

Part 1 – Brought Back the Captivity

We've now come to the **thirteenth** chapter (Psalm 85) that is in the "Leviticus book" of the Psalms, and it's still part of the portion (chapters 84-89) that are concerning the '**Sanctuary in Relation to Yehovah**' (instead of 'to man'). And, let's remember that the last chapter (**Psalms 84**) had the subject/title of "**The Blessedness of Its Worshipers**". And, it was a chapter that taught us how, even though we're *physically* far away from our Heavenly Father (just as the Psalmist was far away from the Tabernacle, in Jerusalem, when he wrote this Psalm), we *can* still be *spiritually* close to Him. For when we have God's Words (and Holy Spirit, which we receive when we believe in, and obey, Jesus Christ) in our heart (desires, emotions) and mind (thoughts) we *will* be blessed (happy) – both physically *and* spiritually. And, even though hard times will come upon those who faithfully serve Jesus Christ, it's *far* better to endure those trying times than to be friends with the world (the wicked and workers of iniquity). And that's because there's truly no other way to obtain peace of mind (and eternal life) than by walking uprightly – i.e. by following God's Word (and Holy Spirit) and *trusting* in Him with all our heart and mind. So thankfully, while we cannot see our Heavenly Father, we *can* be *spiritually* close to Him, through our faith in Jesus Christ (the Word of God), *because* His Word and Holy Spirit *dwell within us* (John 15:1-11) – leading, protecting and strengthening us through the 'journey' of this flesh life, so that, *one day* we'll be able to *physically* dwell in the Millennial Temple, serving our Lord and Savior, Jesus Christ *forevermore* (Rev 20:4-6).

Now, this next chapter (**Psalm 85**) has the subject/title of "**Prayer for the Land of the Sanctuary**". And, while we're not told *when* this Psalm was written, we can make an 'educated guess' (from the context of the Psalm) that it was most likely during the *same* time frame that the *last* Psalm (84) was written: when David and his faithful followers were *returning* to Jerusalem, *after* Absalom's rebellion had been put down. However, (and like most of the Psalms), while this Psalm had a *historical* fulfillment, it also has a *prophetical* fulfillment. And that, for us today, is the most important lesson from this great Psalm...

Psalm 85

1 Psalm for the sons of Ko'rah.

Now, this is yet another Psalm '*for the sons of Ko'-rah*'. It's now the **eighth** of eleven so ascribed. Seven were in the 'second book' (of Exodus: 42,44-49) and four are in this 'third book' (of Leviticus: 84,85,87,88) (Apx 63 VIII). And, as we've learned before, Exodus 6:16-24 tells us that Korah was a cousin of Moses and Aaron who (along with some other men) rebelled against the Lord (YHVH) and was killed (miraculously) by the Lord (YHVH) Himself (Num 16:1-3, 24-27). But not all of Korah's children died, *because* they *obeyed* Moses' command to *get away* from their father before the earth 'opened up' and 'swallowed' him, and all those who remained close to him (Num 26:9-11 and 27:3). And that's why they were later allowed to be singers, and

porters, for the Lord's Temple (1 Cor 9, 15) and even appointed over the 24 courses of singers for the Temple (1 Chron 6:33, 1 Chron 16:39-43, 1 Chron 25:1-7). And, in 1 Chron 25:1, we're told that they were to *prophesy* with harps, with psalteries, and with cymbals - so music was not only a very important part of worshipping the Lord, it was also *prophetical*... as these Psalms prove over and over again! And, while not we're not told *exactly* who this Psalm was written by, it was *likely* by a descendant of one of those 'sons of Korah', who was spared the same fate of his father, by our Heavenly Father's abundant grace. And, as noted before, the Psalmist was also likely a faithful follower of David (a type of Jesus Christ) after Absalom's rebellion had been put down. So, let's see what this Psalm is all about...

