

ספר תהילים עה | Tehillim / Psalms 75

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Remembering and Declaring the Praises of God

In this week's study from *Tehillim / Psalms 75:1-9*, the psalm opens saying, **א לְמַנְצֵחַ אֱלֹהֵי-תַשְׁחֶת מְזֻמּוֹר** *א לְמַנְצֵחַ אֱלֹהֵי-תַשְׁחֶת מְזֻמּוֹר לְאֶסָּף שִׁיר: ב הוֹדִינוּ לָךְ | אֱלֹהִים הוֹדִינוּ וְקָרוֹב שְׁמֶךָ סִפְרוּ גִפְּלֹאוֹתֶיךָ: ג כִּי-אֶקַח מוֹעֵד אֲנִי מִיִּשְׁרָיִם אֲשַׁפֵּט: ד נְמוּגִים-אֶרְץ וְכָל-יִשְׁבֵּיהָ אֲנֹכִי 75:2 'When I select an appointed time, It is I who judge with equity. 75:3 'The earth and all who dwell in it melt; It is I who have firmly set its pillars. Selah. (NASB) The Hebrew text states that the Lord make's straight His judgments by the selection of an appointed time. How does the Lord making an appointed time cause him to make His judgments straight? What does it mean to make a judgment straight? Asaph continues saying, **ה אֲמַרְתִּי לְהוֹלִלִים אֱלֹהֵי-תְהַלּוּ וְלְרִשְׁעִים אֱלֹהֵי-תִרְיָמוּ קִרְוֹן: ו אֱלֹהֵי-תִרְיָמוּ לְמָרוֹם קִרְנֶכֶם, 75:4 'I said to the boastful, 'Do not boast,' And to the wicked, 'Do not lift up the horn; 75:5 Do not lift up your horn on high, Do not speak with insolent pride.' (NASB) What does it mean to lift the horn? The lifting of a horn is connected to one speaking in pride? Asaph continues saying, **ז כִּי לֹא: ח 75:6 For not from the east, nor from the west, Nor from the desert comes exaltation; 75:7 But God is the Judge; He puts down one and exalts another. (NASB) The text says that not from the east or the west, or from the desert comes exaltation. Why does the author not mention the north and the south? He says It is the Lord who raises up and exalts. He says, **ט כִּי כוֹס בְּיַד-יְהוָה וַיִּין חֲמֵר | מְלֵא מִסָּה וַיִּגַּר מִזָּה אֶף-וְשִׁמְרִיהָ יִמְצוּ יִשְׁתּוּ כָל רִשְׁעֵי-אֶרֶץ: י וְאֲנִי אֲגִיד לְעֵלְמָה אֲזַמְּרָה לְאֱלֹהֵי יַעֲקֹב: יא וְכָל-קִרְנֵי רִשְׁעִים אֲגַדַּע תְּרוֹמְמָנָה קִרְנוֹת, 75:9 But as for me, I will declare it forever; I will sing praises to the God of Jacob. 75:10 And all the horns of the wicked He will cut off, But the horns of the righteous will be lifted up. (NASB) The author says that he will declare it forever. What is it that he is declaring? He concludes with the Lord cutting off the wicked, but raising up the horn of the righteous.*******

