

# A Mighty Fortress Is Our God

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**Bible Text:** Psalm 46

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This is one of my favorite psalms. It was also one of the favorite psalms—if not the favorite—of Martin Luther. And it served as the inspiration for our opening hymn, *A Mighty Fortress is our God*, that Luther composed.

And he said, “Come, let us sing forth Psalm 46.” And I read that he sang this psalm, he put it to music. I don’t know what the music was, but he sang this psalm frequently. He said, “We sing this psalm to the praise of God because God is with us and powerfully and miraculously preserves and defends his Church and the Word against all fanatical spirits, against the gates of hell, against the implacable hatred of the devil and against all the assaults of the world, the flesh and sin. We ought to sing Psalm 46.” And that encouraged me and inspired me to memorize this psalm.

Now numerous views have been proposed as to the background, the occasion of this psalm. Perhaps the most prominent historical view is that it was written to commemorate God’s deliverance of Judah from the Assyrian invasion by King Sennacherib that threatened Jerusalem during the reign of King Hezekiah around 700 BC. We know that 46 towns in Judah had been sacked, that 200,000 residents of Judah had been taken captive. But Jerusalem was spared. And that story is told in 2 Kings chapter 18 and 19 and Isaiah chapter 37. And read it and you will see that it was a dramatic demonstration of God’s miraculous intervention to preserve his people.

In 2 Kings 19 and verse 35 it says, “It came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand.”<sup>1</sup> That’s 185,000 Assyrians. “And when they arose early in the morning, behold, they were all dead corpses.”<sup>2</sup>

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<sup>1</sup> 2 Kings 19:35.

<sup>2</sup> Ibid.

Now look at verse five in Psalm 46. It says, “God is in the midst of her,” Jerusalem, “she shall not be moved. God shall help her, and that right early.”<sup>3</sup> That phrase, “right early” means at the break of day or in the early morning. There were 185,000 Assyrians lying on the ground.

I was reading a web page that deals with ancient empires and it had an article on there about the Assyrians and the author said, “The main striking force of the Assyrian army was the core of horse drawn two wheeled chariots. Their mission was to smash their way through the ranks of the enemy infantry. Like their contemporaries, the Assyrians used chariots in simple brute force, but employed them in large numbers with more determination and in closer coordination with archers, spear men and cavalry.”

So the Assyrians were a brutal people. They had no mercy on anyone. They used archers, he says, spear men, chariots.

Well, what do you read in verse nine of Psalm 46? “He maketh wars to cease unto the end of the earth; he breaketh the bow,”<sup>4</sup> that’s the archers. “[He] cutteth the spear in sunder,”<sup>5</sup> that’s the spearmen. And he burns the chariots in fire.

It is very possible that this is the historical setting, that the historical setting for the psalm is that Assyrian invasion.

Another view of this psalm is the futuristic view that looks beyond an event that has already occurred in history to the future deliverance of Israel during a time of great trouble when Jerusalem is threatened. Dr. Henry Morris wrote about that in his commentary on the Psalms. And what naturally comes to mind is the coming day of Israel’s greatest trial spoken by the prophet Jeremiah in Jeremiah 37. “Alas! For that day is great, So that none is like it; And it is the time of Jacob’s trouble, But he shall be saved out of it.”<sup>6</sup>

And in Matthew 24:21 Jesus spoke, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”<sup>7</sup>

Then Romans 11:26, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.”<sup>8</sup>

Now while Psalm 46 does relate to events in history past and it looks to the future, I concur with Leupold who wrote, “Few psalms breathe the spirit of sturdy confidence in the Lord in the midst of very real dangers as strongly as does this one.”

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<sup>3</sup> Ibid.

<sup>4</sup> Psalm 46:9.

<sup>5</sup> Ibid.

<sup>6</sup> Jeremiah 30:7.

<sup>7</sup> Matthew 24:21.

<sup>8</sup> Romans 11:26.

It speaks to all of us every day in the midst of a world of troubles and uncertainty. It has great application for every one of us.

