



Psalm 46

To the Chief Musician. A Psalm of the Sons of Korah. A Song For Alamoth.

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| 1 God is our refuge and strength,
A very present help in trouble. | 7 The LORD of hosts is with us;
The God of Jacob is our refuge. | |
| 2 Therefore we will not fear,
Even though the earth be removed,
And though the mountains be carried
into the midst of the sea; | 8 Come, behold the works of the LORD,
Who has made desolations in the earth. | Selah |
| 3 Though its waters roar and be troubled,
Though the mountains shake with its swelling. | 9 He makes wars cease to the end of the earth;
He breaks the bow and cuts the spear in two;
He burns the chariot in the fire. | Selah |
| 4 There is a river whose streams
shall make glad the city of God,
The holy place of the tabernacle of the Most High. | 10 Be still, and know that I am God;
I will be exalted among the nations,
I will be exalted in the earth! | |
| 5 God is in the midst of her, she shall not be moved;
God shall help her, just at the break of dawn. | 11 The LORD of hosts is with us;
The God of Jacob is our refuge. | Selah |
| 6 The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted. | | |

Main idea: Having God Himself as our location of refuge means that we have immovable strength in ever so much trouble (v1–3), immovable gladness in the midst of ever so much raging of the nations (v4–7), and eternal hope in the midst of any temporal circumstance (v8–11)

Introduction: God is our refuge. What God? Yahweh of hosts (almighty power!) and the God of Jacob (infallible faithfulness!). v1, 7, 11. A refuge is not just a principle but a place. The fellowship of God gives us inexhaustible strength, immovable gladness, and eternal hope. The Spirit in and by Whom we have this fellowship is a Spirit of adoption to know our place with Father (Rom 8:15), a Spirit of power and love and sound mind (2Tim 1:7)

1. **Inexhaustible Strength (v1–3)** in ever so much trouble
 - a. He is exceedingly found (v1). What can never happen: needing His help and not *finding* it.
 - b. We must not fear (v2–3). What can happen: earthquake, upheaval, cataclysmic storm.
 - c. Live in fellowship with Him so that you will look to Him constantly for help. It is despising of Him and an insanity of pride to live as if we have strength in ourselves.
2. **Immovable Gladness (v4–7)** in ever so much raging of the nations
 - a. Moved by God (v4)
 - b. Immovable by anything else (v5) ... *She* shall not be moved. Don't expect this without the church!
 - c. The Word that moves everything (v6)
 - d. Live in fellowship with Him so that you will draw gladness from the Lord continually. Morning and evening, and throughout the day. On the Lord's Day and throughout the week.
3. **Eternal Hope (v8–11)** in any temporal circumstance.
 - a. Future works (v8)... beheld by the Word
 - b. Final works (v9)... fire that swallows the remnants of the fallen world
 - c. Fulfilling works (v10)... history's chief end is to glorify God so that Jacob can enjoy Him forever.
 - d. Live in fellowship with Him so that you will continually see the God-ness of God in everything that He does. And dwell often upon the fact that these "little" displays anticipate that great display that is coming in the last day. Thus, you will live an earthly life with an eternal hope.

Conclusion: Have God as your "location" so that you will: look to Him constantly for help, continually draw gladness from Him, and see in every work of His that display of His glory that is the purpose of all History.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Psalm 46 to the chief musician, a Psalm of the sons of Korah a song for Ellamott. God is our refuge and strength. A very present help and trouble. Therefore, we will not fear, even though the earth be removed and then the mountains be carried into the midst of the sea, though, its waters roar and be troubled.

So the mountains, shake with its swelling. Salah. There is a river, whose streams shall make. Glad the city of God, the Holy place of the Tabernacle of the most high God is in the midst of her. She shall not be moved. God shall help her just at the break of dawn.

The nation's rage the kingdoms were moved. He uttered his voice, the earth melt it your way of hosts is with us. The God of Jacob as our refuge Selah Come behold. The works of Yahweh who has made desolations in the earth. He makes wars cease to the end of the earth, He breaks the bow and cuts the spear into.

He burns. The chariot in the fire. Be still. I know that I am God, I will be exalted among the nations. I will be exalted in the earth. Yahweh of hosts is with us. The God of Jacob is our refuge. Oh man, thus ends this reading of Gods inspired and inerrant word.

