

Part 3 – Keeping our Priorities Straight

In part 2 we saw David again ‘plead his case’ with our Heavenly Father, by explaining that he was being persecuted *unjustly*; for, he had truly done *nothing* wrong to Saul, or any of the other men trying to *murder* him. He then used a figure of speech to ask our Heavenly Father to *look* at what’s happening to him, because he needs help *quickly*. And David also used a ‘title’ of Yehovah (apx 4 II) to call for help. “The Lord God of hosts” denotes *God of Israel as the Lord of all the hosts* (armies) *of heaven and earth*. And this is important because David uses this ‘title’ in asking our Heavenly Father to wake up and ‘visit’ the heathen, which means to punish them *because* they were morally depraved men who were lying in wait to murder him. David also asked God *not* to show them any mercy, *because* they were wicked men who were *not* seeking our Heavenly Father *at all*. He then explained *how* they were acting, using an analogy of a pack of wild dogs, seeking their prey. And then David showed his confidence that that ‘Lord God of hosts’ *would* hear his ‘case’ and His response would be to, not only laugh at the enemy but also to put them ‘in derision’. Our Heavenly Father *did* do this for David, because He helped him escape out of Jerusalem safely. And then David again showed his great assurance in our Heavenly Father’s ability to help him, by saying he would wait on God to save, and vindicate him, *instead of* trying to take the law into his own hands. For, it was not Israel’s enemies that were trying to murder David (at the time this Psalm was written). It was *his own countrymen*, and even *his own king*. Therefore, he presented his ‘case’ to the ‘Lord God of hosts’ (in this beautiful Psalm) and *trusted in His defense*. And that’s the thought we pick up here in this great Psalm...

Psalm 59

10 The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.

Both of the times the word ‘God’ is used here it’s ***'Elohiym*** (#430), which means *the Supreme God*, who is our *Creator*. ‘*Elohiym* (or ‘*Elohim*) is God the Creator putting His omnipotence (‘*El*) into operation. And the word ‘**mercy**’ means ***kindness*** or ***grace*** (#2617). And when David says that ‘*Elohiym* is the ‘God of my mercy’ it means that ‘*Elohiym* is his God who shows mercy *to him* (David) *because* he continues to seek and obey Him (John 8:31), *wholeheartedly*. David is not an idol worshiper; he *only* worships the *true* God, who is our Creator and is the *Supreme* God. As Ps 96:4-5 says: *for the LORD (YHVH) is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens*. And the word ‘**prevent**’ here means ***to project*** (*oneself*), i.e. ***precede***; hence, to ***anticipate, hasten, meet*** (usually for help) (#6923). So, David’s really saying that ‘*Elohiym* will hasten to help him. And then he calls upon ‘*Elohiym* to let him see his ‘desire’ upon his enemies; which simply means he’s asking God to let him see the wicked Israelites punished – because

these men were so carnally minded (morally depraved) they were acting like the heathen – like wild dogs hunt for prey...

Psalms 59

11 Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.

Now, David is not asking that God not ever kill (slay) them, but simply that He won't do so *right away*. In other words, he wants God to 'make an example' out of these wicked men, so that other people will fear to do such evils as they are doing. That's why he then asks that the Lord would 'scatter' them. So, he's asking that their punishment be in such a way that others would know, *for sure*, He is angry at the wicked - so others in Israel would fear to do such evils. As David wrote in Ps 7:11: *God judgeth (vindicates, #8199) the righteous*, but *He is angry with the wicked every day*. Ps 11:5 (another Psalm of David) also says that *the LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth*.

Now, the word 'Lord' here shows in the *Strong's Concordance* as 'Adonay' (#136) but, the *Companion Bible* points out that this is one of the times that God's Sacred Name (Yehovah, #3068) was changed by the 'ancient custodians' (Sopherim) to 'Adonay, out of misguided reverence for God's Sacred Name (Apx 32). So, David is *really* calling upon God's Sacred Name, *Yehovah* – which means he's calling on Yehovah (YHVH) to fulfill 'his part' of His covenant with David (to protect him from his enemies) – *because* David has been doing 'his part' to keep God's Covenant. That means David had *not* gone astray from Yehovah, by worshipping false gods or idols. He had been *faithfully* loving, serving and worshipping the *one true God*, Yehovah. And he ends this verse by, again, showing His confidence in God's ability to protect him, by calling Him 'our shield'. Indeed, our Heavenly Father (YHVH) **is** a shield to all those who love, revere and serve (obey) Him. As Psalms 103 (another Psalm of David) says...