עברית	Hebrew	ארמי	Aramaic	ελληνικός	Greek
ספר תהלים פרק עה	ספר תהלים פרק עה	ספר טוביה פרק עה	ספר טוביה פרק עה	ΨΑΛΜΟΙ 75	ΨΑΛΜΟΙ 75
<p>א לְמַנְצֵחַ אֱלֹהֵי-תַשְׁחֶת מְזֻמּוֹר לְאֶסָּף שִׁיר: ב הוֹדִינוּ לָךְ אֱלֹהִים הוֹדִינוּ וְקָרוֹב שְׁמֶךָ סִפְרוּ גִפְּלֹאוֹתֶיךָ: ג כִּי-אֶקַח מוֹעֵד אֲנִי מִיִּשְׁרָיִם אֲשַׁפֵּט: ד נְמוּגִים-אֶרְץ וְכָל-יִשְׁבֵּיהָ אֲנֹכִי תִפְנֵ-תִ עֲמוּדֶיךָ סְלָה:</p>	<p>א לְמַנְצֵחַ אֱלֹהֵי-תַשְׁחֶת מְזֻמּוֹר לְאֶסָּף שִׁיר: ב הוֹדִינוּ לָךְ אֱלֹהִים הוֹדִינוּ וְקָרוֹב שְׁמֶךָ סִפְרוּ גִפְּלֹאוֹתֶיךָ: ג כִּי-אֶקַח מוֹעֵד אֲנִי מִיִּשְׁרָיִם אֲשַׁפֵּט: ד נְמוּגִים-אֶרְץ וְכָל-יִשְׁבֵּיהָ אֲנֹכִי תִפְנֵ-תִ עֲמוּדֶיךָ סְלָה:</p>	<p>א לשבחה בזמן די אמר דוד לא תחבל עמך תושבחתא על ידוי דאסף ושירא: ב אודינון לך יהוה אודינון וקריב שמך אישתעיו פריי שותך: ג ארום אירוע זמנא אנא תריצן אדון: ד מיתמססין מתמססין דיירי ארעא וכל יתבהא אנא אתקינית עמודהא לעלמין: ה אמרית למתלעבין לא תתלעבון ורשיעיא לא תרימון ובזוויא לא תזקפון איקר: ו לא תרימון תזקפון למרומא איקרכון אתון אינון די ממללין בתוקפא ובגידופין:</p>	<p>א לשבחה בזמן די אמר דוד לא תחבל עמך תושבחתא על ידוי דאסף ושירא: ב אודינון לך יהוה אודינון וקריב שמך אישתעיו פריי שותך: ג ארום אירוע זמנא אנא תריצן אדון: ד מיתמססין מתמססין דיירי ארעא וכל יתבהא אנא אתקינית עמודהא לעלמין: ה אמרית למתלעבין לא תתלעבון ורשיעיא לא תרימון ובזוויא לא תזקפון איקר: ו לא תרימון תזקפון למרומא איקרכון אתון אינון די ממללין בתוקפא ובגידופין:</p>	<p>75:1 εις τὸ τέλος μη διαφθείρης ψαλμὸς τῷ Ασάφ ᾠδῆς ἑξομολογησόμεθά σοι ὁ θεὸς ἑξομολογησόμεθα καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου 75:2 διηγήσομαι πάντα τὰ θαυμάσιά σου ὅταν λάβω καιρὸν ἐγὼ εὐθύτητας κρινῶ 75:3 ἐτάκη ἡ γῆ καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ ἐγὼ ἐστερέωσα τοὺς στύλους αὐτῆς διάψαλμα 75:4 εἶπα τοῖς παρανομοῦσιν μὴ παρανομεῖτε καὶ τοῖς ἁμαρτάνουσιν μὴ ὑψοῦτε κέρας</p>	<p>75:1 εις τὸ τέλος μη διαφθείρης ψαλμὸς τῷ Ασάφ ᾠδῆς ἑξομολογησόμεθά σοι ὁ θεὸς ἑξομολογησόμεθα καὶ ἐπικαλεσόμεθα τὸ ὄνομά σου 75:2 διηγήσομαι πάντα τὰ θαυμάσιά σου ὅταν λάβω καιρὸν ἐγὼ εὐθύτητας κρινῶ 75:3 ἐτάκη ἡ γῆ καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ ἐγὼ ἐστερέωσα τοὺς στύλους αὐτῆς διάψαλμα 75:4 εἶπα τοῖς παρανομοῦσιν μὴ παρανομεῖτε καὶ τοῖς ἁμαρτάνουσιν μὴ ὑψοῦτε κέρας</p>

