

MAKE ME SOLD OUT TO YOU, O LORD!

Psalm 26: 1-12 – Pastor Richard P. Carlson

Being sold out to Jesus, being His true disciple, not just a fan, means giving the Lord 100% of our commitment, in our intent and integrity. Remarkably, David begins this psalm to the Lord praying, “Vindicate me, O Lord, for I have walked in my integrity, and I have trusted in the Lord without wavering.” Verse 3 states, “And I walk in Your faithfulness.” Verse 11,12 to say, “But as for me, I shall walk in my integrity...My foot stands on level or even ground.” You may call this boasting, but David’s words are accompanied by a dread of sinning and a desire to stay pure. He is not boasting. In verses 2 and 3, he cries to God, “Prove me, O Lord, and try me; test my heart and my mind. For Your steadfast love is before my eyes.” He goes on in verse 9 to cry out, “Do not sweep my soul away with sinners, nor my life with bloodthirsty men.” David knew he was a sinner. David was a worshipper of the Lord. In verse 12 he ends the psalm saying, “In the great assembly, I will bless the Lord.” David is not about bragging, or boasting, but rather his words are all about praying to God from a heart of integrity—being sold out to the Lord. In verse 8, David shows where his boasting is found. He prays, “O Lord, I love the habitation of Your house, and the place where Your glory dwells.”

The church in America, across the board, has fallen on evil days in selling the Lord Jesus short on what it means to be a Christian. It doesn’t mean you say a little prayer and live your life your way the rest of your life. I believe sincerity in a sinner’s prayer can lead to salvation. It was what the first sinner prayed—the repentant thief on the cross, the first sinner to pray to Jesus who repented and turned in faith to Jesus. The first sinner who ever prayed to Jesus, to be saved was a man who quit justifying his behavior. Millions of professing believers in America cling to a sinner’s prayer they once prayed, but refuse to walk in integrity as professing believers. Millions of us in America are tempted to consider that once we have been saved, it’s home-free. We can do as we wish, and we no longer have to walk in integrity. We can walk in justified anger, in justified lust because we are saved, in justified bitterness, in justified manipulation for selfish gain, in justified covetousness, in justified carnality, sold out to the pleasures of the world and not to Jesus. We think coming to Christ for fire insurance is fine—why bother with the integrity part of following Jesus as His faithful disciple. Millions of professing Christians would never dream of saying they are sinlessly perfect, but they live their lives without confessing known sins that they justify and overlook. John wrote, “My little children...If we say we have no sin, we deceive ourselves, and

the truth is not in us...If we say we have not sinned, we make God a liar, and His word is not in us.” In Colossians 2: 6, Paul calls us to live the same way we got saved. He says, “Therefore, as you have received Christ Jesus the Lord, so walk in Him.” How did we receive Jesus? It was in repentance and faith, believing and receiving Him as our Savior. How should we then live our lives today? To truly, with integrity, become a disciple of Jesus, we must live the rest of our days in repentance and faith in Jesus.

To find a model for this, let’s go back to the cross of Jesus and find what happened when the repentant thief was saved. In Matthew 27: 38 and 44, we read, “Then two robbers were crucified with Jesus, one on the right and one on the left...And the robbers who were crucified with Him, also reviled Him in the same way...as those who passed by the cross.” Further we read in Luke 23: 39-43, “One of the criminals who were hanged railed at *Jesus*, saying, “Are you not the Christ? Save yourself and us.” Notice that this unrepentant thief did pray, but it was not with integrity. He was not sincere, but mocking Jesus. But I read on, “But the other *thief* rebuked him saying, “Do you not fear God, since you are under the same condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said to Jesus—(Listen to this simple sinner’s prayer after this thief repented in front of Jesus and his fellow thief crucified with him. He said, “Jesus, remember me when You come into Your kingdom.” It was simple, but for the Lord, it was an effectual adequate saving sinner’s prayer. We read, “And Jesus said to him, “Truly, I say to you. Today you will be with Me in Paradise.”

David’s claim to integrity was not because he was perfect and boasting. No, David also knew that integrity included deep lasting repentance as he repented in Psalm 32 and 51. Sold out disciples of Jesus, follow Him, with repentance and faith, the rest of the days of their lives. This past Wednesday night late, I prayed with a pastor friend of mine whom I led to Jesus back in the early seventies in Illinois. He has moved west after raising his family. He lives in the Denver area and was an adjunct professor in a Christian college this summer. Let’s call him Ted and his wife, Betsy, not their names. Ted called me telling me he moved to the Denver area to be close to his autistic grandson—he is committed to spending Saturdays with him and worshipping with his wife Betsy on Sundays. He had an interview this past Thursday at a Starbucks. He wanted my prayer about whether he should take the job as he was not re-hired to teach at the Christian college. Two managers questioned him for over an hour asking him when he could work and he told them

