בְּהַר קֹדְשְׁךָ ב הוֹלֵךְ תְּמִים וּפְעֵל צְדָק וְדִבֵּר אֱמֶת בְּלִבָּבוֹ ג לֹא-רָגַל עַל-לִשְׁנוֹ לֹא-עָשָׂה לְרֵעֵהוּ רָעָה וְחָרְפָּה לֹא-נִשְׂאָה עַל-קָרְבוֹ ד נִבְזָה בְּעֵינָיו נִמְאָס וְאֶת-יְרֵאֵי יְהוָה יְכַבֵּד נִשְׁבַּע לְהִרְעֵ וְלֹא יִמָּר ה כִּסְפוֹ לֹא-נָתַן בְּנִשְׁוֹ וְשָׁחַד עַל-נָקִי לֹא-לָקַח עֲשֵׂה אֱלֹהִים לֹא יִמּוּט לְעוֹלָם:</p>	<p>א תושבחתא לדוד יהוה מן חמי למידר במשכנך מן חמי יזכי למישרי בטור בי מקדשך: ב דמהליך בשלימתא ועבד צדקתא וממלל קושטא בלבביה: ג לא אכל קורצין בלישניה לא עבד לחבריה בישותא בישתא וכיסופא וחסודא לא סובר על קריביה: ד דשט באנפוי בסיר וית דחליא דיהוה מוקיר דיומי לאבאשא לגרמיה ולא משלחף יפרג:</p>	<p>15:1 ψαλμός τῷ δαυιδ κύριε τίς παροικήσει ἐν τῷ σκηνώματί σου καὶ τίς κατασκηνώσει ἐν τῷ ὄρει τῷ ἁγίῳ σου 15:2 πορευόμενος ἄμωμος καὶ ἐργαζόμενος δικαιοσύνην λαλῶν ἀλήθειαν ἐν καρδίᾳ αὐτοῦ 15:3δς οὐκ ἐδόλωσεν ἐν γλώσσῃ αὐτοῦ οὐδὲ ἐποίησεν τῷ πλησίον αὐτοῦ κακὸν καὶ ὄνειδισμὸν οὐκ ἔλαβεν ἐπὶ τοῦς ἔγγιστα αὐτοῦ</p>

<p>Tehillim / Psalms 15 A Psalm of David. 15:1 O Lord, who may abide in Your tent? Who may dwell on Your holy hill? 15:2 He who walks with integrity, and works righteousness, And speaks truth in his heart. 15:3 He does not slander with his tongue, Nor does evil to his neighbor, Nor takes up a reproach against his friend; 15:4 In whose eyes a reprobate is despised, But who honors those who fear the Lord; He swears to his own hurt and does not change; 15:5 He does not put out his money at interest, Nor does he take a bribe against the innocent. He who does these things will never be shaken. (NASB)</p>	<p>ה סמיה לא יהב בחבוליא ושוחדא על זכאה לא קביל דעבד אילין לא יזנח יזוע לעלמא:</p> <p>Toviyah / Psalms Chapter 15 15:1 A hymn of David. O Lord, who is worthy to dwell in your tabernacle, who is worthy to abide on the mountain of your sanctuary? 15:2 One who walks in integrity, and does righteous deeds, and speaks truth in his heart. 15:3 He does not slander with his tongue, he causes no harm to his fellow, and he bears no shame against his neighbor. 15:4 Who despises the contemptible to his face, but honors those who fear the Lord; who will swear to do harm to himself and does not change. 15:5 He has not given his money at interest; he has not accepted a bribe against the innocent; one who does these things will never be moved. (EMC)</p>	<p>15:4 ἐξουδένωνται ἐνώπιον αὐτοῦ πονηρευόμενος τοὺς δὲ φοβουμένους κύριον δοξάζει ὁ ὀμνύων τῷ πλησίον αὐτοῦ καὶ οὐκ ἄθετων 15:5 τὸ ἀργύριον αὐτοῦ οὐκ ἔδωκεν ἐπὶ τόκῳ καὶ δῶρα ἐπ' ἁθώοις οὐκ ἔλαβεν ὁ ποιῶν ταῦτα οὐ σαλευθήσεται εἰς τὸν αἰῶνα</p> <p>Tehillim / Psalms 15 A Psalm of David. 15:1 O Lord, who shall sojourn in thy tabernacle? and who shall dwell in thy holy mountain? 15:2 He that walks blameless, and works righteousness, who speaks truth in his heart. 15:3 Who has not spoken craftily with is tongue, neither has done evil to his neighbour, nor taken up a reproach against them that dwelt nearest to him. 15:4 In his sight an evil-worker is set at nought, but he honours them that fear the Lord. He swears to his neighbour, and disappoints him not. 15:5 He has not lent his money on usury, and has not received bribes against the innocent. He that does these things shall never be moved. (LXX)</p>
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In this week’s study from *Tehillim / Psalms 15:1-5*, David begins asking מִי-יִשְׁכֵּן מִי-יִגֹּר בְּאֶהְיֶה מִי-יִשְׁכֵּן בְּהַר קֹדֶשׁ 15:1 O Lord, who may abide in Your tent? Who may dwell on Your holy hill? (NASB) Who is able to dwell in the tent of the Lord and upon the holy hill where the Temple will be built? Thinking on this verse, David makes a reference to the holy hill of God. It is interesting to note that during David’s time the Temple was not yet built upon the Temple mount since Solomon was the one who was to build the Temple in Jerusalem. The reference to the tent of God is to the Tabernacle that was set up in Shiloh. In the Scriptures, Shiloh was a place of rest, a city of Ephraim (אֶפְרַיִם) located “on the north side of Bethel” which is a distance of about 10 miles (*Shoftim / Judges 21:19*, מִצְפּוֹנָה, | יְמִימָה אֲשֶׁר מִצְפּוֹנָה, 21:19 So they said, ‘Behold, there is a feast of the Lord from year to year in Shiloh, which is on the north side of Bethel, on the east side of the highway that goes up from Bethel to Shechem, and on the south side of Lebonah.’ NASB). In this place of Shiloh the tabernacle was set up following the conquest of the Promised Land according to *Joshua 18:1-10*.

