

“God Is the Judge”

Psalm 75

The title of this psalm includes the phrase ***Al-taschith*** — “Do not destroy.” This heading appears in only a small group of psalms, and when it does, it **signals a shared theme**. Each of these psalms arises from a moment when destruction seems imminent and God’s people **appeal to Him for preservation**.

In **Psalm 57**, David cries out from the cave while fleeing for his life. In **Psalm 58**, the cry is for justice in the face of corrupt rule. In **Psalm 59**, he pleads for deliverance from Saul’s assassins. And here in **Psalm 75**, the voice widens beyond the individual to **the people of God as a whole**. This psalm is a plea that God would restrain destruction, uphold order, and rule righteously in a world that seems to be coming apart.

So, Psalm 75 is not just a song of judgment, but **is a prayer of preservation**. It declares that when human power fails and injustice threatens to prevail, God Himself remains the righteous Judge who sustains the world and will act at His appointed time.

I. PRAISE PROCLAIMED — **GOD’S NEARNESS ACKNOWLEDGED (vs. 1)**

A. Thanksgiving offered to God

“Unto thee, O God, do we give thanks, unto thee do we give thanks...”

1. The repetition of the phrase **“we give thanks”** emphasizes **corporate worship**.
2. **Praise precedes judgment** in this psalm — an important theological point.

B. God’s name is near

“For that thy name is near thy wondrous works declare.”

1. **“Near”** (קָרוֹב) — in this context, it means close by. The use of the term **“name”** is to be understood for

God Himself, for His name is Himself. He is present and active in the life of His children.

Psalm 145:18

¹⁸ The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

Philippians 4:5

⁵ Let your moderation be known unto all men. The Lord *is* at hand.

2. God is not absent when injustice seems to prevail. This seems to point to the previous psalm.

C. God's works are evident

1. His **deeds** testify to His **character** ("name" points to this) even before judgment falls.
2. **His works**, especially those of creation around us, **give testimony** that He is near.

Acts 14:17

¹⁷ Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

II. PROCLAMATION PRONOUNCED — ***GOD'S TIMING AND TRUTH (vs. 2-3)***

A. God determines the time (vs. 2a)

"When I shall receive the congregation..."

The word for "**congregation**" (מוֹעֵד) is a word that deals with time, and as used here, it points to an **appointed meeting time**.

1. When it's translated as "**congregation**" (148 of the 240 times the Hebrew word is used), it's dealing with **the appointed times the congregation** was to gather

(sacred feasts, festivals, etc.).

2. Most interpreters (as I do) understand **God Himself** to be speaking here (the pronoun “**I**” is emphatic in these verses), and the sense of this is, “You may think justice is delayed — but **I** have fixed the time when I will receive My children to Myself and judgment will fall.”

Ecclesiastes 3:17

¹⁷ I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

Habakkuk 2:3

³ For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

Acts 17:31

³¹ Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

B. God judges the truth (vs. 2b)

He will “**judge uprightly**” — there is no bias, no error, and no delay beyond His designed purpose.

C. God sustains the world while waiting (vs. 3)

1. The word for “**dissolved**” (נִמְלֹךְ) means to melt, to totter, to slip, to lose stability. It’s used here for **social, moral, and political instability**, not physical disintegration. In other words, it can be understood as, “*When everything seems to be falling apart...*”
2. “**And all the inhabitants thereof...**” — not just the land, nor just the leadership, but **everyone feels the instability**. This corresponds with Isaiah 24:1-6.

Psalms 82:5

⁵ They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

3. “I bear up the pillars of it”

- a) “**Bear up**” (תָּכֵן) — to arrange, equalize, through the idea of levelling.
- b) “**The pillars**” (עֲמֻדֵי הָאָרֶץ) — this is always metaphorical when applied to the earth.
- c) God is not preventing shaking — **He’s preventing collapse**. “Even while it dissolves, I hold it together.”

Colossians 1:17

¹⁷ And he is before all things, and by him all things consist.