<p>ה אֶמְרָתִי לְהוֹלִלִים אֶל-תְּהַלּוּ וְלִרְ- שָׁעִים אֶל-תְּרִימוֹ קַרְנֵי: ו אֶל-תְּרִימוֹ לְמַרְוֹם קַרְנֵיכֶם תִּדְבְּרוּ בְצַוָּאָר עֲתָק: ז כִּי לֹא מִמּוֹצֵא וּמִמְעַרְב וְלֹא מִמִּדְבָּר הָרִים: ח כִּי-אֲלֹהִים שֹׁפֵט זֶה יֵשֶׁ- פִּיל וְזֶה יָרִים: ט כֹּס בְּיַד-יְהוָה וַיִּזְ חָמַר מְלֵא מִסֶּדֶד וַיִּגַּר מִזֶּה אֶד- שְׁמֵרִיָּה יִמְצוּ יִשְׁתּוּ כָל רְשָׁעֵי-אָרֶץ: י וְאֲנִי אֶגִּיד לְעַלְמֵם אֲזַמְרָה לְאֱלֹהֵי יַעֲקֹב: יא וְכָל-קַרְנֵי רְשָׁעִים אֲגַדֵּעַ תְּרוֹמְמָנָה קַרְנוֹת צַדִּיק:</p>	<p>ז ארום לית בר מיני ממדינחא ועד מערבא ולא מן צפונא בית מדבריא ומן דרומא אתר טוריא: ח ארום אלהא דיין זכאי דנן דין ימאיך ודנן ודין ירומם: ט ארום כס לוט ביד יהוה וחמר עשין מלא מזיגת מרירותא לטלטלה מדעא די רשי- עיא ממה דשדרי מיניה וקשי מן דין קד- מאין ברם דורדייהא ודורייהא ופקטייהא ימצצון ישתון כל רשיעי ארעא: י ואנא אתני לעלם ניסיא אשבח לאלהא דיעקב: וכל מלכוות תקוף רום רשיעיא אמאיך אתלושינון יתקטפון] מתוקפיהון יתרו- ממן יזקפון תקוף רומהון דצדיקיא:</p>	<p>75:5 μη ἐπαίρετε εἰς ὕψος τὸ κέραс ὕμῶν μη λαλεῖτε κατὰ τοῦ θεοῦ ἀδικίαν 75:6 ὅτι οὔτε ἀπὸ ἐξόδων οὔτε ἀπὸ δυσμῶν οὔτε ἀπὸ ἐρήμων ὀρέων 75:7 ὅτι ὁ θεὸς κριτῆς ἐστὶν τοῦτον ταπεινοῖ καὶ τοῦτον ὑψοῖ 75:8 ὅτι ποτήριον ἐν χειρὶ κυρίου οἴνου ἀκράτου πλήρες κεράσματος καὶ ἐκκλινεν ἐκ τοῦτου εἰς τοῦτο πλὴν ὁ τρυγίας αὐτοῦ οὐκ ἐξεκενώθη πίνονται πάντες οἱ ἁμαρτωλοὶ τῆς γῆς 75:9 ἐγὼ δὲ ἀγαλλιάσομαι εἰς τὸν αἰῶνα ψαλῶ τῷ θεῷ Ἰακωβ 75:10 καὶ πάντα τὰ κέρατα τῶν ἁμαρτωλῶν συγκλάσω καὶ ὑψωθῆσεται τὰ κέρατα τοῦ δικαίου</p>
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<p>Tehillim / Psalms 75 For the choir director; set to Al-tash- heth. A Psalm of Asaph, a Song. 75:1 We give thanks to You, O God, we give thanks, For Your name is near; Men declare Your wondrous works. 75:2 ‘When I select an appointed time, It is I who judge with equity. 75:3 ‘The earth and all who dwell in it melt; It is I who have firmly set its pillars. Selah. 75:4 ‘I said to the boastful, ‘Do not boast,’ And to the wicked, ‘Do not lift up the horn; 75:5 Do not lift up your horn on high, Do not speak with insolent pride.’ 75:6 For not from the east, nor from the west, Nor from the desert comes ex- altation; 75:7 But God is the Judge; He puts down one and exalts another. 75:8 For a cup is in the hand of the Lord, and the wine foams; It is well mixed, and He pours out of this; Surely all the wicked of the earth must drain and drink down its dregs. 75:9 But as for me, I will declare it forever; I will sing praises to the God of Jacob. 75:10 And all the horns of the wicked He will cut off, But the horns of the righteous will be lifted up. (NASB)</p>	<p>Toviyah / Psalms 74 75:1 For praise; in the time that Da- vid said, “Do not harm your people.” A psalm composed by Asaph, and a song. 75:2 We have praised you, O Lord, we have praised you, and your name is near, your wonders have de- clared it. 75:3 Because of the meeting of the festival, I will judge upright- ly. 75:4 The inhabitants of the earth melt away, and all who dwell in it; I have made its pillars firm forever. 75:5 I said to the mockers, “Do not mock,” and to the wicked, “Do not exalt [your] honor.” 75:6 Do not ex- alt your honor to the height, you who speak in harshness and blasphemy. 75:7 For there is none beside me from east to west, nor from the north, the area of deserts, to the south, the site of mountains. 75:8 For God is a righ- teous judge; this one he will humble, and this one he will exalt. 75:9 For the cup of cursing is in the hand of the Lord, and a harsh wine, full of a bit- ter mixture, to confuse the wits of the wicked by what is poured out from it, and more severe than the judgment of the ancients; yet its dregs and its foam all the wicked of the earth will press out and drink. 75:10 But I will tell forever the miracles; I will praise the God of Jacob. 75:11 But all the mighty loftiness of the wicked I will humble; I will uproot them from their strongholds; the mighty loftiness of the righteous will be magnified. (EMC)</p>	<p>Psalmoi / Psalms 74 For the end, Destroy not, a Psalm of a Song for Asaph. 75:1 We will give thanks to thee, O God, we will give thanks, and call upon thy name: I will declare all thy wonderful works. 75:2 When I shall take a set time, I will judge righteously. 75:3 The earth is dissolved, and all that dwell in it: I have strengthened its pillars. Pause. 75:4 I said unto the transgressors, Do not transgress; and to the sinners, Lift not up the horn. 75:5 Lift not up your horn on high; speak not unright- eousness against God. 75:6 For good comes neither from the east, nor from the west, nor from the desert moun- tains. 75:7 For God is the judge; he puts down one, and raises up another. 75:8 For there is a cup in the hand of the Lord, full of unmingled wine; and he has turned it from side to side, but its dregs have not been whol- ly poured out; all the sinners of the earth shall drink them. 75:9 But I will exult for ever: I will sing praises to the God of Jacob. 10 And I will break all the horns of sinners; but the horns of the righteous one shall be exalted. (LXX)</p>
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In this week's study from *Tehillim / Psalms 75:1-9*, the psalm opens saying, א לְמַנְצֵחַ אֶל-תְּשֻׁחַת מְזֻמּוֹר, אל-תְּשַׁחַת :לְאֶרְסָף שִׁיר־ For the choir director; set to Al-tashheth. A Psalm of Asaph, a Song. (NASB) The words אל-תְּשַׁחַת are transliterated as *Al-tashheth*. The word תְּשַׁחַת appears to be an verb written in the Hiphil Imperfect 2nd Masculine Singular form meaning “to spoil; destroy.” Combining the negative particle אל-תְּשַׁחַת it appears to have the meaning “do not destroy,” which may be a reference to the Lord who is the Mighty One, where He is the One who is capable of destroying and Asaph is asking the Lord not to destroy His people. Brown, Drivers, Briggs Lexicon states that this is “a command to the chief musician, or perhaps the title of a melody used for several Psalms,” BDB’s definition suggests some doubt on the part of the commentators about its translation. The opening phrase of the Psalm in the MT generally gives a sense of what the author is going to say. In this instance, Asaph is saying “do not destroy” and he writes a song to sing unto the Lord His praises. This interpretation is consistent with the Aramaic Targum which states, 75:1 For praise; in the time that David said, “Do not harm your people.” A psalm composed by Asaph, and a song. (EMC) and the Septuagint which states, For the end, Destroy not, a Psalm of a Song for Asaph. (LXX)

