

The Attackers: The Unfailing Love of God & Doctrine Have Met; Imputed Righteousness & Prosperity Have Kissed: ULG + BDRIS + IR = P, Ps 85:10; True Peace in the Soul Produces Personal Prosperity & Historical Impact; Longfellow's Refrain: The Wrong Shall Fail, the Right Prevail with Prosperity on Earth to Those with Whom He Is Well-Pleased; Wisdom & Knowledge, Rom 11:33; Col 2:3; Hab 2:14

Psalm 85:13 - Righteousness will go before Him and will make His footsteps into a way [דֶּרֶךְ (*derek*): the wheel-tracks of righteousness].

Psalm 85:8 - I will hear what God the Lord will say; for He will speak peace to the people, to His godly ones; but let them not turn back to folly.

v. 10 - Lovingkindness and truth have met together; righteousness and peace have kissed each other.

53. This verse expresses attributes of God that work together to provide prosperity for believers. "Lovingkindness" is masculine singular noun דְּחֶסֶד (*cheseth*): and refers to the **unfailing love of God**. It is said to have a meeting with "truth," the nominative feminine singular noun אֱמֶת (*'emeth*): **doctrine in the soul** of the believer who responds to the unfailing love of God.
54. The second half of the verse begins with "**righteousness**," the nominative masculine singular of the noun צֶדֶק (*setheq*): the **imputed divine attribute** to the believer at the moment of salvation opening the grace pipeline for the subsequent imputation of logistical grace support and the potential for escrow blessings in time.
55. Righteousness is said to kiss "peace," the nominative masculine singular of the noun שָׁלוֹם (*shalom*) which refers to **prosperity**.
56. When the unfailing love of God meets with maximum Bible doctrine resident in the soul of the believer, then imputed righteousness kisses the believer with prosperity: **ULG + BDRIS + IR → P**.
57. True peace is the status quo of a soul in sync with the plan of God. He utilizes his divine operating assets to acquire the thinking of God which is provided by the unfailing love of God.
58. The unfailing love of God and doctrine are said to "have met," Niphal perfect of the verb פָּגַשׁ (*pagash*): the positive result of two concepts coming into contact with each other indicating reciprocity.
59. Acquiring the thinking of God in one's soul is the believer's reciprocal love response to God's unfailing love for him.
60. The imputed righteousness of God and the spiritual prosperity of the advanced believer are said to kiss, the Qal perfect of the verb נָשָׂק (*nashaq*).
61. The Qal perfect is used to express a completed action or state of being. When used to describe a completed action, the Hebrew Perfect may be translated by the English past tense¹: "imputed righteousness and prosperity *have kissed* each other."
62. The meaning of "kiss" in the ancient world differs from what we understand in Western cultures:

¹ Gary D. Pratico and Miles V. Van Pelt, *Basics of Biblical Hebrew Grammar* (Grand Rapids: Zondervan, 2001), 139.

The Kiss in the Old Testament and Judaism. The Old Testament tells us that parents and grandparents kiss their children or grandchildren, Genesis 27:28; 32:1; 48:10. Even more frequently the Old Testament refers to children kissing their parents, Genesis 27:26 f; 50:1. We also find brothers and sisters kissing one another, Genesis 33:4; 45:15; Exodus 4:27, and other close relatives kiss, Genesis 29:11. Along with the kiss of relationship and friendship we find the kiss of respect in the Old Testament, as when the king kisses an old and well-deserving subject.

Firmly rooted in custom was the kiss of greeting and salutation and also of parting. The early stories of the Old Testament have many instances of the kiss of greeting, Genesis 29:11, 13; 33:4; Exodus 4:27; 18:7 (cf. also Psalm 85:10b, since in the parallelism “kissing each other” corresponds to “meeting each other” in v. 10a).²

63. The Old Testament kiss was primarily that of greeting and was a show of familial love, respect, and greeting. The use of *nashaq* in Psalm 85:10 has to do with both familial greeting and mutual respect.
64. To illustrate how imputed righteousness commemorates a believer’s advance to spiritual maturity, it is personified as kissing him with prosperity.
65. When a believer responds to the unfailing love of God by advancing to spiritual maturity, the righteousness of God commemorates the event by kissing him with prosperity.
66. Prosperity is the presence of true peace in the soul that enjoys a life characterized by tranquility and confidence toward life and circumstances and by personal love and respect toward God.
67. Here is the expanded translation of:

Psalm 85:10 - The unfailing love of God and maximum doctrine in the soul of the believer have met together; imputed righteousness to the believer and the prosperity associated with spiritual maturity have kissed.

68. When our Lord is referred to as the Prince of Peace we find that it refers to His position as divine potentate of the millennial kingdom.
69. The word for “prince” is *sar* and it has the connotation of a military leader who conquers an enemy, the circumstance that occurs at the Second Advent when Lucifer and his demonic forces are defeated and those who followed him among the human race are dispatched to the Torments compartment of Hades.
70. The noun *shalom* can refer to the tranquility that is the norm in a society that is ruled by a sovereign who has absolute integrity thus providing universal justice under the standards of divine righteousness.
71. Secondly, those who have advanced to spiritual maturity enjoy this kind of peace in their souls when they have appropriated maximum doctrine in its *kardia*. There they find complete tranquility, the environment that is common to spiritual prosperity.
72. Therefore, it is the Word of God that is the coin of the realm. Prosperity is found in one’s knowledge of truth as it is revealed in Scripture.

² Gustav Stählin, “φιλέω,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1974), 9:126–27.

73. Thus, true prosperity is the treasure of wisdom and knowledge spoken of by Paul on two occasions:

Romans 11:33 - Oh, the inexhaustibility of the wealth [escrow blessings], both of the wisdom [protocol plan of God] and the knowledge [omniscience] of God! How inscrutable are His decrees and untrackable are His ways. (CTL)

Colossians 2:3 - (Christ), in whom are stored all the treasures of wisdom and knowledge.

74. Prosperity is found in wisdom and knowledge. Peace on earth is possible when this wisdom and knowledge is possessed by the One Who rules this world.
75. That person is Jesus Christ, Who will rule from David's throne in Jerusalem during the course of His kingdom reign following the Second Advent.
76. In the meantime, Church Age believers can know this peace in the amplified stage of the angelic conflict. It is in the souls of believers who function in the sophisticated spiritual life where "The wrong shall fail, the right prevail / With prosperity on earth to those with whom God is well-pleased."
77. In the light of Bible doctrine, Longfellow's refrain in his poem "Christmas Bell" is an accurate description of the Lord's ultimate victory over wrong when right prevails at the Second Advent.
78. In the interim of the Church Age, true peace can only be found in the souls of those who have acquired the treasures of wisdom and knowledge from a serious study of the Word of God. With such individuals, God is well-pleased.
79. Universal spiritual prosperity will characterize the souls of those who enter the kingdom and universal peace will prevail among the nations over whom Christ will reign for a thousand years.

Habakkuk 2:14 - "For the earth will be filled with the knowledge of the glory of the Lord, as the waters cover the sea."