

"The horns of the righteous shall be exalted"

Psa 75:1-10

Psa 75:1 To the chief Musician, Altaschith, A Psalm *or* Song of Asaph. Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

Psa 75:2 When I shall receive the congregation I will judge uprightly.

Psa 75:3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

Psa 75:4 I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

Psa 75:5 Lift not up your horn on high: speak *not with* a stiff neck.

Psa 75:6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

Psa 75:7 But God *is* the judge: he putteth down one, and setteth up another.

Psa 75:8 For in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

Psa 75:9 But I will declare for ever; I will sing praises to the God of Jacob.

Psa 75:10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

Right out the gate of this Psalm we are told what we are going to be looking at and how God is going to accomplish this good work of having "the horns of the righteous" exalted. The word 'Altaschith' and the word 'Asaph' give us God's very specific purpose for all flesh of all time:

Altaschith H516

- Original: אט1500 תט1468 שט1473 נט1514

- Transliteration: 'Al tashcheth (Aramaic)

- Phonetic: al tash-kayth'

- **Definition:** Al-taschith = do not destroy

Asaph H623

- Original: אט1505 אפ - Transliteration: 'Acaph

- Phonetic: aw-sawf'

- **Definition:** Asaph = gatherer

- Strong's: From H622; collector,

Asaph the name of three Israelites and of the family of the **first**: - Asaph.

Altaschith means 'do not destroy', which is what God has promised of all of His spiritual creation, that it will not be destroyed (1Co 15:22 , Joh 18:9).

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Joh 18:9 That the saying might be fulfilled, which he spake, Of them which thou gavest me

have I lost none.

What **will** be destroyed is 'the old man' or 'soulshness of man' symbolized by what this word Asaph conjures up. As a 'gatherer', it speaks of the end times or harvest, and as Asaph is also the name of three Israelites, "three" symbolizing the process of that harvest or judgement.

Mat 13:30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

So with these concepts in mind we are reminded that God has a controversy with the nations of the world who He is going to gather unto judgement (Jer 25:31) both within and without (Rev 16:16 , Rev 7:9 , Rev 5:9).

Jer 25:31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations, he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

Rev 16:16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

Rev 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

Rev 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

All the world will be judged each man in his order (*judgment is connected to patient continuance, as we posses our souls in patience*, Rom 2:6-7 , Rom 3:3-4 , 1Co 15:23), and that judgement that begins at the house of God (1Pe 4:17) will one day go out to all of the world, all of Israel who represents the world who will be judged by the Israel of God (Gal 6:16). This judgement comes about in succession (i.e. process or order) and means the destruction of the flesh, and is symbolized by the three holy days that Israel was commanded to come up and keep year by year (Deu 16:16).

Rom 2:6 Who will render to every man according to his deeds:

Rom 2:7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

Rom 3:3 For what if some did not believe? shall their unbelief make the faith of God without effect?

Rom 3:4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

Deu 16:16 Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:

God anoints the elect in this age to see and understand that we are a part of this process of judgement which is what is needful for us to be enabled to become “pillars” who can judge the congregation uprightly. These are the wonderful works that God is performing in Christ's body for the sake of the rest of the world who will be healed by our stripes (**2Ti 2:12** , **Psa 107:29-31** , **Isa 53:5**).

2Ti 2:12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

Psa 107:29 He maketh the storm a calm, so that the waves thereof are still.

Psa 107:30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

Psa 107:31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

Isa 53:5 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.

We pray that God will grant us the forbearance, the faith, and deep love we need in order to continue to persevere and possess our souls in patience today (**Gal 5:22-24** , **Jas 5:7** , **Luk 21:19**). This particular Psalm really points to the solution of how God is going to create this resolve in the body of Christ.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

Gal 5:23 Meekness, temperance: against such there is no law.

Gal 5:24 And they that are Christ's have crucified the flesh with the affections and lusts.

Jas 5:7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Luk 21:19 **In your patience possess ye your souls.**

Christ is destroying our flesh or soulishness (**Mat 10:28**), as our lives our narrowed into judgement which comes forth from the north (*judgment leads to spiritual increase* **Psa 75:6**). All our journeys in life are leading up to this day of judgement which we are blessed to be a part of and to learn about in His word (**Jer 1:14** , **Jer 6:22**).