Asaph says, ב הוֹדִינוּ לְךָ | אֱלֹהִים הוֹדִינוּ וְקָרוֹב שְׁמֶךָ סִפְרוּ נִפְלְאוֹתֶיךָ: We give thanks to You, O God, we give thanks, For Your name is near; Men declare Your wondrous works. (NASB) He says הוֹדִינוּ לְךָ “we thank You,” אֱלֹהִים הוֹדִינוּ literally “God we thank.” He continues saying, וְקָרוֹב שְׁמֶךָ “and near is Your name.” What does it mean the Name of the Lord is near? He writes, סִפְרוּ נִפְלְאוֹתֶיךָ using the word נִפְלְאוֹת giving the meaning that “they number your miracles.” Asaph is saying that the people give thanks, and they praise the Name of the Lord by numbering the miracles (works) He has performed. In the remembering process, the Name of the Lord is near. The point that Asaph is making is the remembering of God working in the life of His people, in their deliverance from Egypt, the miracles He performed for them, crossing the red sea, the water from the rock, the bread from heaven, how He sustained them throughout the 40 years in the wilderness, etc. The important observation from the Torah is that the manner in which one lives also effects our relationship with the Lord in heaven, such that He will move in our lives to draw us back to Him and His ways of righteousness and truth if we have fallen away. Living in sin causes the heart and the soul to become dull to the Spirit of God and draws one away from remembering the Lord. This is why remembering is so important, and how remembering draws in the fulfilling of the command, and how the Name of the Lord is near. This is the point of the teaching in Parashat Yitro on *Shemot / Exodus 20:24*, the Lord said “... in every place where I cause My name to be remembered, I will come to you and bless you.” (NASB) This may also be the point of Parashat Korach, where these men were lost spiritually and desired to make a name for themselves by changing the interpretation of the commands on who will be the priests and High Priest in the Tabernacle. The Scriptures speak of the altar being built in a particular way (without tools) and not to be built in places that are chosen arbitrarily, but at places in which the Lord has chosen. This is very important, because obedience and having the right motivation in seeking the Lord in heaven is related to hearing from God, and His presence being in our midst, and receiving his blessing.

Considering the teaching within “Christendom” that states an individual may be saved merely by professing a belief in the Messiah, this approach to salvation has caused some skeptics to claim that the Bible contradicts itself where in one section of the Scriptures the disciples speak of only confessing a belief in the Name of Yeshua, and other sections requires obedience as well (See *1 John* and *1,2 Peter*). Both Peter and Paul declared, “Whoever calls on the name of the Lord shall be saved” (see *Acts 2:21, Romans 10:13, and Joel 2:32*), skeptics remind those they are talking to that Yeshua also stated, “Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven” (see *Matthew 7:21, and Luke 6:46*). The basis for their argument is that Yeshua’s words in *Matthew 7:21* are opposed to the passages as *Acts 2:21, Romans 10:13, and 1 John 2:4*. The issue is that many people believe “calling on the name of the Lord” is synonymous to saying “Jesus save me.” Is this what Asaph is trying to say when he said “For Your name is near?” How does simply “calling out to Christ,” save a person when the Messiah Himself proclaimed that a mere calling upon Him would not save a person? The key to correctly understanding the phrase “calling on the name of the Lord” or as Asaph states, “We give thanks to You, O God, we give thanks, For Your name is near; Men declare Your wondrous works,” is to recognize that

more is involved in this action of calling out than a mere verbal or mental petition directed toward God. For example, the “calling out” mentioned in *Acts 2:21*, *Romans 10:13*, and *Acts 22:16* (e.g. Paul was “calling on the name of the Lord”), is not equal with the “calling out Lord, Lord” as Yeshua spoke of in *Matthew 7:21*. To illustrate this point, when a person calls on someone, it frequently means more than simply making a request. For example, when a medical doctor goes to a hospital patient’s room to “call on” some of his patients, he does not simply walk into the room and say “I just wanted to come by and say Hello so you can tell me how you are doing, now, pay me for the visit.” On the contrary, he involves himself in a service. He examines the patient, listens to his/her concerns, gives instructions regarding their recovery, and prescribes medication. All of these elements are involved in the doctor “calling upon” a patient. While studying the expression of “calling upon the Name of the Lord,” the way it is used in the Scriptures, the conclusion is that this phrase has a deeper meaning. For example, Paul’s statement recorded in *Acts 25:11* (εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν: εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι: Καίσαρα ἐπικαλοῦμαι.) saying, “I appeal unto Caesar.” The word “appeal” (epikaloumai, ἐπικαλοῦμαι) is the same word translated “call” or “calling” in *Acts 2:21*, *22:16*, and *Romans 10:13*.

Acts 2:21

καὶ ἔσται πᾶς ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

Acts 22:16

καὶ νῦν τί μέλλεις; ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.

Romans 10:13

Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου σωθήσεται.

