

## Psalm 75

# Praise of Elohim for His Judgment of the Arrogant Wicked and His Elevation of the Righteous

For the choir director; *set to* Al-tashheth. A Psalm of Asaph, a Song.

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### A1 PRAISE TO ELOHIM FOR HIS NAME AND HIS WORKS 75:1

#### B1 Thanks to Elohim for His Name

C1 {1} We give thanks to You, O God, we give thanks,

C2 For Your name is near;

B2 **Men's Praise of Elohim's Works:** Men declare Your wondrous works.

### A2 THE SOVEREIGNTY, RECTITUDE, AND INEVITABILITY OF GOD'S JUDGMENT 75:2-8

#### B1 God's Self-Revelation of the Rectitude and Certainty of His Judgment 75:2-5

C1 The Sovereignty and Rectitude of God as Judge 75:2

D1 His sovereignty: {2} "When I select an appointed time,

D2 His rectitude: It is I who judge with equity.

C2 The Sovereignty of God upon the Earth 75:3

D1 The Control of God over the Earth and Its Inhabitants: {3} "The earth and all who dwell in it melt;

D2 God is the Creator of the Earth: It is I who have firmly set its pillars.

C3 The Warning of God to the Arrogant Wicked 75:4-5

D1 To the Arrogant: {4} "I said to the boastful, 'Do not boast,'

D2 To the Wicked against Self-Elevation:<sup>1</sup> And to the wicked, 'Do not lift up the horn; 75:4

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<sup>1</sup> 75:4 - Self-Elevation (Heading), cf. "lift up" in text: (Do not) "lift up" translates the Hebrew radical *ruhm* used in 75:4, 5, 6, 7, and in 10. It is frequently combined with the word "horn." It is a metaphor taken from the animal world in which a male horned animal, such as a ram or a billy goat or a buck arrogantly attempts to establish its superiority over another male in the mating season. On a human level, lifting up one's horn connotes a proud rebellion, defiance and self-reliance, which I have labeled "self-elevation" or in verb form "elevates." The wicked are not to elevate or exalt themselves. God is the Judge and He will put some down and exalt others as He sees fit. The believer is to trust in God and obey Him, not exalt or elevate himself.

D3 To the Wicked against Self-Elevation: {5} Do not lift up your horn on high,

D4 To the Arrogant: Do not speak with insolent pride." 75:5

## **B2 Asaph's Revelation of Elohim's Inevitable Judgment of the Wicked 75:6-8**

C1 Elevation is Not of Any Human Origin: {6} For not from the east, nor from the west, Nor from the desert *comes* exaltation; 75:6

C2 Elohim is the Judge who Abases and Elevates: {7} But God is the Judge; 75:7

D1 He abases one: He puts down one

D2 He elevates another: and exalts another.

C3 Yahweh Inevitably Judges the Wicked 75:8

D1 Yahweh pours out a cup of judgment

E1 {8} For a cup is in the hand of the LORD, and the wine foams;

E2 It is well mixed, and He pours out of this;

D2 He will force all the wicked to drink it entirely! Surely all the wicked of the earth must drain *and* drink down its dregs.

## **B3 Asaph's Contrast of the Destinies of the Righteous and the Wicked 75:9-10**

C1 His Personal Destiny -- Praising Elohim Forever! 75:9

D1 {9} But as for me, I will declare *it* forever;

D2 I will sing praises to the God of Jacob.

C2 The Opposing Destinies of the Wicked and the Righteous 75:10

D1 Elohim's abasement of the wicked: {10} And all the horns of the wicked He will cut off,

D2 Elohim's elevation of the righteous: *But* the horns of the righteous will be lifted up.<sup>2</sup>

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<sup>2</sup> 75:10 - lifted up: See note on elevation, 75:4.

**EXPANDED ANALYSIS OF PSALM 75**

Prepared by James T. Bartsch

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Email Contact: [jbartsch@wordexplain.com](mailto:jbartsch@wordexplain.com)

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