

Series: Psalm

Title: The Kiss of Salvation

Text: Ps 85:1-13

Date: Sept 4, 2021

Place: SGBC, NJ

Historically this Psalm speaks of God delivering the nation Israel. But it speaks of far more than national Israel's deliverance from Egypt or from Babylon. It speaks of God delivering his spiritual Israel out of the bondage of sin—and continuing to deliver us by Christ our Righteousness.

Verses 1-3 declare what God has done. Six times he says, “LORD, thou hast...”—**Psalm 95: 1: LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. 2: Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. 3: Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.**

Verses 4-7 David asks God to do a work in his people—**Psalm 85: 4: Turn us, O God of our salvation, and cause thine anger toward us to cease. 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? 7: Shew us thy mercy, O LORD, and grant us thy salvation.**

Verses 8-11 the LORD declares he shall—**Psalm 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. 9: Surely his salvation is nigh them that fear him; that glory may dwell in our land. 10: Mercy and truth are met together; righteousness and peace have kissed *each other*. 11: Truth shall spring out of the earth; and righteousness shall look down from heaven. 12: Yea, the LORD shall give *that which is* good; and our land shall yield her increase. 13: Righteousness shall go before him; and shall set *us* in the way of his steps.**

Do you hear how a child of God speaks of God and his salvation? God's child speaks of what God has done for his people. He asks God to work in us. Then he declares what God says God shall do. But what is absent in this Psalm? Any and all boasting of what the sinner has done.

Subject: The Kiss of Salvation

Proposition: In Christ verse 10 says “Mercy and truth are met together; righteousness and peace have kissed *each other*.” The result is verse 11, “Truth shall spring out of the earth; and righteousness shall look down from heaven”—God has is and shall save his people in and by Christ.

WHAT HAS THE LORD DONE?

Psalm 95: 1: LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob. 2: Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah. 3: Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

Do you see that this is in the past tense? “LORD, thou hast...” Everything is done by the LORD. Christ cried, “It is finished.” What has the LORD done?

Psalm 95: 1: LORD, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.

The “LORD” is Jehovah; the existing One, the triune God. He was manifested in the flesh in Jehovah Jesus. The Man, Christ Jesus, is Jehovah in human flesh.

What has he done?—“*LORD, thou hast been favourable unto thy land.*” The word “favorable” is full of meaning. Concerning the sacrifices that God required this word is translated “accepted”—“*LORD, thou hast accepted thy land.*” In another place the same word is translated “delighted”—“*LORD thou hast been delighted unto thy land.*” But the best meaning for this passage is also the first way it is used in scripture—“*LORD thou hast been well-pleased unto thy land.*”

What has the LORD done? *“Thou hast brought back the captivity of Jacob.”* Who is Jacob? Jacob is a multitude no man can number out of every nation on this earth. Jacob is a people God elected unto salvation by his free and sovereign grace before the world was made simply because he loved us. Free means it was not due to anything in his people. Sovereign means it was God’s choice.

Jacob and Esau were twins conceived in the same womb. Neither had done any good or evil—“that the purpose of God according to election might stand”. God said, “Jacob have I loved but Esau have I hated.” Someone speaks astonished, “How could God hate Esau?” The natural man is objecting, saying, “God is not right not to choose ME!” The better question is what no one ever asks, “how could God be right to love a rotten, sinful Jacob like me?” Here is the purpose of God according to election—“Jacob HAVE I loved but Esau HAVE I hated.” No other explanation needed! God does with his own what he will. He is the LORD Jehovah. He said, “I WILL have mercy on whom I WILL have mercy and I WILL harden whom I will.”

Romans 9: 16: So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

But when God reveals what sinners we are then God’s Jacob’s rejoice that God chose us by grace simply because he loved us. The reason we rejoice in divine election and everlasting love is because, notice, what we did? We went into captivity! Jacob means supplanter. We supplanted God in the garden in Adam. We robbed God of glory due to him. We sinned against God. We rebelled against God. We went away into captivity with no way of freeing ourselves.

Oh, this is the good news of salvation by grace! If God had chosen us based on our obedience to him, we would have perished in Adam. But God chose us by grace simply because he loved us and his grace and love is everlasting. Therefore, what did God do when we went into captivity by our sin—*“THOU HAST brought back the captivity of Jacob.”*

What has the LORD done? The LORD has been favorable/well-pleased unto his land. He has brought back Jacob from captivity. And *“Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.”*

“Forgiven” means “to lift up, to bear away, to carry away.” The LORD has lifted up and borne and carried away the iniquity of his people. Jehovah came in the person of his dear Son, the Lord Jesus, the sinless Man. The spotless Lamb of God, in obedience to God, presented himself without spot to God. He came to the garden of Gethsemane and laid down his life the just for the unjust. God lifted up all the sins of his Jacobs and laid them on our Substitute and he went to the cross and bore the curse with all the stripes which his people deserved.

Isaiah 53: 6: All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Isaiah 53: 4: Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

Christ is the Scapegoat who carried all the sins of his people away. He is the Lamb who died the death justice demanded for his people. This is how God has been favorable/well-pleased toward his people. It means God is satisfied with his people in Christ because justice is satisfied.

Isaiah 53:10: Yet it PLEASED the LORD to bruise him; he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the PLEASURE of the LORD shall prosper in his hand.

Not only has he forgiven the iniquity of his people, he has “covered all our sins.” Covered means to “to cover over and it means to clothe.” The blood on the mercy seat COVERED the law. We broke the law. But the law was in Christ and he honored it. His blood covers all the sins of his people. Not some—ALL! He covered Adam and Eve’s nakedness with the skin of the slain substitute. He has covered his people in the righteousness of Christ.