Paul was not simply saying, “I’m calling on Caesar to save me.” Paul appealed to Caesar, claiming the right of a Roman citizen to have his case judged by Caesar. He was asking that his case be transferred to Caesar’s court and that Caesar hear and pass judgment on his case. He indicated that he was resting his case on Caesar’s judgment. In order for this to take place (to occur) Paul had to submit to whatever was necessary in order for his case to be brought before Caesar. He had to submit to the Roman soldiers who conveyed him to Rome. He had to submit to whatever formalities or procedure Caesar demanded of those who came before him. All of this was involved in his appeal to Caesar. From this perspective, Paul’s calling upon Caesar involved his submission to him. This is similar to Asaph’s words, הַדְּבָרִים הַהֵלֶךְ | הַדְּבָרִים הַהֵלֶךְ בְּ : 75:1 *We give thanks to You, O God, we give thanks, For Your name is near; Men declare Your wondrous works.* (NASB) The remembering of the Lord’s wondrous works is found within the covenant relationship whose stipulations are put into practice in one’s life. The people whom Paul was persecuting and later speaking to in his letters were not people who only prayed to God, but those who were serving the Lord, and who, by their obedience, were submitting themselves to His authority (see *Matthew 28:18*). *Zephaniah 3:9* links one’s “calling” with his “service” saying, 3:9 *For then I will give to the peoples purified lips, That all of them may call on the name of the Lord, To serve Him shoulder to shoulder.* (NASB) Based upon these texts, when a person submits to the will of God, he can be described as “calling on the Lord.” As a result, both *Acts 2:21* and *Romans 10:13* (example verses) do not contradict *Matthew 7:21*, because to “call on the Lord” involves more than simply pleading for salvation; it involves submitting to God’s will. According to *Colossians 3:17*, (καὶ πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι’ αὐτοῦ. 3:17 *Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.* NASB) everything a believer does in both word and deed, is to be carried out by the authority of Yeshua the Messiah. For a non-believer to receive salvation, this is no different. In order to receive salvation, a person must submit to the Lord’s authority by entering into the covenant relationship with God which also involves Teshuvah (Repentance). This is

what *Acts 2:21* and *Romans 10:13* are teaching; and it is our job to search the Scriptures to determine what it means to “call upon the name of the Lord.” When Peter spoke to the crowd in Jerusalem following Shavuot (Pentecost), and when the listeners learned that “calling on the name of the Lord for salvation” was equal to obeying the Gospel, it was at that point that approximately 3,000 were “obedient to the faith” and performed Teshuvah and were immersed in a mikvah (baptized) which showed an active decision to turn from their sins and follow the risen Messiah. (see *Acts 2:38, 2:41*) Note how Paul speaks in *Romans 10:6-15*:

Romans 10:6-15

10:6 But the righteousness based on faith speaks as follows: ‘Do not say in your heart, ‘Who will ascend into heaven?’ (that is, to bring Christ down), 10:7 or ‘Who will descend into the abyss?’ (that is, to bring Christ up from the dead).’ 10:8 But what does it say? ‘The word is near you, in your mouth and in your heart’ that is, the word of faith which we are preaching, 10:9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10:10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 10:11 For the Scripture says, ‘Whoever believes in Him will not be disappointed.’ 10:12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; 10:13 for ‘Whoever will call on the name of the Lord will be saved.’ 10:14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 10:15 How will they preach unless they are sent? Just as it is written, ‘How beautiful are the feet of those who bring good news of good things!’ (NASB)

Paul is speaking to the Romans saying, “Whoever believes on Him will not be put to shame.” There is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For “whoever calls on the name of the Lord shall be saved.” He asks the question “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent?” He continues saying, as it is written: “How beautiful are the feet of those who preach the gospel of peace, who bring glad tidings of good things!” Note that these passages do not explicitly define what it means to call on the name of the Lord. What Paul does say is that the gentile cannot call upon the name after the One whom he has not heard, not having heard the Word of God and believing it. Note how this parallels Parashat Ki Tavo (*Devarim / Deuteronomy 26:1-29:8*) when Moshe lists the blessing that follows the one who listens and obeys (השמעים והשמרים) God’s Word, and the curse that follows when one chooses not to listen and obey. *Devarim / Deuteronomy 28:1* states יהיה אם-שמוע תשמע בקול יהוה אלהיך לשמר לעשות “now it comes to be that you listen hearing the voice of the Lord God to keep and to do ...” The phrase שמוע תשמע is translated as “diligently obey” according to the NASB. The translators of the NASB realize that both of these words are taken from the root word שמע meaning “to listen/hear.” The first word שמוע is a 3rd—ע Qal noun meaning “to hear or to listen” and תשמע is written in the imperfect Qal second person masculine singular form denoting a past action that is in progress but not completed at the time in question. This Hebrew phrase is translated into English as “to hear listening,” where the NASB translates as to “diligently obey” the Lord your God. It is interesting that, the verse says “if you listen to the voice of the Lord your God” (יהיה אם-שמוע תשמע) יהיה אלהיך לשמר לעשות (בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת) in Hebrew, the imperfect form תשמע indicates that listening is an ongoing process. This indicates the process of listening (hearing) and obeying God’s voice is an ongoing life long process. A parallel is drawn within the sentence on “listening or hearing the voice of the Lord God” to the words “to keep” (לשמר) and “to do” (לעשות) what God has commanded. This is how Paul is drawing in the context of hearing, continuing to listen, obeying, keeping, and doing, that is coupled to the covenant inheritance, the “gospel” message of grace, salvation, sacrifice, and atonement. Paul is speaking of the

covenant agreement of obedience to the Word of the Lord, just as Peter did in *Acts 2*. It was only after the crowd heard Peter speak during the Shavuot festival and believed in the resurrected Messiah whom Peter proclaimed were they “cut to the heart” and their subsequent question was, “Men and brethren, what shall we do?” Peter told them how to call on the name of the Lord and be saved (*Acts 2:38*). The remembering of the wondrous works of God’s hand in the Torah draws us to repentance (Teshuvah), and our desire to draw near to the Lord in heaven, and thus is the meaning “For Your Name is near” uttered from Asaph’s lips.

