

**Tuesday, December 27, 2022 • Read Psalm 75**

Questions from the Scripture text: Into whose hands was this Psalm committed (superscript)? With what instructions? By what human writer? As what sort of Psalm (cf. “songs” in Eph 5:20; Col 3:16)? What do we (doubly!) give (v1a)? To Whom? For what actions (v1b)? For what condition that these works declare (v1b)? Who is speaking now in v2? What will He choose (v2a)? What will He do then (v2b)? What happens at that time (v3a)? Despite what original condition, established by Whom (v3b)? What does the declaration of judgment tell to whom in v4a? And to whom in v4b? How do proud men imitate horned beasts (v5a)? How do they speak (v5b)? From where else also, other than man’s self, can’t exaltation come (v6)? Who alone exalts (v7a,c)? What else does He do (v7b)? What picture of judgment does v8 present? What is in His hand (v8a)? What is in the cup (v8b)? Is it just wine (v8c)? For whom does He pour this doctored wine (v8c-e)? How much do they drink? But what will the righteous do (v9a)? For how long? What else (v9b)? To Whom? What happens to the proud horns that the wicked have lifted up (v10a, cf. 4b-5a)? Whose heads will be raised up instead (v10b)?

**How are God’s wondrous works related to His righteous judgment?** Psalm 75 looks forward to the opening portion of morning public worship on the coming Lord’s Day. In these ten verses of Holy Scripture, the Holy Spirit teaches us that **God’s wondrous works remind us that He is the great and sure Judge of all.**

This Psalm moves from giving thanks for wondrous works in the present (v1) to giving praise forever for God’s righteous judgments (v9). As it does so, it switches between the voices of the congregation (v1), the Lord Himself (v2-3, 10), and the Psalmist (v4-9). Thus the Psalm itself conveys the feel of a courtroom where God is Judge, the Psalmist is the prosecutor, the righteous are the plaintiff and the observers, and the wicked are in the dock. The worshiper from the present in v1 visits the future judgment scene in order to respond properly to the present.

**Give thanks.** The first thing that we ought to do in the present is give thanks. God is always doing wondrous works. The sun keeps rising and shining. The earth keeps yielding its produce for our food. We live. These are not mechanical operations but personal actions that declare that God’s Name is near (v1b). Almighty power was needed to bring the world into existence, and almighty power is continuously needed to sustain it (as intimated by the image of “pillars” in v3). Return to Him thanks for all that He does!

**Humble yourself.** Current wondrous works (v1) remind us that there is a great, wondrous work coming at an appointed time of judgment (v2). Past creation and steady providence (v3b) remind us that the time of this world’s melting approaches (v3a). A proud or wicked man is like a horned beast, lifting its head defiantly... as it stands upon a raft in a river of lava, floating to the edge of a lava-fall into an ocean of it.

What fools are the boastful! What fools are the wicked! And for whatever apparent humility the worldling may present, truly he is boastful if he thinks that he will survive apart from being declared righteous by God... or that one can make or declare himself righteous or be made righteous in any other way (v6). Yahweh Himself prepares the drugged wine, and the wicked will drain every last drop (v8).

**Trust in the Lord.** The great surprise is not that God puts down the proud, but that there are some whom He exalts. Yet, indeed He does so. We know this because Israel was not always Israel. Israel began as Jacob (v9b), but God brought him low in order that he might know that it is God Who wrestles. These lowly ones for whom God Himself becomes their strength and righteousness shall surely be lifted up (v7c, 10b).

**Praise.** Let us not stop at thankfulness for the Lord’s actions, but let us continue to the praise of His Person. That which He does is a demonstration of what He is like. Though we will sing His praises forever (v9), we must not wait until forever to begin singing those praises.

What are some wondrous works that the Lord has done in Scripture? What are some wondrous works that He has done in history? What are some wondrous works that He continuously does? Of which of the four primary responses above have you most needed to be reminded?

