Be Still and Know that God is God (Psalm 46)

Preached by Pastor Phil Layton at Gold Country Baptist Church on July 5, 2009 www.goldcountrybaptist.org

Psalm 46 (NKJV) ¹ To the Chief Musician. A Psalm of the Sons of Korah. A Song For Alamoth.

God is our refuge and strength, A very present help in trouble. ² Therefore we will not fear, Even though the earth be removed, And though the mountains be carried into the midst of the sea; ³ Though its waters roar and be troubled, Though the mountains shake with its swelling. Selah

⁸ Come, behold the works of the LORD, Who has made desolations in the earth. 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. ¹⁰ Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth! ¹¹ The LORD of hosts is with us; The God of Jacob is our refuge. Selah

This psalm inspired Martin Luther to write the hymn "A Mighty Fortress is our God." On this weekend when America honors those who have fought for its independence, and appropriately so, it's also fitting that we honor *the faith* of our forefathers and the gift of spiritual freedoms we should never take for granted. And we should remind ourselves that Scripture says all believers are spiritual soldiers in the Lord's army who must fight the good fight and keep the faith.

When Luther nailed his 95 Theses to the Wittenburg Door in Germany, some have called it the "4th of July of Protestants." I felt it very fitting on this 4th of July weekend in our country (that needs its own reformation back to the Word of God) that we take a break from our regular study this day to look at this great Psalm of this great God of ours who is the same yesterday, today, forever. In our times of trouble and trial and loss (many financial, some loved ones), where there is much to tempt us to fear, where our hearts are not still, as so much around us is shaky or shaken and unstable, where nations are in turmoil, this psalm gives help, strength, refuge

Steve Lawson is one of my living heroes who has taught me much about the importance of historical heroes of the faith, and learning how God's timeless truths have helped and transformed and strengthened real people with weaknesses like us through the years. He writes how Luther as a man was not a "mighty fortress":

'The year 1527 was the most difficult of his life. After ten demanding years of leading the Reformation, a dizzy spell overcame him in the middle of a sermon on April 22 of that year, forcing him to stop preaching. Luther feared for his life. On July 6, while eating dinner with friends, he felt an acute buzzing in his ear and lay down, again convinced he was at the end of his life. He partially regained his strength, but a debilitating discouragement set in as a result. In addition, heart problems and severe intestinal complications escalated the pangs of death.

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⁴ There is a river whose streams shall make glad the city of God, The holy place of the tabernacle of the Most High. ⁵ God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn. ⁶ The nations raged, the kingdoms were moved; He uttered His voice, the earth melted. ⁷ The LORD of hosts is with us; The God of Jacob is our refuge. Selah

Of this ordeal, Luther wrote "... My entire body was in pain, and I still tremble [feeling] abandoned by Christ, I labored under the vacillations and storms of desperation and blasphemy against God." What was worse, the dreaded black plague had entered Germany and spread into Wittenberg. Many people fled, fearing for their lives. Yet Luther and his wife Katy remained, believing it was their duty to care for the sick and dying. Although Katy was pregnant with their second child, Luther's house was transformed into a hospital where he watched many friends die. Then without warning Luthers' one-year-old son Hans became desperately ill. With death surrounding him on every side, Luther was driven to seek refuge in God as never before. Psalm 46 became the strength of his soul.'

It's been written that 'the hymn was written during one of his chronic bouts with depression ... Luther encountered crises of faith. Battles against the "ancient foe" whose "craft and pow'r are great" caused frequent fits of depression. "His whole life was a struggle against [moods of depression], a fight for faith." As one would expect, the Scriptures provided consolation and encouragement for Luther. He also found music to be a source of release and inspiration in his combat against despondency. He wrote: "Music is to be praised as second only to the Word of God because by her are all the emotions swayed." Luther composed ["A Mighty Fortress"] during days of dark depression. The hymn presents a confident faith in the power and protection of the God who is depicted in Psalm 46. Human weakness in the struggles of life can be overcome only in Christ Jesus, who "must win the battle."