Asaph continues saying, כִּי-אֶקַח מוֹעֵד אֲנִי מִיִּשְׂרָאֵל אֲשַׁפֵּט: ד נְמוּגִים-אֶרְץ וְכָל-יִשְׁבֵּיהָ אֲנֹכִי תִכְנֹתִי, ג
 :75:2 עֲמוּדֵיהָ סִלָּה: 75:3 ‘When I select an appointed time, It is I who judge with equity. 75:3 ‘The earth and all who dwell in it melt; It is I who have firmly set its pillars. Selah. (NASB) The Hebrew text states that the Lord makes straight His judgments by the selection of an appointed time. How does the Lord making an appointed time cause Him to make His judgments straight? What does it mean to make a judgment straight? *Ecclesiastes 7:13* states that it is the Lord who is able to straighten what was crooked.

Ecclesiastes 7:13

7:13 Consider the work of God, For who is able to straighten what He has bent? (NASB)

יג רָאָה אֶת-מַעֲשֵׂה הַאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר עָוְתוּ:

Solomon said in *Ecclesiastes* to “consider the work of God.” We are told to take into consideration the manner in which the Lord judges. He is slow to anger, long suffering, and merciful, which provides us with reasons why we should not be hasty to judge or bring accusation against another, and this echoes Yeshua’s words in *Matthew 7:1-3*. (7:1 ‘Do not judge so that you will not be judged. 7:2 ‘For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. 7:3 ‘Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? NASB) In all the things that happen in life, we are to recognize and acknowledge the work the Lord God has put into us in order to set our lives on the path that He chooses. What is important to note is according to *Ecclesiastes*, the Lord does both, he makes straight and he makes crooked. The purpose is to bring difficulties in our lives to draw us into a deeper relationship with Him. The Septuagint states, Τίς δυνήσεται κοσμησαι ο {ν α}ν ό Θεός διαστρέψη αυτόν; “Who will be able to straighten him whom God has distorted?” and the Vulgate states, *Nemo possit corrigere quem ille despexerit*, “No one can amend him whom he hath despised.” And so the idea is, according to *Ecclesiastes 6:10*, “man cannot contend with him that is mightier than he.” We are not able to arrange the events of our lives according to our wishes or expectations. The concept of כִּי-אֶקַח מוֹעֵד “I will choose the moed” the appointed time, is not necessarily a reference to the Moedim as listed in the Torah (e.g. Pesach, Shavuot, Succot, etc). The idea here is that the Lord is the one who chooses the timing for judgment to begin or end. We are told that the Lord judges with equity (*Tehillim / Psalms 75:2*), and so we can be assured the Lord has our best interests in mind, and the purpose is for our drawing near in thought, prayer, and deed, and continuing in His righteousness. The wise man will make every effort to be faithful to remain in the Messiah in every existing circumstance. Note how the Hebrew text is written in *Ecclesiastes 7:13*, עוֹתוּ, כִּי מִי יוּכַל לְתַקֵּן אֶת אֲשֶׁר עָוְתוּ, Solomon uses the word לְתַקֵּן meaning “to fix, repair; correct” as opposed to the word יָשַׁר meaning “straight, even, level, smooth” which is used in David’s words to make straight the path of the one who acknowledges the Lord in all his ways according to Solomon in *Mishley / Proverbs 3:6*, בְּכָל-דְּרָכֶיךָ דַּעְהוּ וְהוּא יִיֶּשֶׁר אֶרְחֹתֶיךָ: 3:6 *In all your ways acknowledge Him, And He will make your paths straight. (NASB)* The idea is that the Lord is not moving in our lives to make the way smooth, but to fix or repair where we have fallen short. To show us the way of His righteousness, to draw us near, to direct us back towards His throne which is centered in the Messiah, as opposed to our centering our mind, thoughts, and actions on the thrown of our own lives. These things cover all areas of one’s actions and life. Note Solomon’s words in *Mishley / Proverbs 3:6*, דַּעְהוּ, בְּכָל-דְּרָכֶיךָ דַּעְהוּ saying “in all your ways” to “acknowledge” using the word דַּעְהוּ suggests a form of intimacy with the Lord or knowing Him and His knowing us at the deepest level. It guards against our acknowledging God in great crises with solemn acts

of worship only without following through with our actions to remain faithful and true. The word acknowledge (daehu) is translated in the Vulgate as “*cogita*,” and in the Septuagint as γνέριζε. The Hebrew verb yada signifies “*to know, or to recognize*” at a very intimate level. This is why the Hebrew verb yada is used as the reference to a husband and wife in sexual unity. Solomon’s words calling us to acknowledge the Lord, is to do so at a very intimate level, meaning to recognize His involvement and to acknowledge His involvement in all our dealings and undertakings. This establishes God’s overruling providence over our lives and “*shapes the manner in which we choose to do things in this life.*” Note that He does not cause us to choose sin. But He is involved in calling us to repentance and to turn from sin. In the Messiah Yeshua, the Lord God in heaven empowers us by His Spirit to overcome sin. This is not a mere theoretical acknowledgment or some kind of spiritualization, this is about our living what we believe, and in doing so, we see the power of God working in our lives, His wisdom, His providence, His goodness, and His justice.