Joshua 18:1-10

18:1 Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them. 18:2 There remained among the sons of Israel seven tribes who had not divided their inheritance. 18:3 So Joshua said to the sons of Israel, ‘How long will you put off entering to take possession of the land which the Lord, the God of your fathers, has given you? 18:4 ‘Provide for yourselves three men from each tribe that I may send them, and that they may arise and walk through the land and write a description of it according to their inheritance; then they shall return to me. 18:5 ‘They shall divide it into seven portions; Judah shall stay in its territory on the south, and the

house of Joseph shall stay in their territory on the north. 18:6 'You shall describe the land in seven divisions, and bring the description here to me. I will cast lots for you here before the Lord our God. 18:7 'For the Levites have no portion among you, because the priesthood of the Lord is their inheritance. Gad and Reuben and the half-tribe of Manasseh also have received their inheritance eastward beyond the Jordan, which Moses the servant of the Lord gave them.' 18:8 Then the men arose and went, and Joshua commanded those who went to describe the land, saying, 'Go and walk through the land and describe it, and return to me; then I will cast lots for you here before the Lord in Shiloh.' 18:9 So the men went and passed through the land, and described it by cities in seven divisions in a book; and they came to Joshua to the camp at Shiloh. 18:10 And Joshua cast lots for them in Shiloh before the Lord, and there Joshua divided the land to the sons of Israel according to their divisions. (NASB)

ספר יהושע פרק יח

א וַיִּקְהָלוּ כָּל-עַדְת בְּנֵי-יִשְׂרָאֵל שְׁלֵה וַיִּשְׁכְּיֵנוּ שָׁם אֶת-אֹהֶל מוֹעֵד וְהָאָרֶץ נִכְבְּשָׁה לְפָנֵיהֶם: ב וַיִּנְתְּרוּ בְּבְנֵי יִשְׂרָאֵל אֲשֶׁר לֹא-חָלְקוּ אֶת-נַחֲלָתָם שְׁבַעָה שְׁבֵטִים: ג וַיֹּאמֶר יְהוֹשֻׁעַ אֶל-בְּנֵי יִשְׂרָאֵל עַד-אָנָּה אַתֶּם מִתְרַפִּים לְבֹא לְרֵשֶׁת אֶת-הָאָרֶץ אֲשֶׁר נָתַן לָכֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם: ד הֲבֹו לָכֶם שְׁלֹשָׁה אַנְשִׁים לְשֵׁבֶט וְאֲשַׁלְחֶם וַיִּקְמוּ וַיִּתְהַלְכוּ בְּאָרֶץ וַיִּכְתְּבוּ אוֹתָהּ לְפִי נַחֲלָתָם וַיָּבֹאוּ אֵלָי: ה וְהִתְחַלְקוּ אֹתָהּ לְשֵׁבַעָה חֲלָקִים יְהוּדָה יַעֲמַד עַל-גְּבוּלוֹ מִנֶּגֶב וּבֵית יוֹסֵף יַעֲמָדוּ עַל-גְּבוּלָם מִצָּפוֹן: ו וְאַתֶּם תִּכְתְּבוּ אֶת-הָאָרֶץ שְׁבַעָה חֲלָקִים וְהִבְאַתֶּם אֵלַי הֲנֵה וַיְרִיתִי לָכֶם גּוֹרָל פֶּה לְפָנַי יְהוָה אֱלֹהֵינוּ: ז פִּי אִיו-חֲלֹק לְלוּיִם בְּקִרְבְּכֶם כִּי-כֹהֲנֵת יְהוָה נַחֲלָתוֹ וְגַד וִירָאוּבֵן וְחֲצִי שֵׁבֶט הַמְנַשֶּׁה לְקַחוּ וְנַחֲלָתָם מֵעַבְרָ לִירְדֹן מִזְרְחָה אֲשֶׁר נָתַן לָהֶם מֹשֶׁה עֶבֶד יְהוָה: ח וַיִּקְמוּ הָאֲנָשִׁים וַיֵּלְכוּ וַיַּצּוּ יְהוֹשֻׁעַ אֶת-הַהֲלֹכִים לְכַתֵּב אֶת-הָאָרֶץ לְאָמֹר לָכוּ וְהִתְהַלְכוּ בְּאָרֶץ וְכַתְּבוּ אוֹתָהּ וְשׁוּבוּ אֵלַי וְפֶה אֲשַׁלִּיךְ לָכֶם גּוֹרָל לְפָנַי יְהוָה בְּשֵׁלָה: ט וַיֵּלְכוּ הָאֲנָשִׁים וַיַּעֲבְרוּ בְּאָרֶץ וַיִּכְתְּבוּהָ לְעָרִים לְשֵׁבַעָה חֲלָקִים עַל-סֹפֶר וַיָּבֹאוּ אֶל-יְהוֹשֻׁעַ אֶל-הַמַּחֲנֶה שְׁלֵה: י וַיִּשְׁלַךְ לָהֶם יְהוֹשֻׁעַ גּוֹרָל בְּשֵׁלָה לְפָנַי יְהוָה וַיַּחֲלֶק-שָׁם יְהוֹשֻׁעַ אֶת-הָאָרֶץ לְבְנֵי יִשְׂרָאֵל כַּמִּחְלָקָתָם:

