

"Judge me", "examine me", "prove me"

July 4, 2013

Psa 26:1 A Psalm of David. Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

Psa 26:2 Examine me, O LORD, and prove me; try my reins and my heart.

Psa 26:3 For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

Psa 26:4 I have not sat with vain persons, neither will I go in with dissemblers.

Psa 26:5 I have hated the congregation of evil doers; and will not sit with the wicked.

Psa 26:1 A Psalm of David. Judge me, O LORD; for I have walked in mine integrity: I have trusted also in the LORD; *therefore* I shall not slide.

King David's life is a tremendous parable of how Christ is working in our life today. If we keep in mind that all that is written there is to instruct the new man within us, then we will Lord willing see how this applies to God's elect today.

At best David's integrity is a shadow of Christ in us the hope of glory, and the judgement that he wants pronounced upon him is as well a type of ([1Pe 4:17](#)). His ability to trust the Lord and to not slide are again shadows of what God planned to do for those who would be first fruits in this age ([1Pe 5:10](#)).

The way that seems right to the first man Adam is all of these shadows which are types of the reality of Christ within us, and therefore we make an idol of the shadow and keep days and months and times and years, and Jewish holydays, and whatever it takes in our carnal minds to make us think that we are now pleasing to God. The truth is that we can't please God and that only Christ in us can please God. We are accepted in the beloved ([Eph 1:6](#)), and the way that seems right to a man which leads to death ([Pro 14:12](#)) is replaced by ([Gal 2:20](#)) which leads to life.

Like King David who is a type of the elect church we are brought into judgement for thinking that we are a people of integrity ([Job 27:5](#), [Job 31:6](#)) and that we won't slide because after all we trust in the Lord and know the proverb that says if we do that, he will direct all our paths ([Pro 3:5-6](#)). It is by Christ increasing within us through a process of growing in grace and in knowledge of our Lord that his integrity and Godly character is formed within us. We all start off thinking that we have integrity within us, and God allows this strong delusion to reside for some time until Christ comes into our lives and destroys the man of perdition or our good works, our integrity, by the brightness of Christ coming ([2Th 2:8](#)).

The Lord is causing us to not slide and to truly trust him with all our hearts. He is accomplishing this through chastening and scourging in order for us to learn obedience by those things which we suffer through as he knows this is the only way to destroy an otherwise deceitful and desperately wicked heart ([Jer 17:9](#), [Jas 4:5](#), [1Co 3:17](#)). This is what it will take for his power to rest upon us which will enable us to trust in the Lord and not slide so we can be received as His sons and daughters ([2Co 12:9](#), [Heb 12:6](#)).

After we have suffer awhile we will lose our pride of thinking that we had anything to do with anything ([Heb 5:8](#), [1Pe 5:10](#), [1Co 4:7](#), [Joh 15:5](#)). This is the exact same pattern that Joseph demonstrates with his brother who do not yet understand that God orchestrated every single event and that they are blaspheming God by taking credit for the evil that they brought upon Joseph without including God as the one who caused it all to happen ([Gen 45:8](#)). Like Joseph's brothers we have that silver cup of repentance in our bag today which is judging us and showing us what we are, so that one day we can direct the world to the understanding of God's great mercy for them as it has been for us in our day of visitation ([1Pe 2:12](#)).

We don't naturally go where the spirit of God would have us go but with the hope of glory within us ([Col 1:27](#)) we are able to enter into this process of judgement which is accompanied by much tribulation ([1Pe 4:17](#), [Act 14:22](#)). Regardless of this there is no doubt by the words spoken by King David that this shadow of

judgment on the elect is something we should **greatly desire!**

And here is the new testament reason why David uses all these words, "**Judge me**", "**examine me**", "**prove me**", "**try my reins and my heart**" ([1Co 11:28](#) , [2Co 13:5](#)). I pray we don't grow weary in this process of judging within and without because it is the very means by which God is training us up so that we can become kings and priests ([Rev 1:6](#)).

When we examine ourselves then we can partake of the bread and drink of Christ's body, but to not examine ourselves is to not discern our calling, and our absolute need to suffer ([1Pe 2:21](#)), and comfort one another together ([2Co 1:4](#)) as we sojourn together toward God's kingdom ([1Co 10:16](#)).

[Psa 26:2](#) Examine me, O LORD, and prove me; try my reins and my heart.