You know, many of God's saints have come to love the book of Psalms for this very reason, for the comfort they give. You know, they are technically not the choice of young people. When you ask them: What is your favorite book in the Bible? Rarely do they say the book of Psalms, but young people, as you get older, you will come to love all the more the book of Psalms. It is probably the favorite book of the senior saints for good reason.

And I certainly would concur with Luther as you read this psalm. A mighty fortress is our God.

*Father, we look to you this morning as we consider Psalm 46. Father, we are mindful that you are on the throne, that you reign. Yet, Lord, we confess that we are men and women with feet of clay and we become anxious and we become fearful and we look at the world around us and the things that seem to be invading our life, unwanted changes that are coming on the horizon, some already here and we begin to fret. We begin to doubt sometimes.*

*God, I pray this psalm would speak to every heart here this morning. Lord, I believe you have this message for us. So I pray, God, that the Spirit of God would attend unto the preaching of the Word today in Jesus' name. Amen.*

“God is our refuge and strength, a very present help in trouble.”<sup>9</sup>

Who are you relying on for your ultimate security? What are you relying on for your security?

The first roman numeral I have in your outline is, “The Lord is our ultimate security.” That is what this psalm is saying, that God is our ultimate security.

Graham Scroggy titled this psalm “Rock Safe.” Don't you like that? Rock Safe. And the security that God provides is seen in the three metaphors that are used here in this verse.

“God is our refuge.”<sup>10</sup> That means a place of shelter from every calamity. He is a fortress that our enemies, our greatest enemies cannot break down and enter.

In Deuteronomy 33 verse 27 it says, “The eternal God...”<sup>11</sup> That's powerful. “The eternal God is thy refuge.”<sup>12</sup> God is above us. God is beneath us. “And underneath are the everlasting arms.”<sup>13</sup> God is to your right. God is to your left. God is in front of you. God

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<sup>9</sup> Psalm 46:1.

<sup>10</sup> Ibid.

<sup>11</sup> Deuteronomy 33:27.

<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

is behind you. Your enemies cannot touch you. “He shall thrust out the enemy from before thee; and shall say, Destroy them.”<sup>14</sup>

The eternal God... think about that. He has no beginning. He has no end. He was not created and he cannot be destroyed, but all his enemies will fall before him. That is your refuge, the eternal God. He is our strength.

I woke up this morning and when my eyes kind of got a little familiar with the day light the first thoughts that entered my mind and I prayed I said, “God, I am weak, but you are mighty. I need your strength.”

It means that he enables, he empowers us.

John Owen, the Puritan theologian said, “Let our hearts admit I am poor and weak. Satan is too subtle, too cunning, too powerful. He watches constantly for advantages over my soul. The world pressures in upon me with all sorts of pressures, pleas and pretenses. My corruption is violent, tumultuous, enticing and entangling as it conceives sin, it wars within me and against me. Occasions and opportunities for temptation are innumerable. No wonder I do not know how deeply I have been with sin. Therefore on God alone will I rely for my keeping. I will continually look to him.”

And that is what Paul did and that is why he said in Philippians 4:13, “I can do all things through Christ which strengtheneth me.”<sup>15</sup>

He is our refuge and he is our strength.

And then he says that God is “a very present help in trouble.”<sup>16</sup> That means that he is trustworthy. It means tried and proven. He is tried and proven.

And I will add to that that God is always available, brethren. That is the blessed privilege of prayer. You can call on God any time in prayer and you won’t get a busy signal. You will never be put on hold. You will never hear those aggravating messages, “Please wait for the next available operator,” or, “Our mention has changed,” or “Speak one, press one for English, two for Spanish.”

No, he is always available. And he is always within reach. I remember that cell phone commercial or that commercial for Verizon where the guy walks around with a phone from location to location. Can you hear me now? And he goes somewhere else out in the woods. Can you hear me now?

The Christian never need ask the Lord: Can you hear me now? Can you hear me now?

Isaiah 59:1 says:

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<sup>14</sup> Ibid.

<sup>15</sup> Philippians 4:13.

<sup>16</sup> Psalm 46:1.

Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.<sup>17</sup>

Look at that verse for a moment. The problem is not in the receiver, that God cannot hear. The problem is in the transmitter. Your sins and iniquities have separated you from God and he will not hear.

The psalmist said, "Therefore will not we fear."<sup>18</sup>

God is our refuge and strength, a very present help in trouble. Therefore will not we fear.<sup>19</sup>

Listen. If Jesus can calm a storm at sea, he surely can calm the fears that are within us. And let me say to you this morning that fears that dominate us—now we all experience fear. Fear is a healthful thing in the right circumstance. God has given us emotion such as fear.

"The fear of the LORD is the beginning of wisdom."<sup>20</sup>

But fears that dominate us do not come from God. Some people live in a world of abnormal fears, irrational fears. And their fears grow in size. They become bigger and bigger, more controlling. That is what excessive compulsive behavior is about. They become greater in number. The mind can manufacture fears quickly.

JC Ryle said, "Half our miseries are caused by things that we think are coming upon us." And that is the truth. You need not be dominated by fear.

God has given his Word to us and he has placed his Spirit in us to free us from irrational fears. How do we know that?

2 Timothy 1:7. "For God hath not given us the spirit of fear; but of power, and of love, and of a [rational] mind, of a sound mind."<sup>21</sup>

Now here is my translation of that verse. His Word empowers us, his love reassures us and his wisdom directs our thinking, 2 Timothy 1:7. His Word empowers us, his love reassures us and his wisdom directs our thoughts.

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<sup>17</sup> Isaiah 59:1-2.

<sup>18</sup> Psalm 46:2.

<sup>19</sup> Psalm 46:1-2.

<sup>20</sup> Psalm 111:10; Proverbs 9:10.

<sup>21</sup> 2 Timothy 1:7.

Psalm 27 we read this morning, the very first verse. “The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?”<sup>22</sup>

And then one of my favorites, Psalm 56 verse three. “What time I am afraid, I will trust in thee.”<sup>23</sup>

Listen. We all get afraid at times. We all are prone to worry and our minds wander, but:

What time I am afraid, I will trust in thee. In God I will praise his word,  
in God I have put my trust; I will not fear what flesh can do unto me.<sup>24</sup>

There are a lot of good books that I could direct you to if you are struggling in the area of fear, if you are an anxious person. One of them is John MacArthur’s *Anxious for Nothing: God’s Cure for the Cares of your Soul*. And, you know, if you are struggling with these things you need to work on those things. You know, don’t sit around thinking you are going to do nothing and it is just going to suddenly pass. No, the chances are it will get deeper and deeper and deeper.

Another one is *Running Scared: Fear, Worry and the God of Rest* by biblical counselor Edward T. Welch. Here is what he said. “Worry is dangerous. It is not to be trifled with. When you find worries, anxieties and fears, pay attention. Worry and fear are more about us than about the things outside of us. And that’s the truth. They reveal what is valuable to us and what is valuable to us, in turn, reveals our kingdom allegiances.

“We also know that God is patient and compassionate with us and he gives us grace upon grace. Though alert to our divide allegiances he persists in calling us away from fear and worry, persuades us of the beauty of the kingdom and gives us more than we can imagine. With this in mind his words should sound attractive and we should be more and more inclined to listen. We should still like to abolish anxieties quickly, but we are learning that God values strong foundations and gradual growth. And such foundations are established as we feed on him and his words. As we meditate on Scripture and make it our own, we should anticipate slow, but steady change. Worriers should be experts in a handful of passages. They should begin there by incorporating the Word of God and meditating upon it.”

Now, if you want a little longer treatment of this, I would direct you to our web page, church web page. I posted an article there which is a section of a book written by Dr. Jay Adams, *What do you do when Fear Overcomes You?* When you just are constantly given to anxiety, what do you do? And he points out that if you have reached that state that you are in sin. You are in sin. And he explains, you know, that you just don’t suddenly get there.

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<sup>22</sup> Psalm 27:1.

<sup>23</sup> Psalm 56:3.

<sup>24</sup> Psalm 56:3-4.