Asaph continues saying, ה אָמַרְתִּי לְהוֹלִלִים אֶל-תְּהַלְלוּ וְלִרְשָׁעִים אֶל-תִּרְימוּ קִרְוֹ: 1 אֶל-תִּרְימוּ לְמָרוֹם קַרְנֵכֶם, 75:4 *I said to the boastful, ‘Do not boast,’ And to the wicked, ‘Do not lift up the horn; 75:5 Do not lift up your horn on high, Do not speak with insolent pride.’ (NASB)* What does it mean to lift the horn? The lifting of a horn is connected to one speaking in pride? In *1 Chronicles 25:1-7*, we are told of the Levites who were to give praise to the Lord. It is interesting to note that the horn was not an instrument that is connected to the praise of the Lord. The lifting of the horn was an expression to signify a person lifting up and show forth one’s power or abilities. Note how this praise is used in *1 Chronicles 25:5*:

1 Chronicles 25:5

25:5 All these were sons of Heman the king’s seer. They were given him through the promises of God to exalt him. God gave Heman fourteen sons and three daughters. (NASB)

ה כָּל-אֵלֶּה בְּנֵים לְהִימֹן חִזָּה הַמֶּלֶךְ בְּדִבְרֵי הָאֱלֹהִים לְהַרִים קִרְוֹ וַיִּתֵּן הָאֱלֹהִים לְהִימֹן בְּנֵים אַרְבָּעָה עָשָׂר וּבָנוֹת שְׁלוֹשׁ:

The Tanach uses the word “*horn*” (קִרְוֹ) as a description of the Lord God exalting Heman. The Lord gave Heman 14 sons and 3 daughters. The lifting of the horn is taking within this context to indicate how the Lord is showing forth Heman, and both his family and his gifts are to be used in the service to the Lord. Note how his sons were also used in the Temple service in the playing of musical instruments. Note how the lifting of the horn is synonymous to the Lord honoring a person by blessing him with many descendents. This is consistent with the Aramaic Targum which states, *75:5 I said to the mockers, “Do not mock,” and to the wicked, “Do not exalt [your] honor.” 75:6 Do not exalt your honor to the height, you who speak in harshness and blasphemy. (EMC)* The rabbis translate horn as honor. The idea here is Asaph speaks to the wicked to not boast, to not lift up their horns (or how they have been honored) in pride, and to use what God has given them to acknowledge the Lord who is the source of their blessings. The Talmud Megillah 17b states the following:

Talmud Megillah 17b

And when the transgressors have disappeared, the horn of the righteous will be exalted, as it is written, “All the horns of the wicked also will I cut off, but the horns of the righteous shall be exalted” (Psalms 95:11). And “righteous converts” are included with the righteous, as it says, “Before the hoary head rise up, and honor the face of the elder”, and the text goes on, “And if a stranger sojourns with you” (Leviticus 19:32). קִרְוֹ. וכיון שכלו הפושעים מתרוממת קִרְוֹ. וכל קרני רשעים אגדע תרוממנה קרנות צדיק וכולל גירי הצדק עם הצדיקים שנאמר (ויקרא יט, לב) מפני שיבה תקום והדרת פני זקן וסמיך ליה וכי יגור אתכם גר

When transgressors (הפושעים), the workers of iniquity disappear, the righteous will be lifted up. The cutting down of the horns of the wicked is suggestive that the Lord will destroy not only the wicked person, but also the generation that follows, a man's entire family.

NOTE ALSO THAT The lifting of the horn of the righteous includes the righteous proselytes. Remember, the term "proselyte" is an Anglicization of the Koine Greek term προσήλυτος (proselutos), as used in the Septuagint for "stranger," a "newcomer to Israel," or a "sojourner in the land." Note in the NT this word is used as a reference to a first century convert to Judaism (see *Matthew 23:15, Acts 2:10, 6:5, and 13:43*). The Greek term προσήλυτος (proselutos) is a translation of the Hebrew phrase גר תושב (*ger toshav*, see *Strongs H1616 for list of references in the Torah*). Today the term "proselyte" has a more general meaning in the English language of a new convert to a particular religion or doctrine, also known as Proselytism. There are two kinds of proselytes in Rabbinic Judaism: (i) the ger tzedek (גרי הצדק, meaning "righteous proselytes, proselytes of righteousness, religious proselyte, devout proselyte"), and (ii) the ger toshav (גר תושב, meaning "resident proselyte, proselytes of the gate, limited proselyte, half-proselyte"). A "righteous proselyte" (ger tzedek, גרי הצדק) is a gentile who has converted to Judaism (taking on the Yoke of Judaism), and is bound to all the doctrines and precepts of the rabbis in Judaism, and is considered a full member of the Jewish community. The gate proselyte (ger toshav, גר תושב) on the other hand is someone who lives in the land of Israel and follows only some of the precepts in the Torah for the purpose of being able to live in the community and make money. The Talmudic interpretation is that the Lord will exalt those who honor and seek Him. We are to sing and make melody in our hearts to the Lord, whether Jew or Gentile, we are to sing with understanding, and to be without pride in our dealings with others, to live at peace with men, to live righteously, in truth and justice, and to walk humbly before our God in the Messiah Yeshua. It is in this way that we will find our place in the family of God, and serve him in the manner in which He, the Lord, has placed us.

