

Series: Psalm

Title: Promotion is of God

Text: Ps 75: 1-10

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Place: SGBC, NJ

All judgment belongs to Christ our risen King—he is governing this world to promote his humble people to his glorious salvation. This Psalm is Christ speaking.

**Psalm 75: 1: «To the chief Musician, Altaschith, A Psalm *or* Song of Asaph.»**

“Altaschith” means do not destroy. Christ has a people in this world redeemed by his blood who must be humbled to believe on him, so Christ says, “Destroy it not.”

**Psalm 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.**

This is Christ speaking. Our thanks come to God through him. We thank God for God’s name is “Near”—“Jehovah Shammah” the Lord is there”—that is his name manifest in Christ.

Christ is near all men, even the proud—for in him we move and live and have our being—‘call upon him while he is near.’ But God is near his people who he has given a broken and contrite heart to believe on Christ. For his people Christ shall deal with the proud who judge us and condemn us for our sins.

Isaiah 66: 1: Thus saith the LORD, The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest? 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. 3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog’s neck; he that offereth an oblation, *as if he offered* swine’s blood; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. 4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not. 5: Hear the word of the LORD, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed. 6: A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompence to his enemies.

**Proposition:** So our Psalm speaks of Christ’s *wondrous works of salvation*—promotion of salvation is of God our Savior—first by demotion—by Christ making proud sinners humble in heart to cast all care on Christ, trusting his wondrous work of redemption. Christ continues this work in his people. These wondrous works are how we know Christ is near.

**Subject:** Promotion is of God

**GOVERNMENT**

**Psalm 75: 2: When I shall receive the congregation I will judge uprightly 3: The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.**

Believers know Christ's is near by the wondrous work of his government. This word "judge" means government. We know Christ is near because the government is on his shoulder.

Isaiah 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. 7: Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

Christ is speaking in this Psalm. The congregation he receives is God's elect, the church, the spiritual Israel of God. Christ received the congregation of God's elect in eternity. He has always upheld all things by his everlasting covenant word. His covenant promise was to honor God's holy law and bring his elect to his Father righteous and holy. So Christ has always upheld all things by this word of his power. But the word "receive" refers to "a set time", the "due time." When Christ came and finished the work of redeeming his people by his blood then he manifestly received the congregation and all judgment was manifestly committed to him by his resurrection to God's right hand.

Hebrews 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

Matthew 28: 18: And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

Eph 1: 18: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, 19: And what *is* the exceeding greatness of his power to us-ward who believe, [regenerate us to life is] according to the working of his mighty power, 20: Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*, 21: Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22: And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church, 23 Which is his body, the fulness of him that filleth all in all. 2: 1: And you *hath he quickened*, who were dead in trespasses and sins;

The wondrous works by which sinners know his name is near is our risen Redeemer governed our proud steps to bring us under the gospel. He quickened us to behold he alone is the Lord our Righteousness—our Salvation—our complete acceptance with God. Christ sent the Spirit who broke our proud hearts and made us contrite to rest in him. By this wondrous work we know that his name is near. So we thank and praise God through his name.

## **PRESERVATION**

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

God's saints know his name is near by his wondrous work of preserving us to preach him. When Christ declared to his apostles that all power was given to him as the GodMan, Mediator, it was to give us confidence to know that we will be protected as we go forth preaching his name.

When Adam sinned the earth and the inhabitants therefore were dissolved. Mankind's government of ourselves dissolved due to sin. Sinners began attempting to self-promote ourselves to God by exalting ourselves over one another in sinful pride. The first murder was a will-worker killing a chosen child of God saved by grace. Throughout history nations of men have sought dominion, vengeance and destruction of other nations of men.

If the government were left to prideful man we would destroy ourselves trying to promote ourselves to be as gods. At times God takes the restraints off—such as war—we get a glimpse of the depravity of all sinners, you and I included. But Christ—the Word—by the everlasting covenant word upholds his pillars like he did in the days of Noah.

1 Peter 3: 7: But the heavens and the earth, which are now, by the same word are kept in store...9:...[because he is] not willing that any should perish, but that all should come to repentance...[but when he has called the last elect child and removed his governing word]...11...all these things shall be dissolved.