Everybody, I said, worries from time to time. But when fear takes hold of you and it keeps you from doing what God would have you to do, whether it is to serve him, to love others, what ever it is? Then that fear has become a sin. And it is more about you than it is what is outside you.

I do believe that the Christian can know God's peace in the most turbulent times. Look at verse two.

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.<sup>25</sup>

We won't fear even if these things were to come upon us. Now the word "removed" in verse two is a word that appears everywhere else in the Old Testament, in the authorized version by the word "changed." "Though the earth be changed..."

Now here it is not a routine change. And we all experience change. Some changes are for the better. Some are for the worst. Some are greater changes. You are going through changes right now.

You young people, you are seeing your... you might be in your last year high school. Your life is about to change in a big way. And you might be threatened about it, not sure. Don't worry about it. Be still and know that he is God<sup>26</sup> and that if your heart is right and that whatever it is you choose to do is within the scope of God' moral will, pray that he directs your steps. And then do what you must do. But don't sit and fret and worry. That is the wrong kind of doing.

We all experience change, routine changes. But this is catastrophic change. God is saying, "You don't have to fear even if there is a catastrophic change in your life." And it uses the imagery from the flood of Noah's day, the mountains were carried into the sea. That is describing great tidal waves, the waters roared or raged. It is describing violent agitation in a tumult that was audible like a great noise. The mountains were shaking and quaking is describing tremendous seismic activity.

Now let me ask you. Has your life ever felt like that? Changes are occurring, but they may not be that type of a change. This is describing something that is turbulent, that is out of control, things are literally falling apart and there is no stopping it. One tremor occurs after another. It is as bad as it could ever get. But the Psalmist says, "We will not fear."<sup>27</sup>

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<sup>25</sup> Psalm 46:2-3.

<sup>26</sup> See Psalm 46:10.

<sup>27</sup> Psalm 46:2.

You know, in the tribulation period the Bible says men's hearts will literally fail them for fear because of the things that were coming upon them. But he says in the midst of this cataclysmic event we will not fear.

Why? Because in the midst of the chaos there is the presence of God.

You have heard the saying: Peace is not the absence of troubles, it is the presence of God.

“There is a river.”<sup>28</sup>

Look at it, verse four. I mean in the midst of the waters roaring and the agitation and the seismic activity and tidal waves, there is a river. I love that.

“There is a [gentle, flowing] river, the streams whereof shall make glad the city of God.”<sup>29</sup>

Friends, the river here is emblematic of the favor of God. It is his loving kindness. It is his grace. Grace is God's favor bestowed. This is the river of grace. And it appears here as a gentle, flowing river with streams or channels that branch out to supply the city with water. You know, in Jerusalem outside the old city walls there is one of my places there. In the city of David, the old city there is a place called the Gihon Spring. And it led to the pool of Siloam where Jesus told the blind man to wash that he might see.

The feast of tabernacles. It was the setting for the feast of tabernacles where he said, “Therefore with joy shall we draw water out of the wells of salvation.”<sup>30</sup>

The Gihon Spring led to the Pool of Siloam. It was located on the eastern side of the city of David on the slopes of the Kidron Valley where King Solomon was anointed. And Isaiah seems to have alluded to the softly flowing waters of this spring, the Gihon Spring when he spoke poetically of the gentle, flowing waters of Shiloah.<sup>31</sup>

And Marvin Rovenbloom wrote this, “The Gihon Spring, ancient Jerusalem's main water source, was located outside the city walls during the reign of King Hezekiah. Hezekiah reigned during the time of the prophet Isaiah. Recognizing the vulnerability of Jerusalem, King Hezekiah in an ingenious engineering feat had a 600 yard tunnel—that's 1800 feet—dug in the shape of the letter S to divert the waters of the Gihon Spring into the city so that when he came and beseeched the city they would have water supply.”

But not only did he do that according to 2 Kings 20:20, he plugged up the site there outside the city so that the enemy couldn't have water. And it is a remarkable thing. You can go to Israel and you could walk through King Hezekiah's tunnel, 1800 feet long. They found an inscription that when they dug that tunnel, one team of workers started on

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<sup>28</sup> Psalm 46:4.

<sup>29</sup> Ibid.