Many of you are familiar that two of the Reformation's tenets were

- The recovery / restoration / re-establishment of God's Word
- The recovery / restoration / re-establishment of the true gospel

Many are not as familiar with the Reformation's third restoration:

• The re-establishment of congregational singing

"A Mighty Fortress is our God" became the battle cry of the people, a great source of strength and inspiration even for those who were martyred for their convictions. This hymn has been translated into practically every known language, and I've read that there are at least sixty translations of this text in English alone (the tune we sing was by Luther, but of course he wrote it in German). America has its own national anthem and "Battle Hymn of the Republic," this was the "Battle Hymn of the Reformation." The first line of this national hymn of Protestant Germany is fittingly inscribed on the tomb of the great reformer at Wittenberg, and may still be read with appreciation by travellers to that historic spot.²

It's said that when the Protestant cause seemed to be losing ground, Luther could be heard singing this hymn "to the lute every day, standing at the window and looking to heaven."

I read in several places that whenever the stress and pressures of life would become too severe, Martin Luther would say to his friend, "Come, Philipp, let's sing the Forty-sixth Psalm." As you look at the heading of this Psalm in your Bible, it's clear that this Psalm had a special role in the singing of OT saints as well, and its content clearly is intended as an encouragement to all God's people who have the same Lord and God of Jacob.

Heading: "For the choir director / chief musician" (1 of 55 others with this)

These inscriptions are part of the ancient Hebrew text (not added by the translators) and though some of the words scholars are not sure about today, they give some insight of worship in Bible times. God's people worshipped with many instruments and with choirs that sang with excellence, even sometimes with a smaller group singing before others to aid their worship, singing parts, etc.

Some think v. 7 and 11 were a refrain sung back by congregation?

NAS: "A Psalm of the sons of Korah set to Alamoth. A song."

Alamoth – most think it refers to soprano singers (word related to "maiden")

Selah is a word not as clear to us today, perhaps a term for the choir, indicating a stop of the stanza or musical interlude, and it may also intend us to stop and be still and think about and meditate upon what was just sung or said or read. Suggested meanings set to poetry:

Selah bids the music rest, pause in silence soft and blest; Selah bids uplift the strain, harps and voices tune again; Selah ends the vocal praise, still your hearts to God upraise.

I. God is Our Immovable Refuge

God is our refuge and strength, A very present help in trouble.

The first word of each point intentionally matches the first word of this Psalm which is the intentional emphasis of the original text: GOD. God is the point for each point and all things. God, and God alone, is our immovable refuge, and the only One to look to for strength and help in times of trouble. Other Scriptures use this word *refuge* to warn NOT to take refuge in anything but in God:

Isaiah 30 (NASB95) ¹ "Woe to the rebellious children," declares the LORD ... ² Who proceed down to Egypt Without consulting Me, To take <u>refuge</u> in the safety of Pharaoh And to seek shelter in the shadow of Egypt!

God says: Why would you seek refuge and security anywhere else?

"very present" = near, literally "very findable" = "can be found when needed" (and counted on).

NKJV footnote "an abundantly available help"

ESV "well-proved"; NIV "ever-present"

HCSB "a helper who is always found in times of trouble"

HELP – a root word most commonly used in military contexts, which as we'll see later, plays into this psalm. God is the helper not only of the army of Israel, but of all His people, and helper of the fatherless, the penniless, the helpless, physically and spiritually and emotionally. God aids and comes to assist those who recognize their need and who trust in God to provide it. One of the ways God helps and a way this word is used we may overlook is help through the Word of God.

2nd to last verse of Psalm 119: *Let my soul live that it may praise You, And let Your ordinances help me.* (v. 175, NASB)

STRENGTH – power, especially in God's protecting, preserving

REFUGE – key word in Ps 46. In the NKJV "refuge" is the first description of God in v.1, and the last word in the last 2 sections (v. 7b and 11b). The Psalm begins and ends with God our refuge.

The NASB translates "stronghold" for the different Hebrew word in v. 7 and 11, and in one place it translates that word as "unassailable fortifications" (Isa 25:12). The KJV sometimes uses another term "bulwark" = defensive walls or towers built along city walls to keep safe it. God is our immovable refuge, a mighty fortress indeed, like a castle. He is also a refuge in the sense of a high safe place that would keep you safe in the midst of any flood.

A mighty fortress is our God, a bulwark never failing
Our shelter He amid the flood of mortal ills prevailing

God is our immovable refuge, our impenetrable defense, our indestructible rock of shelter. If you feel like you're in-between a rock and a hard place with nowhere else to go, remember that God is to be your rock in any hard place. Go to Him and nowhere else.

God is our shelter in any time of storm, our high ground, our strong tower. Not only a rock, He tenderly cares for His children.