*Sample prayer: Lord, we gave thanks to You for Your wondrous works. You made all things and uphold all things. Your character is righteous, Your laws are righteous, and Your coming judgment is both sure and just. Grant that by Your Spirit, we would humble ourselves before You to sing Your praise. And give us to know that in Jesus, You will lift us up all the way to glory, which we ask in His Name, AMEN!*

**Suggested songs: ARP75 “To You, O God, We Render Thanks” or TPH75 “We Give You Thanks, O God”**

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))

Psalm 75. These are the words of god. To the chief musician, set to do not destroy a psalm of asap a song. We give thanks to you. Oh god, we give thanks for your wondrous works declare. That your name is near. When i choose the proper time, i will judge up brightly.

The earth and all its inhabitants are dissolved. I set up its pillars firmly. I said to the boastful do not deal boastfully into the wicked. Do not lift up the horn. To not lift up your horn on high, do not speak with a stiff neck. For exaltation, comes, neither from the east, nor from the west north from the south.

But god is the judge. He puts down one and exalts. Another. For in the hand of y'all, hey there is a cup, the wine is red. That is fully mixed and he pours it out. Surely. It's drags show all the wicked. Of the earth drain. And drink down.

But i will declare forever. I was in praises to the god of jacob. All the horns of the wicked. I will also cut off. But the horns of the righteous. Shall be exalted.

So how the reading of god's inspired Over there toward

So, i'm 75 is Prayed and sung on the occasion of some wondrous works that God has done. And we respond to god's. Uh, wondrous works and at least three important ways. In the psalm. And what the psalm is doing is it's not just responding to the works in and of themselves.

Uh, but it's responding to the works because they remind the psalmist they remind Asap and us with him. That the lord is active in his world, active and observant. That he is the one who has established the world. The reason it is still going is because he's holding it up.

And when he dissolves it, it's dissolved. And so everything happens. Before his face everything happens independence upon him, everything happens in anticipation of a judgment. When he ends the world he holds court. And the wicked of the earth. Receive their due penalty. And the righteous. Declare god's praises forever as he lifts them up and exalts them.

So what the psalm teaches us to do is it teaches us to relate? The occurrences, in our lives, to the presence of the lord himself. As a reminder that this world is really firmly established now. Uh, but temporary. Existence. And that there is a world to come. And what will happen, what our condition will be in the world to come is determined at the judgment.

This, of course, want to send this to christ. That we be found in him. That there would be no one to bring a charge against us, because god is justifying. That there would be no one to condemn us because christ is advocating for us. That's how you want to arrive at the judgment with god, declaring you righteous through faith in christ.

And with christ, the judge who condemns us, not condemning you but pleading your case because he himself is your case. So, in wondrous works happen. We don't just thank god for the wonder of the work itself. Although that's perfectly appropriate, we praise him for the mightiness of it, or we praise him for the wisdom of it or we praise him for the justness of it, praise him for the mercifulness of it.

But we also respond to the works. With respect to just the fact that he is near and that the judgment is coming. And so the first response, obviously is thanksgiving. We give thanks to you. Oh god, we give thanks. For your wondrous works declare that your name is near.

In other words we are foolish and forgetful and weak and one of the one of the great blessings when God does. I wondrous work? Is he reminds us? That his name is near. Uh so that we can obey the command in philippians to let our reasonableness or our gentleness be known to all because the lord is at hand.

It reminds us again to live before the face of god. Instead of the face of men. We go through our lives. Um, And, Men seem significant what they say and do different occurrences in our life. And we are much more influenced by them than we are by the presence and the memory of god.

And then god does a mighty work and what does he do? Your reminds us that his name is near. He helps us. With our short-sightedness, our, our myopic tunnel vision, where we don't see him, And we say, thank you, lord. For your mighty works for your wonderful works. To remind me.

That your name is near. The second thing to do is to humble ourselves. The this reminder that god is near and that the Uh, this entire world is short lived versus two and three. Because god is the one who established it and god is the one who will dissolve it.

So it's firm as far as it goes, but when he ends at the ends, it Um, Well, the response is to be humble. Said to the boastful do not deal boastfully. You're so proud. Okay. What are you proud of? Things that are about to literally be dissolved. Or evaporate.

Uh, verse 3. I said to the boats will do not be boastfully to the wicked. Do not lift up the horn, do not lift up your horn on high. Do not speak with a stiff neck. Uh so do not lift up the horn can be understood in various ways, but adding verse 5, Is actually giving us the picture of a proud animal.

