

Part 3 – When God arose to Judgment

In part 2 we learned that God's power is *so* mighty that, even the best weapons of war that mankind can create, are *nothing* compared to our Heavenly Father. He has only to rebuke them and they will be stunned *to death*. And *that* is why He should be feared; meaning, we should fear *to do evil* because He *will* punish us for it. However, He should also be revered and loved. And God's 'love language' is *sincere obedience*. And we also learned that, those who do love, fear (revere) and obey (serve) God Almighty (and Jesus Christ) are *not* the ones who He is angry at. Therefore, His 'cup of wrath' will *not* be poured out upon His faithful servants (who do *not* commit apostasy) when Jesus Christ returns. Rather, they will be able to 'stand' in His sight because they'll allowed to serve in His administration, and also rewarded for their faithfulness with eternal life. But, it is the subject of God's wrath (and judgment) that we will pick up with in this Psalm...

Psalm 76

8 *Thou didst cause judgment to be heard from heaven; the earth feared, and was still,*
9 *When God arose to judgment, to save all the meek of the earth. Selah.*

The Psalmist is now describing the aftermath of God's rebuke, spoken of back in verses 3-6, where He *totally annihilated* the weapons of war of the enemy. Which was, by the way, God's 'judgment from heaven'. The word '**judgment**' here means **judgement** (*the suit, justice, sentence or tribunal*) or it can refer to **strife** (#1779). So, the 'aftermath' of God's judgment being 'heard' (it got their attention, #8085) from heaven (from which judgment came) was that the earth 'feared' (#3372 mean to fear or revere) and was '**still**', which means **to repose** and is usually used in a figurative sense (#8252); and has also been translated as quiet, which would be a better rendering here. In other words, God's wrath – and subsequent judgment poured out upon the wicked ones – caused the rest of the earth to fear what they saw (or heard about). Said another way: God's judgment terrifies the entire world into silence. And thus, God's judgments caused the heathen nations to be 'still' (quiet) - by stopping them from trying to make war with Israel - because their 'God' ('**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*) 'arose' to save the meek of the earth.

Now, the word '**arose**' (in vs 9) is interesting because it doesn't mean what the English word implies. It means **a verdict** (favorable or unfavorable) **pronounced judicially, especially a sentence or formal decree** (human or [participant's] *divine law*, individual or collective), *including the act, the place, the suit, the crime, and the penalty*; abstractly, **justice**, *including a participant's right or privilege* (statutory or customary), or even a style (#4941). So, the point is that when God 'rises up' He does so for judgment. Indeed, we've seen many pleas for God to 'arise', for judgment, while studying the Psalms (3:7, 7:6, 9:19, 10:12, 17:13, 44:23,24, 68:1), and also a couple chapters back, where the Psalmist called upon God to: *Arise, O God, plead*

thine own cause: remember how the foolish man reproacheth thee daily (Ps 74:22). This Psalm is a *response* to that call. And interestingly, this verse 9 is explained pretty well by Ps 12:5 where God says: *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.*

So, the reason that God ‘rises up’ (arises) is to judge the wicked ones who are oppressing the poor and needy, which are those who cannot defend themselves from the tyranny of the wicked ones on earth. And the word ‘**save**’ (here in Ps 76:9) is the Hebrew word *yasha*’ (#3467), which means **to be open, wide or free**, i.e. (by implication) **to be safe**; causatively, **to free or succor**. This is actually one of the two prime roots of the Hebrew word (#3091) that Jesus’ name (#2424 in the Greek) comes from. And the word ‘**meek**’ means **depressed in mind or circumstances** (#6035). The *Companion Bible* has a note saying it would be better rendered here as the patient oppressed ones. So, these two verses (8-9) in this 76th Psalm bring out a couple of important points. One, when God ‘rises up’ He does so to judge, which means His wrath is going to be poured out. But, as we learned in the last study, His wrath is *only* directed at those who are doing evil; it is not poured out of those who love, fear and obey Him!