God's causes His elect to do many wonderful works in his name and then he proves us to see if we will glory in that which he has done through us which is one of many means by which he is trying the reins of our hearts. God knows our hearts and every exercise is therefore for us and not for God ([Pro 16:1](#) , [Pro 16:9](#)).

This experience of evil in our flesh humbles us ([Ecc 1:13](#)) and brings us to cry out to our Creator for deliverance. We are forged together through this experience, and brought to see that God truly did mean for all of our collective experiences to work together for the good([Gen 45:8](#) , [Rom 8:32](#) , [Joh 3:16](#) , [Eph 1:11](#)).

We are growing by God's mercy to not frustrate the grace of God ([Gal 2:20-21](#)) but rather accept these wonderful works unto the children of men, and the perfect timing in which God is bringing forth fruit in due season through the workmanship of His hands ([1Pe 2:9](#) , [Eph 2:10](#) , [Php 2:13](#)).

[Psa 26:3](#) For thy lovingkindness *is* before mine eyes: and I have walked in thy truth.

God is merciful to set before us his loving kindness, and set within our hearts a desire to continue to look toward that joy which encourages us to endure the cross and despise the shame. This hope and strength to endure this cross can only come from our Lord through whom we can endure all things ([Heb 12:2](#) , [Col 1:24](#) , [Php 4:13](#)).

As we go from point A to point B knowing that we are called to suffer ([1Pe 2:21](#)), God does not leave us without encouragement, and enlightenment and comfort which can come in the form of a vision or a dream, or an email, or a Skype, to name a few means, and in this we minister to one another and provide that loving kindness that David is speaking of at least in the shadows of his earthly experience, and these things encourage us to keep on keeping on in the heat of the battle ([2Sa 23:16](#) , [Mat 10:42](#)). Notice the three mighty men, the process of looking to the loving kindness of the Lord and how we break through together.

We truly are each other's angels ([Luk 22:43](#)) with Christ in us strengthening us, so that we can present ourselves a living sacrifice to one another ([Rom 12:1](#)) and witness to the world around us of the discipleship that Christ is forming within us ([Joh 13:35](#) , [Joh 18:9](#)). We are joined in this battle which we war in our heavens, and we suffer for one another so that we can comfort one another with the comfort which he comforts us with ([2Co 1:4](#)).

This process of looking to the loving kindness of Christ in each other is the means by which we cleanse each other ([Joh 13:13-15](#)) and set each other free ([Joh 8:32](#)), as we continue (abide) in the truth ([Joh 8:31](#)), following each other as we follow the truth ([1Co 11:1](#)). This is how we wash one another's feet ([1Jn 1:7](#) , [Joh 13:14](#)).

[Psa 26:4](#) I have not sat with vain persons, neither will I go in with dissemblers.

All is vanity, so how is it possible to not sit with vain persons. If God grants us to acknowledge that all is vanity and that we can't make war with the vain beast within and without (accept by our Shepherd) and that

everyone is exactly where they are meant to be by the grace of God, then we can say that we have not sat with vain persons. David again is expressing a shadow of what we should be doing spiritually.

I personally don't want to sit down at a table of egotistical minded people talking about how great they are, lovers of their own selves so to speak, however a spiritual lesson from David's words is to understand that to sit with someone in biblical language is to be in agreement with that person on matters of the spirit. We can sit with people in the world and not open our spiritual house with them and in so doing we are not sitting with them.

The same is true with dissemblers which is another word for those who are blind to God's truth. We do not open up our spiritual house which is expressed in God's word as not giving God speed to someone ([2Jn 1:10](#)), but that does not mean that we can't sit down for a meal with our unbelieving family members or anyone else for that matter who the Lord would have us be with.

Notwithstanding this does not mean that I can therefore just keep going into the churches of the world because I'm not sitting with them spiritually. That may be true that you are not sitting with them spiritually but you may be offending a weaker brother who sees you continually going into a Baptist Church to use an example. If I'm invited to preach in a church that I belonged to like our brother Derrick was, I hope that I will be ready to give an answer for the hope that is within me, and that answer should really be as different as light and darkness compared to what they are given to believe at this time.

[Psa 26:5](#) I have hated the congregation of evil doers; and will not sit with the wicked.

This verse is really about hating all the evil within the congregations of the seven churches of Asia within us ([Rev 1:11](#)).

