Revive Us Again

Psalm 85:1-13
Revive Us Again

Commentary

by

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Text:

Psalm 85:1-13,

1. You showed favor to your land, O LORD; you restored the fortunes of Jacob.
2. You forgave the iniquity of your people and covered all their sins. Selah
3. You set aside all your wrath and turned from your fierce anger.
4. Restore us again, O God our Savior, and put away your displeasure toward us.
5. Will you be angry with us forever? Will you prolong your anger through all generations?
6. Will you not revive us again, that your people may rejoice in you?
7. Show us your unfailing love, O LORD, and grant us your salvation.
8. I will listen to what God the LORD will say; he promises peace to his people, his saints— but let them not return to folly.
9. Surely his salvation is near those who fear him, that his glory may dwell in our land.
10. Love and faithfulness meet together; righteousness and peace kiss each other.
11. Faithfulness springs forth from the earth, and righteousness looks down from heaven.
12. The LORD will indeed give what is good, and our land will yield its harvest.
13. **Righteousness goes before him and prepares the way for his steps.** NIV

**Introduction:**

I. See Psalm 76 and Psalm 84 for the phraseology used in the title.

II. Interpretations:

A. This psalm has been interpreted as eschatological, referring to the messianic age when righteousness and peace will prevail.

B. The psalm has been conversely interpreted in a cultic sense as a psalm sung at the New Year Festival in the autumn.

   1. The psalm would then consist of a confession of sin and a prayer for God's blessings during the coming year.

C. It seems better, however, to take the psalm as historical, perhaps reflecting the time of reconstruction following the exile.

   1. The rejoicing over God's favor in allowing Israel to go back home was marred by the internal problems and external enemies which they encountered, as reflected in Ezra and Nehemiah, and by the resulting delay in the completion of the temple, as reflected in Haggai and in Zechariah 1–8.

II. Outline:

A. The psalmist recalls the past situation when God forgave their sins and restored them to their land (1-3).

   1. **Psalm 85:1-3**, You showed favor to your land, O LORD; you restored the fortunes of Jacob. You for-
gave the iniquity of your people and covered all their sins. Selah You set aside all your wrath and turned from your fierce anger. NIV

B. Then he prays for restoration, revival, and salvation in the present circumstances (4-7).

1. Psalm 85:4-7, Restore us again, O God our Savior, and put away your displeasure toward us. Will you be angry with us forever? Will you prolong your anger through all generations? Will you not revive us again, that your people may rejoice in you? Show us your unfailing love, O LORD, and grant us your salvation. NIV

C. He resolves to listen for God's answer and expresses confidence in God's constancy (8-9).

1. Psalm 85:8, 9, I will listen to what God the LORD will say; he promises peace to his people, his saints—but let them not return to folly. Surely his salvation is near those who fear him, that his glory may dwell in our land. NIV

D. Either through a prophetic oracle, or by reflecting upon the nature of God, a vision of complete concord comes to him (10-13).

1. Psalm 85:10-13, Love and faithfulness meet together; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven. The LORD will indeed give what is good, and our land will yield its harvest. Righteousness goes before him and prepares the way for his steps. NIV
IV. There is an interesting and informative use of the word “turn” (shub) in this psalm (cf. Psalm 80:1-19, Hear us, O Shepherd of Israel, you who lead Joseph like a flock; you who sit enthroned between the cherubim, shine forth before Ephraim, Benjamin and Manasseh. Awaken your might; come and save us. Restore us, O God; make your face shine upon us, that we may be saved. O LORD God Almighty, how long will your anger smolder against the prayers of your people? You have fed them with the bread of tears; you have made them drink tears by the bowlful. You have made us a source of contention to our neighbors, and our enemies mock us. Restore us, O God Almighty; make your face shine upon us, that we may be saved. You brought a vine out of Egypt; you drove out the nations and planted it. You cleared the ground for it, and it took root and filled the land. The mountains were covered with its shade, the mighty cedars with its branches. It sent out its boughs to the Sea, its shoots as far as the River. Why have you broken down its walls so that all who pass by pick its grapes? Boars from the forest ravage it and the creatures of the field feed on it. Return to us, O God Almighty! Look down from heaven and see! Watch over this vine, the root your right hand has planted, the son you have raised up for yourself. Your vine is cut down, it is burned with fire; at your rebuke your people perish. Let your hand rest on the man at your right hand, the son of man you have raised up for yourself. Then we will not turn away from you; revive us, and we will call on your name. Restore us, O LORD God Almighty; make your face shine upon us, that we may be saved. NIV).