What has the LORD done? Thereby, the LORD has taken away all his wrath—*"Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger."* Christ bore all the wrath of God that his sinful Jacob's deserved. The fierceness of God's anger fell on his Son instead of his people. Therefore, *"thou hast taken away all thy wrath: thou hast turned from the fierceness of thine anger."*

How has the LORD been well-pleased toward his people? How has the LORD brought back the captivity of his people? How has the LORD forgiven iniquity, covered our sin and taken away all his wrath? It is by the kiss of salvation. In his Son, Christ crucified *verse 10 says "Mercy and truth are met together; righteousness and peace have kissed each other."*

WHAT DO WE NEED GOD TO DO IN US?

Psalm 85: 4: Turn us, O God of our salvation, and cause thine anger toward us to cease. 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? 7: Shew us thy mercy, O LORD, and grant us thy salvation.

Seeing what God has done will God have mercy and come and deliver his redeemed out of bondage? Will God make us experience his grace? This is the cry he brings his child to cry out to him when the Spirit works grace in the heart. God has turned himself from the fierceness of his anger toward us. But we need God to turn us. This is the cry for mercy from the sinner saved by grace, *"Turn us, O God of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?"*

We are captives by nature. We need God to "turn us." God has turned himself from his anger toward us by the fury Christ bore for us. But we need God to "turn us, O God of our salvation, and cause thine anger toward us to cease" in our experience of it.

Will he do so in his people? It is rhetorical question—*Wilt thou be angry with us forever? No! Wilt thou draw out thine anger to all generations? No!* Christ has borne the fierceness of God's wrath in place of his people. He took that cup of fury out of our hand and he drank it dry. Therefore, the Lord promises his children thou shalt no more drink it again, fury is not in me. He shall turn each of his redeemed to him. He must turn us. But he will bring us to cry, "Turn us O God of our salvation!"

Here is another rhetorical question—*"Wilt thou not revive us again: that thy people may rejoice in thee?"* The word "revive" means "to restore, to refresh." It implies a continual need to be revived again—to be revived over and over and over again. He shall regenerate each one for whom Christ died. And the Spirit continues to revive us again. This is our daily cry. We ask God to forgive us our sins daily and revive us daily.

Psalm 138:7: Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

Isaiah 57:15: For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Only one can revive us. Only Christ through the Holy Spirit. He does it through the preached word. Why? *"Wilt thou not revive us again: that thy people may REJOICE IN THEE?"* We rejoice in God our Savior because he does all to save us, to justify us, to regenerate and continually revive us.

We need God to show us and grant unto us—*"Shew us thy mercy, O LORD, and grant us thy salvation."* A true depraved sinner is at the mercy of God. We need GOD to show us HIS MERCY—*"shew us thy mercy, O LORD."* We do not contribute to salvation. We are the one needing to be saved. The true sinner needs God to GRANT us HIS salvation—*"Grant us thy salvation"*

WHAT SHALL THE LORD DO?

Psalm 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. 9: Surely his salvation is nigh them that fear him; that glory [his glory] may dwell in our land. 10: Mercy and truth are met together; righteousness and peace have kissed *each other*. 11: Truth shall spring out of the earth; and righteousness shall look down from heaven. 12: Yea, the LORD shall give *that which is good*; and our land shall yield her increase. 13: Righteousness shall go before him; and shall set *us* in the way of his steps.

“I will hear what God the LORD will speak.” Everybody is talking these days. Everyone is a screen star on their social site. Everybody is talking. But nobody is listening. The place for the sinner who needs salvation is at Christ’s feet as *a listener*—not a talker, not a doer—as a listener—*“I will hear what God the LORD will speak!”* Christ said, “My sheep hear my voice.” He will speak and his people will hear.

What will he speak to those he makes listen?—*“for he will speak peace unto his people, and to his saints.”* His people are his saints—sanctified by his word—*“for he will speak peace unto his people.”*

Acts 10:36: The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

Ephesians 2:17: And came and preached peace to you which were afar off, and to them that were nigh.

What is the peace he preaches in our hearts? The Lord declares in the new heart “I am well-pleased toward you in my Son; I have brought you back from captivity; I have forgiven your iniquity and covered all your sins; my anger is turned away—I have reconciled you to myself; my peace I give unto you.” Then we bow in peace by faith.

By this he destroys all confidence in our flesh and makes all our confidence be in Christ alone—*“but let them not turn again to folly.”* “Folly” means “confidence.” Rather than turning to the Lord, Jacob fled on horses. They put confidence in their flesh to save them. When Christ reveals himself he becomes our first love. We ask him to keep us. We ask him to not let us turn again to vain confidence of our flesh—not to the will, wisdom, works or sins of our flesh. Christ is the one we have all confidence in. There is nothing in our sinful flesh to have confidence in. Oh, Lord, let us not turn again to folly.

Philippians 3:3: For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have NO CONFIDENCE in the flesh.

Here is why we look only to Christ—*“Surely his salvation is nigh them that fear him; that glory [his glory] may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other.”* His salvation is Christ our Salvation. He is near you who he has given a new heart to fear and reverence him. His glory dwells in you. Therefore you know the works are finished—*“mercy and truth are met together; righteousness and peace have kissed.”*

Therefore by the Spirit this is the certainty God promises in and by Christ—*“Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps.”*

Amen!