Psalm 85

1... LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

So, the Psalmist begins this Psalm by calling on our Heavenly Father by His Sacred name. While it is translated as "**Lord**", the Hebrew is actually **Yehovah** (#3068) and means (the) **self-Existent** or **Eternal**. While 'Elohim' (#430) is God as the Creator of all things, Yehovah is the same God in covenant relation to those whom He has created [<https://t.me/BibleStudyTruth/946>]. So, the Psalmist is reminding Yehovah (YHVH) that He made a covenant with Jacob's descendants, which are also called Israelites, because the Lord (YHVH) actually changed Jacob's name to Israel after he wrestled with an 'angel of the Lord' (Gen 32:28). And the fact that the Scriptures sometimes refers to Jacob (and his descendants) as Jacob, but then sometimes as Israel (despite being the *same* person), is *highly* important. As the *Companion Bible* points out (in the side notes on verses in Gen 32:28, Gen 43:6 and Gen 45:26, 28) **the name 'Jacob' is used of the natural Jacob and his natural seed**. However, **'Israel' is used for spiritual Jacob and his spiritual seed**. Israel simply means '*he will rule as God*' (#3478). And, while mankind attempts it, he always (in the end) fails. Out of some forty Hebrew names compounded with 'El' or 'Yah', God is always the **doer** of what the verb means. **Thus, the name 'Jacob' is also used of Jacob, and his descendants (natural seed), weakness**. For example, in Gen 42:36, Jacob is called 'Jacob' when he didn't want to let Benjamin go to Egypt to buy corn, because he thought he would lose him, as he did Joseph and Simeon. But in 43:6 Jacob's name 'Israel' is used because Jacob *submitted to God's will* to let Benjamin go to Egypt to buy food. And another example (proof) of *why* 'Jacob' and 'Israel' are used to refer to the *same* man (or his descendants) is found in Gen 45:26-28. In verse 26, 'Jacob' is used to refer to Jacob *when he did not believe* Joseph was alive. But in vs 28, 'Israel' is used to refer to Jacob when he finally came around to *believing* that Joseph really was alive. Thus 'Jacob' is referred to Jacob's fainting in *unbelief* and then 'Israel' is used when he *believed* their words. So again, **the Scriptures use these two names (Jacob and Israel) to signify two different things**. Jacob is used to refer to Jacob's natural seed, but also refers to weakness of man, especially that of Jacob's natural seed. But Israel is used to refer to 'spiritual Israel' and their 'strength' *in faith* in God and *submitting* themselves *to God's will*.

Further, Jacob's '*spiritual* seed' are those that would be 'born' by the Holy Spirit when they believe in Jesus Christ. Paul explains this really well in Gal chapter 3, which you can study via this link: [<https://t.me/BibleStudyBooksEphesiansGalatian/12>]. So, the Psalmist using the name 'Jacob' is significant here; for it's referring to Jacob's literal (natural) descendants (seed) *and* the mercy that He shows upon them *despite* their many *weaknesses* (Rom 3:23).

Now then, the Psalmist declares that the Lord (YHVH) has been 'favorable' to *His* land. The word 'favorable' means *to be pleased with* and, specifically, *to satisfy a debt* (#7521). And the word 'land' simply means *the earth - at large, or partitively a land* (#776). While the English translation renders this 'Thy' land, the word 'thy' is actually the *same* Hebrew word as 'earth'. So, the translators added the word 'thy' because they assume (correctly so) that the land being spoken of is *God's* 'land', which is the 'Promise Land', especially Jerusalem – who God made an *eternal* covenant with in Ezekiel 16 [https://t.me/BibleStudyBooks_Ezekiel/293]. As Deut 32:43 says in the 'Song of Moses', *the Lord will be merciful unto his land, and to his people*. And, in Isaiah 5 and Mth 21, God (and Jesus) refer to *His* Land as a vineyard. This is an analogy used throughout the Scriptures (Ez 15; Jer 2:21; Hosea 10:1; Joel 1:7; Rev 14:19 John 15), as we learned back in Psalms 80 [https://t.me/BibleStudyBooks_Psalms/96].

And then the words '**brought back**' mean *to turn back* (or *away*) or (generally) *to retreat* and even *again* (#7725). Now, some scholars say that this verse 1 must have been written by someone who lived *after* the Babylonian captivity. However, there's not the slightest reference to the Babylonian captivity within this Psalm. So, what 'captivity' is it referring to? Well, the answer lies within the *Hebrew* meaning of 'captivity'. If we do our 'duty' to 'rightly divide' God's Word (as 2 Tim 2:15 tells us to) then we see that: while the Hebrew word rendered as 'captivity' here can mean to *exile*, or even *prisoners*, it can also mean (figuratively) *a former state of prosperity* (#7622). And *that is incredibly* helpful to know, because it explains what this Psalmist is *really* saying. He's *not at all* speaking of Israel being taken captive; but rather that **the Promise Land** (the land of Israel) **was being restored back to the former prosperity** (that it had when David ruled it) *because he* (David) **was coming back to rule again**. And of course, *this is highly prophetic* of the return of Jesus Christ. For, before Satan rebelled (in the first earth age - <https://t.me/BibleStudyDownload/488>) – of which Absalom's rebellion was stunning type – the world was quite beautiful *and* prosperous. And once Jesus Christ returns, He will put down all rebellion (imprisoning the rebels, including Satan himself – Isa 24:22, Rev 20:1-3). And the effect of that, will be that, the Lord's land (even the entire world) *will* be brought back to its former state of prosperity, as Psalm 65 also spoke of [https://t.me/BibleStudyBooks_Psalms/722] and many other Scriptures speak of also, such as Isa 35, 41 and 43 (among others) ...