The Tabernacle remained in Shiloh until the Ark of the Covenant fell into the hands of the Philistines in *1 Samuel chapter 4*. This location (Shiloh) was also referred to by the prophet Jeremiah (7:12-14, 26:4-9) approximately 500 years after the destruction of that place. In *1 Samuel 4:1-4*, the Scriptures say וַיְהִי דָבָר - וַיִּשְׁמוּאֵל לְכָל-יִשְׂרָאֵל וַיֵּצֵא יִשְׂרָאֵל לְקִרְאֵת פְּלִשְׁתִּים לְמַלְחָמָה וַיַּחֲנוּ עַל-הָאָבֶן הָעֶזְר וּפְלִשְׁתִּים חָנוּ בְּאַפֶּק: ב וַיַּעֲרְכוּ פְלִשְׁתִּים לְקִרְאֵת יִשְׂרָאֵל וַתִּטֵּשׁ הַמַּלְחָמָה וַיִּנְגַף יִשְׂרָאֵל לְפָנַי פְּלִשְׁתִּים וַיָּכּוּ בַמַּעֲרָכָה בַשָּׂדֶה כְּאַרְבַּעַת אֲלָפִים אִישׁ: ג וַיָּבֹא הָעָם אֶל-הַמַּחֲנֶה וַיֹּאמְרוּ זְקֵנֵי יִשְׂרָאֵל לָמָּה נִגְכַּפְנוּ יְהוָה הַיּוֹם לְפָנַי פְּלִשְׁתִּים נִקְחָה אֶלֵינוּ מִשְׁלָה אֶת-אֲרוֹן בְּרִית וַיִּשְׁעוּ אֶל-הַמַּחֲנֶה וַיִּשְׁעֵנוּ מִכָּף אֵיבֵינוּ: 4:1 Thus the word of Samuel came to all Israel. Now Israel went out to meet the Philistines in battle and camped beside Ebenezer while the Philistines camped in Aphek. 4:2 The Philistines drew up in battle array to meet Israel. When the battle spread, Israel was defeated before the Philistines who killed about four thousand men on the battlefield. 4:3 When the people came into the camp, the elders of Israel said, 'Why has the Lord defeated us today before the Philistines? Let us take to ourselves from Shiloh the ark of the covenant of the Lord, that it may come among us and deliver us from the power of our enemies.' 4:4 So the people sent to Shiloh, and from there they carried the ark of the covenant of the Lord of hosts who sits above the cherubim; and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God. (NASB) Israel was defeated in *1 Samuel 4:1-3* and the people decided to bring the Ark of the Covenant up from Shiloh to the war hoping that God would help in their battle with the Philistines. Taking the Ark of the Covenant from Shiloh to the battle, Israel was again defeated because they forgot one most important thing. They had forgotten that God was not going to give them His power

without their obedience to His commands. The most important aspect of this story is that the people thought they could live their lives as they pleased in opposition to God's instruction and make use of the Ark of the Covenant for their own purposes. They took the Ark of the Covenant for the purpose of manipulating God to help them appears to be a form of witchcraft. Have you ever done something righteous and then thought "the Lord will favor me now, and I will be blessed?" Is this not something that parallels the question David is asking in the Psalm **יְהִיָּה מִי-יִגֹּוֹר בְּאַהֲלֵךְ מִי-יִשְׁכֵּן בְּהַר קֹדְשֶׁךָ 15:1 O Lord, who may abide in Your tent? Who may dwell on Your holy hill? (NASB)** Who is able to dwell in the tent of the Lord and upon the holy hill where the Temple will be built? One does not dwell in the tent of the Lord or upon His Holy hill unless one lives in His righteousness and has an upright heart. The upright heart does not perform righteous deeds for the sole purpose of gaining favor before God in order to manipulate Him into working in our lives. The righteous live in righteousness and in justice, because the Lord God is Holy, Righteous, and Just and not for the sole purpose of obtaining something one needs.