Psalm 61:2-4 (NKJV) ² From the end of the earth I will cry to You, When my heart is overwhelmed; Lead me to the rock that is higher than I. ³ For You have been a shelter [same word as 46:1] for me, A strong tower from the enemy. ⁴ I will abide in Your tabernacle forever; I will trust in the shelter of Your wings.

Psalm 62:6-8 (NKJV) ⁶ He only is my rock and my salvation; He is my defense; I shall not be moved. ⁷ In God is my salvation and my glory; The rock of my strength, And my refuge [same word as 46:1], is in God. ⁸ Trust in Him at all times, you people; Pour out your heart before Him; God is a refuge [same word] for us.

Back in Psalm 46, verse 2 gives an application of knowing this:

² Therefore we will not fear. Even though the earth be removed ...

It's interesting that the sons of Korah were to sing this song, because Korah himself was most famous for his sin of rebellion in Numbers 16 where God actual <u>did remove the earth</u> beneath him:

³¹ As he finished speaking all these words, the ground that was under them split open; ³² and the earth opened its mouth and swallowed them up, and their households, and all the men who belonged to Korah with their possessions. ³³ So they and all that belonged to them went down alive to Sheol; and the earth closed over them, and they perished from the midst of the assembly. ³⁴ All Israel who were around them fled at their outcry, for they said, "The earth may swallow us up!"

Descendents of Korah who were true children of God, however, need not fear if God is their refuge. Those who have received the Lord's grace rather than the Lord's wrath make the best singers.

In Ps 46:2b they sing they won't fear even ... though the mountains be carried into the midst of the sea; Though its waters roar and be troubled, Though the mountains shake with its swelling.

A mountain the size of Everest is no match for the everlasting matchless power of God. No tsunami can wipe out our sovereign God's plans. No roaring or raging in creation bothers our Creator. No earthquake can shake His immovable and immutable purposes. No tidal wave, twister, typhoon, or tornado makes His plan topple.

For me the summer of 1993 was a difficult summer (looking back it was no big deal in the scheme of things but at the time it felt big). A friend wrote me a letter that summer that comforted me with Psalm 46:1-3, and I'll never forget it ... and those words I came to appreciate in greater depth that next January when at TMC I experienced the Northridge earthquake that I instantly feared was my death when it first hit. When the land moves, when mountains quake, when the earth beneath you gives way, there's nothing else to do but to cry out to the Lord to be your refuge and strength. That's true physically and literally as well as spiritually as well.

And though this world with devils filled should threaten to undo us We will not fear for God has willed His truth to triumph through us The Prince of Darkness grim, we tremble not for him; his rage we can endure, for lo, his doom is sure; one little word shall fell him.

It was on March 8, 1750, when an earthquake shook London. John Wesley, who was preaching in Hyde Park at the time, made effective use of these verses (his brother Charles put it in song). Charles *Spurgeon* preached a great sermon on these verses called "Earthquake, but not heart quake." God is our Immovable Refuge.

II. God is Our Inexhaustible River

⁴ There is a river whose streams shall make glad the city of God, The holy place of the tabernacle of the Most High.

RIVER - in ancient times was a source of great gladness and life, and stability to a city. "River" also often a symbol of peace ("peace like a river"). In this context it's contrasted to the prior verses of raging oceans, roaring waves, troubled waters, tumbling swells and breakers. But God's sheep can lie down in safety because the Lord is their Shepherd; His still quiet waters restore their souls. God Himself is the source and sustainer of these serene waters for us.

STREAMS-in psalms often represents fruitfulness, God's blessing

Psalm 1:3 He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither ... Psalm 65:9 You visit the earth and cause it to overflow; You greatly enrich it; The stream of God is full of water ...

CITY OF GOD – in v. 4 this is clearly a reference to Jerusalem, the home and "holy place of the tabernacle," i.e., temple of God.

Some suggest v. 4 'may allude to the tunnel that King Hezekiah built to guarantee a continuous water supply for Jerusalem in times of war (2 Chr. 32:30). The tunnel carried water from the Gihon spring outside the city to a cistern inside the walls. So when invading armies besieged Jerusalem, the unstoppable stream of water made the whole city glad. Likewise, God makes His people glad through His continuous presence. His protection flows like a river out of His lasting commitment to those who honor Him.'4

Jerusalem sits on top of a hard rocky place where rivers can't pass through, but by God's providence He provided just outside the eastern wall a high natural spring, seemingly inexhaustible. This stream of Siloam flows from a siphon through Hezekiah's tunnel and is the only natural water supply within the city of Jerusalem.