But further to that, when other nations (and people) see God’s wrath (righteous judgment) poured out, it causes them both to fear to do evil and to revere Him, simply because His judgments are *so very mighty* and they don’t want that to happen to them. Case in point: consider how, after God mightily saved Jerusalem during the days of Hezekiah (when He annihilated the Assyrian army that was threatening to besiege them, 2 Kings 19:32-37, 2 Chron 32:21). We’re told that this mighty act also saved them ‘from the hand of all other’ nations. So, destroying the Assyrian army didn’t just save Jerusalem from the Assyrians; it put the ‘fear of God’ into the *rest* of the nations *because* they heard what He did *and feared* to fight against Jerusalem *because* their God was defending it (2 Chron 32:22). That’s why verse 23 then says that many nations brought gifts to the Lord (YHWH) to Jerusalem, and presents to the king Hezekiah as well. And thus, God’s mighty way of defending, and saving, Jerusalem from the Assyrians magnified Him in the sight of all nations for a long time (until Hezekiah died and his wicked son reigned).

Now, verse 9 ends with a ‘Selah’, which always means to ‘*stop and think*’ about what *has been said* (vs 9) with what’s *about to be said* (vs 10). The Selah here is thus connecting God’s judgment on His enemies (vs 9, which was either upon the Jebusites or the Assyrians) and making it a ground for praising Him (vs 10) ...

Psalm 76

10 Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

The translation of this verse is a bit tough to understand. So, let’s do our duty to rightly divide (#3718 Greek, dissect correctly) God’s Word (2 Tim 2:15). The word ‘**wrath**’ here (in both

cases) means **heat** but, figuratively, it can also mean **anger** or even **poison** (from its fever) (#2534). It's also been rendered as anger, hot displeasure, furious, indignation and rage. And the word '**man**' here is '**adam**' (#120, *without* the article) which means **ruddy** or a **human being** (an individual or the species, mankind, etc.). Apx 14 I in the *Companion Bible* explains this word (*without* the article) denotes mankind in general, which is in contrast to how it's used in Gen 2:7-25 when it was referring to '**the** man' Adam [<https://t.me/BibleStudyDownload/430>]. And then the word '**praise**' means to **revere** or **worship** (with extended hands) (#3034) and the word '**remainder**' not only means a **remainder** but also a **residual** (*surviving, final*) **portion** (#7611). And the word '**restrain**' means a primitive root; **to gird on** (as a belt, armor, etc.) (#2296) and has been also translated as: be able to put on, be afraid, appointed, gird, restrain, on every side.

So here, the "wrath of man" refers to *the rage and anguish of those who suffer the Lord's judgment on sin*. This is essentially what the idiom 'wailing and gnashing of teeth' also means (Mth 8:12, 13:42,50, 22:13, 24:51, 25:30, Lk 13:28). And thus, all the defiance and rage of those judged by God will only serve to prove His glory (Psalm 2). When all human effort is exhausted, He has power to spare. In fact, the Lord (YHVH) will symbolically "wear" the shattered remnants of human defiance like a trophy, which is why the word 'restrain' means to gird on. So, all rebellious nations, that think they'll spoil the 'meek of the earth' will, in fact, be spoiled themselves. And this is to His glory, because it shows that no one can fight against the Lord God Almighty (YHVH) and win...

Psalms 76

II Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared.

The Psalmist now calls all those in Israel to 'vow' (promise to do, or given something to, God #5087) and 'pay' (complete, #7999) unto the Lord your God and he's using God's sacred name here. While the word 'God' is '**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*, the word 'Lord' is **Yehovah** (#3068), which means (the) *self-Existent* or *Eternal*. In other words, Yehovah is the Eternal or Immutable One, He Who WAS, and IS, and IS TO COME. And, while 'Elohim is God as the Creator of all things, Yehovah is the same God *in covenant relation to those whom He has created*. So, God's Sacred is used in connection to the Psalmist telling Israel to vow, and pay to, Yehovah their God *because* Israel was in a covenant relationship with Him. Clear back in the days of Moses, after God led Israel out of Egyptian bondage, God made a covenant with them. And, importantly, they *swore* to obey Him (Ex 19:3-8). So, the implication here is that they should obey His Laws, from the heart, because their ancestors had *swore* (vowed) they *would*. After all, this Psalm records what happens to those who are not in a covenantal relationship with Him; i.e. those who are doing wickedly.

And making vows to God, back in those days, was also a common thing for people to do when they really needed help from God (Gen 28:20, Num 21:2, Jud 11:30, 1 Sam 1:11, 2 Sam 15:7-8). And while this was appropriate back in those days, Jesus taught us to be careful about doing this...