David responds saying: **הוֹלֵךְ תְּמִים וּפְעֵל צְדָק וְדַבֵּר אֱמֶת בְּלִבְבוֹ: 15:2 He who walks with integrity, and works righteousness, And speaks truth in his heart. (NASB)** Those who speak truth in their hearts, live their lives devoted to the Lord Most High. It is only those who walk in integrity, and work righteousness, and speak the truth that are fit for communion with God and are able to abide in His tent and remain upon His Holy hill. *Tehillim / Psalms 119:1-8* outlines what it means to live in integrity before the Lord.

ספר תהילים פרק קיט

א אֲשֶׁרֵי תְּמִימֵי-דָרְךָ הַהֲלֹכִים בְּתוֹרַת יְהוָה: ב אֲשֶׁרֵי נִצְרֵי עֲדוֹתָיו בְּכָל-לֵב יִדְרְשׁוּהוּ: ג אַף לֹא-
פָּעַלוּ עֲוֹלָה בְּדַרְכָּיו הֲלָכוּ: ד אַתָּה צִוִּיתָה פְּקֻדֹתֶיךָ לְשֹׁמֵר מֵאֵד: ה אֲחֲלִי יִפְנוּ דַרְכֵי לְשֹׁמֵר חֻקֶיךָ:
ו אֲזַל לֹא-אֲבוֹשׁ בְּהַבִּיטֵי אֶל-כָּל-מִצְוֹתֶיךָ: ז אוֹדֶךָ בְּיִשָּׁר לֵב בְּלִמְדֵי מִשְׁפָּטֶיךָ צְדָקָה: ח אֶת-חֻקֶיךָ
אֲשֹׁמֵר אֶל-תַּעֲזֹבֵנִי עַד-מָאֵד:

Tehillim / Psalms 119:1-8

*119:1 How blessed are those whose way is blameless, Who walk in the law of the Lord.
119:2 How blessed are those who observe His testimonies, Who seek Him with all their heart.
119:3 They also do no unrighteousness; They walk in His ways. 119:4 You have ordained Your precepts, That we should keep them diligently. 119:5 Oh that my ways may be established To keep Your statutes!
119:6 Then I shall not be ashamed When I look upon all Your commandments. 119:7 I shall give thanks to You with uprightness of heart, When I learn Your righteous judgments. 119:8 I shall keep Your statutes; Do not forsake me utterly! (NASB)*

The Way Of Integrity (Tehillim / Psalms 119:1-8)

1. To Walk In the Law Of the Lord, (119:1)
2. To Observe His Testimonies, (119:2)
3. To Seek Him With All The Heart, (119:2)
4. To Do No Unrighteousness, (119:3)
5. To Have No Reason To Be Ashamed, (119:6)
6. To Pray With Uprightness Of Heart, (119:7)
7. The Desire To Learn His Judgments, (119:7)
8. The Resolve To Keep God's Statutes, (119:8)

Notice how we are instructed to walk in the Law of the Lord, to observe His testimonies, to seek God with all our heart, to not work unrighteousness and therefore having no reason to be ashamed, to pray with an upright heart, to have a desire to love God's judgments, and to be determined to keep God's statutes. In the list of the way of the righteous who walk in integrity, point #6 says to pray with an upright heart (אֹדָה בְּיֵשֶׁר) (לִבִּי) the Hebrew text says "to give thanks with a straight heart."

David continues quantifying the man who walks with integrity, works righteousness, and speaks truth in his heart, such a man does not slander, does not do evil to his neighbor, neither does he accuse or blame his friend for anything. 15:3 *He does not slander with his tongue, Nor does evil to his neighbor; Nor takes up a reproach against his friend;* (NASB) The Hebrew phrase used "slander" or "gossip" is translated as "to not spy upon the tongue" (לֹא-רָגַל | עַל-לְשׁוֹנוֹ) which means "one who reveals secrets." Information has been spied out and the goal is to reveal what has been learned to another. Slander, on the one hand, is false and injurious statements made about another (defamation), this is doing evil to another person. Gossip is "to talk about the private affairs of others, spread rumors" whether true or not, and is synonymous with a slanderer. In Romans, the Apostle Paul speaks about the sinful nature and lawlessness of mankind, saying how God poured out His wrath on those who rejected His instruction (Torah). Because they had turned away from God's instruction and guidance, He gave them over to their sinful natures. In the list of sins Paul gives we read about gossips and slanderers (*Romans 1:29-32*).