All that is in the world or Babylon (same thing) which is a type of the Church, or mystery Babylon which we come out of God willing ([Rev 18:4](#)) is not of the Father ([1Jn 2:15-16](#), [Isa 3:1](#)), and yet we know that Christ prays to our Father to not take us out of the world but rather to keep us from the wicked and the evil ([Joh 17:15](#)). When we are kept from the wicked and evil within us it can only mean one thing, and that is that God is opening our eyes spiritually and separating the wheat from the chaff within us ([Mat 3:12](#)). It is when our eyes are open that we begin to be dragged out of Babylon or the church in the wilderness, or the court ([Hos 11:1](#), [Joh 6:44](#)). We are being given to realize that we've been a false prophet feeding on the lies of mystery Babylon, rather than being fed by "this mystery among the gentiles" ([Col 1:27](#)). Babylon will fall within one symbolic hour as Christ strikes our feet ([Rev 18:10](#), [Dan 2:34](#)).

Babylon is both within and without therefore, and is being witnessed to by the life of Christ within us as our Father allows for that incremental increase as we decrease process of gaining dominion over all the beasts of the field within us ([Rom 6:14](#), [Exo 23:30](#)). We are dragged to those living waters which can be found in Christ alone ([Joh 7:38](#), [Joh 4:10](#), [Joh 4:23](#)).

We do good unto all men because they are all going to be saved and are beloved for the gospels sake ([Rom 11:28](#)), but we especially do good unto the elect ([Gal 6:10](#)) because we know that God has given this manchild a new assembly which is above, and is being prepared for the rest of the lump which is holy ([Eph 2:6](#), [Gal 4:26](#), [Heb 13:10](#), [Rom 11:16](#)).

So when Christ says don't take them out of the world he is speaking of not completely separating us from the very people that Christ spent most of his ministry with ([Luk 19:10](#), [Mat 9:10](#)) and teaching us in the process to not just salute those who are of our own ilk ([Mat 5:44-48](#)).

The manchild is our new assembly, Jerusalem which is above, and she is the mother of us all who has been given dominion over the moon at her feet ([Rev 12:1](#)). This is why Joseph's dream had his brothers bowing at his feet along with his father and mother ([Gen 37:10](#)), to demonstrate with this shadow the destiny for those who are granted to overcome in this age by being caught up and remaining with our minds set on those things which are above which is the same as being clothed with the sun ([Mal 4:2](#)) and having the moon under our feet ([Rev 12:5](#), [Col 3:2](#), [Rom 6:14](#)).

When we come out of the world (the church in the wilderness) by God's grace and faith, we come to hate the Nicolaitan spirit which had dominated our life for so long ([Rev 2:6](#)).

It is not that Joseph did not want to be with his brothers or sit with them, but when you are the Kings prisoner you are rejected by your brothers for seeing that the dream is one, and although you witness to them in their wilderness you soon find out that Christ in you is being rejected and are considered a heretic, and know it all, even when in fact there should be no one who can more clearly describe how blind they were but a blind man ([Joh 9:35](#) , [Joh 16:2](#)).

Not sitting with the wicked primarily means that we are not partakers of their spiritual meat, as we are also careful to abstain from the appearance of evil and not have company with those who are overtly asking us to join in with their false worship, or overt sin whatever the nature of that sin ([1Co 10:27-28](#)). We need time to grow and determine what is pleasing to the Lord, and what is not. How do we come out of Babylon, what is it that cleanses us from all the thousand thousand false doctrines that cloud our heavens? By being washed by God's word we are transformed from the spiritual influence of the ministers of Babylon who have been transformed like Satan and come as angels of light into our lives ([Eph 5:26](#) , [Rom 12:2](#)).

Christ has called us to love our enemies, but hate the deeds of the Nicolaitans. We hate those deeds so much we separate ourselves from our brothers, and we are rejected for our new found liberty in Christ which tells us to come out of her my people.

Christ did sit with publicans and sinners, and in this verse God is showing us His disdain for that part of the first man Adam that is self-righteous in our understanding of what pleases God at this time ([Luk 18:11-13](#)). So we must discern the spirits that are before us and judge righteous judgement. Sometimes we sit with the sinners and the publicans, and other times we sit with them but don't give party to their foolishness or idolatry, and then in other instances we simply do not sit with a person or group who is overtly wicked or evil in their dealings.