anytime Monday through Friday, but not on Saturdays or Sundays because of his prior commitments. The men finally told him, “Ted, we will keep your name on file with us for 90 days. If during that time, you decide to give yourself 100% to Starbucks, we will hire you in a heartbeat.” Beloved, the world knows what it is to be committed. Do the managers of Starbucks know more than most professing Christians in America do about what it means to be committed with integrity? Does Jesus call for less commitment than Starbucks? Not at all! Jesus said to His disciples in Luke 9: 23, “If anyone would come after Me, let Him deny himself and take up his cross daily and follow Me.” As we examine what it means in Psalm 26: 1-12 to be sold out to the Lord, with integrity, I call us to a close examination of what sold out to Jesus means? What did it mean to David when he said, “I have walked in my integrity, and I have trusted in the Lord without wavering.”? The meaning of “Sold Out To The Lord” is three fold in this psalm. What does it mean?

SOLD OUT WITH INTEGRITY TO THE LORD MEANS GOD IS OUR JUDGE, EXAMINER AND VINDICATOR. (I.) Notice verses 1-3. “Vindicate

me, O Lord, for I have walked in my integrity, and I have trusted in the Lord without wavering. Prove me, O Lord, and try me; test my heart and my mind. For Your steadfast love is before my eyes and I walk in Your faithfulness.” David jumps deeply into his prayer asking God to make sure he is sold out to Him. There are some key words in these three verses that tell of the depth of how the Lord wants to judge, examine and vindicate each one of us as His children. The first word is vindicate or judge. (v. 1) The Hebrew word is **shaphat**. It means to judge, pronounce sentence, to vindicate, to plead a cause, to ultimately, deliver a person from their oppressors. David is literally praying, “O Lord, determine whether I am truly Your friend and whether the evidences of my integrity are genuine.” As you know, this prayer is not a one-time prayer for David, but the pattern of his life was repentance and faith. In Psalm 139: 23, 24, David prayed, “Search me, O God and know my heart! Try me, and know my thoughts! And see if there be any grievous way in me, and lead me in the way everlasting!” David starts out this psalm crying out to God to examine his integrity, to see if his claim of seeking to live an upright life was true and to see if his claim was true that he had trusted in God without wavering. This prayer of David was doubtless in the face of charges, spoken or assumed, that David was a hypocrite, and that the ills that had befallen him were proof of the same. How many of us here in this sanctuary right now would dare to pray v. 1—“Lord, look me over closely, inside and out, and see if my claim to be Your true disciple is genuine.”? Would you dare to pray this? Would God vindicate your claim or mine?

Notice in v. 2, the word “prove.” **Bachan** means to test metals, to examine, to investigate, to try, or to prove. Notice that the test is not only about one time or sometimes being on fire for the Lord. It is all about consistency. David says in v. 1, I have trusted in the Lord without wavering, or sliding. The Hebrew word is **mawad**. It means to shake or to waver or slip or slide. As Christians, we call it sliding back or backsliding. The pattern in a Christian’s walk if we walk with integrity is that our feet are not continually slipping and sliding back. David says, “Try me,” verse 2 is the Hebrew word **nacah**. It means to assay metals, to attempt to test, try, prove, or determine the authenticity of our adventure with the Lord. Then “test my heart and my mind.” This word now is going deeper. Test is the Hebrew word **tsaraph**. It means to test so what is qualified remains and the rest is melted, and smelted, refined and purged away. David is open to God’s purifying in his life. Verse 3 tells us David trusted in God’s steadfast love and so he walked in God’s faithfulness. David’s attitude was one of dependency, and not self-sufficiency. Yet, David’s integrity was based on a daily walk in God’s faithfulness.

SOLD OUT WITH INTEGRITY TO THE LORD MEANS WE GUARD ALL OUR RELATIONSHIPS, COMPANIONS AND FRIENDSHIPS. (II.)

Notice verses 4-7. I read, “I do not sit with men of falsehood, nor do I consort with hypocrites. I hate the assembly of evildoers, and I will not sit with the wicked. I wash my hands in innocence and go around Your altar, O Lord, proclaiming thanksgiving aloud, and telling all Your wondrous deeds.” David isn’t saying he is living in a bubble apart from the world, but he is choosing who he sits with, who he runs with and who he consorts and is an intimate associate with. Paul is speaking with the same concern in I Corinthians 5: 9-11 saying, “I wrote to you in my letter not to associate with sexually immoral people, not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.” David is writing about his associations with those who claim to call on the name of the Lord. So let’s not for a moment think David is addressing sins of unbelieving sinners here. He is addressing sins of people who profess to know the Lord, but they don’t live lives of integrity. Let’s first of all look at the associations of sit with (2X)—v. 4, 5 –I do not sit with men of falsehood and or sit with the wicked. The Hebrew word for sit with is **yashab**. This is a strong word that means to sit down and remain with, to settle down with, to