33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

Matt 5:33-37

So, Jesus taught us that it's better not to swear at all, especially not by His name, because sometimes we simply cannot keep our oaths. Rather, it's best to just say 'yes or no'. Many people today even 'swear to God' to give validity to what they are saying is true or that they will do something. James 5:12 echo's Jesus' teaching. So, we really shouldn't need to make vows, unless you are a witness in a court of law, or going to serve in the government, or military. But, in every day life, it's better to just do what's right and not swear to anything. As we say today 'actions speak louder than words'. But, the point for the Psalmist calling on Israel to vow and pay to the Lord (Yehovah = YHVH) their God (Creator, the Supreme God, #430) is really in reference to making sure that we glorify Him in all that we say and do. And breaking our word (especially to God) should *not* be a way of life (especially with our Creator). People should be able to count on the fact that we'll do what we say, and *so should our Heavenly Father*. We *should* be faithful servants to Him. Thus, keeping our word is actually a way to praise Him. And truly, there is much to praise Him for. As this Psalm points out, He judges – and punishes – those wicked ones who are oppressing the meek of the earth. And for that fact alone, He deserves our sincere praise as well as our love, trust and obedience.

And this verse 11 also calls for all those that are 'round about Him' to bring presents to God, because He should be feared (and revered). The word '**bring**' mean *to flow or to bring (especially with pomp)* (#2986) and the word '**presents**' here means *a gift* (#7862). And even the greatest of human rulers ought to reverently "fear" the Lord because, otherwise they will be subjected to His wrath and subsequent judgments, as this Psalm has been speaking of. And remember what happened after God saved Jerusalem from the Assyrians during the days of Hezekiah? After He *annihilated* the Assyrian army (which made them flee to their homeland the very next morning), word got around to all the other nations how the Lord (YHVH) mightily defeated the Assyrians. As such, they feared to attack Jerusalem (2 Chron 32:22). And then,

many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth (2 Chron 32:23). So, not only was king Hezekiah given presents, but the surrounding nations also brought Hezekiah's God (Yehovah) presents too, which was a way for them to honor Him. Thus, when God's power is made known, it not only puts the 'fear of God' into surrounding nations but also causes them to come 'give their respect' (in honor *and in subjugation*) to Him as well. And giving presents (gifts) has always been a way to do that. Isa 2:2-4 and Mic 4:1-4 explain how this will be done when Jesus Christ returns and Rev 21:24 explains how this will be done even in the eternity.

Psalm 76

12 He shall cut off the spirit of princes: he is terrible to the kings of the earth.

This verse is simply reiterating that our Heavenly Father (our Creator, who is the Supreme God) is a 'terror' to the wicked who oppress the innocent. And that's why He deserves our love, honor, respect, and obedience. The words '**cut off**' mean *to clip off* and, specifically, *to gather grapes* (#1219), which should remind you of prophesy of Jesus Christ's Second Advent. Such as in the parable of the vineyard, in Mth 21. As the chief priests and elders rightly said, while not knowing the parable was about them: *He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons* (Matt 21:41). That is essentially what this verse is saying. Rev 14:14-20 and Matt 13:24-30 give much more detailed accounts of this 'cutting off' the 'bad fruit' and Jesus warned of this too in John 15:2 and 6. And the word '**princes**' means *a commander* (as occupying the front), *civil, military or religious*, and has been rendered as: captain, chief, excellent thing, (chief) governor, leader, noble, prince, (chief) ruler. So, it's simply referring to any of the leaders of the nation that oppress the innocent people. And the word '**terrible**' here is another *terrible* translation. It simply means *to fear* (or frighten) or to morally *revere* (#3372).

So, when our Heavenly Father (God Almighty) arises to judge the earth, He will indeed 'cut off' the spirit of the rulers because His *extreme* anger (at their wickedness) will cause them to be *incredibly* frightened. In the case of Jesus Christ's Second Advent, it'll cause them to try and seek safely from Jesus' return by hiding in the rocks (Isa 2, Rev 6) which will not work out well for them since the whole earth will be shaken (Hag 2:6-7, 21-22; Heb 12:6-7), even those 'underground bunkers' where they are hiding at! Remember what the last chapter taught us? In Psalm 75 God warned the foolish and the wicked not to be arrogant or boastful about their power because their power would not last forever. For He is the one that 'puts down' and 'setteth up' the rulers on earth (vs 4-7). He then warned that His 'cup' of wrath would soon be poured out upon (vs 8) them because they were stiff necked, which means they stubbornly refused to repent for their sins and turn from their wicked ways (2 Thess 2:10-12). This chapter has been explaining what has (and will again) happened to them. As He warned in the 'Song of Moses'...