Psalm 85

2 Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.

The word ‘**forgiven**’ here means *to lift*, in a great variety of applications (literal and figurative, absol. and rel. - #5375). And the word ‘**iniquity**’ means *perversity*, i.e. (moral) *evil* (#5771). And then the word ‘**sin**’ means *an offence* (sometimes *habitual sinfulness*), *and its penalty, occasion, sacrifice*, or *expiation*; also (concretely) *an offender* (#2403). Why would the Psalmist mention the Lord (YHVH) forgiving Israel’s iniquity (evils) and sins (offences against Him)? Because, rebelling against His anointed king (David) was indeed evil and an offence against Him. And David was anointed by God to be king of Israel (1 Sam 16:13), *as was* Jesus Christ (Mth 3:16-17; Lk 4:18; Acts 10:38). And, in order for the ‘former state of prosperity’ to be ‘brought back’, the people have to be forgiven. Which, of course, also means they have to repent for their sins. And, before Jesus Christ died, the people had to offer blood sacrifices to have their sins be forgiven, which they did at the Tabernacle/Temple (via the Levitical priesthood). But today, of course, Jesus Christ (the true Messiah) has already come to die for our sins (Heb 10:10, Col 2:14, Eph 2:15). And not only for Israel’s sins, but the sins of *anyone* in the world (regardless of their race or gender) who repents *sincerely and believes* in Jesus Christ. As Rom 5:11 says, *we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement*. And, in Titus 2:14, Paul explains that Jesus Christ *gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*. So, a sincere repentance for our transgressions (rebellion against God), iniquities (perverse heart and mind) and sins (actually breaking God’s Laws) is required to have our sins covered (atoned for) and iniquity (perverse heart and mind) forgiven. David explained this verse beautifully in Psalm 32, which you can study in depth via this link: [https://t.me/BibleStudyBooks_Psalms/349].

Now, this verse also ends with a ‘selah’ which always means to ‘*stop and think*’ (#5542) about what *has been said* (in vs 2) with what’s *about to be said* (in vs 3). So, this ‘selah’ connects God’s forgiveness with the removal of God’s wrath - which is the *only* thing that can *bring back* the ‘former state of prosperity’ that verse 1 spoke of...

Psalms 85

3 Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger:

The words ‘**taken away**’ here means several things: *to gather for any purpose*; hence, *to receive, take away*, i.e. *remove* (*destroy, leave behind, put up, restore*, etc. - #622). And the word ‘**wrath**’ means *an outburst of passion* (#5678). And then the word ‘**turned**’ is the same Hebrew word rendered as ‘brought back’ in verse 1. So, it means *to turn back* (hence, *away*), to *retreat* or even, *again* (#7725). And then the word ‘**fierceness**’ means *a burning of anger* (#2740) and the word ‘**anger**’ means *the nose* or *nostril*; hence, *the face*, and occasionally *a person*; but **also** (from the rapid breathing in passion) *ire* (#639). So essentially, God’s forgiveness (when sins are *atoned* for) quenches His anger. As Psalms 50 clearly explained, the only way God would *truly* accept the carnal blood sacrifices of animals, was when the people were *truly* repentant. That meant that they were not only sincerely sorry (and remorseful) for

what they'd done, but also *serious* about changing their heart, mind and actions back to our Heavenly Father's ways (to obey His Laws).

And, as David himself found out, part of true repentance also means accepting the chastisements from the Lord (YHVH). You see, Absalom's rebellion was actually chastisement from the Lord *upon David himself*. Why? As 2 Sam 12:11-12 tells us, it was chastisement for David's adultery with Bath-Sheba and then, subsequent murder of her husband (by sending him to the hottest part of the war, *purposely*, so he would die). But, David accepted his chastisements and humbly endured them. And we know this because, when the priests wanted to follow David out of Jerusalem (with the Ark of the Covenant), David wouldn't let them. And he said: *Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation*. So, the fact that the Lord brought David back to Jerusalem, and set him on the throne of Israel again, *proved* that David had been accepted by the Lord (YHVH) again (i.e. totally forgiven). In other words, God's anger at David's sins had passed, for David had not only repented sincerely (Ps 51, 2 Sam 12:13) but he also humbly endured many chastisements that were *incredibly* difficult to go through (as many of the Psalms we've already studied have shown) - such as his own son rebelling against him and causing all of Israel to do the same.

