

Psalm 75

The reason for pairing this psalm with **Leviticus 5-6** is in verse 2. First, it mentions David "bringing the festive assembly (moed)" which reflects back on the Tabernacle being called the "*ohel moed*" - tabernacle of the congregation (festive assembly). This will lead to his "judging righteously." The Leviticus reading begins with the sin of ignoring the "oath of testimony" in a court and judging cases of defrauding one's neighbor, etc. and the trespass offerings required to be brought. This had been abused during Saul's reign, and David would correct it.

Superscript: To the chief Musician, *Altaschith*, A Psalm or Song of Asaph.

Rashi - *al tashcheth*: [lit. do not destroy] Israel.

Targum: For praise; in the time that David said, "Do not harm your people." A psalm composed by Asaph, and a song.

It could mean by, to, or for Asaph (not sure which one), who is the chief musician.

It seems to relate to the time when David had entered upon, but not gotten full possession of, the kingdom. The voice is David's.

Psalm 75:1 - "Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare."

"Thy Name is near" -

Sometimes this seems not the case:

- **Psalm 10:1** - "Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?"

But this is the promise: **Deuteronomy 4:7** - "For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?"

And more specifically **Psalm 145:18** - "The LORD is nigh unto all them that call upon him, to all that call upon him in truth."

- **Psalm 34:18** - "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."

The Septuagint renders the ending of the verse, "I will declare all thy wondrous works."

Psalm 75:2 - "When I shall receive the congregation I will judge uprightly."

Targum: Because of the meeting of the festival, I will judge uprightly.

Septuagint, "When I take the time..."

"receive" = *laqach* - take, receive, acquire, take a bride or a treasure, bring

(as a noun - *leqach* = something received, doctrine, learning, instruction, knowledge)

If you trace this word to its Semitic origins you find it has its roots in a Phoenician word *liku*, which is used to express the impregnating of a female or of a female conceiving. There is a tenderness to this word.

"congregation" = *moed* - a set time, a feast time or festive assembly; or more generally the proper moment foreordained in the Divine counsels and known to God.

When David arrives at the appointed time and place it will be like a festive assembly as he "embraces" the covenantal relationship between King and people, and becomes one with his destiny. Then he will judge or rule justly and righteously.

This of course in type also looks forward to Messiah bringing in His kingdom and meeting his Bride.

Compare **Psalm 102:13** - "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time (*moed*), is come."

The Tabernacle is called "*Ohel Moed*," the tabernacle/tent of the congregation (festive assembly), because the people met God at the door of the Tabernacle.

Psalm 75:3 - "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah."

Could be "*Although* the earth..."

This could be speaking of a moral and spiritual crisis that David will correct:

- **Psalm 82:5** - "Deliver the poor and needy: rid them out of the hand of the wicked. They know not, neither will they understand; they walk on in darkness: *all the foundations of the earth are out of course.*"

Compare Hannah's prayer in **1 Samuel 2:8** - "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the LORD'S, and he hath set the world upon them."

"bear up" = *takan* - equal, measure (the idea is to adjust the pillars as to make them equal to the weight they have to bear)

God sustains the earth, He will not allow things to proceed to permanent disorder. David

in like manner will not let chaos destroy the land, his Kingdom, but he will assure equity and balance.

Rabbi Obadiah understands "pillars" in a figurative sense as the righteous, for whose sake the world is continued in its being. See also **1 Timothy 3:15** - "the church of the living God, the pillar and ground of the truth."

Psalm 75:4-7 - "I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn: Lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

"fools" = *halal* - praise (and thus, self-praise, boastful, arrogant ones)

"horn" = *qeren* - strength, honor (to lift up one's own horn is to flaunt it, to be proud)

Targum: For there is none beside me from east to west, nor from the north, the area of deserts, to the south, the site of mountains.

"promotion" = *ruwm* - to be lifted up, exalted, raised up in status or power

See **Daniel 2:21** - "...he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:"

Psalm 75:8 - "For in the hand of the LORD there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them."

Targum: For the cup of cursing is in the hand of the Lord, and a harsh wine, full of a bitter mixture, to confuse the wits of the wicked by what is poured out from it, and more severe than the judgment of the ancients; yet its dregs and its foam all the wicked of the earth will press out and drink.

This is a prophetic vision of the end times and the final end of the wicked:

- **Revelation 14:9-10** - "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:"

Psalm 75:9 - "But I will declare for ever; I will sing praises to the God of Jacob"

Targum: But I will tell forever the miracles; I will praise the God of Jacob.

Like "thy wondrous works" in verse 1.

Psalm 75:10 - "All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted."

The Jews interpret this of the ten horns of the nations of the world, that shall be cut off in future time; and Rashi particularly of the horns of Esau, by whom he means Rome, or the Roman empire.

Targum: But all [the kingdoms of] the mighty loftiness of the wicked I will humble; I will uproot them from their strongholds; the mighty loftiness of the righteous will be magnified.

Again, take a look at Hannah's prayer of thanksgiving:

- **1 Samuel 2:10** - "The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed."

- here the "horn" that will be uplifted is singular and refers to Messiah.