Mat 10:28 **And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.**

Psa 75:6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

Jer 1:14 Then the LORD said unto me, Out of the north an evil shall break forth upon all

the inhabitants of the land.

Jer 6:22 Thus saith the LORD, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

Psa 75:1 To the chief Musician, Altaschith^{H516}, A Psalm or Song of Asaph. Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near [kin] thy wondrous works declare.

As the body of Christ matures, we give greater and greater thanks (mentioned twice = witness) for being a part of this process of wonderful works that we know are needful and necessary to going onto perfection on the third day as a new creation (Luk 13:32 , 2Co 5:17).

The nearness of (near [kin]) or relationship we have with our Kinsman redeemer is expressed in these verses below:

"thy name is near thy wondrous works declare" reminds us that not only are we his workmanship (Eph 2:10) and that we are called and chosen (Mat 22:14) to do a work greater than these (Joh 14:12), but also that as His body, we too have been given a new name to see and hear and understand (Rev 2:17) and declare His wondrous works to all the children of men (Psa 107), as the next two verses confirm:

Psa 75:2 When I shall receive the congregation I will judge uprightly.

If we go through this process of judgement in this age, and if we are received as sons and daughters through chastening and scourging (Heb 12:4-6), a big of part of that process will be connected to our turning our other cheek from those who oppose us in this life (1Pe 2:23-24). When we are granted to turn the other cheek, we are judging a situation rightly and being prepared by our Father to be judges (Mat 5:39).

Heb 12:4 Ye have not yet resisted unto blood, striving against sin.

Heb 12:5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

1Pe 2:23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

1Pe 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

Psa 75:3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.

Again if we are judged in this age we are going to see the faulty foundation we once were on and it will be clearer and clearer how this world is upon that foundation that must crash down and be destroyed in one symbolic hour (Rev 18:1-3 , Mat 7:27). We bear up the pillars of Christ in each other and know that this world will reject that strength which is ours today. The

end result will be that this world will crash down upon us and be the sword that God uses to perfect Christ's righteousness within His body. Sampson typifies all of this in this part of scripture ([Jdg 16:28-30](#)).

[Rev 18:1](#) And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

[Rev 18:2](#) And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

[Rev 18:3](#) For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

[Mat 7:26](#) And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

[Mat 7:27](#) And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

[Jdg 16:28](#) And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.

[Jdg 16:29](#) And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other with his left.

[Jdg 16:30](#) And Samson said, Let me die with the Philistines. And he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein. So the dead which he slew at his death were more than *they* which he slew in his life.

[Psa 75:4](#) I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:

[Psa 75:5](#) Lift not up your horn ^{H7161} on high: speak *not with* a stiff neck.

[Col 1:28](#) Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

In this particular verse the holy spirit inspires the words every ^{G3956} man, ^{G444} three times to remind us again that there is process to this destruction of the flesh that thinks it has power unto itself with no connection to God. It is the pride of life [*don't lift up your horn*] of the first man adam that we are warned against ([1Jn 2:16-17](#))

How we warn every man through preaching, or teaching in all wisdom will differ for every situation and every man ([1Co 9:19-25](#)), but the end goal will always be the same "that we may present every man perfect in Christ Jesus:"

[1Co 9:19](#) For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

[1Co 9:20](#) And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

[1Co 9:21](#) To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

1Co 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

1Co 9:23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

1Co 9:24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

1Co 9:25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

"Lift not up the horn" is mentioned twice in this psalm to witness to us that we need to ask God to destroy that part of us that wants to give our opinion, and express our wisdom and power rather than the power of God which comes from above (1Co 9:26-27, Jas 1:16-17). We do a lot of shadow boxing in the court (*beateth the air*) with the law where there is uncertainty and days and months and times and years that we wrestle with but it is when we truly begin to be judged of God by being dragged out of Babylon that will find ourselves keeping under our body and not exalting our own horn of righteousness (Mat 23:12) but rather praying that we should never be a castaway and able to glorify God with a contrite and broken heart that can only come from Him alone (Isa 66:2).

1Co 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

1Co 9:27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

Jas 1:16 Do not err, my beloved brethren.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Mat 23:12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

Isa 66:2 For all those *things* hath mine hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even to him that is* poor and of a contrite spirit, and trembleth at my word.

