

Part 3 – Prophecy through Personification

In part 2 we learned quite a lot about the Gospel of Jesus Christ... in the Old Testament! For the Psalmist asked God to turn them back to Him again – and revive them spiritually - so His anger would subside and they could enjoy the peace and prosperity that comes with being in a covenantal relationship with Him. The Psalmist also asked several questions, as a figure of speech, to affirm that he was confident the Lord (YHVH) was doing just that. And that's why he was assured that the Lord God would 'speak peace' to them; which means He would bless them again, after showing them mercy when they sincerely repented and worked to change their heart and mind so they would *not* turn back to folly. And this lesson is vital for us today too; for there is coming a great deception where Satan himself will try and deceive the world into worshipping him and accepting his wicked 'beast' governing system. So, we must make sure that we're faithfully following the Lord (YHVH and Jesus Christ) and don't 'fall away' to the lies that Satan tells when he's here on earth (or before then). For, just as the rightful king David returned to Jerusalem after Absalom's rebellion was put down, so too will Jesus Christ return to Jerusalem after He puts down all rebels on earth, even the Devil (Satan, the antichrist) himself. And we sure do *not* want to be found worshipping Satan (thinking he is Jesus) when the *true* Jesus Christ returns! But the Psalmist is not done speaking of God's great salvation or His abundant mercy...

Psalm 85

*9 Surely his salvation is nigh **them that fear him**; that glory may dwell in our land.*

So, after the Psalmist has been speaking about how the Lord would speak peace (bring back the former state of prosperity to the Land of Israel) to His people (who He had forgiven their sins by His great mercy), the Psalmist again confirms that 'salvation' is 'nigh. The word '**surely**' here is a *particle of affirmation* which does mean **surely** but also **only** (#389). And, it's also been rendered as 'truly' and 'verily', as it was in back in Psalm 73:1, 13 and 18. So, the Psalmist is *stressing* (in affirmation) that God's 'salvation' **is** nigh. And the word '**salvation**' is the same Hebrew word as was used back in verses 4 and 7, which is: **yesha`** or **yesha`** (#3468), which means **liberty, deliverance or prosperity**. And it comes from the Hebrew word **yasha`** (#3467) which is one of the two prime roots that the Hebrew word (#3091) that Jesus' Greek name (#2424) comes from. This is yet more proof that Jesus Christ truly is God's *only* Savior (Luke 1:69, Luke 2:30, Acts 4:10-12, Rom 1:16, etc.). And that's simply because Jesus Christ is indeed God incarnated (in the flesh) (John 1:1,14, Col 1:15, Heb 1:3, etc.). So, if we deny salvation through Jesus Christ, we deny God's salvation too (John 8:19) **because they are on in the same** [learn more about that in this special study: <https://t.me/BibleStudyGodsWord/460>].

But, notice this verse also points out a *stipulation* for God's salvation. It's only 'nigh' (which means *near*, #7138) to those who 'fear' Him. The word '**fear**' here does mean **to fear** but it also means **to revere** (#3373). And truly, it takes fearing God *and* revering Him, to receive His

salvation. But we *shouldn't* fear to learn of our Heavenly Father, nor to get *spiritually* close to Him. What we *should* 'fear' Him for (in the sense of being afraid of) is to fear to disobey Him. As Prov 16:6 says: *by the fear of the LORD men depart from evil*. It is fearing the *consequences* of sin (and God's punishing it) that we should fear – **greatly**. And that fear of the Lord (YHWH) is what should give us *great* impetus to strive *hard* not to disobey our Heavenly Father. But again, we *should* also fear Him in the aspect of revering Him – i.e. honoring, admiring, respecting and worshiping Him. In other words, we should not only have a lot of respect for Him but also *want* to be like Him, for He is not only *righteous in all his ways, and holy in all his works* (Ps 145:17) but also *a God of truth and without iniquity, just and right is he* (Deut 32:4). And He's also *gracious, and full of compassion; slow to anger, and of great mercy* (Ps 145:8). Moreover, He's also eternal... and eternal life is something we all long for! As Jesus Christ so beautifully stated: **this is life eternal**, *that they might know thee the only true God, and Jesus Christ, whom thou hast sent* (John 17:3). So, learning of our Heavenly Father – and striving to be like He is - is another (very good) reason to 'fear' our Heavenly Father!

