

Part 1 – The Set Time for Judgment

We've now come the *third* chapter that is in the 'Third Book' (Leviticus) of the Psalms, and it's still part of the portion (chapters 73-83) that are concerning *The Sanctuary in Relation to Man*. And let's remember that Psalms 73 had the subject/title of "***Outside the Sanctuary. Effect. Distraction***" as it taught us of the destruction of being far from God (outside the Sanctuary) versus the safety of being close to God (inside the Sanctuary). And truly, we can only be close to our Heavenly Father (in the Sanctuary) when we are *spiritually* close to Him. And the only way we be *spiritually* close to God is to have His Words (through studying the Bible) and Holy Spirit (which is given when we believe in, *and obey*, His Word) in our heart and mind. And that's what keeps us safe, and strong, no matter what how hard times get.

And the last chapter (Psalm 74) had a different subject/title because it explained how the Sanctuary was *defiled*. Thus, the subject/title was "***The Enemy in the Sanctuary***". The historical fulfillment of this was during the Babylonians *final* invasion of Jerusalem, when they looted and burned all houses, even the Temple. This indeed was the enemy *in* the Sanctuary, defiling it. But, while this this Psalm had a historical fulfillment, it was also quite *prophetical* of a time (soon) coming in the future. And that time is called the 'great tribulation' in the New Testament (Mth 24:21, Rev 7:14), but in the Old Testament it's referred to as 'the time of Jacob's trouble' (Jer 30:7). This is when the enemy (Satan) will defile God's Sanctuary when he is kicked out of heaven, to earth, with his fallen angels. When he's here, he'll convince the world (through great lies, flattery, signs and wonders) to allow him to rule the world *and worship him* (and his wicked beast governing system) as though he is God Almighty (the Savior of the world). So, while the Sanctuary was *physically* defiled during the days the Psalm was written, the coming desolation will be far worse. For it'll be *Satan himself* defiling Jerusalem, the Sanctuary and the *hearts of God's children*, by his seducing them to worship him as he stands in the Sanctuary, in the Temple, proclaiming himself to be God (the Savior and King over all).

Now, this next chapter, while still in the third 'Leviticus book' of the Psalms – and is still concerning the *The Sanctuary in Relation to Man* - will have yet a different title than the past two. The subject/title is "***God's Anointed in the Sanctuary***". And it will be, essentially, an answer to the last Psalm's plea (vs 22) when the Psalmist asked: "*Arise, O God, plead Thine own cause; remember how the foolish man reproacheth Thee daily*". In this 75th Psalm, God will most certainly 'plead His cause' to the enemy. It's thus, basically, a warning to the wicked that the Judge is *very* near and that He has a 'cup of wrath' that *will* be poured out upon them. Therefore, this Psalm is not only a warning to the enemy, but also a Psalm of *encouragement* to all who love, fear and obey our Heavenly Father (and Jesus Christ). Because, as Isa 61:2 says, the day of vengeance of our God **is** *what comforts* all those that mourn for the desolations of the enemy (which the last Psalm, 74, spoke of) ...

Psalms 75

1 A Psalm or Song of A'-saph.

Now, there are a couple of notable things about the title to this Psalm. First off, notice that **this is a Psalm or Song**. This is *slightly* different than Psalms 30, 48 and 65 which were all a ‘Psalm **and** Song’. But, we have seen this *exact* title before, in Psalms 66-67, albeit none of them were Psalms of A'-saph. And what we’ve learned about this distinction is that, while the words Psalm and Song *seem* to be the same, there is a *slight* difference. The word ‘Psalm’ is the Hebrew word *mizmowr* (#4210) and means *instrumental music*; by implication, *a poem set to notes*. And it comes from a prime root (#2167) that means *to touch the strings or parts of a musical instrument*, i.e. *play upon it; to make music, accompanied by the voice*; hence to *celebrate in song and music*. And then the word ‘Song’ is *shiyar* (#7892) and means *a song or singing* and comes from a prime root (#7891) that means *to sing*. So, you could think of **the Psalm as a form of meditating (like a poem)** and **the Song being something to be sung**. You can learn more about the distinction between these two words in the *Companion Bible’s* appendix 65 in XXIII and XVII. Therefore, this Psalm was written not only to be sung, but something to meditate upon, and we shall soon see why!