Psa 75:6 For promotion *cometh* neither from the east, nor from the west, nor from the south.

Promotion^{H7311} [*same Strongs number used for the english word "lift up" in the previous verses*] comes as a result of God narrowing our life in service to Him and His body (Joh 21:15).

All our life we go east and west and south in our steps and these three directions are always being judged by God's sovereign hand from the north which has always guided all our steps (Ecc 11:9 , Act 17:28) as he prepares our hearts to be comfortable in the north where judgement comes. God's desire is to have all people abide in the proper judgement and in harmony with Him who abides symbolically in the north where judgement comes from.

Psa 75:7 But God *is* the judge: he putteth down one, and setteth up another.

In order to get to this place of peace and entering into the joy of the Lord (Mat 25:21) we

need to know who is in charge, and how it is by his merciful hand that there is a continual decency and order ([1Co 14:40](#)) in His creation which will bring all men one day to praise our Great God and to bow every knee before him ([1Co 15:28](#) , [Rom 14:11](#)). And in the end it is Christ who is set up ^{H7311} (exalted) and Adam who is put down ^{H8213} (humbled, abased) within and without ([Php 2:1-10](#)).

[Psa 75:8](#) **For in the hand of the LORD *there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring *them* out, and drink *them*.***

A cup of judgement in God's hand that is "full of mixture" that is to say has been prepared by God and made to be drunk by all men, "**all the wicked of the earth shall wring *them* out, and drink *them*.**"

When the world is being sanctified by the word of God ([Joh 17:17](#)) or wine during the millennium it will be faith given to the nations but not tried faith. It takes more than just hearing the word of God, we must be doers as well, and not just doers for the sake of doing, because that would be equivalent to many good works ([Mat 7:22](#)) which is what will happen during the millennium ([Jer 6:14](#) , [Eze 13:10](#)). It is all to teach us the most enduring and profound lesson that only Christ can be Christ working in us both to will and to do of God's good pleasure ([Rom 8:9](#) , [Php 2:13](#)).

Like the blessed emails this week about gardening and weeds, we will plant the word of God in the hearts of men and water that field which is the world ([Mat 13:38](#)), however the condition of the earth and its ability to receive and be nourished by the word is a matter of timing ([Mar 4:2-8](#)). We must live by every word of God and so every amount of growth or lack of growth has a profound lesson to teach us as we see the Master of vineyard harden and soften hearts throughout the ages all to the glory and honour of our Father.

The wine is **red**, Adamic (^{H120}), as we are told that we will indeed drink it ([Mat 20:22-23](#)), until "it is finished" ([Joh 19:30](#)) and judgement is complete ([Isa 51:22-23](#) - [Isa 52:1-2](#)).

[Psa 75:9](#) **But I will declare for ever; I will sing praises to the God of Jacob.**

What a glorious desire and blessed place to rest for ever and ever. We are heading toward something far greater than we can receive in our earnest state of flesh ([Rom 8:19](#)), but we do have a few verses that give us an inkling of how glorious it will be:

[1Co 2:9](#) But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

[Rom 8:18](#) For I reckon that the sufferings of this present time *are not worthy to be compared* with the glory which shall be revealed in us.

[Isa 9:6](#) For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Psa 75:10 All the horns of the wicked also will I cut off; *but* the horns of the righteous shall be exalted.

We know that we are the beast that sits on the throne of God showing ourselves out to be God (2Th 2:4). This is the beast whose horns must be cut off (Rev 17:12), in order for the horns of the righteousness of Christ within us to be exalted.

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

The new horn of the righteous is the new creation that does show themselves to be the body of Christ and who think it not robbery to be equal with God, in the sense that all things are ours now, and we have become part of something because the old horns have been shaved off and the Lord, the Master Potter has made something new that lives and glorifies God with every ounce of its being (1Co 15:28 , Rom 11:32-33).

1Co 15:26 The last enemy *that* shall be destroyed *is* death (*represented by those ten horns* Rom 8:2)

1Co 15:27 For he hath put all things under his feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Rom 11:32 For God hath concluded them all in unbelief, that he might have mercy upon all.

Rom 11:33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!