We can see by the Salas at the end of verse 3 and 7 and 11. That the Psalm is divided for us neatly into three sections. Also, the second and third sections end with the God of Jacob is our refuge. And the first section begins with God is our refuge And so it is almost not even our own title.

If we were to title this Psalm God, our refuge we would be following the spirit in thinking of the Psalm along those lines and thinking along those lines, as the god being our refuge being the uniting, theme of the Psalm as a whole the expansion that we have in verses 7 and 11 helps us flesh that out a little bit more.

What God Yahweh of boasts is our refuge In what way, is he our refuge. He is with us as presence to us and ours with him. Is that, which is the location in which we are safe. Now the word refuge the, the word that is translated refuge in our English versions in verse 1 is a generic word for a safe place.

The one that has translated refuge at the end of verse 7 and verse 11 is a more specific word that belongs to one of high elevation and great fortification. And so it is as if you would put refuge in all, caps and bold and underlined then at the end of verse 7 and at the end of verse 11.

So what God is this great refuge to us Yahweh of hosts. The one true God. The one who has no need of any creature and no creature can affect him, Yahweh, and He is Yahweh of hosts. Although he is greater than all armies of his own. He has created for himself, a mighty, or army, and mightier Armies.

To use the word hosts here, then all the rest of demons and men can have all together. And so what God the one true God, the God of Almighty power and how is he present to us? How is he this strong fortified high refuge? Being present to us with us first half of verse 7 and verse 11, he is present to us by grace.

He is the God of Jacob. He has made promises. Jacob is still alive. You remember Jesus's correction of the Sadducees and their failure to believe the doctrine of resurrection, and he said he is God of the living and not the dead. And why is he still alive as he because he's good.

No, in fact God uses his not good name. Heal, He'll grabber or grasper and he still calls himself, the god of Jacob by his own atonement, by his own covenant, by his own righteousness that he provides through faith in Jesus Christ. Our God is not ashamed to be called the God of Jacob.

And so the fellowship of God, his presence to us in this great power in this great grace in, which his faithfulness to his promises, and to the bond that he has made. With us in Christ can never be broken fellowship with this. God gives us in the first place in exhaustible strength, versus one through three.

And in the second place, immovable gladness versus four through seven. And in the third place, eternal, hope versus eight through 11, the spirit in. And by whom we have our fellowship with God, the Spirit by whom Jesus has not left us orphans, but He and the Father have come and made their home with us because the Spirit is with us, and in us as the Spirit who is unto us, not a spirit of fear, which we are told in verse 2.

Therefore, we will not fear but he is unto us a spirit of adoption and which we know ourselves as God's children and we know God as our Abba, our Father so that knowing ourselves as His children knowing His grace and knowing that our Abba is almighty. God knowing His power.

The apostle says in another place second, Timothy 1:7 that he has, not given us a spirit of fear but a spirit of power and love and sound mind, which very neatly match, an exhaustible strength power, and the stream that shows us his love and makes us glad in the second place and movable gladness.

And then the sound mind of eternal hope beholding already that last great day and all of the deliverances and mercies between now and then coming with a single eye to that day. And knowing that he is the one who is carrying us through every temporal circumstance. To that eternal condition sound mind eternal hope.

So in the first place, an exhaustible strength versus 133, the fellowship of the Holy Spirit gives us The knowledge of God fellowship with God, so that we may have inexhaustible strength in ever so much trouble. God is our refuge and strength and exceedingly found help in trouble. And perhaps you understand why the translators go with very present because exceedingly found does not make grammatical sense, but there is an implication here that we must always be seeking his help.

And that what can never happen is that we would need and seek his help and not find it. He is an exceedingly found help in trouble. One of the great frustrations in my life as I age is constantly losing things and losing time looking for the things that I have lost but none of those things are ever so needful as the strength and help of God And the Holy Spirit comes to us in Psalm 46.

And he says, seek and ye shall find he his help. He himself as our help is exceedingly, found. He's always there. We would accuse someone of sorcery. If whenever they lost something, it was in the first place that they looked. There's always in the last place you looked. Because once you find it, you stop looking But God is always in the first place that you look.

That's what the end of verse 1 is saying And so we have this an exhaustible strength as an exhaustible Help that we can never look to him for help and not find him. Therefore, verse 2, we will not fear. What can you be afraid of? If all mighty God is always present to you.