We know Christ is near by experiencing this wondrous work daily. Christ says, "*I bear up the pillars of it. Selah.*" Christ upholds this globe and universe. But *the pillars* are Christ's regenerated people, his church, each individual child saved by his grace.

1 Timothy 3: 15...the house of God, is the church of the living God, the pillar and ground of the truth.

Galatians 2:9 [the Lord's apostles] James, Cephas, and John, [are called] pillars, [so it is of each of you, his saints, you are pillars in the house of God]

Christ declared that his saints are salt. It means we are the preservative of this world. Likewise, we are pillars on which the world sits. But make no mistake, Christ says, "*I bear up the pillars of it. Selah.*" He upholds us, brethren, so that we can preach his gospel in this earth. We see this in Jeremiah. Jeremiah was weeping and wilting. He had no strength in himself to face of kings and princes who were against him. But the Lord commanded him

Jeremiah 1: 17: Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. 18: For, behold, I have made thee this day a defenced city, and an IRON PILLAR, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. 19: And they shall fight against thee; but they shall not prevail against thee; for I *am* with thee, saith the LORD, to deliver thee.

So Christ holds each of his people up as pillars that we might preach his word for the calling out of his lost sheep. By this we know he is near. When the last elect child is called then Christ shall redeem all his people out of this earth. So when Christ removes his governing hand this world and all the inhabitants shall be dissolved.

**HUMBLING**

**Psalm 75: 4: I said unto the fools [proud boasters], Deal not foolishly [arrogantly]: and to the wicked, Lift not up the horn [thy strength]: 5: Lift not up your horn on high: speak *not with* a stiff neck [obstinate]. 6: For promotion *cometh* neither from the east, nor from the west, nor from the south. 7: But God *is* the judge: he putteth down one, and setteth up another.**

God's saints know Christ is near by his wondrous work of continually keeping us humbled. My grandfather Curtis had a large farm with a barnyard full of goats. The old billy had long horns. He would seek out the highest ground to exalt himself over all the other goats. If any came near he would fight the other goats to maintain his high ground.

All spiritually dead sinners are the fool, the wicked, who boast, who self-exalt, who self-promote. Sinners seek promotion to heaven by exalting themselves over other worms like themselves. We see it in the way sinners seek promotion in this life in every way in society. Sinners are the proud Pharisee who thought himself righteous and despised the sinful publican, saying, "I thank thee I am not like other men, not even like this publican." The Lord warns, "*Boast not, deal not foolishly; lift not up thy horn, speak not with a stiff neck*". But without God's grace the warning falls on stony ground. But that wicked, self-exalting pride is in the sin-nature of every believer. So our sovereign Judge humbles his elect by showing us our sin and inability continually, saying, "*Lift not up the horn [thy strength]: Lift not up your horn on high: speak not with a [obstinate] stiff neck.*"

He continually makes us know salvation is of his hand: God alone promotes his child to his throne, "*For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another.*" This is true in providence. But the word is concerning salvation. God chose whom he would and passed by whom he would.

In 1 Samuel 1 we find Elkanah who had two wives. Hannah was barren. She is a picture of a true sinner. Peninnah had many children. She pictures the proud, self-righteous boaster. Hannah wanted desperately to have a child but she could not, she had no ability to produce a child. Neither does any sinner have the ability to produce a righteousness God will accept. We cannot promote ourselves. We are barren with no ability to produce spiritual life, no ability to produce a holy heart nor spiritual fruit. But Peninnah had many children so she exalted herself over Hannah. She provoked Hannah sore, to make her cry, because the Lord had shut up Hannah's womb. The fool boasts, exalting his horn over the poor sinner, bragging of his fruit like the Pharisee over the publican, like Peninnah over Hannah

But by the Lord shutting up Hannah's womb, he gave Hannah a broken and contrite heart. She humbled herself before the Lord in bitterness of soul, praying and weeping. God makes us know our sin and brings us to bitterness, so we come to him weeping, asking mercy! She vowed a vow that if the Lord would produce a child in her she would give the child to the Lord all the days of his life. She was like the publican who abased himself crying out, "God have mercy on me the sinner." The Lord's promotion is first through demotion. His name is near them who are of a broken and contrite spirit—a broken and contrite spirit the Lord will not despise, he delights in it because it is the fruit God produced. The confession of sin, of barrenness, of total inability and total reliance upon the Lord alone to save is of God and God delights in it.