*17 But the mercy of the LORD is from everlasting to everlasting upon them **that fear him**, and his righteousness unto children's children;*

*18 **To such as keep his covenant, and to those that remember his commandments to do them.***
Ps 103:17-18

Many Scriptures point this timeless truth out, such as Lev 26 and Deut 28 for just two (of many) examples. There is not anything our Heavenly Father cannot protect us from IF we have the faith to believe that *and* IF we do 'our part' to 'claim' His promises... which means we are continuing to trust *and* obey Him, *wholeheartedly*...

Psalms 59

*12 For the sin of their mouth and the words of their lips let them even be taken in their pride:
and for cursing and lying which they speak.*

David's now pointing out more of the sins of the wicked (morally depraved) men seeking to murder him. They not only lie but they also 'curse' and are proud. These are all things that God hates...

16 These six things doth the LORD hate: yea, seven are an abomination unto him:

17 A proud look, a lying tongue, and hands that shed innocent blood,

18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

19 A false witness that speaketh lies, and he that soweth discord among brethren.

Prov 6:16-19

These men seeking David's life were doing all of these things! They not only were proud but were liars who slandered (false witnessed against) David, who was truly an innocent man. They were seeking to shed his innocent blood, they were devising wicked things in their heart and swiftly running to mischief (trying to kill him). Thus, they were helping Saul sow discord in Israel by wasting time, and resources, in chasing after David when *he was not even an enemy of the nation*. And the Word of God has much to say about those who use their mouth (lips, tongue) for evil instead of good. Prov 10:18 says that *he that hideth hatred with lying lips, and he that uttereth a slander, is a fool*. Prov 12:22 says that *lying lips are abomination to the LORD: but they that deal truly are his delight*. Ps 140:3 likens lies to a snake's poison and Ps 64:3 explains how wicked people *whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words*.

And, in Jer 9:8 our Heavenly Father even says (speaking of the wicked) that *their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait*. Prov 26:28 also explains that *a lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin*. And Prov 17:4 says *a wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue*. So, those who lie (gossip, slander, etc.) hate those who they are speaking to, not only those they are speaking about. And those foolish enough to listen to the lies, gossip, slander (etc.) are also 'wicked doers' because they 'give heed' (listen to) the lies. Therefore, even if we only listen to gossip, we're still partaking in their sin! Eph 5:11 tells us that we should *have no fellowship with the unfruitful works of darkness, but rather reprove them*. And then, Prov 16:27 points out that only *an ungodly man diggeth up evil: and in his lips there is as a burning fire*. The book of James makes this point too...

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

*6 And the tongue is a fire, **a world of iniquity**: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

*8 But the tongue can no man tame; **it is an unruly evil, full of deadly poison.***

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

James 3:5-10

The bottom line is that, **Our Lips are a Tool** [<https://t.me/BibleStudyTruth/1473>] and we should, therefore, use them for good, not evil. And the root of what comes out of our lips (tongue, mouth) is truly what is in our heart. As Jesus Himself said...

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

*45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: **for of the abundance of the heart his mouth speaketh.***

Luke 6:43-45

Therefore, listening closely to what people say (as well as what they do, of course) is another way to discern them. And even when some people say really ‘nice things’ to you, still watch them closely because Prov 29:5 warns us that *a man that flattereth his neighbour spreadeth a net for his feet*. But those who gossip about others (and slander, and lie, etc.) are really quite easy to discern. And while it’s not bad to speak openly with loved ones – for the purpose of trying to work through problems, or asking for help with others (in other words, for edification, not tearing down) – we should be really careful how we speak about others. Because, more often than not our ‘venting’ causes more harm than good. Again, sometimes ‘venting’ does help. But don’t do it to everyone! Find someone you can trust (a fellow Christian) and talk to them about your problems, if you really need to. There’s nothing wrong with that so long as ‘venting’ doesn’t become a lifestyle. It should be done to *help find an answer* in how to deal with a situation and/or people, not just to *make you feel better*.

And never forget our Heavenly Father is truly the *only* one that can help. As Paul said in Phil 4:6-7, only when we learn to take our problems to our Heavenly Father, in prayer (in Jesus' name, John 14:13-14, John 15:17, John 16:23-26) will we find peace of mind, so we're not so upset we feel the 'need' to 'vent' (which many times ends up being gossip). He will only give us peace of mind and joy in our heart IF we trust that He'll help us to take care of the problem. Trusting in Him is truly what helps us to not want to 'vent' anymore. But many times, people *want* to gossip and slander because they have a sin that they're not willing to face. So, it boils up in them when others 'sin' against them. Oftentimes, the things people get so irate over is, in fact, something *that they themselves do...* but they don't want to face up to that. So, they get *furios* when people treat them *how they treat others*. That's why Jesus warns us not to judge others *until* we face ourself (Mth 7:1-5). Because we cannot rightly discern other people (i.e. judge their character) – let alone help them - *when we have the same problem*. That's what makes us hypocrites. But, once we face ourselves, and clean out the 'beam' out of our own eye, we are then much better able to help others *and* able give them grace for the offensive ways they treat us.