Uh, that has Um, That has. Uh, you know, a great big set of antlers and as lifting. Its head proudly. Not with the same wicked pride that a man does. Because of the man is the one who has the senate his heart, but an animal who does that is doing?

What Exposing itself to become a trophy. And the the proud to who lift up their heads and stiffen their necks and speak arrogantly before the face of god are provoking. God. Got opposes the proud. Number one, way. Easy way to have god, is your enemy. Is to be proud, and the wicked will be a trophy of the justice of god.

And everyone will praise the the righteousness of god. When he brings down the wicked or destroys him. So don't Uh, don't Boasts, don't lift yourself up. I often have to. Tell one or another. Let another man praise you and not your own lips. Don't talk about yourself at all.

Yourself forgetful. In your speech. If you. Uh, wants to be praised the the instructions counterintuitive. You humble yourself before the lord? And he lift you up. People are too concerned to get, praise from those on the left, the right in front of them, are back of them. But verse 6 tells don't look for praise anywhere.

On the planet on the globe, in the creation. The only right place. The only lasting place of true. Praise is the lord himself. Exaltation comes, neither for me east, nor from west, nor from north. Sorry, north isn't there that neither from east, north from west, north from south. Okay, so don't look.

Uh look, don't look for praise for men. But remember that you are before god. And humble yourself. And in the last place. Uh, we trust in the lord. Uh, the lord is going to Give the wicked. The The fully mixed cup that wicked will drain and drink down. There's a cup of judgment, a cup of wrath.

The mix in here. Implies something to make it stronger. Um, Perhaps. You know, some A strong drink, perhaps some poison, perhaps some drug. Um, But, The the point is that, The effect of it is going to be inescapable. So, the fact of the cup is inescapable, the effect of the cup is inescapable Those who are outside of christ will suffer the wrath of god, and the wrath of god will have its full effect upon them.

That's, that's the point in verse 8, when jesus takes his cup and he gives us instead. Uh, covenantal cup is Uh is affirming that our sin did have to receive wrath and that wrath had its full effect. Jesus did not get a watered down version. Of the wrath of god, for our sins.

Our savior took. The full wrath of god for our sins. So, he's Says, i will declare forever. I was saying praises to the god of jacob. All the horns of the wicked. I will also cut off with the horns of the right to shall be exalted. So, we trust in.

In the lord jesus to do righteously, we trust In the lord jesus to be the one who has taken a wrath. And that takes us from trust to pray. So not only should we respond to wondrous works by being thankful for the reminder from god by humbling ourselves. Before the face of god by trusting in jesus.

As the only one in whom we can be exalted instead of drinking the cup of the wicked. And then in the last place, my praising god which we will do forever, i will

declare forever. I will sing praises to the god of jacob, notice again. This is one of the many places where he continues to call himself the god of jacob.

Because even though, jacob has been given the status of Israel, he's still acts like a jacob. And yet, even when we're still asking is acting as Graspers, he'll grabbers. Uh, yet. Uh, in the midst of our sanctification. The lord who has saved us already identifies himself with us. And we look to him.

To finish sanctifying us and bringing us into glory. And then god again speaks in verse 10. All of the Back and forth. Uh, Between. The the lord speaking and psalmist, speaking. Um, And the congregation had respond speaking. You get the sense of you know different people speaking just like in the courtroom.

All the horns of the wicked. I will also cut off. But the horns, the righteous shall be exalted. So, lift up your your head to show off your horns, you? Get the horns cut off. Maybe the implication probably the implication is the head is cut off. Um, but the lord is going to lift up the heads.

Of those poor who trusted in him. Who knew? That they were nothing and That christ was everything and put all their hope in him. And so i wonder for each one of you, do you know that about yourself That you are nothing and that christ is everything. And that you are happy for him to be.

Everything for you, the one who took the fullness of the wrap. The judge who is going to destroy the wicked and give you blessing. And the one whom then you will get to praise forever. With your head, lifted up. Not to praise yourself. But to praise him. And then, let's pray.

My father in heaven, we pray that you would Blessed to us. This almond. It's instructions about How to respond to your wondrous works. So that we would be thankful and humble. And trust in christ. Praise you. Grant the ministry of your spirit that we would respond rightly to life.

His instructed by your work for. We ask it in jesus name. Amen.