

## "Redeemed through the Redeemer"

July 11, 2013

In last week's study the focus was very much on how God puts the desire within our hearts to pray that He will judge us, and examine us, and prove our hearts ([Psa 26:2](#)) as the elect who are being prepared as a bride for her bridegroom ([1Co 11:28](#) , [2Co 13:5](#) , [Rev 19:7](#) , [Php 2:13](#)).

This week we will look at what is the result of this process, and how God is preparing our hearts so that we can not only proclaim His name and be his witnesses, but also tell of his wondrous works as He separates us from the bondage that sin brings ([Luk 8:39](#) , [Joh 8:36](#)).

Here are the verses we will be studying [Psa 26:6-11](#).

[Psa 26:6](#) I will wash mine hands in innocency: so will I compass thine altar, O LORD:

[Psa 26:7](#) That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

[Psa 26:8](#) LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

[Psa 26:9](#) Gather not my soul with sinners, nor my life with bloody men:

[Psa 26:10](#) In whose hands *is* mischief, and their right hand is full of bribes.

[Psa 26:11](#) But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

[Psa 26:12](#) My foot standeth in an even place: in the congregations will I bless the LORD.

[Psa 26:6](#) I will wash mine hands in innocency: so will I compass thine altar, O LORD:

The negative and positive aspect of washing our hands in innocency along with the rituals of washing in the old covenant help us understand how it is possible for us today to compass thine altar, O LORD: as David expressed in this Psalm.

But to what end do we have this honour today to be richly blessed as those first fruits that are now gathering around the altar of the Lord which we know is the cross ([Eph 2:6](#)).

The first and most important point to remember is that when we wash our hands in innocency it is not talking about making ourselves right by trying to live a better life, but rather being brought to see that we as God's children are called to wash our hands in the innocency of Christ's life. So we see the next thought connected to that washing of our hands as being *where* it is that we will be washed, and *how* it is that we will be washed in innocency, and that is at the altar of the Lord. If we are bearing each other's burdens ([Gal 6:2](#)), and if we are carrying our cross ([Luk 9:23](#)), and dying daily ([1Co 15:31](#)) we are in fact being washed in the innocency of Christ's body and blood, and being healed by those stripes ([Joh 1:29](#) , [1Co 10:16](#) , [1Pe 2:24](#) , [2Co 4:10](#)).

This washing is not a one-time event as we can see in scripture, even as the sacrifices of the old covenant were systematically planned around the Jewish holy days as patterns of the washing that must take place in our temples by our Lord ([Heb 9:23](#)).

We cannot understand how culpable we are of the blood of Christ until we are given to see ourselves for who we really are ([Ecc 3:18](#)), and as we've come to learn Job is a type of the elect and it was by God's judging, examining and proving of Job's heart over a long period of time that he was brought to finally confess that he was vile ([Job 40:4](#)).

What a blessing when we can be brought to this point of confession by the grace and faith of Christ ([Eph 2:8](#) , [Rom 2:4](#) , [1Jn 2:1-2](#) , [Heb 12:1](#)), knowing that at first we are all like Pilate who is a type

of the beast on the throne who feels that his earthly actions of washing his hands and saying he is innocent of the blood of this just person exonerates him. This sounds a lot like a ten second sinners prayer in our ears, and we know that just like Pharaoh the Lord is working on Pilate's heart to create the conditions that will bring about the death of our saviour or in Pharaoh's case the first born who are a type of Christ and His Christ ([Mat 27:24](#) , [Act 3:13](#) , [Rom 3:23](#)). God did give Pilate a heart at first to want to release Christ but in the end the political beast which was on the throne of Pilate's heart prevailed as God had intended it to ([Luk 23:4](#) , [Joh 19:12](#) , [Mar 15:15](#) , [Act 4:28](#)).

The world and all of us grow up learning how to wash ourselves of the innocence of the blood of others and do not see that we are guilty of all, and that the tower of Siloam falls on us ([Luk 13:4](#)). The truth that sets us free is that we are only accepted in Christ ([Eph 1:6](#)), and to get to Christ we must be dragged there by God ([Joh 6:44](#) , [Joh 8:32](#)).

In [Joh 19:12](#) we're told that whosoever makes himself a king speaks against Caesar (the powers and principalities of this world [Eph 6:12](#)). Because we declare Christ as our King and hope of glory within, these verses come to mind now when we read this ([Joh 18:37](#) , [1Jn 4:17](#)).

The message for us today is that whether we are a Jew or a Greek or a Gentile, God is sovereign over all our actions ([Joh 19:11](#)) and promises that the gates of hell (our hearts [Mat 16:18](#)) will not prevail against the counsel of God's will ([Eph 1:11](#)). God will work those gates of our conscience and all of mankind's ([Rom 9:1](#) , [Act 17:28](#) , [Php 2:13](#)) to demonstrate how his Sovereignty in all things is made manifest by every single event that unfolds in all of Adam's generations ([Php 4:19](#) , [1Co 12:6](#) , [Rom 8:32](#) , [1Co 15:28](#)).

No matter what God has accomplished through us in this age, when we are at our last breath and if we are found in Christ ([Php 3:9](#) , [Php 1:21](#)) we will know as we should know, that we are unprofitable servants who have done that which is expected of us ([Luk 17:10](#) , [Mar 10:18](#) , [1Jn 4:17](#)), meaning that all our works that are treasure laid up in heaven are works which were accomplished by Christ within us.

When we are finally drug to Christ and confess that we are guilty of his blood, then and only then will we be truly washed by this ongoing accounting and we will be compassing His altar ([Psa 26:6](#)) which is the cross.