⁵ God is in the midst of her, she shall not be moved; God shall help her, just at the break of dawn. Ultimately it was God in the midst of Jerusalem that was their true safety and security. God is the inexhaustible river for His people and the ultimate source of all their life, stability, peace, gladness.

Notice the instability and disaster of v. 2-3 are contrasted with the *stability* of the dwelling place of God in v. 5. Unlike the mountains that are moved in v. 2, God's city will not be moved in v 5 (same Heb. word, also used of kingdoms being moved in v. 6). In v. 6 the nations "rage" (same Heb. word as the oceans raging in v. 3). So whether threatened by kingdoms or calamities, nations or nature; fear not! The promised "ever-present help" of v. 1 is practically experienced at the end of v. 5: *God shall help her at break of day*...

In Isaiah 37, when God's city of Jerusalem was surrounded by Assyrians this literally and physically was experienced in an amazing way at daybreak: ³⁶ Then the angel of the LORD went out and struck 185,000 in the camp of the Assyrians; and when men arose early in the morning, behold, all of these were dead.

It's said that when Melancthon feared the Reformation would die and they with it, Luther would comfort him with the truth of this verse and with these words "If we perish, Christ must fall too --- He is in the midst of us – and if it be so, be it so; I had rather perish with Christ hat great Ruler of the world ..." The end of Luther's famous hymn looks beyond the OT city of God to the future: ... the body they may kill, His truth abideth still, His kingdom is forever

The last chapter of Isaiah's prophecy speaks of this at the end of time before the new heavens and the new earth, and notice the language of gladness and river and streams like Ps 46:4:

Isaiah 66 (NASB95) ¹⁰ "Be joyful with Jerusalem and rejoice for her, all you who love her; **Be** exceedingly glad with her ... ¹² For thus says the LORD, "Behold, I extend peace to her like a river, And the glory of the nations like an overflowing stream ... ¹⁴ Then you will see this, and your heart will be glad ...

The biblical image of a river is an image used from cover to cover as an image of life flowing through and from God's "garden city":

Genesis 2:8-10 The LORD God planted a garden toward the east, in Eden ... the tree of life also in the midst of the garden ... Now a river flowed out of Eden to water the garden ...

Then in the 2nd to last chapter of the Bible, this image of the city of God and its river and living water continues into eternity in the new heavens and earth (notice again the language very similar to Psalm 46:4-5 [holy city, tabernacle, God among us, water, etc.):

Revelation 21 ² And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. ³ And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, ... ⁶ Then He said to me, "It is done. I am the Alpha and the Omega, the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost.

... ²² I saw no temple in it [the New Jerusalem / new earth], for the Lord God the Almighty and the Lamb are its temple ...

The focus is no longer a place but a people of the living God:

Revelation 22 ¹ Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, ² in the middle of its street. On either side of the river was the tree of life ... ¹⁷ The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost.

So back in Psalm 46, there is some language in this psalm that may look beyond OT Israel to God's end-times purposes. The One who will win that battle the final day or any day is *Lord Almighty* (NIV) or *LORD of hosts*, literally in Hebrew *LORD Sabaoth* is His name (warrior emphasis, "hosts" = army of Israel and/or angelic armies).

⁷ The LORD of hosts is with us; The God of Jacob is our refuge.

Did we in our own strength confide, our striving would be losing were not the right man on our side the Man of God's own choosing.

Dost ask who that may be? Christ Jesus, it is He;

Lord Sabaoth His name, from age to age the same,

and He must win the battle.

III. God is Our Invincible Ruler

⁸ Come, behold the works of the LORD, Who has made desolations in the earth.

When God made desolation of 185,000 Assyrians, this verse would have had great meaning to those who beheld that work of the Lord. Many scholars believe this is the historical background, and if it wasn't it sure would have had great appreciation by those in that day. They could literally behold with their very eyes the works of the Lord. The desolation of God's enemies brought consolation to those whose hearts were at peace with God. This verse also applies to us today: Behold the works of the LORD in the pages of Scripture as well as in your life if you have eyes to see, seeing here in the sense of considering, pondering, grasping the meaning of.

