

## PSALM 76

*The Victorious Power of the God of Jacob.*

### INTRODUCTION.

- A. From Roy H. Enoch (7-19-95).
- B. To the Chief Musician. A Psalm of Asaph. A Song. "A Celebration of a Great Military Victory."
- C. Many scholars view this psalm as a celebration of God's deliverance of Jerusalem from the destruction of Sennacherib's army when Hezekiah was king. Although there are many other deliverances described in the Bible, none fits this description as completely as that one.
- D. The organization of the psalm is simple: There are two divisions, w/two stanzas in each division, and three lines in each stanza.
  - I. The Great Deliverance (76:1-6).
  - II. The Consequence of Deliverance (76:7-12).

### THE TEXT.

- 76:1** God is known in Judah;  
His name is great in Israel.
- 2** His tabernacle is in Salem;  
His dwelling place also is in Zion.
- 3** There He broke the flaming arrows,  
The shield and the sword and the weapons of war. Selah.
- 4** You are resplendent,  
More majestic than the mountains of prey.
- 5** The stouthearted were plundered,  
They sank into sleep;  
And none of the warriors could use his hands.
- 6** At Your rebuke, O God of Jacob,  
Both rider and horse were cast into a dead sleep.
- 7** You, even You, are to be feared;  
And who may stand in Your presence when once You are angry?
- 8** You caused judgment to be heard from heaven;  
The earth feared and was still
- 9** When God arose to judgment,  
To save all the humble of the earth. Selah.
- 10** For the wrath of man shall praise You;  
With a remnant of wrath You will gird Yourself.
- 11** Make vows to the LORD your God and fulfill *them*;  
Let all who are around Him bring gifts to Him who is to be feared.
- 12** He will cut off the spirit of princes;  
He is feared by the kings of the earth.

### COMMENTS.

- A. The Great Deliverance.
  - [v1] "...Judah...Israel..." Coffman uses the two names to identify this as during the divided kingdom. Clyde M. Miller uses the two names to claim that this was during the time of David in the united kingdom. I believe that the event here described best fits the deliverance from Sennacherib in the days of Hezekiah in 701BC after Samaria had fallen in 722BC. Many of the northern kingdom of Israel were killed, but those who survived now knew that God's name was great and powerful. Both names are often used in poetry as synonymous parallelisms (Deut. 33:10,28). Here Moses used both terms for the nation before they even entered Canaan.
  - [v2] "In Salem...in Zion." Salem is the ancient name for Jerusalem. Zion is the name of the mountain peak on which the king's palace is built.
  - [v3] "There (Jerusalem) He broke the arrows..." The great deliverance that is referred to in this psalm took place at *Jerusalem*.

**[v4]** “You were more glorious...” God was magnificent on that occasion.

**[v5,6]** “The stouthearted were plundered; they have sunk into their sleep... the chariot and horse were cast into a dead sleep.” These verses seem to clearly identify the deliverance as the one Isaiah describes in chapters 36 and 37. How could the “chariot and the horse” both be cast into a “dead sleep?” See Isa. 37:33-37.

B. The Consequence of the Deliverance.

**[v7]** In the first verse of the psalm, the Lord is described in reference to Judah and Israel. After the mighty deliverance and in the last division, the fear of God is upon *all nations*.

“You, Yourself, are to be feared...” When God demonstrates His awesome power, all should fear to stand in His presence: The righteous in godly awe and reverence, and the wicked in terror of His wrath.

**[v8]** “You caused judgment to be heard from heaven; the earth feared...” Such mighty deeds caused all men to take notice of the God of the Jews.

**[v9]** God’s goal is to “deliver all the oppressed of the earth.” But He does let man choose his way in life, therefore, much of God’s judgment and deliverance will be at the last judgment.

**[v10]** The last stanza focuses on man’s responsibilities in view of God’s blessings.

**[v11]** “Surely the wrath of man shall praise you...” When men rebel against God, God will eventually be glorified, as with Pharaoh in Egypt. “Make vows to the Lord your God, and pay them...” His mighty deeds and blessings obligate us to gratitude and service.