

Part 2 – Salvation, Mercy and Peace Taught in the OT

In part 1 we learned that the subject/title of this great 85th Psalm is the “*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. And that would explain why we saw the Psalmist speak of how the Lord (YHVH) was favorable to His land, for He indeed brought prosperity back to Israel once David was restored as the rightful king of Israel. And this Psalm is therefore quite prophetic of *how* abundant prosperity will be when the *rightful* King of kings (Jesus Christ) returns to the earth and takes over *all* things. But, we also learned that, in order for the land to be prosperous, God’s wrath must be turned away and the people must be forgiven. And that’s why Jesus Christ came to die for the sins of all mankind (including Israel); for He has atoned for the sins of whomsoever will accept Him *and* believes in the great Sacrifice He made (which the animal blood sacrifices were simply a type of). So, like most of the Psalms, this Psalm had a *historical* fulfillment; but, it also has a *prophetic* fulfillment. And there, therefore, also *remains* a *future* ‘bringing back’ of the ‘former’ prosperity when Jesus Christ returns. For, after Jesus Christ pours out God’s ‘cup of wrath’ (at the ‘day of vengeance’) He will usher in the *great* Millennial teaching period (a thousand years) where the land (yea, the world) will prosper as we’ve not seen it since the first earth age. So, with these things in mind, let’s continue on with our study in this great 85th Psalm...

Psalm 85

4 Turn us, O God of our salvation, and cause thine anger toward us to cease.

Now the Psalmist points out what the *only* thing that’ll cause God’s anger (vexation, #3708) towards us to cease (break up; i.e. stop, #6565) is. And that’s if we *turn back to Him* in sincere repentance. The word ‘**turn**’ here is the same Hebrew word rendered as ‘brought back’ in vs 1 and ‘turned’ in vs 3. It simply means *to turn back, away or again* (#7725). So, the Psalmist is asking ‘God’ (*‘Elohiym* (#430), which means *the Supreme God*, who is our *Creator*) to help Israel turn back to Him again; meaning to help them make a good repentance and change their rebellious hearts into loving and faithful servants of His. Another interesting word here is the word ‘**salvation**’. For it’s the Hebrew word *yesha*’ (#3468), which means *liberty, deliverance, and prosperity*. But it comes from the Hebrew word *yasha*’ (#3467), which is one of the two prime roots of the Hebrew word (#3091) that Jesus’ Greek name (#2424) comes from. So, the Psalmist really is giving a good lesson on the Gospel of Jesus Christ here in this Psalm! But, since the Psalmist has *already* declared that the Lord *had* forgiven them, covered their sins, taken away His wrath and even ‘brought back’ (turned back) the ‘captivity’ (i.e. former state of prosperity), he’s either reminding God of the former times He’s forgiven Israel, or simply stating

that God has *already* ‘turned’ them back to Him. For that’s what is needed for His anger to subside, for them to be forgiven so blessings can flow again.

Psalms 85

5 Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoice in thee?

The Psalmist now asks several questions which are likely the figure of speech called *Erotesis*, which is the asking of questions - not for information or an answer – but to make a point (apx 6). And the reasons for asking the question(s) can vary. Here, the Psalmist is likely using it in *positive affirmation*, pointing out that the Lord *has* forgiven Israel in times past and is *confident* He’ll do so again; or even affirming that He *has* or, is *in the process* of doing so. Further, the word ‘**revive**’, in vs 6, means *to live* or *to revive* (#2421). If this Psalm was written by someone who remained loyal to David when Absalom rebelled, then we can certainly see why he’s asking this. For the people *had* rebelled against God, when they rebelled against David, God’s anointed king of Israel (1 Sam 16:13). And even though God allowed that to happen, as chastisement for David (2 Sam 12:11-12), the people were still not right to rebel against the king that God had anointed to rule over them. So, they did need to be ‘revived’ *spiritually*. They needed to clean their hearts and minds, through God’s Word (the truth, John 17:17), and learn to obey Him instead of listening to lies and rebelling against Him. As the Lord (YHVH) pointed out in Jer 9:6, when we believe in lies (are deceived) we *refuse* to *know* Him. And He *will* be angry with us *until* we humbly repent and seek Him again, so we can learn how to sincerely *obey* Him.