And then the Psalmist states that the 'glory may dwell in our land' when the Lord's (YHWH's) salvation is nigh (only) to them that fear (and revere) Him. What 'glory' is he speaking of? The word '**glory**' here means **weight**, but only figuratively *in a good sense*; and it can also mean **splendor** or **copiousness** (#3519). So, 'splendor' would probably be a better translation here. And the word '**dwell**' means **to reside** or **permanently stay** (#7931) while the word '**land**' means **earth**, either '**at large**' or a '**partitively** (portion of) **a land**' (#776). So, the 'glory' that the Psalmist is referring to is clearly the 'glory of the Lord (YHWH)', which was revealed (at that time) *from* the Ark of the Covenant. A few chapters back, we learned that 'glory' and 'strength' are actually two 'nicknames' for the Ark of the Covenant (Ps 78:61) because the Ark of the Covenant was where God *manifested* Himself (*and His glory*) from in those days. But, even before Israel had made the Ark of the Covenant, they saw the 'glory of the Lord' in a cloud (Ex 16:10). And then, when He brought them to Moun Sinai, to receive the Ten Commandments (and statues and judgments) they again saw the glory of the Lord (Ex 24:16). And we're told (in Ex 24:17) that *the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel*. This explains why Moses (Deut 4:24) and Paul (Heb 12:29) both tell us that *our God is a consuming fire*. And the 'glory of the Lord' also filled the first tabernacle that Israel built, under the instruction and guidance of Moses. In Ex 40:34-35 we're told that, when the 'glory of the Lord' filled the tabernacle, *a cloud covered it*. Therefore, a cloud was *closely linked* to the 'glory of the Lord'. And after Solomon had built a permanent Temple for the Lord, and was dedicating it to Him, God 'approved' (accepted) the Temple by...

*1 Now when Solomon had made an end of praying, **the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.***
*2 And the priests could not enter into the house of the LORD, because **the glory of the LORD had filled the LORD's house.***

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever.
2 Chron 7:1-3

*10 And it came to pass, when the priests were come out of the holy place, that **the cloud filled the house of the LORD,***

*11 So that the priests could not stand to minister because of the cloud: **for the glory of the LORD had filled the house of the LORD.***

1 Kings 8:10-11

So again, there was a cloud that appeared *with* the ‘glory of the Lord’, which was simply His *intensely* bright **light** that looked like (and truly was) a devouring fire (Ex 24:17). Ezekiel also saw this when he (twice) witnessed God’s amazing flying vehicle coming towards him (Ezek 1:4, 26-28, Ezek 10:4). And of course, Moses himself saw the ‘glory of the Lord’ when *the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed* (Ex 3:2). To learn about this ‘angel’ of the Lord that appeared to Moses, check out the special study: **Was Christ Here On Earth Before His Birth** <https://t.me/BibleStudyDownload/485>. Further, some shepherds also saw the ‘glory of the Lord’ when they were told about Jesus’ birth (Lk 2:9), as did Paul, when he on his way to Damascus (Acts 9:3). So, it’s not surprising that John 1:1 tells us that *the Word was God* and then verse 14 tells us that *the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth*. Jesus Christ was the Living God in a flesh body (incarnated), and that’s the *only* way mankind has ever been able to see God and live (Ex 33:20). And the prophets also foretold of God’s ‘glory’ being revealed through Jesus Christ. As Isa 40:5 said, *the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it*. Isa 60:1-2 also said: *for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee*. And this also explains the account of the ‘mount of transfiguration’...

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

*2 And was transfigured before them: and **his face did shine as the sun, and his raiment was white as the light.***

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

*5 While he yet spake, behold, **a bright cloud overshadowed them:** and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.*

Matt 17:1-5

Our Heavenly Father hovered over Jesus, Moses and Elijah (rendered here as Elias) and the three disciples *in a bright cloud*. And the two-part study on **You Will See Clouds and Wheels** [<https://t.me/BibleStudyDownload/392> & <https://t.me/BibleStudyDownload/393>] explains how our Heavenly Father (at times) literally rides in a flying vehicle. And of course, His great ‘glory’ *goes with Him*, as Ezekiel also found out (Ezek 1,10). We’ve also learned about this in our study in these beautiful Psalms [https://t.me/BibleStudyBooks_Ezekiel/764]. So, when the Psalmist speaks of ‘glory’ dwelling in their land (of Israel), He’s definitely referring to the Ark of the Covenant. Again, that’s simply because, at that time, that’s where God’s ‘glory’ appeared at times. But, since Jesus Christ has already died and rose again, God’s glory now appears in our hearts and minds *through the form of the Holy Spirit*. As Paul wrote in 2 Cor 4:6: *For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*. When we understand, believe in and follow the *true* Gospel of Jesus Christ, then God’s glory (His Light, the truth) shines in our heart and mind. And *that’s* what gives us peace that is *unsurpassable* (Isa 26:4, Phil 4:7). As Paul wrote in several places (1 Cor 3:16-18, 1 Cor 6:15-20, 2 Cor 6:14-18), *we are* the Temple of the Lord *when* His Holy Spirit (the Living Word of God) dwells *within us*.

And further to this, when Jesus Christ returns, all the earth will indeed see God’s glory when Jesus returns. As Jesus Christ said of Himself: *then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory* (Matt 24:30). So, just as God promised (in Num 14:21), *all the earth shall be filled with the glory of the LORD*. And that’s because, at His Second Advent, Jesus Christ *will* return *with power* and **great glory** to put down *all* evil and install the Body of Christ as the new world-wide government, subject only to Jesus Christ Himself. And that’s really the *prophetical* fulfillment of this 9th verse here in this great Psalm 85...