A. It is translated “restore” (1,4) and “turn” (3,8), and is the basis of the word “again” (4, 6).

1. Psalm 85:1, 3, 4, 6, 8, You showed favor to your land, O LORD; you restored the fortunes of Jacob. You set aside all your wrath and turned from your
fierce anger. Restore us again, O God our Savior, and put away your displeasure toward us. Will you not revive us again, that your people may rejoice in you? I will listen to what God the LORD will say; he promises peace to his people, his saints— but let them not return to folly. NIV

B. God turned from His anger (3) and restored Israel (1) in the past.

1. Psalm 85:1, 3, You showed favor to your land, O LORD; you restored the fortunes of Jacob. You set aside all your wrath and turned from your fierce anger. NIV

2. Because of faith in God's constancy, the prayer goes up for God to “restore” (Psalm 85:4) and “revive” (Psalm 85:6) Israel again.

   a. Psalm 85:4, 6, Restore us again, O God our Savior, and put away your displeasure toward us. Will you not revive us again, that your people may rejoice in you? NIV

3. But, Israel must “never turn back to folly” (Psalm 85:8).

   a. Psalm 85:8, I will listen to what God the LORD will say; he promises peace to his people, his saints— but let them not return to folly. NIV

4. The concept of God's turning in favor toward those who turn in penitence is a theme frequently elucidated in the Scriptures (cf. Jonah 3:8-10; Jer. 18:5-11).
a. Jonah 3:8-10, But let man and beast be covered with sackcloth. Let everyone call urgently on God. Let them give up their evil ways and their violence. Who knows? God may yet relent and with compassion turn from his fierce anger so that we will not perish." When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened. NIV

b. Jeremiah 18:5-11, Then the word of the LORD came to me: "O house of Israel, can I not do with you as this potter does?" declares the LORD. "Like clay in the hand of the potter, so are you in my hand, O house of Israel. If at any time I announce that a nation or kingdom is to be uprooted, torn down and destroyed, and if that nation I warned repents of its evil, then I will relent and not inflict on it the disaster I had planned. And if at another time I announce that a nation or kingdom is to be built up and planted, and if it does evil in my sight and does not obey me, then I will reconsider the good I had intended to do for it. "Now therefore say to the people of Judah and those living in Jerusalem, 'This is what the LORD says: Look! I am preparing a disaster for you and devising a plan against you. So turn from your evil ways, each one of you, and reform your ways and your actions.' NIV
Commentary:

Reflection upon the Past

Psalm 85:1-3, You showed favor to your land, O LORD; you restored the fortunes of Jacob. You forgave the iniquity of your people and covered all their sins. Selah You set aside all your wrath and turned from your fierce anger. NIV

Psalm 85:1, You showed favor to your land, O LORD; you restored the fortunes of Jacob. NIV

I. The phrase “you showed favor” means “you counted acceptable”.

A. There had been a time when they were not acceptable because of their wandering into sin (cf. Jer. 14:10,12).

1. Jeremiah 14:10,12, This is what the LORD says about this people: "They greatly love to wander; they do not restrain their feet. So the LORD does not accept them; he will now remember their wickedness and punish them for their sins." Although they fast, I will not listen to their cry; though they offer burnt offerings and grain offerings, I will not accept them. Instead, I will destroy them with the sword, famine and plague." NIV

B. When they repented, God accepted them and restored the fortunes (or “turned the captivity”, KJV) “of Jacob”, that is, Israel.