marry, or to abide and dwell with. Never misuse this verse and its meaning. I hear this in Christian circles. This is truly a helpful criteria of who not to marry. But as for divorce, God says in I Corinthians 7: 13, “If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him.” David’s words then mean that we all had better watch who we settle down with, who we join hands in business with, and who we run with for pleasure. David adds in verse 4, “Nor do I consort with hypocrites.” The Hebrew word for consort or KJV, “go in with,” is **bow**. This word mean to enter in and dwell with or to go in to dwell following someone. I find this word used in a good way a number of times when Noah and his family followed the Lord’s instructions and went into the ark, **bow**, to escape the waters of the flood and to keep their offspring alive because God said, “I have seen that you and all your household are righteous before me in this generation.” Genesis 7: 1- 9. We sing the hymn, “Where He Leads Me, I Will Follow.” That is where we are to consort or go in to dwell. We aren’t following the Lord when we go in and settle down to dwell with those who are not cleanly and rightly following God.

Now notice where David had learned, with God as his teacher, where to draw the line. The first word in verse 4 is falsehood/KJV-vain persons. **Shuwb** means those who turn back, those who retreat from following God, and those who appear to disappear from the ways of the Lord. David says, “I will not sit down or settle with them.” He goes on in verse 5 to say, “nor do I consort with hypocrites/KJV—dissemblers. This is a hapax legomena—used only once in the Bible word. The Hebrew word is **alam**. It means those who veil things or motives from sight, those who conceal or hide or have secret ways. Such deceptive people who claim to follow Jesus are not following Him in their practice. David says I refuse to enter in and participate with their secret, manipulative practices. In the end, most of us would prefer to be insulted, embarrassed, and treated rudely rather than finding out too late that we have been misled and deceived. David says he hates—**sawnay** meaning the assembly or KJV – the congregation (**kawhawl**) of evildoers is odious, hated and shunned by him. Kawhawl means a grouping or association or a party or a clique. Apparently, David is calling himself away from any gathered grouping or party or clique of those who turn back or who secretly manipulate or veil their selfish motives. David adds that he will not sit with the wicked. The Hebrew word for wicked is **rasha**. It means being morally wrong. Rasha also means guilty enough for severe punishment, turbulence, restless, tossing, disjointed and confused. Isaiah speaks of them in Isaiah 57: 20, saying, “But the wicked are like the troubled, tossing sea, for it cannot be quiet, and its waters toss up mire and

dirt. There is no peace, says my God, for the wicked.” David continues his guarding like we all should leave the hospital, stopping to cleanse our hands to be clean before going around God’s altar to be thankful and tell of God’s wondrous deeds. The word **rachats**, for wash, means to wash away, cleanse or bathe, and in so doing, to express abhorrence and separation from sin. The Hebrew word for innocence is **niqqayown**. It means clear, clean, squeaky clean. David’s worship in verse 7 is not before he has used some spiritual hand sanitizer. What I see here is that after every place we enter to do business, when we sense that our eyes and ears and heart and spirit are being bombarded with the attempt to violate us, we need to consciously run to the cross, and plead the blood of Jesus to wash us clean. Lastly,

SOLD OUT WITH INTEGRITY TO THE LORD MEANS WE LOVE THE HOUSE OF THE LORD, BLESSING HIM IN THE GREAT ASSEMBLY.

(III.) Notice this last section of Psalm 26: 8-12. “O Lord, I love the habitation of your house and the place where your glory dwells. Do not sweep my soul away with sinners, nor my life with bloodthirsty men, and whose hands are full of bribes. But as for me, I shall walk in my integrity; redeem me, and be gracious to me. My foot stands or my feet stand on level ground; in the assembly I will bless the Lord.” No one, v. 7, has to talk a Christian with integrity into going faithfully to the house of the Lord. A believer with integrity loves the place where God’s glory dwells. Since Jesus dwells in our hearts as believers, it also implies that we long to be together with believers, assembled for the Holy Spirit bears witness with us that we are children of God and worshipping with children of God. There in the presence of the Lord, we sense our sinfulness and cry to the Lord again for cleansing, calling upon Him not to sweep us up like a janitor sweeps a room clean. David says in v. 9 that he is pleading with God to see him differently than He sees bloodthirsty men, to see him differently, v. 10 from those in whose hands are evil devices. The Hebrew word is **zammah or zimmah**. It means illicit sexual plans and purposes. David says—Don’t sweep me away with those who commit physical or spiritual harlotry, who play with their hands with pornography and sexual toys. David adds for God not to sweep him away with those groups those right hands are full of bribes. Beloved, ask God never to sweep you up and throw you out in His dust pan. David then throws himself on God’s mercy. He says, “I will walk in my integrity, but redeem me—for my only deliverance is from Your goodness and grace-v. 11. What a glorious conclusion! My feet in the assembly of the house of the Lord are on a even, level place, **meeshore**. Nowhere else is the ground so level as at the foot of the cross, in the gathered assembly of worship. There we all can bless the Lord. There we all can once again repent, be revived, purged and leave sold out.