Every time you reach for him, There are things that can happen. We said we what can never happen is that we would need his help and not find it. Here are some things that can happen. The earth be removed, earthquake, and massive sinkholes opening up as the picture there, and the mountains being carried into the midst of the sea, great upheaval.

And the sea. Then It's waters, roaring and troubled and the mountains shaking with the seas swelling and says if creation and those distinctions and divisions that God had made for the creatures, good or being repealed all the way back to the separation of the waters, from the dry land, and the dry land and the waters being put back together.

Now, this word picture helps us with things like Psalm 11, When it seems to us, that the foundations are destroyed, that everything is being turned upside down. And inside out. Now God doesn't say that because he is our refuge and our strength, those things won't happen. He says that because he is our refuge.

He is our strength and help in the midst of those things.

Now if you don't live your life and fellowship with God and the knowledge of him aware of the Holy Spirit's love for you and companionship to you and your union with Christ so that you are seated with him in heaven and he suffers with you on earth and your father's constant care having you as the apple of his eye and hearing every every cry of his little child's voice.

If you are not aware of God and living in fellowship with Him, Then where will you have help and strength, when everything is turned upside down and inside out and the mountains, which in Scripture are pictures of impenetrable, strength of themselves are plucked up and cast into the sea live and fellowship with God.

So that you will develop that mind and heart habit of constantly looking to him. So that in every trouble and every moment when you need help, you look to him by reflex and you find the help in him on the contrary. If we live, as if we have strength in ourselves, if we live and forgetfulness of God, we despise this great gift of his very presentness or exceedingly foundness to us.

We despise that great gift and we would live in an insanity of pride, That's what it is to live. As if you have strength in yourself, it's an insanity of pride. But the worst of it is it's a despising of God. So in the first place God as our refuge the fellowship that we have with him, gives us an exhaustible strength in the second place.

Immovable gladness. There is a river who streams shall make glad the city of our God. The holy place of the tabernacle of the most high God is in the midst of her. And so, God is in the midst of her. And from God, himself from the place of the meeting between God, and his people that has been consecrated by the sacrificial and atoning blood, so that God in the midst, by the language of this, holy place, and tabernacle, reminds us that he is in the midst of us as one, who has consecrated us, a turn for our sin taken away.

Our guilt made us. Holy, so he is holy and in him. And with him, we are holy, But this holiness isn't just for our strength. It's for our gladness. All that flows, from him. And this is at least his word. As we see the the man who meditates on the law of God, day and night and Psalm 1 is like a tree planted by a stream of water.

And so the tree is always healthy and always green and always flourishing. And so is the believer and the presence of God when God himself feeds us, not just from His Word. But all of his ordinance, as all of the means by which he is appointed to communicate to us that river of life, that flows out of Jesus Christ, the life is not in the means, but it is in Christ who uses and gives the means and it has not just for our help, it's for our gladness.

Oh, that we would learn to have this fellowship of the Holy Spirit as not merely a continual dependence but a continual delight and this knowledge of Christ by faith and union with him, not merely as I continual dependence but I continual delight and our knowing of God as our Father not merely as it continual dependence but as a continual delight so that it wouldn't be a drop or a bucket or even a bath or however, many baths God forgive me for forgetting, we're in the in the bronze, labor Labor, not even that many but a continually flowing stream that provides gladness in our God and one who is so moved by God.

If we can use that language for the gladness in verse 4, as one who cannot be moved With a caveat here because God has granted to us to have this gladness, not as individuals. But as a city verse 4, there is a river who streams shall make. Glad the city of God and God is in the midst of her referring to that city.

We should not expect this immovability. She shall not be moved. Unless we have gladness in God, in fellowship with His people. So we are moved by God. We are glad to continually by him verse 4. And if God is the one gladdening, your heart, if you're gladness, is over him, what can take it away.

Nothing. She shall not be moved verse 5. God shall help her just at the break of dawn. The very first moment, She will open her eyes and she will see the help of God. And there may even be reference here to that day when synagograb had surrounded. And the people prayed and they held worship and the sun comes up and what's the

first thing they see, with the first rays of the dawn, the entire Assyrian army wiped out, and they had done what they had a worship service.