Also to note is the fact that it is **another Psalm by A'-saph**. This is now the *third* of twelve, Psalms with this ‘title’, and the only one that was in the ‘Exodus Book’ was Psalm 50. This, and all other ‘Psalms of A'-saph’ (Ps 73-83) are in this ‘Leviticus Book’, that we’re currently studying. Now, the word **A'-saph** is actually a name of several Israelites, but it means **a collector** and comes from a prime root that means **to gather for any purpose**; hence, *to receive, take away, i.e. remove* (destroy, leave behind, put up, restore, etc.) (#623). So, this Psalm was either written **by A'-saph** or **given to him** for public use in worship. However, in the last chapter, we learned that Psalm was likely not the same A'-saph that lived during the days of David and Solomon simply due to the context of the Psalm. For, in the days of David and Solomon, the Temple nor Sanctuary (let alone Jerusalem) was never invaded or destroyed. So, we concluded it must have been **a successor bearing the same name**. And while we don’t know for sure, this Psalm could very likely have been written by the same A'-saph (or given to him for public use in worship) who lived during the days of David and Solomon. Again, we can conclude this by the context of this Psalm, which will be God warning the enemy of their coming destruction. And let us not forget that the A'-saph that lived during the days of David was one of three ‘chief’ *musicians* who had authority over the others (1 Chron 16:4-8, 37, 1 Chron 25:1,6) during the days of David and Solomon...

Psalms 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.

Now, the word ‘God’ here is **‘Elohiym** (or ‘Elohim, #430), which means *the Supreme God*, who is our *Creator*. ‘Elohiym is God the Creator putting His omnipotence (‘El) into operation. And this is important, because this Psalm *will indeed* reveal our Creator warning the wicked that He *will* put His omnipotence *into operation*! And that brings up a point we should understand as we study this, Psalm. The *Companion Bible* gives an outline of each chapter. And it points out that, in this chapter, praise is alternated with judgment spoken of. So, we’ll see the Psalmist ‘speak’ *praise* and then we’ll see *judgment* spoken of. But the alternating verses, which will speak of coming judgment, are *written as* God Himself speaking of the judgment to come. If you don’t understand this then, the way this Psalm is written makes it seem like the *Psalmist* is saying *he* will be the judge; and that’s simply *not* what is being conveyed to us. Remember, while the Psalmists wrote these Psalms, they were inspired, by God, to do so. That means, *God inspired them to write of things He wanted to convey to us*. And, therefore, much of the Psalms is prophetic - as Jesus Himself pointed out in Lk 24:44. David also is said to be a prophet in Acts 2:29-29. And, as Peter pointed out in 2 Peter 1:20: *prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost*. So, keep in mind, as we study this Psalm, that the ‘praise’ part of this Psalm is ‘from’ the Psalmist and the ‘judgment’ parts are ‘from’ our Heavenly Father Himself.

So, the Psalmist begins by thanking God and he does so *twice*, for emphasis. However, the word ‘**thanks**’ (both times) actually means (in the context of this verse) **to revere** or **worship** *with extended hands* (#3034). And then, after the semi-colon, we’re given *why* he is thanking (worshiping and revering) God (our Creator, who is the Supreme God). However, the KJV translation is a bit hard to understand (i.e. *for that thy name is near thy wondrous works declare*). The *Companion Bible* has a note saying that the words ‘*Thy wondrous works declare*’ means that ‘*men tell of Thy wondrous works*’. Indeed, the *Moffett Bible* translation backs this up, for it renders this part as: “*telling of all thy wondrous deeds*”. In other words, part of ‘giving thanks’ (worshiping and revering) to God (our Creator, who is the Supreme God) is declaring His wondrous works. And the ‘wondrous works’ spoken of in this Psalm are *concerning the soon to come judgments*. Thus, **the Psalmist is anticipating the nearness of God’s judgment, and thanking Him for that**. So, while there *have been* many ‘wondrous works’ of the Lord (YHWH) in the past, it is some of His ‘wondrous works’ *that will come*, which we are about to learn about...

Psalm 75

2 When I shall receive the congregation I will judge uprightly.

Again, the outline in the *Companion Bible* shows that verses 2-8 are speaking of upright judgment; and that means this is our Heavenly Father (‘Elohim, our Creator and the Supreme Judge) who is ‘speaking’, even though it was written by the Psalmist. But, the translation of this second verse is also difficult to understand. So, let’s look at some of the words in the Hebrew.

The words ‘**I shall receive**’ are actually *one* Hebrew word that means **to take** and it can be used in *the widest variety of applications* (#3947), which is why it’s translated *many* ways: accept, bring, buy, carry away, drawn, fetch, get, infold, many, mingle, place, receive (-ing), reserve, seize, send for, take (away, -ing, up), use, win. And then the word ‘**congregation**’ (#4150) has many meanings: **an appointment**, i.e. **a fixed time or season**; specifically, *a festival*; conventionally **a year**; by implication, **an assembly** (*as convened for a definite purpose*); technically **the congregation**; by extension, **the place of meeting**; also **a signal** (as appointed beforehand). And the word ‘**judge**’ (#8199) also has several meanings. It can mean **to judge**, i.e. **pronounce sentence** (for or against) but, by implication, it can also mean **to vindicate** or **punish** and, by extension, it can mean **to govern** or, passively, it can mean **to litigate** (literally or figuratively). And the word ‘**upright**’ (#4339) means **evenness**, i.e. (figuratively) **prosperity** or **concord**; also **straightness**, i.e. (figuratively) **rectitude** (only in plural with singular sense; often adverbially).