Psalm 85:2, You forgave the iniquity of your people and covered all their sins. Selah NIV
I. “Forgave” (literally "lifted up and carried away") and “covered” are synonyms, as are “iniquity” (literally “distortion”) and “sin” (literally “missing the mark”).

Psalm 85:3, You set aside all your wrath and turned from your fierce anger. NIV

I. This verse also employs synonymous parallelism.

II. God's anger resulting from Israel's former sins has now been removed.

A. Simple past tense (RSV, NASB), as well as present perfects (KJV, NEB), convey the thought of action completed in past time.

1. The Hebrew perfects are translated as aorists (simple past) in the LXX, but the Hebrew perfect can carry the force of the Greek perfect, indicating past actions with continuing results.

2. The word “all” (Psalm 85:2b,3a) leaves no doubt with regard to the completeness of their restoration and forgiveness.

   a. Psalm 85:2, 3, You forgave the iniquity of your people and covered all their sins. Selah You set aside all your wrath and turned from your fierce anger. NIV

III. There is no conflict between 1-3 and 4-7.

   A. Verses 1-3 speak of forgiveness of the sins that brought on captivity.
1. Psalm 85:1-7, You showed favor to your land, O LORD; you restored the fortunes of Jacob. You forgave the iniquity of your people and covered all their sins. Selah You set aside all your wrath and turned from your fierce anger. Restore us again, O God our Savior, and put away your displeasure toward us. Will you be angry with us forever? Will you prolong your anger through all generations? Will you not revive us again, that your people may rejoice in you? Show us your unfailing love, O LORD, and grant us your salvation. NIV

2. Restoration to the homeland is proof of their forgiveness.

B. The word “again” (4) is an addition to the Hebrew text (cf. KJV, NASB, NEB).

1. Perhaps the psalmist means that the former generation was fully forgiven and restored to the homeland, but the work of reconstruction has suffered because of later sins of those who returned (cf. Haggai).

Present Estrangement

Psalm 85:4-7, Restore us again, O God our Savior, and put away your displeasure toward us. Will you be angry with us forever? Will you prolong your anger through all generations? Will you not revive us again, that your people may rejoice in you? Show us your unfailing love, O LORD, and grant us your salvation. NIV

Psalm 85:4, Restore us again, O God our Savior, and put away your displeasure toward us. NIV

I. For the word “again”, see the comments above.
II. Imperatives used in supplications carry the connotation of earnest pleading rather than that of commanding.

III. Synonymous parallelism is employed in this verse and the next.

A. “Restored” (1) and “turned from your fierce anger” (3) refers to the past.

1. Psalm 85:1, 3, You showed favor to your land, O LORD; you restored the fortunes of Jacob. You set aside all your wrath and turned from your fierce anger. NIV

B. There may be a distinction intended between “their” (2) and “us” (4).

1. Psalm 85:2, 4, You forgave the iniquity of your people and covered all their sins. Selah Restore us again, O God our Savior, and put away your displeasure toward us. NIV

Psalm 85:5, 6, Will you be angry with us forever? Will you prolong your anger through all generations? Will you not revive us again, that your people may rejoice in you? NIV

I. Plaintive questions frequently accompany supplications for forgiveness and restoration (cf. Psalm 79:5; 80:4).

A. Psalm 79:5, How long, O LORD? Will you be angry forever? How long will your jealousy burn like fire? NIV

B. Psalm 80:4, O LORD God Almighty, how long will your anger smolder against the prayers of your people? NIV
II. These questions reveal little about the length of the suffering, for Isaiah could raise the cry “How long, O Lord?” (Isa. 6:11) even before the calamity came.

A. Isaiah 6:11, Then I said, "For how long, O Lord?" And he answered: "Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged, NIV

III. Nor do these questions reveal impatience or mistrust (cf. Psalm 85:7,10-13), but rather the earnestness of the petitioner.

