

# Live Courageously

Psalm 46:4-7

Paul Cannings, Ph.D

## A. God is Unshakable (vs. 4-5):

1. A river whose streams make glad – For those who are committed to experiencing God in their lives, the Holy Spirit is a fresh movement whose fruit produces a spontaneous festive joy. This is simulated in and through the Lord's church (the city of God, a place where His people dwell).

a) The scene shifts into the city of Jerusalem where the people are confined because of the Assyrian army camped around them. Water was a precious commodity in Palestine and especially in Jerusalem, one of the few ancient cities not built on a river. Wisely, Hezekiah had built an underground water system that connected the Spring of Gihon in Kidron with the Pool of Siloam within the city, so water was available (2 Kings 20:20; 2 Chron. 32:30). But the psalmist knew that God was their river and provided them with the water of life (36:8; 65:9; 87:7; and see John 7:37–39). In the days of King Ahaz, Isaiah compared an Assyrian invasion to an overflowing river, but he reminded the Jews that their God was like a quiet river (Shiloah) and would bring them peace (Isa. 8:1–10). God's people have always depended on the hidden spiritual resources that come from God alone. Whenever Israel turned to a pagan nation for help, they ended up in worse trouble.<sup>[1]</sup>

2. The Holy dwelling places – The church must be a place of holiness. This is why there is church discipline (Matthew 18:15-18; 1 Corinthians 5; Galatians 6:1-5 – the focus is to win our brothers and sisters back to Christ). It is so the holiness of God is respected since being in church is to be in the Holies of Holies (Hebrews 10:19-25). However, it takes everyone's commitment to make this work (Ephesians 4:16; 1 Corinthians 12:4-7; 8-31). When this takes place, 1 Corinthians 12:27 says; "NOW you are Christ's body, and individually members of it."

a) Jerusalem was indeed the holy city, set apart by God, and His sanctuary was there, but these things were no guarantee of victory (Jer. 7:1–8). The king and the people needed to turn to the Lord in confession and faith, and He would hear and save them, and this is what they did. God did help Jerusalem when the morning dawned (v. 5 “right early,” KJV), for the angel of the Lord killed 185,000 Assyrian soldiers and sent Sennacherib home (Isa. 37:36).<sup>[2]</sup>

3. The Holy dwelling places – The church in the New Testament is the only place Christ is the head of (Ephesians 1:22-23; Colossians 1:18), the only place that would withstand Satan’s actions (Matthew 16:17-19; Ephesians 3:9-11), the only place where believers can grow up to the fullness of God (Ephesians 1:11-13, 16), and the only place that Christ is going to empower to change the world (Ephesians 1:23).

4. Of Most High – This is the ‘proper name of God,’ “signifying the exaltedness, supremacy, and overwhelming majesty of deity - reflects omnipotence (Ps. 18:13; Lam. 3:38), universality (Ps. 83:18), and constancy (Ps. 21:7).”

a) The title “most height,” “lord of heaven” and “creator of earth” were frequently applied to the chief Canaanite deity in ancient times. Terminology and location (Jerusalem was in central Canaan) thus indicate that Melchizedek was probably a Canaanite king-priest. But Abraham, by identifying Melchizedek’s “God Most High” with “the Lord” (vs. 22), bore testimony to the one true God, whom Melchizedek had come to know. (NASU Study Bible)

5. Of Most High – No matter how powerful someone may seem, no one compares to how ‘exalted, supreme and overwhelmingly majestic God is.’ Christ has all things below His feet (Philippians 2:9-11). In His city, He is the only person who is lifted up and the only person who keeps the stream flowing for His citizens (Ephesians 2:19-22).

6. God is in the midst of her – Even though God is supreme over everything, is sovereign, and can therefore decide what He wants to do whenever He wants to do it with full capacity and ability to accomplish His purposes, He is completely committed to remain in us forever (John 14:16-17; Colossians 3:1-4) sealing us for the day of redemption (Ephesians 1:13).

a) Whereas in v 2, it was God himself who was portrayed as the source of protection, now it is the city of God which is the immediate location of protection.