Psalm 51: 17: The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Psalms 22:24: For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.

Psalms 102:17 He will regard the prayer of the destitute, and not despise their prayer.

The Lord promoted Hannah. He produced a child in Hannah like as he forms Christ in his people. She gave that child to the Lord. This pictures how that a broken and contrite sinner comes to God our Father with Christ alone by faith. Like the publican, she went down to her house justified, rejoicing in the Lord's wondrous works for her. This is what God taught her by his grace.

1 Samuel 2: 1: And Hannah prayed, and said, My heart rejoiceth in the LORD, MINE HORN IS EXALTED IN THE LORD: my mouth is enlarged over mine enemies; BECAUSE I REJOICE IN THY SALVATION.

Penniah exalted herself over Hannah, boasting in what she thought she had produced. But Hannah rejoiced in God's salvation. By God bringing her down to rejoice in the LORD's wondrous works for her, Hannah's horn was exalted. When she was weak, contrite and broken in spirit, she was given strength by her strength being Christ alone. Her mouth was enlarged over her enemies by her being brought low to Christ's feet by faith. So she said,

1 Samuel 2: 2: *There is none* holy as the LORD: for *there is none* beside thee: neither *is there* any rock like our God. 3: Talk no more so exceeding proudly; let *not* arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

God our Savior is the God of knowledge. He knows the proud self-exalting heart and all the Pharisee's motives. God weighs their actions as they attempt to come to God by their works. God weighs their works in the scales of justice and they come up wanting because all our very best righteousness come short of the glory of God. They will be judged by the righteousness of Christ and then cast out of God's presence.

But Christ the Judge also knows the heart of the contrite sinner because he gave us the broken heart. Our actions are coming to him contrite, casting all care on Christ. So he weighs our actions. Our actions are of faith trusting that Christ is our Righteousness alone! Therefore in Christ we are accepted. Every humbled believer goes down to their house justified, rejoicing like Hannah. Hannah learned that he that exalts himself shall be abased, he that humbles himself shall be exalted. Notice the contrasts that declare that very truth.

1 Samuel 2: 4: The bows of the mighty men *are* broken, and they that stumbled are girded with strength. 5: *They that were* full have hired out themselves for bread [emptied]; and *they that were* hungry ceased [filled]: so that the barren hath born seven; and she that hath many children is waxed feeble. 6: The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up. 7: The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. 8: He raiseth up the poor out of the dust, *and* lifteth up the beggar from the dunghill, to set *them* among princes, and [here is the promotion Christ give] to make them inherit the throne of glory: for THE PILLARS of the earth *are* the LORD'S, and he hath set the world upon them. 9: He will KEEP THE FEET OF HIS SAINTS, and the wicked shall be silent in darkness; for by strength shall no man prevail. 10: The adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

Christ is our King and our Strength of salvation. God has exalted Christ, his anointed, to God's right hand and God has exalted all his elect in Christ. Therefore, the pillars—his people—are Christ's purchased possession. He shall keep our feet and put down all the wicked who oppose us. The proud Pharisee may seek promotion by condemning God's child. But Christ shall make the wicked be silent in darkness. For by strength shall no man prevail.

## WARNING

**Psalm 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:* 9: But I will declare for ever; I will sing praises to the God of Jacob. 10: All the horns of the wicked also will I cut off; *but the horns of the righteous shall be exalted.***

God's judgment right now it is full of mixture. God tempers his judgment for now. It is because mercy and truth are met together in Christ for his people. Therefore, as God sends judgment upon the wicked in this world—his child suffers by it—but out of the same cup God chastens and corrects his child in judgment, he shows us mercy, while he brings hardness upon the wicked. God only judges his child to correct us so that we shall not be condemned with this evil world. But even as God judges the wicked right now, God tempers it for the sake of his people in the midst of this world. God sends judgment in providence upon the wicked now—in various forms—such as a pandemic. God's children suffer in it. But the only reason God does not destroy the wicked completely right now is for the sake of his people. God tempers judgment for our sakes. But in the day of judgment there will be no mixture—"*but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.*" Sinner, come down! Repent from your hard, self-exalted heart of self-righteousness. You shall not prevail. Call on Christ while he is near asking mercy and forgiveness of sins. He delights to show mercy. But if you go on exalting yourself then you shall receive no mercy but drink the full fury of God's wrath forever!

