

Psalm 86 "Unite my heart to fear thy name"

Part I (verses 1-9)

Psa 86:1 A Prayer of David. Bow down thine ear, O LORD, hear me: for I *am* poor and needy.

Psa 86:2 Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.

Psa 86:3 Be merciful unto me, O Lord: for I cry unto thee daily.

Psa 86:4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

Psa 86:5 For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Psa 86:6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

Psa 86:7 In the day of my trouble I will call upon thee: for thou wilt answer me.

Psa 86:8 Among the gods *there is* none like unto thee, O Lord; neither *are there any works* like unto thy works.

Psa 86:9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

Psa 86:10 For thou *art* great, and doest wondrous things: thou *art* God alone.

Psa 86:11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

Psa 86:12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

Psa 86:13 For great *is* thy mercy toward me: and thou hast delivered my soul from the lowest hell.

Psa 86:14 O God, the proud are risen against me, and the assemblies of violent *men* have sought after my soul; and have not set thee before them.

Psa 86:15 But thou, O Lord, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.

Psa 86:16 O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

Psa 86:17 Shew me a token for good; that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

The sorrow of worldly repentance works death, as we're told in ([2Co 7:10](#)), however that physical death is still a shadow for us that reveals something spiritual ([Rom 1:20](#)) in regards to godly repentance, which is unto salvation and not to be repented of.

Rom 1:20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

There are many instances of repentance in the old covenant that we know are only a type

and shadow ([1Co 10:11](#)) of what God is doing today in the life of His people who He is leading to repentance as we're dragged to Christ ([2Sa 12:7](#) , [2Sa 12:13](#) , [Rom 2:3-4](#) , [Joh 6:44](#)).

[1Co 10:11](#) Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

[2Sa 12:7](#) And Nathan said to David, Thou *art* the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;

[2Sa 12:13](#) And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die.

[Rom 2:3](#) And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

There can never be any true godly repentance leading to salvation until our heavens begin to be cleansed by the life of Christ within us. That is what changes the old heart of stone to a heart of flesh, and every event in the old covenant that looked like godly sorrow is truly only a type and shadow of the true cleansing of the temple of God that was going to come about when the comforter was sent to us ([Eze 36:26](#) , [Heb 9:23](#) , [Joh 16:7-8](#) , [1Jn 2:16](#)).

[Eze 36:26](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

The word of God shows very clearly what that comforter, that was sent to His people, was meant to do in this age ([Joh 16:8](#)).

[Joh 16:7](#) Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

[Joh 16:8](#) And when he is come, he will reprove the world of sin[\[1Jn 2:16\]](#), and of righteousness[\[Php 3:9\]](#), and of judgment[\[Joh 5:30](#) , [Joh 8:16\]](#):

That death spoken of in ([2Co 7:10](#)) is only a type and shadow of the true dying daily process that God's elect are blessed to be a part of today ([1Co 15:31](#)), and Christ is our example ([Joh 13:15](#) , [Joh 19:17](#) , [Mat 16:24](#)) who identifies with that dying daily statement ([Heb 4:14-16](#), [1Jn 2:16](#)) .

[2Co 7:10](#) For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

[1Co 15:31](#) I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

Heb 4:14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1Jn 2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

1Jn 2:17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever^{G1519 G165}.

Immediately after this verse (1Jn 2:16) we are reminded that it is because we are given the power to do God's will (Php 2:13), that the lust of the flesh, and the lust of the eyes, and the pride of life can be conquered so we can abide for ever (1Jn 2:17) as we endure through this process of dying to self and fulfilling His will, which is a gift of God to be able to do so. This is the mind set that we are admonished to have, along our sojourn in the Lord (Jas 4:15-17, Php 3:13-15)

Jas 4:15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

Jas 4:16 But now ye rejoice in your boastings: all such rejoicing is evil.

Jas 4:17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

Php 3:13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

Php 3:14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

Php 3:15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

So as we are pressing toward that prize of the high calling of God in Christ Jesus, knowing that God is giving us the power to do so, we are and will be encouraged to see that we're not perfect but being perfected and dealing with the sin that is in our members; otherwise we would be in a state of denial which is not where anyone of us individually or collectively want to be (1Jn 1:8, Rev 3:17-18, 1Co 5:2).