So, essentially, the Psalmist is reminding God of His promises to forgive Israel and to restore their hearts and minds (and land as well) back to the former prosperity they once had when they were not rebellious. And this is actually something that pleases God a lot. In Isa 43:26 God tells us to: *Put me in remembrance: let us plead together: declare thou, that thou mayest be justified*. Now, our Heavenly Father really doesn’t need to be reminded of anything; for He is not lacking in memory. But what pleases Him a lot is if we remind Him of His promises. Why? Because it shows Him that we actually *know* His promises; which proves we’ve been studying His Word to *learn* of Him. But, it also shows that we have actually been *trying* to obey Him, which is *required* in order to receive His promises. Moreover, it also shows Him we’re open to Him revealing to us if we are *not* doing what’s required to obtain His promises. We must be willing to see our sins *and change them*. So, if we feel we’re not being blessed by Him (spiritually and/or physically) there might be a reason why. Now, sometimes it just takes time for the blessings to come; and we must be patient for them. But other times there might be something we still are not facing and need to repent for and change. But either way, if we honestly ask God why the blessings are not coming, He’ll show us if we just need to be patient, or if there’s something else we need to do. Jesus taught us this very same thing (as God did in Isa 43:26) ...

9 And I say unto you, **Ask**, and it shall be given you; **seek**, and ye shall find; **knock**, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?**

Luke 11:9-13

Jesus makes a very good point. When we have children, we enjoy giving them ‘good gifts’. And our Heavenly Father loves to do so to us, as well. But, He’s not going to give us something we ask for if it will hurt us. For example, having a lot of money might very well corrupt our spirit (1 Tim 6) so, unless we can handle it (and will use it for His will, not our lusts) then He won’t give us a lot of money. But, Jesus also told us that we should ‘ask’, ‘seek’, and ‘knock’ as well. As verse 8 says: *For every one that asketh **receiveth**; and he that seeketh **findeth**; and to him that knocketh it shall be **opened***. This means, we should not only be asking Him in prayer but also seeking the answers *through His Word*. And **if** we do *diligently* study His Word to find the answers (2 Tim 2:15) - and we still don’t have an answer - then we should ‘knock’ and ‘it shall be opened’. But, what does that mean? The word ‘**knock**’ in the Greek means **to rap** (#2925). And while we usually think of this in terms of rapping on a door with our hand, the word ‘rap’ actually has a quite insightful (yet less known) meaning: as a transitive verb it can mean **to talk freely and frankly to someone**. And to be ‘frank’ with someone means to speak with *free, forthright, and sincere* expression.

So, to be able to ‘knock’ on our Heavenly Father’s heart – i.e. to get Him to open His heart to us and help us – we must speak freely, honestly, sincerely and without guile, as well as humbly. And truly, this is what worshiping the Lord God Almighty (YHWH) is all about. He *wants* our sincere ‘inward’ worship; He doesn’t want us to be fake (as Ps 50 so well explained). And, in doing so, we must also make sure our heart is *open* to hear what He’s got to say. *We* have to be willing to *hear* God’s answer; because it *might* not be what we’re expecting. He might show us that there really are some things we need to change inside; and we *have* to be ‘open’ to that. But, if you are truly sincere, and willing to change your sins, and there’s still something you need help with, Jesus gave us another parable to explain how ‘men ought always to pray, and not to faint’ (Lk 18:1). And that parable teaches us that: it simply might *not be time* to have your prayers answered. And this is true also if you are asking for blessings, as this Psalmist is doing. It doesn’t usually happen overnight; it often takes time. So, *be patient* and willing to hear what the Holy Spirit has to say. In other words, make sure you do not have any preconceived ideas, or desires, about what response think the Lord *should* give you. Be open to what He *really* has to say and

then you will get a response, even if it's only to comfort you while you patiently endure the hard times. As 2 Thess 3:3 says, *the Lord is faithful, who shall stablish you, and keep you from evil.*