ז כי לא ממוצא וממערב ולא ממדבר הרים: ה כִּי-אַלְהֵיִם שִׁפֹּט זֶה יִשְׁפִּיל וְזֶה : 75:6 For not from the east, nor from the west, Nor from the desert comes exaltation; 75:7 But God is the Judge; He puts down one and exalts another. (NASB) The text says that not from the east or the west, or from the desert comes exaltation. Why does the author not mention the north and the south? Asaph says that exaltation, or promotion does not come from the east or the west. The idea is that the children of the east rely upon their wisdom and wealth in the sense that the sun raises in the east, and the people of the east have relied upon astrology, placing their beliefs in the exaltation of the sun and the stars rather than having faith and believing in the God in heaven. The west may be a reference to the Gentile forces in Europe. The failure to mention the north and the south, may be due to Asaph's understanding of the Torah, to not return to Egypt for help, and that there is no help in Babylon or Syria, possibly a reference to the northern tribes who stood in opposition to Judah. There are none who come from the north to help. When people come to contend for the prize, the Lord puts down that one and sets up another as He sees fit, so as to serve his own purposes and bring to pass his own counsels. The Lord in heaven is the One who judges, He is the One who raises up and exalts.

ט כי כוס ביד-יהוה ויין חמר | מלא מסך ויגר מזה אף-שמריה ימצו ישתו כל רשעֵי- : 75:8 For a cup is in the hand of the Lord, and the wine foams; It is well mixed, and He pours out of this; Surely all the wicked of the earth must drain and drink down its dregs. (NASB) What does it mean that the wicked must drain and drink the dregs? Why is the illustration of the wine used to describe the wicked who must drink? The Aramaic Targum states plainly the meaning of this verse saying, 75:9 For the cup of cursing is in the hand of the Lord, and a harsh wine, full of a bitter mixture, to confuse the wits of the wicked by what is poured out from it, and more severe than the judgment of the ancients; yet its dregs and its foam all the wicked of the earth will press out and drink. (EMC) The cup that is in the hand of the Lord, and the wine that foams, is a reference to the "cup of God's fury, and wrath," a frequent metaphor used by the prophets (see *Isaiah 51:17-22, Jeremiah 25:15, 17-28, Jeremiah 49:12, Lamentations 4:21, Ezekiel 23:31-33, Habakkuk 2:16, etc.*). The cup of the fury of God and is commonly represented as full of wine in which

his enemies must drink. We are told in various places in the Scriptures that God pours out the cup of his fury on all nations, or persons, whom he chooses to afflict, and they are compelled to drink of it (*Jeremiah 25:15-28*). It is interesting to note how *Tehillim / Psalms 75:8* states that they are to even drink the dregs. In the wine making process, if wine made from fruit is allowed to ferment (*the first fermentation*) longer than a week, the dregs (the grape pulp), the tannins will continue to leach out and modify the taste of the wine. If the wine is not properly racked, it may develop a off normal taste. The Psalmist concept of drinking down to the dregs, suggests that one takes in the full measure of the wrath of God, and possibly to drink the cup, dregs and all, until it is empty indicating that the enemy of God is required to swallow down all its contents. Both the good and the bad.

Asaph's Psalm concludes saying, וְאֲנִי אֲגִיד לְעֵלָם אֲזַמְרָה לְאֱלֹהֵי יַעֲקֹב: יָא וְכָל-קַרְנֵי רְשָׁעִים אֲגַדֵּעַ תְּרוֹ-
:מִמֶּנָּה קַרְנוֹת צְדִיק: 75:9 *But as for me, I will declare it forever; I will sing praises to the God of Jacob. 75:10 And all the horns of the wicked He will cut off, But the horns of the righteous will be lifted up. (NASB)* The Aramaic Targum states, 75:10 *But I will tell forever the miracles; I will praise the God of Jacob. 75:11 But all the mighty loftiness of the wicked I will humble; I will uproot them from their strongholds; the mighty loftiness of the righteous will be magnified. (EMC)* The author says that he will declare it forever. What is it that he is declaring? He is remembering and declaring the praises of the Lord God of Jacob, the God of Israel, all the works of His hands, and the manner in which He deals with our enemies. He concludes with the Lord cutting off the wicked, but raising up the horn of the righteous to honor His people forever. Let's Pray!

Heavenly Father,

We thank you for the mercies You have shown us every day, and we seek forgiveness for the manner in which we have lived that is dishonoring to Your name. We praise You for helping us to realize our need for Your Salvation. Lord we always fall short of walking in righteousness, justice, and truth and we ask that You would help us to overcome sin in our lives by the power of Your Spirit and Your Son Yeshua. We ask for help, strength, and the resolve to daily live for you. Even in those private times of our lives help us to bring glory to Your name! We thank You for the promises You have made and Your continued faithfulness. Help us to keep our feet on the path of righteousness and truth according to Your Word, and also to have the desire to walk in Your ways. Thank You for giving us the faith to believe in Yeshua the Messiah and for always calling our hearts back to You Lord! Please have mercy on us, forgive us for our sins. We thank You Lord for sending Your son Yeshua that we may enter into the covenant of peace that You have promised to Your people. Help us to grow in our faith, to walk in the spirit, and apply these truths to our lives. We praise Your Holy Name and give You all of the honor, and the glory, and the praise forever and ever.

In Yeshua's (Jesus') Name we pray! Amen!

Be Blessed in Yeshua, Christ our Messiah!

הללויה לאדוננו מורנו ורבינו ישוע מלך המשיח לעולם ועד:
Hallelujah for our Lord, our Teacher, our Rabbi,
"Yeshua" King Messiah forever and ever

Notes