Our God does not even have to lift a finger against His enemies. He merely blows on them; they wither. His voice speaks; they fall. God's mere breath from heaven can make earth melt.

6 The nations raged, the kingdoms were moved; He uttered His voice, the earth melted.

Even man's greatest spiritual enemy, Satan and his army, has no power outside God's permission and decree. The hymn says 'For lo! His doom is sure: One little word shall fell him ... That word above all earthly powers' (God's voice in v. 6; His victory in v. 9)

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 ...

Sounds like the hymn's last line: "And <u>He</u> must win the battle." "He makes wars cease" in v. 9 is a statement of peace through victory, not peace through negotiation. This is not a mere cease-fire, this is a supernatural fire at the end of v. 9 that makes enemies cease. An antichrist may be able to get a peace treaty in the middle east, but only Christ the Prince of Peace will ultimately fulfill this verse. Without breaking a sweat He will break down, dismantle, and disarm His enemies. This is the context leading into the Psalm's most famous vs. 10: Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth!

In the context and background of the weapons of war in v. 9 and the reference to God as warrior in v. 11, the command of v. 10 "Be still" fits well with its usual meanings: "let drop, let go, abandon."

- or "surrender, give up, lay down your arms and lay down"
- or "let your mind bow before the truth that God is God and you are not, so stop striving and trying to take His place"
- or "drop your weapons and know God is your security"
- or as one writer explains, it's 'the sense of "cease and desist," like a parent separating two struggling children or a teacher breaking up a fight in the schoolyard. It does not mean to be quiet or calm *as much as it means to stop what you have been doing and be still.*"

 (NAS: "cease striving")
- or as the choir sang, "Be still, my soul—thy God doth undertake to guide the future as He has the past; thy hope, thy confidence let nothing shake ... Be still, my soul—the waves and winds still know His voice who ruled them while He dwelt below." (God is our Invincible Ruler)

The voice that commands to the storm at sea "Peace, be still!" here commands all our stormy hearts to be still and know God is God. Who is this man, they said of Jesus, that even the wind and seas obey Him?! Who are we, if we do not obey Him?! All creation knows its place, do we, before our Creator? Part of the "I AM" statement in v. 10 has the implied "and you are not."

John Piper: 'One of the reasons we invest our lives in some insignificant ways is that we never become still enough to let the great realities hit us. We are always on the move. Always in a hurry. Or when we do stop, we flip on the radio or the TV and let somebody else's hurry fill our minds ... What that text says is that the life-revolutionizing impact of God's supremacy in the world and his inevitable triumph over the nations, and the coming of his glorious kingdom of righteousness and peace—the impact of this awesome reality doesn't hit us and hold us and shape us unless we become still, and quiet before God. GOD hits home in the stillness.

If you want your life to be significant, you've got to stop running, and stop scurrying about, and turn off the TV and the radio, and get alone, and be quiet, and let the mammoth realities of human lostness and eternal judgment and never-ending joy and God's universal triumph take hold of you and change your life.'8

I read again this week of Elisabeth Elliot who suffered the loss of two husbands: 'The first, Jim Elliot, was killed by Auca Indians in Ecuador while trying to reach them with the gospel. The second ... was slowly consumed by cancer. In relating what these experiences were like, she referred to this psalm, saying that in the first shock of death "everything that has seemed most dependable has given way. Mountains are falling, earth is reeling. In such a time it is a profound comfort to know that although all things seem to be shaken, one thing is not: God is not shaken." She added that the thing that is most needful is to do what the psalmist does later, to "be still" and know that God is God. God is God whether we recognize it or not. But it comforts us and infuses strength into our faltering spirits to rest on that truth ... "be still, and know that I am God" is not advice to us to lead a contemplative life, however important that may be ... It means rather, "Lay down your arms. Surrender, and acknowledge that I am the one and only victorious God." [Boice writes] the time to do this is now, while a desirable place can be yours through the work of Jesus on the cross. If you will not surrender now, you will do so one day in spite of yourself, though it will be for judgment rather than blessing. This is because God is God, and in the end it will be his power and holiness that are exalted. No one can hope to resist him."