So, make sure you spend as much time *looking at your own heart and mind* (honestly) as you do at looking (judging) other people. It might very well be that the thing you hate the most about others... ***is the very thing you do***. IF that's the case, then fix it! Repent for this and humbly ask God to help you change it. Then you can have more compassion on the fools who are doing the thing(s) that bug you so much. And, in Phil 4:6 Paul also tells us to make sure to pray to God *with thanksgiving*. Doing so is basically 'counting your blessings' and it'll make you much humbler, and grateful, instead of always wanting something else. As Col 3:5 says, *covetousness is idolatry*. And that's something we should be working hard to kick out, otherwise our Heavenly Father won't help us (Ps 66:18).

But, here in this prayer (in Ps 59:12) David's is not gossiping or slandering. And really, he's not even venting. He's speaking truth, and taking his concerns to our Heavenly Father, in a very appropriate way. The men seeking to murder him really were liars and their wicked mouths really were 'sewing discord' in the nation, which is why he then asks the Lord...

Psalm 59

13 Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

David's now (finally) asking that God (#430, 'Elohim) would completely destroy the wicked... *after* He's done 'making an example out of them' (vs 11). And the purpose for his request is not out of selfishness. He is asking for the wicked to be consumed (killed) so that all of Israel (yea, even the wicked men, *as they are dying*) would know that He rules the entire world and He

won't forever put up with wickedness. As Ps 145:20 says, *the LORD preserveth all them that love him: but all the wicked will he destroy*. So, by 'making an example' out of the wicked – by punishing them, and even putting them to death if they refuse to repent – our Heavenly Father does show that He is truly the King of kings and Lord of lords. That is, after all, the purpose of Jesus Christ pouring out the 'cup of wrath', when He returns to execute God's vengeance upon the wicked of the earth, who utterly refused His warnings (though His faithful servants on earth) to repent and cease from their wicked ways.

Now, this verse also ends with a 'selah', which always means to 'stop and think' about what has just been said (vs 13) with what's about to be said (vs 14). In this case, the connecting thought again connects the wicked transgressors (vs 13) with their true character as 'dogs' (vs 14), which is what the heathen act like. In other words, the purpose of this 'selah' is the same as it was in verse 5...

Psalms 59

14 And at evening let them return; and let them make a noise like a dog, and go round about the city.

15 Let them wander up and down for meat, and grudge if they be not satisfied.

This is not a great translation. The words 'let them return' are all one Hebrew word which means *to turn back or retreat* (#7725). And then the words 'let them make a noise' are all one word which means *to make a loud sound like the English word 'hum'* (#1993). And then the words (in vs 15) 'let them wander up and down' are one Hebrew word that means *to waver* (#5128). The *Moffatt Bible* gives us a much better rendition of these two verses say...

*14 They snarl and snarl like dogs, and prowl at even round the town,
15 roaming in search of prey, and growling if they miss it.*

So, David's referring again to the wicked (morally depraved) men who are prowling around at night (he's still likening them to dogs because they are acting like the heathen), trying to find 'prey' (which is *him*); and David is praying to our Heavenly Father that they won't be satisfied, meaning that, they won't find him (the 'prey' they are seeking)!

Psalms 59

16 But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.

Despite the wicked men prowling around the city (and his house) seeking to kill him, David now does what we should all do after we've taken our concerns to our Heavenly Father: he focuses

his thoughts on our Heavenly Father's power, mercy and ability to protect us in our 'day of trouble' (even the *great* 'day of trouble' that Jesus warned us of, Mth 24:21). When we focus on our Heavenly Father - and His abilities to help us out of all 'days of trouble' - then the threats of the wicked ones don't seem nearly as bad. But, if all we do is focus on the threats (or bad things in life), then we'll only get more scared, and even depressed. That's why, in Phil 4:6 Paul tells us to take our concerns to God in prayer *with thanksgiving*... that's an important part. Because, unless we focus on our Heavenly Father (and truly believe He's able to save us), then our fear will *control us*, instead of *us controlling it*. So, David's saying he knows that our Heavenly Father not only has the power to save him but also, that He will do so *because He is merciful*. And he has the confidence to say this *even before* his requests are fulfilled *because* of his past experiences when God has been his defense and refuge. Not only had David fought many wars by this time in his life (and the Lord delivered him out of them all, giving him the victory each time) but David's very first military experience was taking on a giant (named Goliath) when *no one else* in Israel (not even the seasoned warriors) would do so (as 1 Sam 17 says). Back then, as in this Psalm, our Heavenly Father is what David had confidence in – not himself. That's why, despite Goliath hurling arrogant insults at David, he replied...