1Jn 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1Jn 1:9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

Rev 3:18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

[1Co 5:2](#) And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

This week's Psalm study is a reminder for God's people of how He takes the "poor and needy" of the world to demonstrate His faithfulness, to start and finish this work of faith that we are called to confidently embrace knowing that it is God giving us the power to do so, even unto the point of resisting unto blood, striving against sin ([1Ti 6:12](#) , [Heb 12:2-6](#) , [Php 1:6](#)).

[1Ti 6:12](#) Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

[Heb 12:2](#) Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

[Heb 12:3](#) For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

[Heb 12:4](#) Ye have not yet resisted unto blood, striving against sin.

[Heb 12:5](#) And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

[Heb 12:6](#) For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

([Heb 12:4](#)) is really an admonition to us that we must die daily and see that the first man Adam does not dictate to our thoughts and actions, which will, all in time, be brought into subjection unto Christ ([2Co 10:5](#)). Many of course, have died in the faith resisting sin unto the shedding of blood never having had to physically do so, and as we will see in this Psalm more clearly, Lord willing, it is through Christ and His body that we can "demolish" ([2Co 10:5](#) NIV) all the powers and principalities we are wrestling in our heavens ([Eph 6:12](#)). It is through Christ and the safety found within the multitude of counsellors that make up Christ's body ([Eph 1:21](#)) that we will be succesful in enduring until end ([Dan 2:34-35](#) , [Pro 11:14](#)).

[2Co 10:5](#) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; (KJV)

[2Co 10:5](#) We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. (NIV)

[Dan 2:34](#) Thou sawest till that a stone was cut out without hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

[Dan 2:35](#) Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

[Pro 11:14](#) Where no counsel *is*, the people fall: but in the multitude of counsellors

there is safety.

our first verse:

Psa 86:1 A Prayer of David. Bow down thine ear, O LORD, hear me: for I *am* poor and needy.

The type and shadow for us in this verse is clear: we are the "poor and needy" of the world if we realize that we are such (Jas 2:5-8) and it is with this humble and contrite heart, which is a gift from God (Isa 66:2) that God will "Bow down thine ear, O LORD, hear me".

Jas 2:5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Jas 2:6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

Jas 2:7 Do not they blaspheme that worthy name by the which ye are called?

Jas 2:8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

Lord never let us be found guilty of despising the poor, neither the physically poor or especially the spiritually poor who God is going to bring to us in droves.

That is our calling -- to be shepherds of our Lord who will receive the prodigal son and who will love our neighbour as ourselves knowing they are the other fold that God is already 'attuned to' (Psa 34:15 , 1Pe 3:12) all their needs, as should we be (Joh 10:16 , Gal 6:10).

Joh 10:16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Gal 6:10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith

It is spiritual Israel (Gal 6:16) who is first given ears to hear the voice of the true Shepherd who is tending to our every spiritual need, supplying what we need to endure until the end of our age, as a kind of first fruits who He is attentively wakeful over His seed, His word, which we have been blessed to read, hear and keep in this age (Php 4:19 , Eph 4:16 , Jer 1:12 , Rev 1:3).

He takes away our impoverished state as described in this verse 1: ("for I am poor^{H6041} and needy^{H34}"), by giving us the ability to have a relationship with Him and Christ and His body where we receive our hundred fold blessing in Him who we love (Mar 10:30).

H6041 *aw-nee'*

From H6031; *depressed*, in mind or circumstances (practically the same as H6035 subjectively and H6041 objectively): - afflicted, humble`, lowly`, needy, poor.

Total KJV Occurrences: 75 **poor**, 59 **afflicted**, 15 **humble**, 5 **lowly**, 3

H34 *eb-yone'*

From H14, in the sense of *want* (especially in feeling); *destitute*: - beggar, needy, poor (man).

Total KJV Occurrences: 61 needy, 35 poor, 25 beggar, 1

Psa 86:2 Preserve my soul; for I *am* holy: O thou my God, save thy servant that trusteth in thee.

God preserves our souls by putting us through the fiery trials of this life that enable us to be conformed to His image (Rom 12:2-3).

Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God. [1Jn 2:16-17]

Rom 12:3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

It is this process of becoming holy or wholly sanctified, that God is working, so that we can go unto perfection on the third day (Rev 4:8-11).

Rev 4:8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

Rev 4:9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

Rev 4:10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

Rev 4:11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. [Php 2:13]

Luk 13:32 And he said unto them, **Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected.**

It is also through the painful circumstances that He allows to come upon us that He will "save thy servant that trusteth in thee"(2Co 1:9 , Jer 25:27-28 , 1Pe 4:12-13).