The last verse of this psalm says again that God is with us, which is the *first* thing we hear about Jesus in the New Testament: "They shall call Him Immanuel, which means God with us"

The only way you can have the comfort of v. 11 and 7 and 1 is if you have made Jesus your refuge and strength, by trusting in Him alone as your help and hope for salvation. If Jesus is not your Lord, be still in your soul and know that He is God. Give up on self and cease striving in your own works to gain salvation and know that Christ alone is the only way to God, surrender to Him as your captain and Commander, lay down your arms, lay down your life and come before Him humbly as a lowly servant seeking mercy.

If you're in Christ, verse 10 is for you as well (and for me). Even if what seems the worst possible thing happens that shakes us to the core, we can trust our unshakable God's invincible ruling plan.

In 1812 William Carey's pioneering mission printing works in Serampore, India, were burnt to the ground. At first he was dumbfounded. But [as he studied this verse] the following Sunday he preached on this text, Ps. 46:10. A newspaper man who had been present wrote: "In the blaze of this fire men saw the grandeur of the enterprise." The facts were flashed out. The result was that the whole cost of the printing works was repaid in two months! 10

Psalm 46 has had a long history in the Christian faith of many in church history, esp. in Scotland:

- In 1680, 3 days before he would be martyred, the Scottish Covenanter Richard Cameron had one more sermon to give and he chose to preach on this verse 3 days before he would be killed for his faith. Think of these life-changing words in that context: *Be still and know that I am God, I will be exalted among the nations, I will be exalted in the earth!*

- Eight years later, another Covenanter, James Renwick, was also martyred, and they found notes of one of his last 2 sermons, which was also on Psalm 46:10.
- Historian John Ker records that when the Huguenots and Covenanters of Scotland were in trouble, they used to say, 'Come and let us sing the 46th Psalm', 11
- In World War I in an island community in Scotland's highlands, young men as they were called off to military service would gather at the pier before sailing off to war with relatives / friends to sing Psalm 46 [from the *Scottish Psalter*]:

God is our refuge and our strength, in straits a present aid;
Therefore, although the earth remove, we will not be afraid:
Though hills amidst the seas be cast; Though waters roaring make,
And troubled be; yea, though the hills by swelling seas do shake.
A river is, whose streams make glad the city of our God;
The holy place, wherein the Lord most high hath his abode.
God in the midst of her doth dwell; nothing shall her remove:
The Lord to her an helper will, and that right early prove.
Be still and know that I am God: among the heathen I
Will be exalted; I on earth will be exalted high.
Our God, who is the Lord of hosts, is still upon our side:
The God of Jacob our refuge for ever will abide ...

This scene is one of thousands in which God's saints have been comforted by this Psalm in times of great crisis. No one can know the hearts that have been lifted as these majestic lines have been read in the sickroom, the house of mourning, the dungeon of persecution and the narrow chamber of suffering and tragedy ... Its message is timeless and its encouragement unceasing. 12

God is our refuge and strength, a very present help in trouble ... The LORD of hosts is with us; the God of Jacob is our refuge!

¹ Steve Lawson, *Psalms 1-75*, Holman OT Commentary, Vol. 11, p. 242-43.

² K. W. Osbeck. 101 Hymn Stories. Grand Rapids, Mich.: Kregel, p. 14.

³ Charles Spurgeon, "Earthquake, but not Heartquake" (Psalms 46:1-3), *Metropolitan Tabernacle Pulpit*, Volume 33, Sermon # 1950, Year 1887. http://www.spurgeongems.org/vols31-33/vols31-33.htm

⁴ Nelson's New Illustrated Bible Commentary (Ps 46:2-3). Nashville: T. Nelson Publishers, 1999.

⁵ Herbert Lockyer, *Psalms*, p. 182.

⁶ Note the causative meanings in Brown, Driver, and Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: The Clarendon Press, 1907), pp. 951-952.

Gerald Wilson, *Psalms*, NIV Application Commentary, p. 721; italics mine.

⁸ John Piper, "God: Refuge for His People, Exalted Among the Nations" http://www.desiringgod.org/ResourceLibrary/Sermons/ByScripture/1/778_God_Refuge_for_His_People_Exalted_Among_the_Nations/

⁹ James Boice, *Psalms*, Vol. 1, p. 389, 392.

¹⁰ G. A. F. Knight (1982). *Psalms : Volume 1*. The Daily Study Bible series. Louisville: Westminster John Knox Press, p. 222.

¹¹ John Ker, *The Psalms in History and Biography*, p. 80.

¹² Believer's Bible Commentary (Ps 46:1). Nashville: Thomas Nelson, 1995.