*45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but **I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.***

*46 **This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.***

*47 **And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.***

1 Sam 17:45-47

Not long after David made this loud, and public, declaration, the giant, Goliath, was dead. And David *did* cut off his head, and Israel *did* have the victory over the (very famous warriors) Philistines that day. So, instead of letting fear consume David for his present situation, he wisely remembers the many times the Lord has *already* saved him. He was *sure* that his heart was right with God and, therefore, the Lord (YHVH) *would* deliver him *yet again*. David was so assured of this that he proclaims he would sing *out loud* of God's mercy in the morning! Yet again, this is so very important of an example for us to remember. For we *will* have hard times in our life *when we serve Jesus Christ* (Mth 5:10-12, 2 Tim 3:12). **We're in a spiritual war**, and Satan (and those who serve him) *hate* us. And they'll do *anything* they can (stop and no evil; nothing is 'too low' for them) to harm us and/or get us to apostatize (1 Pt 5:6-10). So, we've *got* to make sure to get our heart right with God (make a good repentance and *keep it clean* by continuing to study God's

Word daily), and put on the Gospel armor (Eph 6), so we *may be able to withstand in the evil day, and having done all, to stand* (Eph 6:13). As Peter so well said...

*14 But and if ye suffer for righteousness' sake, **happy are ye:** and be not afraid of their terror, neither be troubled;*

*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:*

*16 **Having a good conscience;** that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ.*

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

1 Peter 3:14-17

Psalm 59

17 Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.

This verse combines part of verses 9-10. So, David is *emphasizing* the fact that our Heavenly Father (#430 'Elohim, our Creator and the *Supreme* God) is our strength (Eph 3:16-17, 1 Pt 5:10), *because* He's our defense (refuge, high tower #4869) and *because* He gives mercy (lovingkindness, grace #2617) to those who love, fear and obey Him. And because David is **so** confident in God's strength, defense and mercy, he (again) promises to 'sing' (and play on his harp, #2167) to our Heavenly Father. The purpose is, of course, to glorify Him for His wonderful characteristics. As David wrote back in Psalms 33 - *Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy: To deliver their soul from death, and to keep them alive in famine* (Ps 33:18-19). This promise remains true to this very day... but only to those who fear Him and hope in His mercy! In order to obtain God's promises, we must 'claim them' by truly believing in them. And that (very importantly) also means we *must* 'act' upon what His Word *tells us we must do* in order to obtain His promises, as Hebrews 11 so beautifully explains [https://t.me/BibleStudyBooks_Hebrews/33]. To learn more about this, check out the study on: **Is believing in Jesus enough to be saved?** [<https://t.me/BibleStudyTruth/1982>]...

Psalm 59

To the chief Musician upon Shu'-shan-e'-duth

Now, this great chapter ends with a subscription. And we've already learned that the words '*To the chief Musician*' mean 'to He that has the victory' or 'to He that gives the victory' – which, of course, is Jesus Christ (apx 64). But, what does ***Shu'-shan-e'-duth*** mean? It means ***lily***, or ***trumpet***, of assemblage (#7802). It comes from two words. The first is ***shuwshan***, ***showshan*** or ***shoshan*** (spelled different ways but always #7799) it means ***a lily*** (from its whiteness), as a flower of arch. ornament; also a (straight) ***trumpet*** (from the tubular shape). The second is

'eduwth (#5715) which means *testimony*. This Psalm, and Psalm 79 are the *only two* Psalms with this subscription. And Apx. 65 XXII in the *Companion Bible* tells us that 'Shu-Shan-e' (or Shoshannim, the plural) – a lily – refers to *the Spring Festival* and the word 'e-duth' refers to some *testimony* concerning it.