A. Psalm 85:7, 10-13, Show us your unfailing love, O LORD, and grant us your salvation. Love and faithfulness meet together; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven. The LORD will indeed give what is good, and our land will yield its harvest. Righteousness goes before him and prepares the way for his steps. NIV

IV. “Unfailing love” (chesedh, “covenant loyalty”) and “salvation” are here synonymous.

A. God's love causes him to go beyond strict covenant obligation and to manifest His grace and “acts of mercy” rachamim; compare Psalm 51:1, which begins in Hebrew, “be gracious”, and Psalm 103:8, where “compassionate ”, “gracious”, and “love” are combined.

1. Psalm 51:1, Have mercy on me, O God, according to your unfailing love; according to your great compassion blot out my transgressions. NIV

2. Psalm 103:8, The LORD is compassionate and gracious, slow to anger, abounding in love. NIV
Waiting for God's Answer

Psalm 85:8,9, I will listen to what God the LORD will say; he promises peace to his people, his saints— but let them not return to folly. Surely his salvation is near those who fear him, that his glory may dwell in our land. NIV

Psalm 85:8, I will listen to what God the LORD will say; he promises peace to his people, his saints— but let them not return to folly. NIV

I. “Say” seems to suggest a vocal answer given through a prophetic oracle, although that is not necessarily the case.

II. “His saints”, jasidim, are God's faithful covenant-keepers.

A. Apparently, “His people” and “His saints” are identical here.

III. “Let them not return to folly” is a warning against repetition of the same kind of folly that brought on past and present misfortunes (cf. Psalm 80:18).

A. Psalm 80:18, Then we will not turn away from you; revive us, and we will call on your name. NIV

Psalm 85:9, Surely his salvation is near those who fear him, that his glory may dwell in our land. NIV

I. “Those who fear him” means those who give total reverence and obedience (cf. Prov. 1:7; Psalm 111:10; 112:1).

A. Proverbs 1:7, The fear of the LORD is the beginning of knowledge, but fools despise wisdom and discipline. NIV
B. Psalm 111:10, The fear of the LORD is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise. NIV

C. Psalm 112:1, Praise the LORD. Blessed is the man who fears the LORD, who finds great delight in his commands. NIV

III. “Glory” probably refers to the rebuilt temple, a reversal of the departure of God's glory at the beginning of the exile (Ezek. 10:4; 11:22-23; cf. 1 Sam. 4:19-22).

A. Ezekiel 10:4, Then the glory of the LORD rose from above the cherubim and moved to the threshold of the temple. The cloud filled the temple, and the court was full of the radiance of the glory of the LORD. NIV

B. Ezekiel 11:22, 23, Then the cherubim, with the wheels beside them, spread their wings, and the glory of the God of Israel was above them. The glory of the LORD went up from within the city and stopped above the mountain east of it. NIV

C. 1 Samuel 4:19-22, His daughter-in-law, the wife of Phinehas, was pregnant and near the time of delivery. When she heard the news that the ark of God had been captured and that her father-in-law and her husband were dead, she went into labor and gave birth, but was overcome by her labor pains. As she was dying, the women attending her said, "Don't despair; you have given birth to a son." But she did not respond or pay any attention. She named the boy Ichabod, saying, "The glory has departed from Israel"-because of the capture of the ark of God and the deaths of her father-in-law and her husband. She said, "The glory
has departed from Israel, for the ark of God has been captured." NIV

Future Glory

Psalm 85:10-13, Love and faithfulness meet together; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven. The LORD will indeed give what is good, and our land will yield its harvest. Righteousness goes before him and prepares the way for his steps. NIV

Psalm 85:10, 11, Love and faithfulness meet together; righteousness and peace kiss each other. Faithfulness springs forth from the earth, and righteousness looks down from heaven. NIV

I. “Love” and “faithfulness” are companion terms, as are “righteousness” and “peace”.

A. Verse 11 shows that “faithfulness” refers to Israel and righteousness refers to God's righteousness that comes down to man.

B. “Righteousness” used in this sense can mean vindication (cf. Deut. 25:1; 1 Kings 8:32; Psalm 24:5; 43:1; 103:6,17-18) or justification (cf. Gen. 15:6; Psalm 32:1-2; Rom. 4:1-8; Psalm 143:1-2; 130:3-4).