Psalms 85

7 Shew us thy mercy, O LORD, and grant us thy salvation.

First off, the word 'Lord' here is God's Sacred Name, **Yehovah** (#3068), (the) *self-Existent* or *Eternal*. And then the word '**mercy**' here simply means **kindness** (#2617) but mercy is also *not* getting what we really do *deserve* [**Grace and Mercy** <https://t.me/BibleStudyDownload/459>]. And, as Prov 16:6 says, *only by mercy and truth iniquity* (a perverted/corrupted spirit #5771) *is purged*. When God does not give us the full punishment for our sins – and that only happens when we repent sincere – then indeed He gives us His mercy, for (again) mercy is not getting what you truly deserve. Instead, He chastises us enough to help us learn *why* we should not disobey Him (Heb 12). But again, He doesn't fully give us the punishments we totally deserve. For truly, *we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away* (Isa 64:6). And without God's mercy (not killing us all off) none of us would be able to live forever, for we've *all sinned and come short of the glory of God* (Rom 3:23). But, through *the redemption that is in Christ Jesus* we can be *justified by His grace* (Rom 3:24). And His 'grace' (giving us what we *don't* deserve) was giving His only begotten Son (Jesus Christ) to die for our sins, as well as the Holy Spirit that comforts, cleanses and strengthens our inner man (heart and mind).

And that's why it takes *both* mercy (not getting all of the punishments we deserve) *and* truth (God's Word in our heart and mind) to cleanse iniquity (a perverted/corrupted, even evil spirit #5771). Again, God has also given us His grace in giving us His Holy Spirit, which helps us to truly *understand* His Word, so that we can change our perverse/crooked (even evil) spirit (heart and mind) so that we, not only learn *how* to obey Him, but *want* to do so. And that truly is what gives us 'salvation', which again is the Hebrew word **yasha'** (#3468), which means **liberty**, **deliverance** or **prosperity**. And it comes from the Hebrew word **yasha'** (#3467), which is one of the two prime roots of the Hebrew word (#3091) that Jesus' Greek name (#2424) comes from. Eph 2:4-10 and 1 Peter 1:3-9 also give wonderful summaries of God showing us His mercy and granting us His salvation!

Psalms 85

8 I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.

Again, the Psalmist really is giving a good lesson on the Gospel of Jesus Christ here in this Psalm. After the Lord (YHVH, #3068) God (which is '**EI**' (#410) here in this verse; it means the **Almighty God** who is **Omnipotent**; it shows His strength, power and might) helps us to come to a

good repentance (turns us back to Him) - and then shows us His mercy (forgiving our sins and not giving us the full punishments we truly deserve) - His salvation *does* come. And remember, salvation in vs 7 means *liberty, deliverance or prosperity* (#3468). So, the Psalmist is anticipating God's great forgiveness *and* the prosperity (blessings) that will come from that. The word 'hear' here means *to hear intelligently* and often with implication of *attention and obedience* (#8085). And then the word 'peace' is a Hebrew word that you might be familiar with. For it's the Hebrew word *shalom*, or *shalom* (#7965), which means *safe* or (figuratively) *well, happy and friendly*; but also, *welfare*, i.e. *health, prosperity, peace*. And the word 'saints' actually means *kind*, i.e. (religiously) *pious* (#2623). It's also been rendered as a *godly man* or even a *holy one*. So, the Psalmist knew that even though Israel had sinned, the Lord God would forgive them when they repented sincerely. After all, *that* was His promise...

1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul;

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.

Deut 30:1-3

While Moses was speaking about Israel being taken captive and moved out of their land here, this promise would still apply when they were still in the Promise Land. And truly, there were *many* times in their history where heathen nations invaded, and then subjugated them. And God allowed this to happen when they were sinning against Him, for He cannot bless sin (as the cursings and blessings in Lev 26 and Deut 28 point out). So, before Moses died, he promised the people that IF they sincerely sought the Lord (turned back to Him in sincere repentance) with all their heart and soul, then He would free them from their captivity. And this was true whether the captivity was in their own land, or after they were carried away captive. But the point not to overlook (or forget) is that God promised to forgive them *only* when they sincerely turned back to Him, which means to seek and obey Him with all their heart and soul (inner man). And, as Jesus pointed out in Lk 11:11-13, our Heavenly Father truly does desire to give us good things (i.e. bless us). But, He simply cannot do so when we're sinning (rebellious) against Him. And He also does desire to speak 'peace' to us, as He said through the prophet Jeremiah...