So, perhaps you can see why the translators had difficulty in translating this into something understandable. Thus, the notes from the *Companion Bible* are of upmost help. It renders the words ‘*I shall receive the congregation*’ as “*The set time has come*”, meaning the ‘set time’ **for judgment** has come. So, essentially, our Heavenly Father is saying that **when the ‘set time’ for judgment comes, He will judge uprightly**. The *Companion Bible* also has a note on the second ‘I’ (when God says “*I will judge uprightly*”) – it points out that this means “*I, even I*” – which is very emphatic. So, **God is emphatically saying that His Judgment is upright**. As Ps 9:8 declares: *He shall judge the world in righteousness, he shall minister judgment to the people in uprightness*. And Ps 72:2 also professed that: *He shall judge thy people with righteousness, and thy poor with judgment*. Ps 89:15 also says that *justice and judgment are the habitation of thy [God’s] throne: mercy and truth shall go before thy face*. And Ps 103:6 says that *the LORD executeth righteousness and judgment for all that are oppressed*. Ps 111:7-8 also professes that: *the works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness*. And even the New Testament declares that: *in righteousness He [Jesus Christ] doth judge and make war* (Rev 19:11).

And, the *reason* that our Heavenly Father (and Jesus Christ) judges uprightly, is because He judges by His Law (John 12:48, 7:16). But, He also shows great mercy and grace to those who fear (and revere) Him *because* they are willing to repent for their sins and change from their wicked ways. But, our Heavenly Father (nor Jesus Christ) does not judge with partiality. They cannot be ‘bought off’, blackmailed or coerced into perverting judgment, *for any reason*. After all, our Heavenly Father is the Creator of all things, so He already owns everything, even our own soul (Ezek 18:4). He’s also all powerful, so there’s no one who can threaten Him. He is also righteous, without sin or fault (Detu 32:4), so there’s no one who can blackmail Him either. Thus, as Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25 all declare, our Heavenly Father is no ‘respector of persons’. He’s not partial in judgment, which means He

judges everyone *by the same standard* (His Law) and only gives grace and mercy to those who sincerely, and humbly, repent and are willing to change from their wicked ways. So, the important truth to remember from this verse is that: **there is a set time for God's judgment to come, and His judgment is just.** Therefore, it behooves us to seek Him with *all* our heart (desires, emotions, intentions, motivations) and mind (thought process) so that we can be found acceptable to Him at that 'set time' of judgment. For our Heavenly Father is gracious and merciful with those who sincerely love, fear (revere) and obey Him, the best they truly can. And, just as judgment means punishments for the wicked, it also means rewards for those who are faithful to our Heavenly Father. As Ps 145:20 says: *the LORD preserveth all them that love him: but all the wicked will he destroy...*

Psalm 75

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

The word '**dissolved**' here means *to melt*, i.e. literally (*to soften, flow down, disappear*), or figuratively (*to fear, faint*) (#4127). And the words '**bear up**' mean *to balance*, i.e. *measure out* (by weight or dimension); figuratively, *arrange, equalize*, through the idea of levelling (ment. *estimate, test*) (#8505). The *Companion Bible* renders the words '**bear up**' as *established*. And the word '**pillars**' means *a column* (as standing); also *a stand*, i.e. *platform* (#5982). So, even if the earth, and all its inhabitants (those that dwell on, or in it), are 'dissolved' – which can mean to fear, faint or even to disappear – our Heavenly Father will still 'bear up' (balance out, establish) the 'pillars' (foundation even) of it (the world). Now, this could be taken a couple of ways. First off, there is a 'concern' among many people that humans will end up destroying each other, and the earth, through nuclear warfare. This truly frightens many people. But, our Heavenly Father assures us that this will not happen, because He is the one that made the earth and He is the one that 'holds it all together' (so to speak). As another Psalm declares...

89 For ever, O LORD, thy word is settled in heaven.

90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth.

91 They continue this day according to thine ordinances: for all are thy servants.

Ps 119:89-91

In other words, the earth, the sun, moon and the stars are all settled in heaven and will remain there *because* they are established by our Heavenly Father who created them. *They will continue on, as they have always done before, because **He is the one that 'holds them up'***. But, we could also take this verse from a different perspective. Consider what David wrote many Psalms back...