Psalm 85

10 Mercy and truth are met together; righteousness and peace have kissed each other.

Now, in this verse the psalmist turns to personification, which is another figure of speech called a *Prosopopoeia* (apx 6). The word ‘**mercy**’ simply means *kindness* (#2617) but is shown when the Lord does *not* give us what we deserve. And the word ‘**truth**’ here means *stability* but also means, figuratively, *certainty, truth, trustworthiness* (#571). And then the word ‘**righteousness**’ means *the right* (natural, moral or legal) as well as *equity* or (figuratively) *prosperity* (#6664). And the word ‘**peace**’ is again the Hebrew word *shalom* or *shalom* (#7965), which means to be *safe*, i.e. (figuratively) *well, happy, friendly*; but also, *welfare*, i.e. *health, prosperity, peace*. Other translations say that righteousness and peace “will embrace” (CSB) or “will unite” (CEV)

because the Hebrew word for ‘kiss’ can also mean *to touch* or even *to equip*, as well as *to kiss* (#5401). So, the thought the Psalmist is portraying to us here is that, the Lord’s (YHVH’s) attributes of mercy and truth – and then righteousness and peace - would harmonize to provide comfort to Israel.

Now, a kiss was a common form of greeting in ancient times, and still is in some cultures. Therefore, the imagery (and vital point) the Psalmist is relaying to us here is that of two friends greeting each other *as if they had been separated a long time*. In other words, righteousness and peace had been estranged in Israel, but then became ‘friends’ again. The righteousness of God was opposed to peace on earth *as long as* Israel remained in a sinful (and unrepentant) state, for God doesn’t bless sin (as the cursings and blessings of Lev 26 and Deut 28 point out). But now (the Psalmist is saying) they are united; and the result is joy, a friendly embrace, and delightful harmony. The attributes of righteousness and peace are also linked in Isaiah 32:17, which says that *the fruit of that righteousness will be peace; its effect will be quietness and confidence forever*. So, peace doesn’t come without righteousness, just as salvation doesn’t come without mercy and truth. For mercy (God’s kindness in not giving us the full punishment in what we deserve) and truth (God’s Word) is what cleanses our inner man (heart and mind) as Prov 16:6 points out; which is what causes us to turn away from sinning and strive to obey the Lord again (be righteous). And that (obeying God; doing what’s right) is what then brings peace.

But, these personifications also have prophetic fulfillment as well. One that can apply to Jesus’ Second Advent just as much as His First Advent. Which tells us that truly, while this verse 10 doesn’t actually mention the Messiah, it is prophesying of Him. Regarding His First Advent, the personification of righteousness and peace "kissing" forms a ‘picture’ of Christ’s eventual work as the perfect sacrifice. In response to sin, God’s perfect justice, and His perfect love, intersect (i.e. kiss) at exactly *one* place: the cross where Jesus paid for humanity’s sins (Romans 5:8; Hebrews 10:12-14). So again, while this Psalm doesn’t directly speak of the Messiah, it foreshadows (looks forward to) Him. And again, it’s not just His First Advent. Truth, mercy, righteousness and peace are also a part of His Second Advent. As Isa 16:5 also says: *in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness*. So, when God’s Savior (Jesus Christ) returns, all these attributes (mercy, truth, righteousness and peace) ‘kiss’ (meet together) through Jesus Christ’s righteously ruling the world. As Prov 20:28 also says, *mercy and truth preserve the king: and his throne is upholden by mercy*.

And further to this, righteousness and peace ‘kissing each other’ also looks forward to is the *spiritual* wedding of Jesus Christ *with* the Bride of Christ, written of in Rev 19. In verse 8, we’re told that our spiritual ‘wedding dress’ (which is fine linen) is our *righteousness*; and we *only* have that *thanks to* the precious blood of Jesus Christ (1 John 1:7, Titus 3:5; Heb 10:22; Rev 1:5, 7:14). But, as the parable of the ten virgins (in Mth 25) warns, not everyone who is a spiritual

virgin will make it to the wedding day (as Jesus also warned in Mth 7:21-27). So, we've got to make sure we have enough oil (truth) to make to the wedding, when our true 'bridegroom' (Jesus Christ) returns to wed us [<https://t.me/BibleStudyDownload/286>].

So, let us not forget these beautiful personifications from this great Psalm 85. For, while many think the Gospel of Jesus Christ is only taught in the New Testament, it was truly taught from the Old. The New Testament only *further* explains what was *already written* in the Old Testament [<https://t.me/BibleStudyTruth/1096>]. And therefore, we learn that truly, 'mercy and truth' is the foundation for salvation; *and true peace will flourish* when it 'kisses' the righteousness of the King of kings, Jesus Christ...

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

*6 In his days Judah shall be saved, and Israel shall dwell safely: and **this is his name** whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**.*

Jer 23:5-6

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

*6 **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.***

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Blessed are the peacemakers: for they shall be called the children of God.

*10 Blessed are they which are persecuted for righteousness' sake: **for theirs is the kingdom of heaven.***

Matt 5:3-10

We'll pick this up in part 4...

AMEN.