Romans 1:18-31

1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, 1:19 because that which is known about God is evident within them; for God made it evident to them. 1:20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. 1:21 For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. 1:22 Professing to be wise, they became fools, 1:23 and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures. 1:24 Therefore God gave them over in the lusts of their hearts to impurity, so that their bodies would be dishonored among them. 1:25 For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. 1:26 For this reason God gave them over to degrading passions; for their women exchanged the natural function for that which is unnatural, 1:27 and in the same way also the men abandoned the natural function of the woman and burned in their desire toward one another, men with men committing indecent acts and receiving in their own persons the due penalty of their error. 1:28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper; 1:29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 1:30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 1:31 without understanding, untrustworthy, unloving, unmerciful; 1:32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. (NASB)

Based upon the Apostle Paul's commentary, we see from this passage how serious the sin of gossip is and that it characterizes those who are under the wrath of God. One of the things that destroys the body of be-

lievers is through gossip and slander, spreading rumors or secrets behind one's back. The Scriptures speak extensively on this topic.

Vayikra / Leviticus 19:16, לא-תֵלֵךְ רְכִיל בְּעַמֶּיךָ לֹא תַעֲמֹד עַל-דַּם רֵעֶךָ אֲנִי יְהוָה: 19:16 'You shall not go about as a slanderer among your people, and you are not to act against the life of your neighbor; I am the Lord. (NASB)

Mishley / Proverbs 11:13, הוֹלֵךְ רְכִיל מְגַלֶּה-סוֹד וְנֹאמֵן-רוּחַ מְכַסֶּה דְבָר: 11:13 He who goes about as a talebearer reveals secrets, But he who is trustworthy conceals a matter. (NASB)

Mishley / Proverbs 16:28, אִישׁ תְּהַפְּכֹת יִשְׁלַח מְדוֹן וְנִרְגָן מִפְּרִיד אֱלוֹף: 16:28 A perverse man spreads strife, And a slanderer separates intimate friends. (NASB)

Mishley / Proverbs 20:19, גוֹלֵה-סוֹד הוֹלֵךְ רְכִיל וּלְפִתָּה שְׁפָתָיו לֹא תִתְעַרֵּב: 20:19 He who goes about as a slanderer reveals secrets, Therefore do not associate with a gossip. (NASB)

Jeremiah 6:28, כָּלֶם סָרִי סוֹרְרִים הֵלְכֵי רְכִיל נְחֹשֶׁת וּבְרֹזֶל כָּלֶם מְשַׁחִיתִים הֵמָּה: 6:28 All of them are stubbornly rebellious, Going about as a talebearer. They are bronze and iron; They, all of them, are corrupt. (NASB)

Jeremiah 9:4-6, ג אִישׁ מִרְעִיהוּ הַשְּׁמֵרוֹ וְעַל-כֵּל-אֶחָד תִּבְטַחַחוּ כִּי כָל-אֶחָד עֹקֹב יַעֲקֹב וְכָל-רֵעַ רְכִיל, ד יְהִלֵּךְ: ד אִישׁ בְּרִיעֵהוּ יִהְיֶה לְוֹתֵנוּ וְנֹאמֶת לֹא יִדְבְּרוּ לְמַדּוֹ לְשׁוֹנֵם דְּבָר-שִׁקֵּר הָעֹנֶה נְלֹאוּ: ה שְׁבַתְךָ בְּתוֹךְ יְהוָה: 9:4 'Let everyone be on guard against his neighbor, And do not trust any brother; Because every brother deals craftily, And every neighbor goes about as a slanderer. 9:5 'Everyone deceives his neighbor And does not speak the truth, They have taught their tongue to speak lies; They weary themselves committing iniquity. 9:6 'Your dwelling is in the midst of deceit; Through deceit they refuse to know Me,' declares the Lord. (NASB)

The Torah says in *Vayikra / Leviticus 19:16* (Parashat Kedoshim) to not go (walk) as a “slanderer/gossip” using the word רְכִיל which means “gossip” or “slanderer.” Other places in Scripture, we find the same word, in *Mishley / Proverbs 11:13, 20:19, and Jeremiah 6:28*. *Mishley / Proverbs 16:28* says the slanderer is a “grumbler who is a champion of separation.” Here King Solomon describes the slanderer as a grumbler or quarrelsome (וְנִרְגָן) person who desires to cause separation and he is a champion of this. *Jeremiah 9:4-6* states to be on guard because every brother deals craftily and goes about slandering, the one who deceives his neighbor does not speak the truth and have taught their tongues to lie. The slanderer wears themselves committing iniquity. This is consistent with one who learns a secret and then goes about working to reveal the secret to others. How are we to avoid gossip? According to the Scriptures, we are to not associate ourselves with someone who is a known gossip (*Mishley / Proverbs 20:19*). When someone starts a conversation to commit gossip, change the subject. If you have fallen into the habit of gossiping, ask the Lord to change your heart.