<sup>30</sup> See Isaiah 12:3.

<sup>31</sup> See Isaiah 8:6.



one end and one team of workers started on another and they met in the middle, in the center. It is a fascinating place.

When King David took the city of the Jebusites that became Jerusalem he built a shaft, he built the shaft. He dug a cut out that went literally right through that... it was a channel that went up and it cut right into Hezekiah's tunnel, that chamber. They found it. It is called Warren shaft. It was discovered back in the 1800s. This shaft that he used to get up and to take the strong hold of the Jebusites.

Now King Hezekiah, he correctly realized that without a water source Jerusalem couldn't withstand a long siege. Conversely it would be difficult for a conquering army to mount a successful campaign if they were cut off from water.

When the Assyrian ruler marched southward and attempted to conquer Jerusalem he failed although the other cities of Judah succumbed, 46 of them in all, 200 taken captive. But God protected Jerusalem.

And let me say to you—this is my point—that his grace flows like that stream, gently into our life. And it keeps us from falling or falling apart in defeat.

Who gave Hezekiah the wisdom to do what he did? God. God did. No trouble is beyond the scope of God's omnipotence. He is a bulwark never failing. That is what Luther said. And in case you don't know what a bulwark is it is a solid wall. It is a protective barrier that cannot be broken. It is the sea wall that keeps the battering waves of the ocean in check.

“A mighty fortress is our God, a bulwark never failing.”

There is a river, the river of grace, amidst the chaos of life. But more than that, more than that:

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.<sup>32</sup>

Not only is there a river of grace, but God is present in the sanctuary.

I really love the comment that Alexander MacLaren wrote on this verse. He says, “I need not point out to you the contrast here between the tranquility of the city which has for its central inhabitant and governor the omnipotent God, and the tumult of the turbulent earth. The waves of troubled waters break everywhere. They run over the plains and they sweep over the mountains of secular strength and outward might and worldly kingdoms and human politics and earthly institutions acting on them all either by slow corrosive action at the base or by the tossing, flood swirling against them until they are lost in the ocean of time. For the history of the world is the judgment of the world. When he wills, the plains

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<sup>32</sup> Psalm 46:4-5.

are covered and the mountains disappear, but one rock stands fast. The mountain of the Lord's house is exalted above the top of the mountains and when everything else is rocking and swaying in the tempest, here is fixity and tranquility. She shall not be moved."

Why? Because of her citizens? No. Because of her guards and gates? No.

You know, King Hezekiah in preparation for the Assyrian invasion he built towers and he strengthened the walls and he did what, you know, any king would do to protect his people.

But who killed the Assyrians? 185,000 of them were found dead in the morning. They weren't even near Jerusalem, probably.

Because of its guards and gates? No. Because of its polity? No. Because of its orthodoxy? No. But because God is in her. And she is safe. And where he dwells no evil can come.

Do you know what he said? The Christian is rock safe.

A mighty fortress is our God. And God's presence is realized in the life of the Christian by the indwelling Holy Spirit, the divine Comforter.

Jesus said in John 14:18, "I will not leave you comfortless: I will come to you."<sup>33</sup> Their hearts were troubled he was leaving.

He said, "I am leaving, but I am not leaving you alone. I will come to you."

And then in John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."<sup>34</sup>

So we have the Word of God. We have the presence of the Holy Spirit.

And then the psalmist goes on verses six through nine and we see his sovereignty over the nations.

The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The LORD of hosts is with us; the God of Jacob is our refuge. Come, behold the works of the LORD, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.<sup>35</sup>

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<sup>33</sup> John 14:18.

<sup>34</sup> John 14:26.

<sup>35</sup> Psalm 46:6-9.

Now, I am not going to comment on these verses except to say that the nations of the world are nothing to God. They are nothing to God.

Isaiah chapter 40 and 15, “Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the [islands of the world] as a very little thing.”<sup>36</sup> He could cast them into the sea.

“The history of nations,” MacLaren said, “is the judgment of God. And the history of nations will come to an end in God’s time.”

