

The Consistency of Scripture: The 75th Psalm

The Consistency of Scripture One of the most profitable things that can be done in Scripture is to find other passages of Scripture that support the passage you are currently reading. This is one of the ways that the Lord demonstrates the consistency of His word. The following psalm is very good for doing just that. Although it is short, it provides an excellent example of just how consistent the Authorized King James Version is. It is essential that one have implicit trust in the Bible that they read, so that there exists no question regarding the validity of the underlying text, or the translation when a passage is not understood. Rather, that one understands that the Lord has not yet revealed the meaning of that passage to them. This does not mean that one is to “give up” on trying to understand a verse, or passage of Scripture. Instead, it means that one is to ask the the Lord for understanding – and be patient in awaiting His giving of understanding. After all, there exist numerous reasons why a particular passage may not be revealed to a particular individual, and only the LORD God knows what they are. Therefore, having trust in Him and His word, we ought to be respectfully patient after we ask, for He is under no obligation to reveal anything to anyone, except that He chooses to do so. – Sincerely in Christ: Paul W. Davis

Psalm 75

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.

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. (*Psalms 19:1-5*)

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (*Acts 17:22-28*)

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him

not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (*Romans 1:18-21*)

When I shall receive the congregation I will judge uprightly.

For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. (*Hebrews 2:11-13*)

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (*Hebrews 12:22-24*)

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

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 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; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. (*Hebrews 1:1-4*)

I said unto the fools, Deal not foolishly: and to the wicked,

Lift not up the horn: Lift not up your horn on high: speak not with a stiff neck. 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.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. (*Hebrews 12:22-24*)

All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. (*Daniel 4:28-32*)

And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: And all the

inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? (*Daniel 4:34-35*)

For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (*John 5:26-30*)

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. (*Ecclesiastics 12:13-14*)

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.

Therefore hear now this, thou afflicted, and drunken, but not with wine: 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: 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. (*Isaiah 51:21-23*)

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 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. (*Revelation 16:17-19*)

But I will declare for ever; I will sing praises to the God of Jacob.

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. (*John 1:15-18*)

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. 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. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him. (*Psalms 22:22-25*)

All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (*Daniel 12:1-3*)

What Psalm 75 declares: This psalm is about the Lord Jesus Christ, and it is He that speaks throughout. Though the psalm was penned by Asaph, it is impossible that anyone on this earth (outside of Christ) should receive the congregation spoken of in this psalm. In addition, the very next verse declares that the author of this psalm bears up the support (pillars) of the earth. It is also manifestly impossible that this is Asaph, or any other ordinary man. Rather, it is the Son of God that does this as Hebrews, chapter 1 states. Thus, the whole of this psalm is about the work of the Lord Jesus Christ to come. He, being fully God, and equal with the Father, willingly subordinated Himself to the Father to accomplish the work of man's redemption. In accomplishing

this, He also is fully qualified to judge every man's work and mete out every man's just due. What this psalm does not tell us is the qualifications of the righteous and the wicked. Rather, that is left to other passages to make that clarification. Now, there are some that will not understand the use of the terms LORD and God in this psalm. If one holds to the doctrine that God is not a tri-unity of persons, but is only one person manifesting in three different forms, then this psalm does become confusing and problematic. The reason for this is plain: One cannot speak of oneself in a way that plainly indicates that one is someone else. This would be a logical impossibility. However, if one does understand the doctrine of the Trinity, then this psalm is wonderful testimony of the tri-unity of God. In Hebrews, chapter 1, we find an excellent confirmation of the wording of this psalm.

But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. (*Hebrews 1:8-12*)

Therefore we find that the persons of the Godhead address each other as both God and LORD. This also confirms the disputed (among some) verse of I John 5:7 which states:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. (*I John 5:7*)

Thus, this one short psalm confirms several of the doctrines and passages of the New Testament as being entirely valid. In this, the wonderful consistency of the Authorized King James Bible bears out that it is indeed God's word for the English-speaking people.

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