ד נְבִזָּה | בְּעֵינָיו נִמְאָס וְאֵת-יְרֵאֵי יְהוָה יִכְבֵּד נִשְׁבַּע הַיָּשָׁר: 15:4 In whose eyes a reprobate is despised, But who honors those who fear the Lord; He swears to his own hurt and does not change; (NASB) The Hebrew text says literally “despise in his eyes the despicable (reprobate)” (נְבִזָּה | בְּעֵינָיו נִמְאָס). According to Easton's Dictionary, the reprobate man is

“that which is rejected on account of its own worthlessness (Jeremiah 6:30 and Hebrews 6:8). This word is also used with reference to persons cast away or rejected because they have failed to make use of opportunities offered them (1 Corinthians 9:27 and 2 Corinthians 13:5-7).” According to the Concise Oxford English Dictionary, the reprobate is “an unprincipled person, according to Calvinism, a sinner who is not of the elect and is predestined to damnation.” For an individual to be reprobate means that they have been rejected by God. They are rejected because they first rejected Him. There is a knowing willful refusal to believe and obey and honor God in the life of a reprobate. The Aramaic Targum states ד דשט באנפוי בסיר :רג: 15:4 *Who despises the contemptible to his face, but honors those who fear the Lord; who will swear to do harm to himself and does not change. (EMC)* The Septuagint (LXX) states 15:4 ἐξουδένωται ἐνώπιον αὐτοῦ πονηρευόμενος τοὺς δὲ φοβουμένους κύριον δοξάζει ὁ ὀμνύων τῷ πλησίον αὐτοῦ καὶ οὐκ ἀθετῶν 15:4 *In his sight an evil-worker is set at nought, but he honours them that fear the Lord. He swears to his neighbour, and disappoints him not. (LXX)* The Aramaic translation appears to say God despises the contemptible to his face. The Greek translation says “in his” sight, the lower case “his” suggests that the translators believed this is a reference to the righteous, the righteous are to “set at nought (nothing)” the worker of evil. The worker of evil does not want to hear the way of God, they do not want the peace of God. They have had the opportunity to know the Lord, to walk in His ways to experience His rest, but have instead chosen to go their own ways, to dwell in their own places, in lies, untruths, slandering and gossips. The Apostle Paul described the reprobate in *Romans 1:28-32*.

Romans 1:28-32

1:28 And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, 1:29 being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, 1:30 slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, 1:31 without understanding, untrustworthy, unloving, unmerciful; 1:32 and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them. (NASB)

²⁸καὶ καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα, ²⁹πεπληρωμένους πάση ἀδικίᾳ πονηρία πλεονεξία κακία, μεστοὺς φθόνου φόβου ἔριδος δόλου κακοηθείας, ψιθυριστάς, ³⁰καταλάλους, θεοστυγεῖς, ὕβριστάς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, ³¹ἀσυνέτους, ἀστόργους, ἀνελεήμονας: ³²οἵτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγνόντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ καὶ συνευδοκοῦσιν τοῖς πράσσουσιν.

It is interesting reading through Paul’s exhortation, in ***Romans 1:32***, he says that “and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.” These are not individuals who never had an opportunity to know the Lord, rather, these are persons who believe their way is better than God’s way. These are people who have made a conscious, deliberate choice to walk contrary to the will of God. Paul wrote further on this topic saying in *2 Timothy 3:1-5*, *3:1 But realize this, that in the last days difficult times will come. 3:2 For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy, 3:3 unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good, 3:4 treacherous, reckless, conceited, lovers of pleasure rather than lovers of God, 3:5 holding to a form of godliness, although they have denied its power; Avoid such men as these. (NASB)* Men will be

lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, false accusers, incontinent, fierce, despisers of those who do good, traitors, high minded, lovers of pleasures more than lovers of God, and having a form of godliness yet denying the power therefore. Paul says to turn away from such people. It may very well be that Paul had *Tehillim / Psalms 15* in mind while writing in *2 Timothy 3*. David says the righteous despise the reprobate (*person who is morally unprincipled*) and honor those who fear the Lord. He continues saying that the way of the righteous is to do what is right even if it means that swearing by the truth one is financially hurt. Doing right and standing for the truth even if the truth hurts us, this is the way of the righteous.