1. Deuteronomy 25:1, When men have a dispute, they are to take it to court and the judges will decide the case, acquitting the innocent and condemning the guilty. NIV

2. 1 Kings 8:32, then hear from heaven and act. Judge between your servants, condemning the guilty and bringing down on his own head what he has
done. Declare the innocent not guilty, and so establish his innocence. NIV

3. Psalm 24:5, He will receive blessing from the LORD and vindication from God his Savior. NIV

4. Psalm 43:1, Vindicate me, O God, and plead my cause against an ungodly nation; rescue me from deceitful and wicked men. NIV

5. Psalm 103:6, 17, 18, The LORD works righteousness and justice for all the oppressed. But from everlasting to everlasting the LORD's love is with those who fear him, and his righteousness with their children's children- with those who keep his covenant and remember to obey his precepts. NIV

6. Genesis 15:6, Abram believed the LORD, and he credited it to him as righteousness. NIV

7. Psalm 32:1, 2, Blessed is he whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit. NIV

8. Romans 4:1-8, What then shall we say that Abraham, our forefather, discovered in this matter? If, in fact, Abraham was justified by works, he had something to boast about—but not before God. What does the Scripture say? "Abraham believed God, and it was credited to him as righteousness." Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. David
says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: "Blessed are they whose transgressions are forgiven, whose sins are covered. Blessed is the man whose sin the Lord will never count against him." NIV

9. Psalm 143:1, 2, O LORD, hear my prayer, listen to my cry for mercy; in your faithfulness and righteousness come to my relief. Do not bring your servant into judgment, for no one living is righteous before you. NIV

10. Psalm 130:3, 4, If you, O LORD, kept a record of sins, O Lord, who could stand? But with you there is forgiveness; therefore you are feared. NIV

Psalm 85:12, The LORD will indeed give what is good, and our land will yield its harvest. NIV

I. As usual, material blessings attend spiritual concord (cf. Hos 2:14-23; Matthew 6:33).

A. Hosea 2:14-23, "Therefore I am now going to allure her; I will lead her into the desert and speak tenderly to her. There I will give her back her vineyards, and will make the Valley of Achor a door of hope. There she will sing as in the days of her youth, as in the day she came up out of Egypt. "In that day," declares the LORD, "you will call me 'my husband'; you will no longer call me 'my master.' I will remove the names of the Baals from her lips; no longer will their names be invoked. In that day I will make a covenant for them with the beasts of the field and the birds of the air and the creatures that move along the ground. Bow and sword and battle I will abolish from the land, so that all
may lie down in safety. I will betroth you to me forever; I will betroth you in righteousness and justice, in love and compassion. I will betroth you in faithfulness, and you will acknowledge the LORD. "In that day I will respond," declares the LORD—"I will respond to the skies, and they will respond to the earth; and the earth will respond to the grain, the new wine and oil, and they will respond to Jezreel. I will plant her for myself in the land; I will show my love to the one I called 'Not my loved one.' I will say to those called 'Not my people,' 'You are my people'; and they will say, 'You are my God.'" NIV

B. Matthew 6:33, But seek first his kingdom and his righteousness, and all these things will be given to you as well. NIV

Psalm 85:1, 3, You showed favor to your land, O LORD; you restored the fortunes of Jacob. You set aside all your wrath and turned from your fierce anger. NIV

I. God's "love" meets with man's "faithfulness" (not "truth", KJV, NASB), and God's "righteousness" (justification) will result in man's "peace" (cf. Isa. 32:17; Rom. 5:1).

A. Isaiah 32:17, The fruit of righteousness will be peace; the effect of righteousness will be quietness and confidence forever. NIV

B. Romans 5:1, Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, NIV

II. "Kiss each other" refers to making a covenant.
III. God's “righteousness” goes before Him as a herald goes before the king, and “prepares the way” for His subjects to pass over (cf. Isa. 40:3-11; Matt. 3:3; Luke 3:4-6).