And the most plausible connection with the 'Spring Festival' is Passover - but specifically, the 'second' Passover, that was in the *second* month. This 'Passover' was enacted into Law by our Heavenly Father. And He did so for those who could not keep the Passover in the first month (as outlined in Num 9:10-11). In that case, there were certain men who couldn't keep the Passover because they had been in contact with a dead body (likely burying them) (vs 6). So, God told Moses that anyone who was unclean, or was journeying far off (was not in the nation at the time) could keep it in the Second month (vs 10). And example of this is found in 2 Chron 30:1-3 when the righteous king Hezekiah came to power. He worked hard to kick out the groves and idols and clean up the priesthood so they could keep the Passover. But, as vs 2-3 tells us, they had to keep the Passover in the second month because *the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem*. The *Companion Bible* (in Apx 65 XXII) also explains that the reason this Psalm 59 and 79 are the only two Psalms with this subscription is likely because they both have to do with the enemy being in the land at the time, which would be a reason one could not keep the Passover in the first month. In this Psalm we see, not only the enemies of David in the land of Israel (his own countrymen) but also that he *was run out of his nation* because they were trying to murder him! So, David apparently knew he would *not* be able to keep the first Passover, due to the events covered in this Psalm, and that's likely why this subscription was placed here.

And, while back in the days before Jesus Christ died for our sins, they were supposed to keep the Passover by literally killing a lamb, putting its blood on the physical posts of their doors and literally eating the lamb (as established in Ex 12), this is not how we observe Passover today. Jesus told us in the Gospels of Matthew (26:26-28), Mark (14:22-24) and Luke how we are to observe the Passover today...

19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

Luke 22:19-20

So, in David's day, they were to keep the Passover by sacrificing a lamb, putting it's blood on the physical doorposts of their house and eating the lamb... because this not only reminded them of God's delivering them from Egyptian bondage, but it also *looked forward to* THE Lamb, Jesus

Christ (Rev 5:6,12-13), who would (and now *has*) shed His blood for our sins. That's why we don't offer blood sacrifices anymore (Col 2:14, Eph 2:15) – because Jesus Christ has died to atone for our sins *once and for all* (Heb 10:10). Therefore, we are now to observe Passover by performing communion, **just as Jesus taught us**. As Paul explained in 1 Cor 11:26: *For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come*. This means we remember the great sacrifice that Jesus made for us on that fateful Passover nearly two thousand years ago, when we take Communion. You can learn more about this in the special study on: **Should We Celebrate the Feast Days** [<https://t.me/BibleStudyDownload/329>]. But, Paul also told us another important part about 'keeping' the Passover today...

*7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even **Christ our passover is sacrificed for us:***

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

1 Cor 5:7-8

So, not only are we to observe Communion, but we should also make sure to examine our heart and mind before Passover, and repent sincerely of any sin (like malice and wickedness) we've allowed into our inner man, so that we can focus on the great price that Jesus Christ paid for us, when taking Communion. You can learn more about this in the special study on **What is Unworthily** [<https://t.me/BibleStudyDownload/396>]. For, only after we've examined our heart and mind, and repented for our sins, can we truly keep the Passover (communion) with 'sincerity and truth' [https://t.me/BibleStudyBooks_John_and_epistle/62].

And what this subscription also tells us is what really was in David's heart, even when wicked men were seeking to murder him – worshiping our Heavenly Father was top priority for David! He knew the events covered in this Psalm would make him unable to keep the Passover in the first month; again, that's what was most dear to his heart! How well did our Heavenly Father speak of David – he truly was a man after God's own heart (Ps 89:20, Acts 13:22). And, if we want to be pleasing to our Heavenly Father, we must make Him the 'desire of our heart' as David did so we too can have a heart that is like His. We do this by *renewing in the spirit of our mind* (Eph 4:23) through studying God's Word (Col 3:10) so the Holy Spirit will help us put on the 'new man', (a heart like God's) which *is created in righteousness and true holiness* (Eph 4:24)...

*12 And now, Israel, **what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul.***

13 To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?

Deut 10:12-13

*8 He hath shewed thee, O man, what is good; and **what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?***

Mic 6:6-8

21 Thus saith the LORD of hosts, the God of Israel; Put your burnt offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

*23 But this thing commanded I them, saying, **Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.***

Jer 7:21-23

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

*23 But the hour cometh, and now is, when the **true worshippers shall worship the Father in spirit and in truth**: for the Father seeketh such to worship him.*

*24 God is a Spirit: and they that worship him must worship him **in spirit and in truth**.*

John 4:21-24

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:

*30 And **thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength**: this is the first commandment.*

31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

*33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, **is more than all whole burnt offerings and sacrifices.***

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

Mark 12:28-34

So, let's keep our priorities in life straight and remember the things our Heavenly Father *truly* wants from us... and strive to give them to Him with *all* our heart (desires, emotions) and mind (thoughts). For, He truly values 'inward' worship that is sincere (Ps 50). And, so long as we don't forsake Him, He'll never forsake us!

AMEN.