Not a war council. And we have God as our gladness. We know that he helps us write at the break of dawn. We are immovable because we are gladdened by him. The kingdoms can be moved to some extent by the raging of the nations first part of verse 6.

But utterly will end of verse 6. God utters his voice and the whole earth. Melts. The Word of God can move everything that word above all earthly powers to quote, from Luther's paraphrase of this Psalm. And so we don't just live in fellowship with God, so that we will look calm look to him constantly for help and have as an exhaustible strength.

We also live in fellowship with God so that we will continually draw gladness from the Lord and therefore be immovable. The immovable gladness of a believer says, why God has given us that pattern of mourning and evening sacrifice. So that we will be glad in him in the morning and glad in him in the evening and his gladness will keep us immovable throughout the day and not just our daily rhythm.

But our weekly rhythm as he has given us. Now not the Sabbath at the end of the week, but the Lord's day at the beginning, at the break of the first dawn of the first day of the week, he appears as our help, he gladdens us in himself and we are to live out of that gladness the rest of the week.

So in the weekly pattern and then in the daily pattern in the home as well, We are to live out of the gladness of the presence of God says, why so important in your private worship times and in our family worship times that we don't merely go through religious exercises but that we know the presence of God to us in Christ through His blood under righteousness.

We know the favor of God to us and we be glad and in him. Well, in exhaustible strength versus one through three immovable, gladness versus four through seven. And in the last place eternal hope come behold the works of Yahweh. Well, which works. He has made desolations in the earth.

He makes wars cease to the end of the earth. Well, this is not yet happened. Has it And so there is a beholding of the works of the Lord and we are continually to see everything that happens in our lives as his works and he often does things in a marvelous way.

One of the things that we have seen over and over and it just doesn't seem to stop or slow down in our life as a congregation, How the passages seem to keep lining up exactly what we need. Exactly. When we need it, three, four eight times in. In one week, The Lord will give us.

Well, what we very specifically what we need, and every little thing in life, every big thing in life, is a work of your way, as a work of the Lord, And it is the work of that. Lord who will on the last day defeat and destroy all of his and are enemies.

He has made desolations in the earth, He makes wars to cease to the end of the earth. He breaks the bow and cuts the spear into. He burns the chariot and fire be still. I know that I am God The command in verse 10 is not actually given to the believer.

I grew up hearing this verse quoted. Meaning go get yourself a cup of coffee or something, probably more frou-frou than that, with a, with a cream pattern painted in the top, and find your cozy little corner and just be quiet for a while. Now, that is right and good to meditate upon God from His Word, and to get away and have those seasons of personal individual communion with him.

Even our Lord, Jesus gives us that example. But in the flow of this Psalm, it's God, literally shutting up all of the kingdoms and all of the nations and all of the raging and all of the enemies because everything that has happened from the moment of creation until the very last day is to show the godness of our God and all of the arrogant to try to make display of themselves and accomplish their own will find that it has all been to display the glory of God and it has all been to accomplish the purpose of God.

Literally cease, maybe even cease to exist, not just cease to move first 10 and no that I am God, I will be exalted among the nations. I will be exalted in the earth And so God tells us to behold future works verse 8, Everything that he does. But especially those last things final works verse 9 and in the last place fulfilling works because everything that happens along the way.

And then the events of that great day which we see and know now even by faith as we look forward to the things that are not yet and see the evidence of them that we cannot see them with our eye. We not only see the works, but we know their purpose and their purposes fulfilled to glorify God, so that Jacob can enjoy him forever.

Yahweh of hosts and verse 11 coming off of verse 10 is also, isn't it all caps bold-faced? Underlined and this is the one who is with us. This is the one who right after saying all of history exists only for him says and he has given himself to us.

And so we ought to live in fellowship with Him, not just so that we will know that he has exceedingly found to us not just so that we will always have that continual stream of His presence to us and as grace communicated to us that would make us glad.

But so that everything that we see that he does will remember that. He's the one doing it and will remember what ultimately he's doing. And we'll give him that glory and that honor and we'll have that. Sure. Hope that every event of his providence participates, and that glorious purpose, that will be fulfilled in the last day.

And so let us have God as our location, our refuge our place, so that we will look to him constantly for his help for his help so that we will continually draw gladness from him. And so that we will see in every work of His That display of his glory, which is the purpose of all history.

Oh, what a glorious. Psalm to bring us to our time. Praying this evening.