A. Isaiah 40:3-11, A voice of one calling: "In the desert prepare the way for the LORD; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. And the glory of the LORD will be revealed, and all mankind together will see it. For the mouth of the LORD has spoken." A voice says, "Cry out." And I said, "What shall I cry?" "All men are like grass, and all their glory is like the flowers of the field. The grass withers and the flowers fall, because the breath of the LORD blows on them. Surely the people are grass. The grass withers and the flowers fall, but the word of our God stands forever." You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, "Here is your God!" See, the Sovereign LORD comes with power, and his arm rules for him. See, his reward is with him, and his recompense accompanies him. He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young. NIV

B. Matthew 3:3, This is he who was spoken of through the prophet Isaiah: "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'" NIV

C. Luke 3:4-6, As is written in the book of the words of Isaiah the prophet: "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.
Every valley shall be filled in, every mountain and hill made low. The crooked roads shall become straight, the rough ways smooth. And all mankind will see God's salvation." NIV

D. Though messianic connotations are couched in such language, these verses also had an immediate application to the people of the psalmist's day.

1. Complete restoration of the homeland would follow the establishment of complete concord between God and Israel.

Application:

I. Sinful man faces many times in life when it is necessary to call upon God for restoration.

A. Since man is helpless to remedy his situation on his own, he must trust God’s righteousness to forgive and redeem him.

B. Forgiveness and restoration result in salvation and peace.

II. Christ is our righteousness and salvation (2 Cor. 5:16-21).

A. 2 Corinthians 5:16-21, So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal
through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

B. Habitual impenitent sinners have no recourse to God.

1. Man must recognize his need to return to God in order for God to return to him.
Questions

Psalm 85:1-13

(Questions based on NIV text.)

1. “You showed _____________ to your ________________, O _______________; you _______________ the _______________ of _______________. You _______________ the _______________ of your _______________ and _______________ ________________ their sins.”

2. What had the Lord done for Israel? ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________

3. “You _______________ ______________ all your _______________ and _______________ from your _______________.
   ______________________________________________________________

4. How does this verse relate to the idea that God is only kind, good, loving and nice? ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________
   ______________________________________________________________

5. “______________ ______________ ______________, O _______________ our _______________, and _______________ _______________ your _______________ toward us. Will you be _______________ with _______________ _______________? Will you _______________ your _______________ through all
__________? Will you not ______________ us ______________, that your ______________ may ______________ in you? Show us your ______________ ______________, O ______________, and ______________ us your _______________.”

6. “I will ______________ to what _______________ the ______________ will ______________; he ______________ to his ______________, his ______________- but let them not ______________ to ______________. Surely his ______________ is ______________ those who ______________ him, that his ______________ may ______________ in our _______________.”

7. What did Israel promise God they would do? In response, what did God promise He would do? __________________________________________________________

8. “______________ and ____________ meet together; ______________ and ____________ each other. ______________ forth from the ______________, and ______________ looks down from ______________. The ______________ will indeed ______________ what is ______________, and our ______________ will ______________ its ______________. ______________ goes before him and ______________ the ______________ for his ______________.”
9. In what ways has Psalm 85 been interpreted? Which interpretation is preferred? _____________________________________________

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10. Outline Psalm 85. ______________________________________

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11. List and define synonymous expressions, words used in Psalm 85.

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12. Cite references and their contents in which God had favored those who turned to him in penitence. ______________________________

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14. Reconcile verses 1-3 and verses 4-7. ____________________________________________

15. How would you describe the relationship historically between God and Israel? ____________________________________________

16. How long did/has Israel suffered for their sins? How long have we suffered for our sins? In what ways have we suffered for our sins? Is our suffering for those sins over? ____________________________________________

17. What does it take to be one of God’s saints? ____________________________________________
18. What is involved in *fearing* God? __________________________________________________________________________
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19. Explain how the word *righteousness* is used in Scripture. ________
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20. What have you learned from your study of Psalm 85 that will help you serve God better? ________________________________
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