David also says that such a righteous man does not lend money at interest and does not take a bribe against those who are innocent, : לא־נָתַן בְּנִשְׁוֹתָ וְשָׂחַד עַל-נֶקְוִי לֹא-לָקַח עֲשֵׂה אֵלֶּה לֹא יִמוּט לְעוֹלָם: *15:5 He does not put out his money at interest, Nor does he take a bribe against the innocent. He who does these things will never be shaken. (NASB)* The first half of *Tehillim / Psalms 15:5*, David’s words appear to be derived from *Devarim / Deuteronomy 23:19* that says כֹּל-אֲשֶׁר יִשְׁוֹת אִתְּךָ לֹא תִשָּׂא עִי וְלֹא תִשָּׂא עִי לְאֶחָיו: *23:19 ‘You shall not charge interest to your countrymen: interest on money, food, or anything that may be loaned at interest. (NASB)* Moshe addressed this issue in the Torah regarding how the children of Israel are to handle loaned money to their brothers. The law states that “*if you lend money to one of my people among you who is needy, do not be like a moneylender, charge him no interest*” (*Shemot / Exodus 22:25*). The prohibition against charging interest here is drawn in parallel to the one who walks righteously before the Lord. Why does David parallel the righteous with charging interest? The reason is the prohibition against charging interested also included “*food or anything else that may earn interest*” (*Devarim / Deuteronomy 23:19*). When giving food to the poor, we do not expect anything back in return. The reason being, an interest bearing loan, whether money or food, would only exacerbate the plight of the poor. The Lord God promised a blessing on the gracious lender that would surpass any interest that a person would make from a loan. Yeshua also taught on this topic in the Gospel of Matthew saying ⁴²τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς *5:42 ‘Give to him who asks of you, and do not turn away from him who wants to borrow from you. (NASB)*

Matthew 5:39-44

5:39 ‘But I say to you, do not resist an evil person; but whoever slaps you on your right cheek, turn the other to him also. 5:40 ‘If anyone wants to sue you and take your shirt, let him have your coat also. 5:41 ‘Whoever forces you to go one mile, go with him two. 5:42 ‘Give to him who asks of you, and do not turn away from him who wants to borrow from you. 5:43 ‘You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ 5:44 ‘But I say to you, love your enemies and pray for those who persecute you,(NASB)

³⁹ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ: ἀλλ’ ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην: ⁴⁰καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον: ⁴¹καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ’ αὐτοῦ δύο. ⁴²τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς. ⁴³Ἄκουσατε ὅτι ἐρρήθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. ⁴⁴ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς

The principle that is being taught here in *Matthew 5:39-44* is that even our enemies in their time of need, we should lend to them and do so not expecting anything in return (*Luke 6:35*), by doing this your reward will be great in heaven. There are many passages throughout the Scriptures exhorting us to have a generous and giving heart, especially to the less fortunate. Moshe taught his people: “*If there is a poor man among your brothers in any of the towns of the land that the LORD your God is giving you, do not be hardhearted*

or tightfisted toward your poor brother. Rather be openhanded and freely lend him whatever he needs” (*Devarim / Deuteronomy 15:7-8*). The parallel that is drawn here to the righteous and the one who lends money without interest, is that the Lord expects His children to act righteously when dealing with money. This helps us to remember that our ability to work comes from God (*Devarim / Deuteronomy 8:18*) and it is the Lord who “sends poverty and wealth, He humbles and He exalts” (*1 Samuel 2:7*). The Lord desires for us to look to Him for our needs rather than to rely upon a money lender. The Lord God also expects His children to give to those in need, so we give of our time, our talents and our treasure. Yeshua taught the Torah principle of blessing from the Lord saying “Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you” (*Luke 6:38*).

