

now delivered from all oppression on the part of their persecutors, will bear such kindness in mind, will perpetually praise God, and will keep holy days in heaven, in memory of such kindness. Man, when he thinks on those matters, will constantly praise thee; "and the remainders of the thought;" the very recollection of the pleasure imparted by such thoughts, will make man as joyful as he is in times of holiday.

11. "Vow ye, and pay to the Lord your God: all you that round about him bring presents. To him that is terrible."

12. "Even to him who taketh away the spirit of princes: to the terrible with the kings of the earth." The Prophet concludes the Psalm by exhorting the faithful to make vows, in order to appease God who is so terrible, that he deprives kings themselves of life, when he wills it. "Vow ye, and pay;" promise God those gifts and sacrifices that you know are agreeable to him; but, be sure faithfully to discharge what you shall have promised. Vow and pay, I say, "all you that are in the habit of approaching his alters and offering your gifts upon them. Vow then, and pay your vows to that true God, "who is terrible" in his judgments, and can neither be deceived nor derided by anyone; and is terrible, not only to ordinary men, but even the kings and princes, who are usually terrible to others. From the words vow ye, and pay to the Lord, we refute the heresy of those who question the legitimacy of vows regarding matters not commanded by God.

### END OF PSALM 75

## You are Psalms

Some people think you never get discouraged, but the fact is, when you do, you know where to run. Your prayers are open and honest because you realize that God already knows your heart, He's just waiting to hear you spill it. And when you do, what starts out as heavy ends up becoming a song of praise. You may struggle... and often you do... but each time, you grow in your understanding of God's faithfulness. You're just a song waiting to happen.

FOR MORE PAMPHLETS ON PSALMS AND OTHER READINGS  
PLEASE VISIT OUR WEBSITE: [www.pamphletstoinspire.com](http://www.pamphletstoinspire.com)

## PSALMS (SONGS OF PRAISE)

TRUST  
IN THE  
LORD *and do good;*  
*dwell in the land and*  
*enjoy safe pasture.*  
PSALM 36: 3

PSALM NUMBER: 75

**God is known in His church: and exerts His power in protecting it.  
It alludes to the slaughter of the Assyrians, in the days of King Ezechias.**

1. In Judea God is known: his name is great in Israel:
2. And his place is in peace: and his abode in Sion:
3. There hath he broken the powers of bows, the shield, the sword, and the battle.
4. Thou enlightenest wonderfully from the everlasting hills:
5. All the foolish of heart were troubled. They have slept their sleep: and all the men of riches have found nothing in their hands.
6. At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.
7. Thou art terrible, and who shall resist thee? From that time thy wrath.
8. Thou hast caused judgment to be heard from heaven: the earth trembled, and was still.
9. When God arose in Judgment, to save all the meek of the earth.
10. For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.
11. Vow ye, and pay to the Lord your God: all you that round about him bring presents. To him that is terrible.
12. Even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

***The Psalms are songs of praise and cover a period of about 1000 years, from the time of Moses (ca. 1400 B.C.) to the Israelites' return from exile (ca. 450 B.C.). They deal with selected events of that period and provide us with the thoughts and feelings of those who went through the experiences recorded. After being made a Cardinal by Pope Clement VIII, Saint Robert Bellarmine, prepared for posterity his very own commentary on each of the Psalms. Enclosed are his interpretations on each of the Psalms.***

## **PSALM NUMBER: 75**

### **EXPLANATION OF THE PSALM**

1. "In Judea God is known: his name is great in Israel." The carnal Jews are very proud of this expression, but without any reason. God certainly was known in Judea when it had the prophets, and the people obedient to them; and God's name was great in Israel when the people were circumcised, not only in the flesh, but in their hearts; but once they denied God the Son, foretold by all the prophets, and ceased to be his people; God is no longer known in Judea, nor is his name great in Israel, according to the flesh. But, as this Psalm has "to the end" in its title, and, therefore, has reference to Christ, who is the end of the law, and will be praised to the end of the world, it is now true to say, and will be forever true to say, "God is known in Judea, great is his name in Israel." By Judea, however, we are to understand the Church, in which are to be found the true children of Juda, circumcised in the heart, and not in the flesh; of whom the apostle, Rom. 2, says, "for it is not he is a Jew that is so outwardly, nor is that circumcision that is outward in the flesh; the circumcision is that of the heart in the spirit, not in the letter;" and in chapter 9, "for all are not Israelites that are of Israel." God, then, is known in the Church of Christ, and great is his name among the people of Christ; for greater wisdom is to be found in children instructed in the shortest catechism, than was formerly to be found among the pagan philosophers, or the Jewish rabbis. God, however, is principally known to those perfect souls who devote themselves to contemplation, and from contemplation, burst forth all their hearts to celebrate the divine praise.