10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

13 And ye shall seek me, and find me, when ye shall search for me with all your heart.
14 And I will be found of you, saith the LORD: and I will turn away your captivity, and I will
gather you from all the nations, and from all the places whither I have driven you, saith the
LORD; and I will bring you again into the place whence I caused you to be carried away
captive.
Jer 29:10-14

Again, God clearly ‘spells out’ the condition for His ‘peace’ to come upon them (as this 8th verse in Ps 85 speaks of). They *had* to *sincerely* seek Him with all their heart. And when they did so, they would ‘find’ Him, which means He would hear them, *and help them*, by freeing them from their captivity – even if that captivity was to someone like Absalom. And, in Jer 30:10-11, He also promised not to make a ‘full end’ of Israel, even after they were taken captive and moved out of the Promise Land. But they *did* have to be punished for their sins. Further, the Lord God expects us not to ‘return’ (turn back, #7725) to ‘folly’ (silliness #3690) after He forgives us. And this very well could refer to the short-lived rebellion that came even after Absalom’s rebellion, which is written of in the 20th chapter of 2 Samuel. And, this warning is true, even to this very day. As Paul warned...

4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
5 And have tasted the good word of God, and the powers of the world to come,
*6 **If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.***
7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.
Heb 6:4-8

So, while it was a terrible thing for Israel to rebel against David again – even after Absalom’s rebellion was put down (2 Sam 20, and we can see why the Psalmist would pray for God to help them turn back to the Lord) – it’s far worse for those today who would ‘fall away’ after they’ve already accepted Jesus Christ. The words ‘**fall away**’ in verse 6 (above) mean *to fall aside*, i.e. (figuratively) *to apostatize* (#3895). And that is *exactly* what Paul warns us of in 2 Thess 2:3 when he says: *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.*** The words ‘falling away’ here are very similar to #3895. They mean *defection from truth* (properly, the state) [*"apostasy"*] (#646). So, contrary to the ‘tradition of man’ that says ‘once saved always saved’, it’s quite possible to fall away from the Living God after you’ve accepted Jesus Christ.

And we know that is true, simply because the Bible (yea, the New Testament especially) so often warns us about *not* doing so. You can learn more about this in the following studies...

Once Saved <https://t.me/BibleStudyDownload/420>

The Apostasy – Part 1 <https://t.me/BibleStudyDownload/499>

The Apostasy – Part 2 <https://t.me/BibleStudyDownload/500>

The Apostasy – Part 3 <https://t.me/BibleStudyDownload/501>

Do Not Be Deceived <https://t.me/BibleStudyDownload/235>

How can Satan Deceive the Whole World <https://t.me/BibleStudyDownload/472>

Oil Needed; Be Sure You're Ready <https://t.me/BibleStudyDownload/286>

The Coming Out, Lust and Copulation <https://t.me/BibleStudyDownload/199>

So, the Psalmist has not only been teaching us about true repentance, forgiveness from God and the subsequent blessings that follow (salvation through Jesus Christ), he's also warning us to 'stick with it' and not be enticed to defect from the truth, i.e. apostatize from the Living God (don't give up your faith in Jesus Christ for any reason). For only if we *remain* faithful to Him will we hear Him speak 'peace' to us (John 14:26-27). Otherwise, we'll be like one of the foolish virgins (of Mth 25) who hear Jesus Christ say: *I never knew you: depart from me, ye that work iniquity* (Matt 7:23). And that's why (as Jesus goes on to explain in Mth 7:24-27) it's vital that we keep our heart and mind firmly on **the** Rock, Jesus Christ (1 Cor 10:4) so that, when the winds (lies) and storms (tribulations) beat upon us (spiritually), we won't fall (apostatize) away from *true* faith (and obedience) to our Lord and Savior, Jesus Christ. So again, the Psalmist is giving us a beautiful summary of the Gospel of Jesus Christ... in the Old Testament! And it's vital that we learn it *really* well, and 'stick with it', so that we are *not* ashamed when the true Jesus Christ returns...

35 *Cast not away therefore your confidence, which hath great recompence of reward.*

36 *For ye have need of patience, that, after ye have **done** the will of God, ye might receive the promise.*

37 *For yet a little while, and he that shall come will come, and will not tarry.*

38 Now **the just shall live by faith**: **but if** any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that **believe** to the saving of the soul.

Heb 10:35-39

We'll pick this up in part 3...

AMEN.