David also says that such a righteous man does not take a bribe against those who are innocent, ה | לא-נתן בְּנִשְׁחָד עַל-נְקִי לֹא-לָקַח עֲשָׂה אֲלֶהָ לֹא יִמוּט לְעוֹלָם: *15:5 He does not put out his money at interest, Nor does he take a bribe against the innocent. He who does these things will never be shaken.* (NASB) It is interesting that David begins his Psalm asking 15:1 | יְהוָה מִי-יִגְוֹר בְּאֶהְלֶךָ מִי-יִשְׁכֵּן בְּהַר קֹדְשֶׁךָ *15:1 O Lord, who may abide in Your tent? Who may dwell on Your holy hill?* (NASB) Who is able to dwell in the tent of the Lord and upon the holy hill where the Temple will be built? David’s answer to this through the *Tehillim / Psalm 15* goes on to describe those who are welcome in God’s presence. In *Tehillim / Psalms 15:2* there are three broad characteristics that describe this person. The one who is welcome in God’s presence is one who has integrity, one who does righteousness, and one who speaks truth. In *Tehillim / Psalms 15:3-5* these three characteristics are explained in more detail and David finishes saying such a person will never be shaken. *Tehillim / Psalms 15:3* corresponds to speaking truth, the first portion of *15:4* corresponds to working righteousness, and the last part of *15:4* and *15:5* correspond to the quality of walking in integrity. The person who is welcome in the presence of God is one who speaks truth in his heart. He does not simply give lip service to God outwardly, his whole character is truth from the inside out. There is no form of deception within such a person. This is a very important concept because what we think inwardly is a characteristic or our entire lifestyle like it says in *Mishley / Proverbs 23:7* which says ז | כִּי | כְּמוֹ-שֹׁעֵר בְּנִפְשׁוֹ כֵּן-הוּא אֹכֹל *23:7 For as he thinks within himself, so he is. He says to you, ‘Eat and drink!’ But his heart is not with you.* (NASB) Instead of merely speaking the truth, *Tehillim / Psalms 15* is pointing out the righteous person lives the truth and this is what he thinks from within himself. The truthful lifestyle shows itself in several ways, first, the upright person does not “slander with his tongue,” he tells the truth without adding to or taking away. He does not gossip, he does not run down others verbally, whether in their presence or behind their back. Simply put, the righteous do not slander with their tongues. The unrighteous do these things and work evil towards his neighbor. The righteous do not take up reproach against his friend, does not keep a running score of the wrongs that were done against him, and does not hold a grudge. He does not continue to bring up the past sins, the righteous person forgives. David goes on stating that the one who is welcome in God’s presence is the one who “works righteousness.” In *Tehillim / Psalms 15:4* we read the contrast between the righteous and the unrighteous, the Scriptures say ד | נִבְזָה | בְּעֵינָיו נִמְאָס וְאֵת- *15:4 In whose eyes a reprobate is despised, But who honors those who fear the Lord; He swears to his own hurt and does not change;* (NASB) This righteous person views people and life through God’s eyes. He hates what God hates and honors what God honors. Such a person is not caught up in worshipping the rich and beautiful, the famous and powerful, he places value on people who put God first and live their lives for Him. The righteous man does not make his evaluation based upon the world’s standard of success and achievement. The righteous live in truth, act in an ethical manner, and are honorable in all their dealings in this world. This is the very definition of integrity, such a person who walks in integrity is welcome in God’s presence. The righteous man does what he says he will do, and this kind of person keeps his promises even if it costs him something “He swears to his own hurt, and does not change.”

He does not deliberately try to hurt himself, rather, if he makes a promise or if circumstances change so that he is at a disadvantage, he still keeps his word. The righteous man does not exploit and abuse others. According to the Torah, we are not to take advantage of people, we are not to take advantage of another person's misfortune. The righteous do not take a bribe against the innocent (*Tehillim / Psalms 15:5*), he is not susceptible to outside influence or corruption. He makes decisions honestly and stands on those honest decisions. David says that those who are welcome in the Tent of God, in His presence, are those who walk in integrity, who do righteous deeds, and who speak the truth. David writes innocent, הַ כֶּסֶף | לֹא-נָתַן בְּנִשְׁוֹף, 15:5 *He does not put out his money at interest, Nor does he take a bribe against the innocent. He who does these things will never be shaken.* (NASB) The Aramaic Targum says הַ סְמִיָּה לֹא יֵהֵב בְּחַבּוּלִיא וְשׁוּחָדָא עַל זְכָאָה לֹא קִבִּיל דְּעַבְדַּי אִילִין לֹא יִזְנַח יִזּוּעַ לְעִלְמָא: 15:5 *He has not given his money at interest; he has not accepted a bribe against the innocent; one who does these things will never be moved.* (EMC) Those who do these things will not be moved. The righteous person, the one who walks in the way of the Lord will not be shaken, he has placed himself upon a solid foundation. When David says that the righteous will never be shaken, he is saying that this person has a fundamental stability. His lifestyle is marked by integrity, righteous deeds, and truth, this person is not blown by the wind, when difficult times come he remains secure in his faith and is welcome in God's presence. In God's eyes, men and women are measured by their character. David asks מִי-יִשְׁכֵּן בְּהַר קְדֻשָּׁהּ 15:1 *O Lord, who may abide in Your tent? Who may dwell on Your holy hill?* (NASB) The answer that he gives is those whose lives are marked with integrity, truth, and justice. Is your life marked by integrity, truth, and justice? Do you want your life to exhibit these important qualities? Scripture says that the heart of man is deceitful and desperately wicked (*Jeremiah 17:9*), it is only the Lord God Almighty, His Holy Spirit, and His Son Yeshua that can transform a man from the inside out. Do you want to be transformed from the inside out? Come let's pray!

Heavenly Father,

Thank you for helping us to understand what it means to be acceptable in your sight. It is only by Your great salvation, Your Mercy, and Your Grace that we are able to stand before you! David concludes saying that those who are righteous will not be moved. Make us unmovable Lord. We thank you Lord for sending us Your Son Yeshua who paid the covenant price for the forgiveness of our sins. We believe that in Your Son Yeshua, we have a firm foundation, we are unmovable, and have the hope of eternal life. Help us to trust in You Lord as we wait patiently for You and Your presence each day. We believe in the Righteous work Yeshua did in His life and upon the cross to make atonement for our sins. Help us to live and dedicated our lives to You, fill us with Your presence Lord and thank You for revealing these truths to our hearts. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name I pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד
 Hallelujah for our Lord, our Teacher, our Rabbi,
 "Yeshua" King Messiah forever and ever