4. The “**Selah**” matters here. It signals pause and reflection on the weight of what’s just been said. *“Everything is unstable, but not uncontrolled.”*

III. PRIDE PROHIBITED — A WARNING TO THE ARROGANT (vs. 4-5)

A. A direct warning issued (vs. 4)

- 1. “I said unto the fools” — this is an admonition from the God.
- 2. He addresses pride **before** judgment falls.

Proverbs 16:18

¹⁸ Pride *goeth* before destruction, and an haughty spirit before a fall.

James 4:6

⁶ But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

B. Self-exaltation condemned (vs. 5a)

1. The word “**horn**” (קֶרֶן) speaks of strength, authority, or self-assertion.
 2. Pride is lifting oneself **against** God.
- C. Defiance toward God exposed (vs. 5b)
- This speaks of **stubborn resistance** to authority.

IV. POWER PROVEN — *GOD ALONE EXALTS AND ABASES (vs. 6-8)*

- A. Human sources denied (vs. 6)
1. No earthly direction holds the key to “**promotion**” (**exaltation**). There is no help coming from the world around us.
 2. This removes political, social, and personal illusions.
- B. Divine authority declared (vs. 7)
1. This finishes the thought of verse 6 — the reason no self-promotion or exaltation will stand from earthly sources is because “**God is the judge.**”
 2. **He alone lifts up and puts down.** This teaches us that God is actively ruling in our day — raising some up and bringing others down — and that present rule assures us that final judgment will come in His appointed time.
 3. **Spurgeon makes the observation** on this verse that God is real, that He is ruling, and that nothing happens by chance. Even when help cannot come from any human direction (east, west, south), God is still at work. People tend to focus only on what they can see — human power, human conflict — but God is the unseen reality behind it all. He is near, He is active, and in His time, He will bring both deliverance for His people and judgment for His enemies.

Daniel 2:21

²¹ And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Daniel 4:17

¹⁷ This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

C. Judgment is pictured as a cup (vs. 8)

1. This verse **does not** describe **when** judgment happens, but **what it is like** when it does.
2. The cup imagery answers the question referenced in verse 7: What does it mean for God to “put down” the wicked? It means **judgment that is deliberate, measured, and avoidable.**
3. The meaning of the “cup”:
 - a) **“In the hand of the LORD”** — judgment is controlled, not chaotic.
 - b) **“Full of mixture”** — complete, not diluted.
 - c) **“The dregs...shall wring them out”** — nothing is left undone.
4. This verse is meant to **warn the proud** (vs. 4-5), **assure the righteous** (vs. 10), and **confirm God’s justice** (vs. 7-8).
5. This picture of a “cup” of judgment appears throughout Scripture and they show the same truth on a larger, final scale.

Revelation 14:9–10 [the cup of God’s wrath in final judgment]

⁹ 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, ¹⁰ 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:

Revelation 16:19 [the cup poured out fully]

¹⁹ And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

V. PRAISE PROMISED — *THE FINAL REVERSAL* (vs. 9-10)

A. Praise continues forever (vs. 9)

We find in this psalm that judgment should strengthen our praise and worship, not silence it.

Revelation 19:1–2 [praise following righteous judgment]

¹ And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: ² For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

B. Pride is cut off (vs. 10a)

C. Righteousness is confirmed (vs. 10b)

Luke 1:52 [in The Magnificat]

⁵² He hath put down the mighty from *their* seats, and exalted them of low degree.

- God's judgment ends exactly where it should — **with praise and restoration of righteousness.**

Conclusion:

As we've seen in this psalm (and as we are reminded of Psalm

74), when the world appears unstable and out of control, remember that **God is still on His throne and has not “lost His grip” on history.** He appoints the time of judgment for both His people (the “congregation”) as well as the wicked around us, He sustains the “pillars” of the earth, and He warns the proud **before** He acts in judgment.

This is why the psalm can **begin and end with praise.** The same God who holds the cup of judgment is the God who preserves His people. The title, *Al-taschith — do not destroy* — is not a denial of judgment, but a confession of trust: that God will judge rightly and at the proper time.

We are taught here to not trust in human power (“from the east...the west...the south”); not to lift up our own “horn”; and not mistake God’s patience for absence. Instead, give thanks, humble yourself before Him, and rest in the certainty that the Judge of all the earth will do right.