2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

Jer 25:27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you.

Jer 25:28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

1Pe 4:13 **But rejoice, inasmuch as ye are partakers of Christ's sufferings;** that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Psa 86:3 Be merciful unto me, O Lord: for I cry unto thee daily.

Surely God is merciful unto His people as we go through this process of dying daily together. Here's just a few verses that declare how unfailing His mercy and love are that endure forever (Psa 118:1-4).

Psa 118:1 O give thanks unto the LORD; for *he is* good: because his mercy endureth for ever.

Psa 118:2 Let Israel now say, that his mercy endureth for ever.

Psa 118:3 Let the house of Aaron now say, that his mercy endureth for ever.

Psa 118:4 Let them now that fear the LORD say, that his mercy endureth for ever.

That mercy is discovered through the distresses of this life, the Psalm 107 storms that He brings upon us to turn our hearts unto our Lord whose deliverance of the king is mighty (Psa 118:5-10 , Psa 18:49-50).

Psa 118:5 I called upon the LORD in distress: the LORD answered me, *and set me* in a large place.

Psa 118:6 The LORD *is* on my side; I will not fear: what can man do unto me?

Psa 118:7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

Psa 118:8 *It is* better to trust in the LORD than to put confidence in man.

Psa 118:9 *It is* better to trust in the LORD than to put confidence in princes.

Psa 118:10 All nations compassed me about: but in the name of the LORD will I destroy them.

Psa 18:49 Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.

Psa 18:50 Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.

Psa 86:4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

God knows we need times of refreshing, and exactly how to bring about the circumstances in our life that will "rejoice the soul of thy servant".

We are admonished in James to pray for one another (Jas 5:16) and to ask if we have need of anything (Jas 4:2-3), "for unto thee, O Lord, do I lift up my soul" is what God allows in our life so that "the soul of thy servant" can rejoice and again I say rejoice in the Lord (Php 4:4).

Jas 5:16 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.

Jas 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

[Jas 4:3](#) Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

[Php 4:4](#) Rejoice in the Lord alway: *and* again I say, Rejoice.

[Psa 86:5](#) **For thou, Lord, *art* good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.**

What a great comfort to know that we have an advocate in Christ ([1Jn 2:1](#)) and that He is developing that same "plenteous in mercy" mindset in all of His children, who will be used to heal the nations, that will in God's time "call upon thee" and we will be ready and are ready to answer them of the hope that is in us ([1Pe 3:15](#)) as Joseph did with His brothers in type and shadow ([Gen 45:3-5](#)).

[1Jn 2:1](#) My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

[1Pe 3:15](#) But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

[Gen 45:3](#) And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

[Gen 45:4](#) And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

[Gen 45:5](#) Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

[Psa 86:6](#) **Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.**

God is teaching **us** to listen attentively to the prayers of the saints, those supplications that we are blessed to bring before our Father who likens those fervent prayers and supplications unto fine incense that has been broken down and burnt on a altar of sacrifice which is the cross that we bear for each other ([Psa 141:2](#) , [Rev 5:8](#)).

[Psa 141:2](#) Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.

[Psa 141:3](#) Set a watch, O LORD, before my mouth; keep the door of my lips.

[Rev 5:8](#) And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

Our "voice" is 'given ear' when we "follow not evil" and "do well" ([3Jn 1:6](#) , [3Jn 1:11](#)). This is the key to what "my supplications" mean to God when we "abide in me" ([Joh 15:7](#)).

[Joh 15:7](#) **If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.**

Psa 86:7 In the day of my trouble I will call upon thee: for thou wilt answer me.

This day of the Lord that we are experiencing in the body of Christ is "the day of my trouble", and this verse is reassuring us that no matter how hard things may get in this world ([Mat 24:13](#)), we know that God will be faithful until the end and that He will answer us in times of trouble ([Psa 34:17](#), [Php 4:13](#)), as well as in times when we're on top of the mountain so to speak. Both in the valley and on the top of the mountain, our Lord is there and we are blessed to realize as His people this intimate communion (relationship) or cup that nourishes us and helps us endure until the end ([1Co 10:16](#), [Col 1:24](#), [1Co 12:26](#)).

[Mat 24:13](#) **But he that shall endure unto the end, the same shall be saved.**

[Psa 34:17](#) *The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.*

[Php 4:13](#) I can do all things through Christ which strengtheneth me.