And that brings up another point: *most all* of Israel *followed* Absalom's rebellion because he had 'stolen' their hearts away from his father by promising to be a much better king than David was (2 Sam 15). And so, while God allowed the people to rebel against David – as punishment for David's adultery and murder – the people were *still* rebelling against God's anointed king (David, 1 Sam 16:13). Therefore, *they too had iniquity* (perverse/crooked hearts and minds) *and sin* (offences against God) that needed to be atoned for, before they could be forgiven. And this Psalm tells us that indeed they were forgiven; and the account in 2 Sam 19:10-15 indicates this as well, for they did *appear* to repent for having anointed Absalom as the king in stead of David. So again (as the 'selah' taught us) the only thing that can remove God's wrath is when He forgives us and there must be *something* done to atone for our sins in order for this to happen. And all the blood sacrifices looked forward to (were a type of) the *true* Sacrifice, Jesus Christ, who atoned for our sins *once and for all* (Heb 10:10). If people offering those blood sacrifices (before Jesus Christ came) didn't believe the Messiah would come (as we must believe He has come), then their offerings were not accepted (again, as Ps 50 clearly pointed out). So faith in God (and His Messiah, Jesus Christ) has always been pivotal to His forgiveness *and* subsequent blessings.

As the great prophet Isaiah wrote, it pleased the Lord (YHVH) that Jesus Christ died on the cross for us (Isa 53:10); for He indeed was the *only* one truly able to atone for *all* our sins (*forever*). And that's because Jesus Christ had **no sin** whatsoever; not in his actions, heart or mind (Heb 4:15, 2 Cor 5:21, 1 Peter 2:22, 1 John 3:5). And, through all Jesus' sufferings (spiritual and

physical) He perfectly fulfilled *all* the blood sacrifices (and other carnal rituals) that the Old Covenant was based upon; as Jesus Himself said was His purpose in life (Mth 5:17). And, as Isa 53:11 says: when God saw Jesus suffering on the cross, *it pleased Him*. Not because He enjoys seeing people suffer; but because, through Jesus' bearing our iniquities, He would justify many people *by paying for* (atoning) *their sins*. The only way we can truly pay for our own sins is *with our own soul*... and our Heavenly Father truly does not want us to have to die (2 Pt 3:9). So, He came to earth *Himself*, and *died for us* so that we *won't* have to die *spiritually* (as in be 'blotted out' of existence *forever* in the lake of fire, Rev 20:10-15, Ps 37:20). And *that's* why the *only* way to be saved from spiritual death (i.e. have *eternal* life) is to accept Jesus Christ. Because if you reject Jesus Christ, *you reject God Himself* – for Jesus Christ truly *was* God incarnate (John 1:1,14, Heb 1:3, Col 1:15, etc. - <https://t.me/BibleStudyTruth/1013>). And so (back then and now too) the *only* way that God's wrath can be taken away (as this Ps 85:3 speaks of) is if we accept His form of salvation, which is **only** *through* Jesus Christ. And before Jesus Christ came, the people were compelled to offer blood sacrifices because they were a shadow (a type) of the *real* Messiah (Jesus) that would come. Again, Paul explains this really well in the 3rd chapter of Galatians [<https://t.me/BibleStudyBooksEphesiansGalatian/12>].

And, prophetically speaking, God's wrath will *again* be turned away, *after* Jesus Christ returns (at His Second Advent) and pours out 'the cup' of God's wrath during the 'day of vengeance' [learn more about that in the study: **Remove This Wrath** <https://t.me/BibleStudyDownload/484>]. The reason this 'cup' *must* be poured out (before God's anger subsides) is because it'll be pored out upon (*only*) those who *refuse* Jesus Christ – the **only** atonement *anyone* has for our sins. And Jesus has told us clearly that, *before* He returns, **all** people on earth **will** be told the Gospel before He returns (Matt 24:14, Mark 13:10). So, the *reason* that the Gospel of Jesus Christ *must first be published among all nations before* the end comes, is *for a witness unto all nations* - so people have the *chance* to repent for their sins (especially for worshipping Satan, who is the 'antichrist') so they *won't* fall under God's 'cup of wrath'. *For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness* (Rom 1:18). But, if they repent and believe in Jesus Christ, *we are justified by his blood* and thus, *we shall be saved from wrath through him* (Rom 5:9, 1 Thess 5:9). But for those who refuse the chance to repent, there will come *out of his* [i.e. Jesus'] *mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God* (Rev 19:15) ...

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:
20 For the wrath of man worketh not the righteousness of God.
21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.
22 But be ye **doers** of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

*25 But whoso looketh into the perfect law of liberty, **and continueth therein**, he being not a forgetful hearer, but **a doer of the work**, this man shall be blessed in his deed.*

James 1:19-25

We'll pick this up in part 2...

AMEN