Luke 21 verse 25, ““And there will be signs in the sun, in the moon, and in the stars; and on the earth distress of nations.”<sup>37</sup> Maybe we are seeing the birth pangs of that now. “...with perplexity...”<sup>38</sup> People will not know what to do. The accountants and the economists and the business folks and the senators will sit around deliberating, but they will not know what to do. “The sea and the waves roaring.”<sup>39</sup> That is the masses of the people.

“Men’s hearts failing them from fear and the expectation of those things which are coming on the earth, for the powers of heaven will be shaken.”<sup>40</sup>

Zechariah 12:9. “It shall be in that day that I will seek to destroy all the nations that come against Jerusalem.”<sup>41</sup>

I hope we are on the right side, right?

Zechariah 14:2.

For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.<sup>42</sup>

Just as he did back when the Assyrians threatened Jerusalem.

“And his feet,” that’s Jesus, “shall stand in that day upon the mount of Olives.”<sup>43</sup>

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<sup>36</sup> Isaiah 40:16.

<sup>37</sup> Luke 21:25.

<sup>38</sup> Ibid.

<sup>39</sup> Ibid.

<sup>40</sup> Luke 21:26.

<sup>41</sup> Zechariah 12:9.

<sup>42</sup> Zechariah 14:2-3.

<sup>43</sup> Zechariah 14:4.

And Zechariah 14:16. “And it shall come to pass that everyone who is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles.”<sup>44</sup>

How is Jesus described in these verses? His feet are going to stand on the Mount of Olives. He is described as the Lord of hosts, the commander of all the armies of the earth, the one more powerful than all the armies of the earth.

What does Psalm 46 say in verse seven and verse 11? “The LORD of hosts is with us”<sup>45</sup> God is on our side. We need not fear.

What must we do? What should we do? Psalm 46 verse 10. “Be still... Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.”<sup>46</sup>

Be still describes an attitude of complete reliance upon God. It depicts the state of spiritual serenity. The Hebrew word רַפָּה (raw-faw’) refers to that which is slack, that which drops, that which is weak.

Don’t you ever get anxious and you are all tight and I remember when I tore my knee my knee apart and I went to see the surgeon and it is all swollen up and it is all in pain and everything and he wants to examine it to check it and he says, “Now, just relax your leg.”

Why do they do those kind of things?

I mean, I said, “That’s my problem. I can’t relax my leg.”

In other words he is saying, “Well, you got to let it go limp.”

Just God is saying, “Relax. Things are falling apart, but relax, ok? Be weak. Let go.”

This spiritual calm that God commands does not come from a lack of troubles. It derives from a steady, deep reflection on the ways God has intervened in history on behalf of his people.

You see, you won’t be able to relax. You won’t be able to be still in the future—or maybe you are not still now—unless you have really taken the Word of God and hidden it in your heart and know that what God hath done in the past he will do today and he will do tomorrow. He is God and there is none other.

So Romans 15:4 says, “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”<sup>47</sup>

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<sup>44</sup> Zechariah 14:16.

<sup>45</sup> Psalm 46:7, 11.

<sup>46</sup> Psalm 46:10.

<sup>47</sup> Romans 15:4.

Peace, joy...

Now I am not a Hebrew scholar by any means. But I read one who said that here in chapter 46 verse 10 when you see, “Be still, and know that I am God,”<sup>48</sup> they are coordinate imperatives in the Hebrew grammar with the emphasis on the second imperative, know. In other words, let go, relax, and know. We surrender in order to know that he is in control.

And Briggs in his commentary said this. “The translation ‘know that I am God,’ misses the point at issue. In connection with the preceding verses the point to be made is that ‘it is I, God, who am doing this,’ whether God was God or not was not involved here, whether we know that. He is simply saying, ‘I am God. You be still. You be still You let go.’”

So here is my closing thought, brethren, what I believe the Lord is saying to us in this psalm. “Be still. I am God, not you. I can take care of you. I will never leave you nor forsake you. Stop your worrying. I am your mighty fortress.”

So what are you worried about this morning? Cheer up, ye saints of God. There is nothing to worry about. He is our God.

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<sup>48</sup> Psalm 46:10