Revelation 14:10: 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:

Christ drank that cup of fury dry for his people. He says we shall never drink it. We may suffer in this world as God sends judgment but in Christ we have drunk the dregs dry when Christ was judged in our place on the cross. So God makes us arise in this midst of his providential dealings, reminding us that we shall never drink the fierce fury of God's wrath since Christ has satisfied justice for us.

Isaiah 51: 17: Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; thou hast drunken the dregs of the cup of trembling, *and wrung them out.* 18: *There is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons that she hath brought up.* 19: These two *things* are come unto thee; who shall be sorry for thee? desolation, and destruction, and the famine, and the sword: by whom shall I comfort thee? 20: Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God. 21: Therefore hear now this, thou afflicted, and drunken, but not with wine: 22: Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of

thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again: 23: But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

In the midst of all God's judgment in this life he sends his gospel to make his suffering child awake and put on our beautiful garments, the righteousness of Christ, which we put on by faith in him. As it was the first day Christ called us, in the midst of every trial, when Christ sends his gospel and speaks into our hearts, he makes us know it is Christ who is speaking. As he did at the first, once again, he brings us low from our pride, brings us to believe on Christ and then he takes the yoke off us and brings us to rest in Christ. His mercy makes us rejoice as Christ comforts us to know that we are redeemed and shall never come into his fierce judgment but shall be given mercy upon mercy upon mercy.

Isaiah 52: 1: Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. 2: Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. 3: For thus saith the LORD, Ye have sold yourselves for nought; and ye shall be redeemed without money. 4: For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. 5: Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* blasphemed. 6: Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: BEHOLD, IT IS I. 7: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. 9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

Christ has taken out of our hand the cup of trembling by his precious blood dying in our stead. He freely gives us the cup of salvation by faith. We hear the following Psalm preached at funerals. It is true the physical death of God's saints is precious. But all God's saints died at Calvary in Christ and that is the death of his saints that is most precious in God's sight. It is how he took out of our hand the cup of judgment and justly gave us the cup of salvation in mercy.

Psalm 116: 12: What shall I render unto the LORD *for* all his benefits toward me? 13: I will take the cup of salvation, and call upon the name of the LORD. 14: I will pay my vows unto the LORD now in the presence of all his people. 15: Precious in the sight of the LORD is the death of his saints.

So though the wicked shall be cut off in the great day of judgment, Christ says, "*But I will declare for ever; I will sing praises to the God of Jacob.*" And in Christ all his sinful Jacob's praise and glorify God perfectly forever. We are so grateful that he speaks of God as the God of Jacob. It is because every believer knows that in ourselves we are only sinful Jacobs—supplanters, sinners. Oh, but in Christ we have glorified God perfectly and God receives us in Christ's perfect righteousness.

Naught have I gotten but what I received;  
Grace hath bestowed it since I have believed;  
Boasting excluded, pride I abase;  
I'm only a sinner saved by grace!

May Christ make each of us hear Christ speak this word and repent and believe on him while he is near. Christ says, "*All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.*" This word "horns of the righteous" is singular. It is translated in the plural because each believer has this horn. Christ is that Righteousness. He is the Horn that God has exalted. All God's elect in him are righteous by Christ. Therefore, in Christ we are the righteous. So the Horn of every believer—Christ Jesus the Righteous—is exalted and we in him.

May God make us get the message our Lord declares in this Psalm.

Luke 14:11: whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

In the face of every trial, in the face of every sin in ourselves and in our brethren, this is God's word to us.

1 Peter 5: 5...Yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. 6: Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7: Casting all your care upon him; for he careth for you.

**Amen!**