2. "And his place is in peace: and his abode in Zion." He assigns a reason for God being better known in Judea than in any other place, because he chose Jerusalem as his royal residence, and Zion as his citadel. "And his place is in peace;" God chose a particular spot for himself, in which to place his tabernacle, the city of Salem, which signifies peace; "and his abode is in Zion;" he chose Zion for his habitation, it being the best and the most elevated part of Jerusalem.

3. "There hath he broken the powers of bows, the shield, the sword, and the battle." He now describes the victory over the Assyrians, of which there is mention in the title of the Psalm. It is to be found in 1 King 19, where God delivered Jerusalem from the blockade of King Sennacherib, without the Jews striking a single blow; for the angel of the Lord killed, in one night, one hundred and eighty-five thousand of these Assyrians, and thus "broke the powers of bows" the Assyrians had ready to shoot the Hebrews, and "the shield" they had ready to defend themselves from the Hebrews, and the "sword" they had sharpened to fight hand-to-hand, after having discharged the arrows; and, finally, put down the entire "war," diverted it from Jerusalem.

4. "Thou enlightenest wonderfully from the everlasting hills." The Prophet explains how the Jews accomplished the victory over the Assyrians, which he does by an appeal to God. "Thou enlightenest wonderfully from the everlasting hills;" the Lord destroyed the weapons of

offense and defense carried by the Assyrians, before Jerusalem; and you are the Lord that did so, when from the heavens, "the everlasting hills" as if from a lofty tower, you "enlightenest wonderfully;" sent forth your angel like lightning from heaven to destroy the army of the Assyrians.

5. "All the foolish of heart were troubled. They have slept their sleep: and all the men of riches have found nothing in their hands." In consequence of such havoc by the destroying angel, "all the foolish of heart were troubled;" all the soldiers of Sennacherib, who hoped to have taken the city. "They have slept their sleep," instead of taking the city, however, they are buried in the sleep of death; "and all the men of riches have found nothing in their hands;" the richest of the Assyrians, who coveted more than the poorest, instead of adding to their riches, lost what they had; and thus, "they found nothing in their hands," neither of what they expected nor what they brought with them.

6. "At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback." He asserts that the death of the Assyrians was not a natural death, but one inflicted by God in his anger. "At thy rebuke, O God of Jacob, they have all slumbered;" they were said in the preceding verse "to have slept their sleep." They have slept this sleep, "prostrated by thy rebuke;" they have slept the sleep of death; for God's rebuke is most effective, and produces its effect at once. If the rebuke of St. Peter put Ananias and Sapphira to instant death, how much more fearful must not be rebuked of Almighty God be? "Mounted on horseback" alludes to the confidence and arrogance of the Assyrians who trusted so much in their cavalry.

7. "Thou art terrible, and who shall resist thee? From that time thy wrath." The Prophet now addresses Almighty God in admiration of his power, soul displayed in the punishment of, and vengeance indicated on, the Assyrians, teaching us to fear and admire him in like manner. "Thou art terrible, and who shall resist thee in thy anger?" Such is the meaning of "from that time thy wrath."

8. "Thou hast caused judgment to be heard from heaven: the earth trembled, and was still."

9. "When God arose in judgment, to save all the meek of the earth." Taking advantage of God's anger towards the Assyrians, he passes to the anger that will be displayed on the same Judge on the day of general judgment; for it is then in reality that none of the wicked will be able to stand the countenance of the angry Judge, making use, as is wont with the prophets, of the past tense to indicate the future. "Thou hast caused judgment to be heard from heaven;" that means, you will announce, by various signs from heaven, that will appear in the sun, the moon, and the stars; and, finally, by that dreadful trumpet of the angels, that you are about to come to the Last Judgment; and then the earth will "tremble," will "be silent," through fear; meaning all its inhabitants, who will "be withered up through fear, in expectation of what is to come on the whole world." "When God arose in judgment, you will cause judgment to be heard from heaven;" when you shall arise to judge, rise from your throne in heaven, and come to judge the world, "to save all the meek of the earth;" for such will be the end and object of judgment, that all the meek in the world may be no longer harassed by their proud and cruel persecutors, but that, upon their just condemnation, all the pious and the just may obtain eternal salvation, peace, and happiness.

10. "For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee." The consequence of the Last Judgment will be that the meek,