And the city of God is safe because it is there, in his “holy dwelling place,” that his presence might be experienced. <sup>[3]</sup>

7. Will not be moved – Because God is God, no one can shake Him, cause Him to change His mind, overpower Him so that He is displaced. Because God cannot be displaced, there is no need for us to fear and more reason to trust Him. When we abide in Him, no matter how difficult the circumstance may be, because God cannot be moved, we can walk by faith and not by sight (John 15:1-15). This is why Satan roars like a lion to make a lot of noise to create fear and uncertainty.

a) Though the mountains, traditional symbols of stability, may “slide” (v 3, טו) into the seas, God’s city will not “slide” or “slip” (v 6, טו), for God’s presence there would give it stability even on the dawn of the day on which chaotic forces assert themselves (v 6). <sup>[4]</sup>

8. God will help – God’s assistance is like an army powerfully rescuing those who cannot help themselves from the harm they are experiencing (Psalm 34:7-9).

## **B. We can Live Courageously (vs. 6-7):**

1. The nations made an uproar – The unsaved are not intimidated by the might and power of God; they are completely committed to making as much noise as possible in their destruction of the world.

2. Raised His voice – None of the actions of the world, no matter how powerful their nuclear forces may be can change the Word of God or alter God’s plans.

3. Melted; Faint – God’s Word is powerful (Hebrews 12:4), and when executed, those who hear it, see it unfold, or experience its justice will tremble helplessly and even become panic-stricken by its authoritative, dominant force. Pharaoh at the Red Sea, the Walls of Jericho, and the resurrection of Lazarus are just a few examples.

a) Indeed, Jehovah is God Most High! (v. 4). All He had to do was speak the word (v. 6), and the enemy was defeated. <sup>[5]</sup>

4. The Lord of Host with us – David intentionally switched from God to Lord and added Host. He did this to emphasize the might, authority, and power of our covenant-keeping Lord, who, because of His covenant, fights for us as the mightiest, most powerful King that anyone can ever encounter. His covenant binds Him to us. This may be why Paul says, “*What then shall we say to these things? If God is for us, who is against us?*” (Romans 8:31; NASU)

a) The Commander of the armies of the Lord is always with us (Josh. 5:13–15), for He is “Immanuel, God with us” (Matt. 1:23; Isa. 7:14; 8:8). No matter what the circumstances, we may drink at the river of His joy and blessing and find the peace and strength we need.<sup>[6]</sup>

b) This is the ground of assurance. Our God, Jehovah, is “the Lord of hosts”—one who has countless angels at his command (2 Kings 6:16, 17; Ps. 68:17; Matt. 26:53). And he is “with us”—on our side, ready to help. The God of Jacob is our Refuge; *i.e.* our covenant God, the God who entered into covenant with our fathers, Abraham, Isaac, and Jacob.<sup>[7]</sup>

5. God of Jacob – Because David is writing to Jews, he reminds them of all that the Lord has been for Jacob, who is and was a significant part of Jewish history.

6. God is our stronghold – As our Lord of Host, He is our very high tower, our fortress that is so fortified it is totally inaccessible to anyone or anything that can harm us (Psalm 34:7-10; Hebrews 1:14). This is why He is our refuge, our strength and there is no reason for us to fear. “*We can do all things through Christ*” (Philippians 4:13), and “*in all things we overwhelmingly conquer through Him who loved us.*” (Romans 8:37).

---

[1] Wiersbe, W. W. (2004). [Be worshipful](#) (1st ed., pp. 173–174). Cook Communications Ministries.

[2] Wiersbe, W. W. (2004). [Be worshipful](#) (1st ed., p. 174). Cook Communications Ministries.

[3] Craigie, P. C. (1983). [Psalms 1–50](#) (Vol. 19, p. 344). Word, Incorporated.

[4] Craigie, P. C. (1983). [Psalms 1–50](#) (Vol. 19, p. 344). Word, Incorporated.

[5] Wiersbe, W. W. (2004). [Be worshipful](#) (1st ed., p. 174). Cook Communications Ministries.

[6] Wiersbe, W. W. (2004). [Be worshipful](#) (1st ed., p. 174). Cook Communications Ministries.

[7] Spence-Jones, H. D. M., ed. (1909). [Psalms](#) (Vol. 1, p. 358). Funk & Wagnalls Compan