2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.

3 If the foundations be destroyed, what can the righteous do?

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD trieth the righteous: but the wicked and him that loveth violence his soul hateth.

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For **the righteous LORD loveth righteousness**; his countenance doth behold the upright.

Ps 11:2-7

The word ‘**foundations**’ here means *a basis*, i.e. (figuratively) *political or moral support* (#8356). So, it’s speaking of *the foundations of a righteous government*. Thus, the question is: **if the foundations of a righteous government are destroyed, what can the righteous do?** The question is asked because, when an earthly government ‘goes bad’ (i.e. becomes corrupted) the righteous (who obey God) are *always* terribly oppressed. And how can they fight the government? Unless the majority of people are righteous (which rarely, if ever, happens) this is impossible. So, they must rely on our Heavenly Father to help them, which is why the Psalm 11 then goes on to say that the Lord (YHVH) is still in His holy Temple, in heaven. And He sees all that is going on; He’s even testing (‘try’) people to see if they are doing good or evil. And, the Psalm *emphatically* tells us that *He hates those who are wicked*. And He won’t up with it forever. He promises to ‘reward’ their evil works by raining snares, fire, brimstone and a horrible tempest upon them. But His countenance will *always* be upon the upright, which means He’ll always help them when they are oppressed from the wicked. The bottom line is that: while mankind rules over others (corruptly so, most of the time), God Himself is King *over all*. And when man (or women) begin to oppress each other, He won’t put up with it... unless the people being oppressed are rebelling against Him (i.e. doing wickedly themselves). Then He allows it for a while but still, only to a certain point, because there’s always innocent people in a nation who are oppressed in those situations.

So again, when this verse says that the earth, and all the inhabitant, are ‘dissolved’ - but God will always bear the pillars of it – it’s meaning is twofold. He not only keeps the earth, moon and stars orbiting around the sun like they always have, and keeps the sun steadfast where it should be. *Nothing we do can change that*; only our Heavenly Father can (if He wanted to). But, it also means that, even when mankind cannot keep ‘law and order’ in society, *our Heavenly Father can*. And He can also *restore* Law and order. And there is no better type for this than the future ‘desolations’ that we learned of in the last chapter: when Satan himself will come to earth and rule the world with his wicked ‘beast’ government. At that time, the only thing the righteous can do is *rely on our Heavenly Father to help them* [<https://t.me/BibleStudyDownload/489>]. **And He will, because they remain faithful servants to Him**. Thus, He *will* give them the strength to stand up to the lies and share the truth, despite the persecutions that come from doing so. And He’ll

also save them (after the Gospel is shared with the *entire* world) by sending Jesus Christ back to finally restore ‘law and order’ on the earth, *once and for all*. As Peter wrote...

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

*12 Looking for and hasting unto the coming of the day of God, wherein the **heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?***

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

2 Peter 3:10-13

So, when Jesus Christ returns, the ‘elements’ will melt and the earth (and works) will be burned up, which he later (vs 11-12) calls ‘dissolved’. Now, the word ‘**dissolved**’ here means *to loosen* (#3089) and the word ‘**elements**’ means *something orderly in arrangement*, i.e. (by implication) *a serial* (basal, fundamental, initial) *constituent* (literally), *proposition* (figuratively) (#4747). So, when Jesus Christ returns, He will not only cleanse the earth (with fire) but He’ll also burn up the old ‘orderly arrangement’ (which is Satanic) so we can live with a cleaned up (new) heaven and earth where *righteousness* rules... because Jesus Christ, and His righteous government, *will be ruling forevermore*. Isaiah 24 and 34 also give us details of this, as does Zech 14, 1 Cor 15 and the book of Revelations (among many other places). So, the point that God is making is that: even if mankind becomes corrupted and defiles nature itself, our Heavenly Father is still in control of everything *because*, He’s our Creator. And He is not going to let His creation totally destroy what He has made. He *will* return ‘at the set time’ for implement righteous judgement, as verse 2 spoke of.

Now, this verse also ends with a ‘selah’. And this always means to ‘stop and think’ about what has been said (vs 3) with what is about to be said (vs 4). The Selah is therefore connecting the ‘set time’ of judgment with the judgment itself, as it will affect the wicked *and* the righteous. But, we will have to wait until part 2 to learn more! Until then, let us remember...

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.

*22 Seeing ye have **purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren**, see that ye love one another with a pure heart fervently:*

*23 Being **born again**, not of corruptible seed, but of incorruptible, **by the word of God**, which liveth and abideth for ever.*

24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

*25 But **the word of the Lord endureth for ever**. And this is the word which by the gospel is preached unto you.*

1 Peter 1:17-25

We'll pick this up in part 2...

AMEN.