[Psa 26:7](#) That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Going back to the question posed at the beginning of this study, to what end are we being cleansed in this age in advance of the rest of the world? We find our answer in this verse which is preceded by this process of cleansing which we all must go through before we are able to "publish with the voice of thanksgiving, and tell of all thy wondrous works."

A great parable of the process that we need to go through in order to be effective witnesses of Christ in this age is found in the life of Saul who became Paul, more specifically the story of his journey on the road to Damascus. It is only after we have been humbled in our flesh and in our heavens that we immediately want to do what the Lord tells us ([2Co 7:11](#)). This is just the way that our hearts are made and the Lord witnesses through our brother Paul and all of us that there is no man that he cannot humble and bring to this point of saying "what wilt thou have me to do?" ([Act 9:6](#)). When we rise from the earth after being humbled by our Lord we will see "no man" as Paul in this parable ([Act 9:8](#)) which is the same as saying that we don't want to even know Christ after the flesh ([2Co 5:16](#)). The day would come after he went through a process of much tribulation ([Act 9:9](#) ,

[Act 14:22](#)) that he would truly not know any man after the flesh and come to confess that he counted all things loss for the excellency of the knowledge of Christ Jesus ([Php 3:8](#)). This is our journey as sojourners on this earth.

[Psa 26:8](#) LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth.

The habitation of thy house is the temple which you are ([1Co 3:16](#)), and this is the place where His honour dwelleth. He dwells more richly ([Col 3:16](#)) as we become more and more blessed and holy to read, hear and keep the sayings of the prophecy of this book ([Joh 14:23](#) , [Rev 1:3](#) , [Rev 20:6](#) , [Joh 3:30](#)). Again in Paul's inspired words ([Php 3:8](#)).

We are honoured by our Father because we serve each other in God's temple as His servants ([Joh 12:26](#) , [Mat 25:40](#)). We do the works that God has called us unto by believing ([Joh 6:28-29](#)) which is a gift given to God's elect ([Php 1:29](#)) who are being sanctified in this age by those words of life which are preparing us to be saviours ([Oba 1:21](#)).

[Psa 26:9](#) Gather not my soul with sinners, nor my life with bloody men:

[Psa 26:10](#) In whose hands *is* mischief, and their right hand is full of bribes.

What we are up against as mentioned before is a battle in the heavens and not against flesh and blood ([Eph 6:12](#)) although it is the "bloody men", the men who don't love their enemies, who resist evil, and who harbour those spirits, that we wrestle against both within and without, and therefore it behooves us to go unto our Lord boldly to obtain mercy and help in time of need against all sin which we have not resisted unto the shedding of blood ([Heb 4:16](#) , [Heb 2:3](#) , [1Jn 4:4](#) , [Heb 12:4](#)).

We are given strong enemies and bulls of Bashan surrounding us in our life not so that we should go out and fight against these physical circumstances by our own wits, but rather so that we can learn to unburden ourselves on God ([1Pe 5:7](#) , [Pro 16:3](#)) who is faithful not to try us beyond the measure we can endure ([1Co 10:13](#) , [1Pe 4:18](#)) as he uses these diverse temptations and trials ([Jas 1:2](#)) in our lives to build up our most holy faith ([Jud 1:20](#) , [1Pe 1:7](#)) which is accomplished by bringing us to our wits end ([Psa 107:6](#)).

We are witnessing to the world with Christ in us that when we are crucified with him on the cross, then regardless of what power or principality surrounds us, we will be more than conquerors through Christ ([Gal 2:20](#) , [Rom 8:37](#)). This process of being delivered by our crying out to God is forming us into wise serpents and harmless doves who are being delivered ([Mat 10:16](#)).

We know that we need to be aware of the devices of the devil ([2Co 2:11](#)), and we are not unaware of how he operates as he lurks about seeking whom he may devour whom we resist steadfastly ([1Pe 5:9](#)), knowing that Satan's hand operates according to the counsel of God's will in those whose conversation is still in this world, which is where we all once walked ([Eph 2:2-3](#)). The whole world's hand is in mischief and their right hand full of bribes ([Gen 6:5](#) , [Mat 24:37](#)) as John reminds us that the whole world lies in wickedness ([1Jn 5:19](#)). We are called out of this world of mischief and bribes which are constantly at the door of our hearts ([Gen 4:7](#)) to witness to the world that we can be more than conquerors through Christ who enables us to rule over sin ([Rom 8:37](#)).

[Psa 26:11](#) But as for me, I will walk in mine integrity: redeem me, and be merciful unto me.

[Psa 26:12](#) My foot standeth in an even place: in the congregations will I bless the LORD.

We find our integrity, our innocence H8537, by being redeemed by a merciful Father who is sanctifying us through His son. This is what it means to stand in an even place, a sea of glass ([Rev 15:2](#)), in the congregation where we bless our LORD, as we grow to know that a day with him is better than a thousand days without ([Psa 84:10](#)).

The symbolic significance of the 1000 days which is 10X10X10, a process of three 10's, represents the perfection of the flesh, and the one day which is a shadow of the 'day of the Lord' is the day of visitation upon the few, that remnant according to the election of grace ([Rom 11:5](#)). The thousands days without are important and lead up to the one day of the Lord where we are established and strengthened and settled in an even place ([1Pe 5:10](#)). Prior to that we are ever searching and never able to come to the knowledge of the truth ([2Ti 3:7](#)).

With all this in mind we can hopefully more deeply appreciate the mercy that God is showing to us in this age to be those first fruits who are being blessed to grow unto maturity ([1Co 3:6](#)) for the sake of those who will come after us ([Rom 11:6-12](#)).