[1Co 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

[Col 1:24](#) Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

[1Co 12:26](#) And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Psa 86:8 Among the gods *there is none like unto thee, O Lord; neither are there any works like unto thy works.*

How small and insignificant is our flesh and the flesh of all men (*meaning what we bring to the altar*), of all nations, and peoples who set themselves as gods, as we once did in His very temple, ([2Th 2:4](#), [2Co 5:16](#)) but when we come to know the truth and how there is no other work on this earth that compares to the salvational work that God is working first in His people and for the salvation of all those who will be saved ([Isa 53:1](#)), it is then that we come to see and realize what it means to find the pearl of great price, which is to be called and chosen to know Christ and His Christ in this age ([1Ti 4:10](#), [1Jn 2:2](#), [1Co 15:22](#), [Mat 13:45-46](#)).

[2Th 2:3](#) Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

[2Co 5:16](#) Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

[1Ti 4:10](#) For therefore we both labour and suffer reproach, because we trust in the

living God, who is the Saviour of all men, specially of those that believe.

1Jn 2:2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world*.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

It is interesting to note that the world is deceived by the words of Christ because they've known His words after the flesh, after a carnal mind that is not able to compare spirit with spirit (*Christ in this context is just "among the gods" as he is thought of with many cultures*)([1Co 2:13-14](#)). This is how we know Christ at first ([1Co 2:2](#)), but then by the grace and faith of Christ, we come to know our Lord and Saviour as abiding within us and able to make war against the beast which ultimately opens our eyes to see "**At that day ye shall know that I am in my Father, and ye in me, and I in you**" ([Col 1:24](#) , [Rev 13:4](#) , [Mat 11:27](#) , [Joh 14:20](#)). We rejoice in our sufferings because we know that this is the means by which we come to know God the Father and Christ through this communion ([1Co 10:16](#)).

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Rev 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

Mat 11:27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

Joh 14:20 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Psa 86:9 **All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.**

Not just some of the nations that God has made, but "**All nations whom thou hast made shall come and worship before thee, O Lord**" and all these will "**glorify thy name**" because it will reveal God's power to be able to bring all nations into subjection unto Him. This verse is really a type and shadow of ([1Co 15:28](#) , [Eph 4:3-7](#)).

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Eph 4:3 Endeavouring to keep the unity of the Spirit in the bond of peace.

Eph 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

Eph 4:5 One Lord, one faith, one baptism,

Eph 4:6 One God and Father of all, who *is* above all, and through all, and in you all.

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

We glorify "thy name" today when we "walk worthy of the vocation wherewith you have been called" ([Eph 4:1-2](#))

[Eph 4:1](#) I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

[Eph 4:2](#) With all lowliness and meekness, with longsuffering, forbearing one another in love;

This week we have looked at the "how" our Lord takes the "poor and needy" of the world to demonstrate His faithfulness, even unto the point of resisting unto blood, striving against sin ([1Ti 6:12](#) , [Heb 12:2-6](#) , [Php 1:6](#)). That resisting of blood is a parable as well of resisting against the unsanctified words coming forth from our own flesh ([Mat 15:11](#)), the negative blood that represents our first man Adam that we must resist unto death as we are sanctified by the precious blood of Christ (His words) that change us into a new creation being formed by His hand ([Joh 17:17](#) , [1Pe 1:19](#) , [Joh 6:54](#) , [Joh 6:68](#)).

Next week Lord willing we will look at the conclusion of ([Psa 86:10-17](#)) our study entitled "Unite my heart to fear thy name", and how God has miraculously separated His people for this very purpose of making us one with Him, by uniting our hearts together as one body with the same desire to be a servant ([Mat 8:8](#) , [Luk 15:18-19](#) , [Joh 1:27](#)) in the household of our Great God where we are hopeful that we will hear these words one day of our Father ([Mat 25:23](#)).

[Mat 8:8](#) The centurion answered and said, Lord, I am **not worthy** that thou shouldst come under my roof: but speak **the word only**, and my servant shall be healed.

[Luk 15:18](#) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

[Luk 15:19](#) And am **no more worthy** to be called thy son: make me as one of thy hired servants.

[Joh 1:27](#) He it is, who coming after me is preferred before me, whose shoe's latchet I am **not worthy** to unloose.

[Mat 25:23](#) His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.