41 If [when] I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

*42 I will make mine arrows **drunk with blood**, and my sword **shall devour flesh**; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.*

Deut 32:41-42

The great book of Isaiah also tells us...

*15 For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and **his rebuke with flames of fire**.*

*16 For **by fire and by his sword will the LORD plead with all flesh**: and the slain of the LORD shall be many.*

Isa 66:15-16

Yet, God's 'cutting off' of the wicked won't only be physical. Yes, He will return and depose all the wicked ones, but He shall also *judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more* (Isa 2:4). As He warns the Church of Pergamos, in Rev 2:16: *Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth*. And even Satan himself will be *consumed with the spirit of his mouth, and shall destroy with the brightness of his coming*, as 2 Thess 2:8 documents. And to be clear, God's (Jesus') great sword is not only physical, it is very much spiritual. As Rev 1:16 tells us, Jesus Christ has a very sharp (two-edged) sword that *comes out of His mouth*! So, in every sense, God has been (and will be through Jesus Christ) a terror to the wicked; but that's only *because He is protecting* His innocent children (who love, fear and obey Him) from the wicked ones. As Isa 62:2 says, the 'day of vengeance' *is what comforts* those who mourn for the wickedness going on in the earth. And that's why this Psalm is such a blessing. It reveals the answer to the Psalmist's plea (in Ps 74:22): *Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily*. Indeed, God (through Jesus Christ) will 'rise up' again (just as He did before, as was recorded in this Psalm) to put down the wicked and raise up the righteous (Ps 75:6-7) so that *man of the earth may no more oppress* (Ps 10:18).

To the chief Musician, to Je-du'-thun

Now, this chapter ends with a subscription 'to the chief Musician', which we have seen after many Psalms before; so, we know that it means 'to He that has the victory' or 'to He that gives the victory' – which, of course, is Jesus Christ (apx 64). But, we've only seen *Je-du'-thun* twice before, in Psalms 38 and 61. And the word *Je-du'-thun* means **laudatory** (#3038), which means of, relating to, or expressing **praise**, which the Psalmist has been doing towards the end of this great Psalm. But who is this man? In 2 Chron 35:15 *Je-du'-thun* is called 'the king's seer' and

Apex 65 VI in the *Companion Bible* explains that *Je-du'-thun* was one of three chief directors of the Levitical singers. And then, in 1 Chron 25:1 we're told it was the duty of him, and the two other 'chief directors', 'to prophesy' and 'to confess', and to praise Yehovah' (vs 3).

But, as for the reason this is added to the subscription in this Psalm, the *Companion Bible* points out that: all three of the Psalms that end with this subscription (38, 61, 76) have a portion that focuses on ***performing one's vows to God***. We saw this in verse 11 here in this Psalm 76. So, the emphasis of *Je-du'-thun* being added to this subtitle is to stress that *we are* to perform our vows to God. However, the 'vows' our Heavenly Father wants are truly our love, fear (reverence) and obedience. Truly, if we have committed our life to Jesus Christ, we *have* vowed to follow (love, trust and obey) Him faithfully, *forever*. And that's something we should be diligent to do! For, as this Psalm stressed, there is no one (not in heaven nor on earth, or under the earth) that has more power and might than our Heavenly Father – who is our Creator, the Supreme God over all that's in the Universe. And no weapons we can come up with will ever be able to win against Him in battle. Therefore, if we don't want to be 'cut off' by His mighty sword (of truth) then we should humbly ourselves, repent sincerely and strive to live the rest of our life in sincere obedience to Him. That is, after all, the only way to obtain true peace of mind (Isa 26:3-4). So, we should thank God for this beautiful Psalm, that truly is prophetic of the return of Jesus Christ. For when He returns, all the wicked ones of the earth *will be* 'put down' *for good* and all those who have remained faithful servants to Jesus Christ *will be* 'set up' (established) as rulers on earth, under the guidance and direction of Jesus Christ Himself – *forever*!

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities; their memorial is perished with them.

*7 But **the LORD shall endure for ever**: he hath prepared his throne for judgment.*

8 And he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

*9 **The LORD also will be a refuge for the oppressed, a refuge in times of trouble.***

*10 And they that know thy name will put their trust in thee: for thou, LORD, **hast not forsaken them that seek thee.***

Ps 9:5-10

AMEN.