

Our last verse from last week which was not covered was [Psa 45:17](#) , and transitions us into this week's study that defines for us the stronghold that the earth has on us as we transition from running with footmen to having to contend with horses ([Jer 12:5](#)).

This contending consequently is what will bring about the destruction of our earth, earth, earth which is the greatest gift we could be given in this age as we go unto perfection on the third day ([Jer 22:29](#) , [Mat 13:16](#) , [Luk 13:32](#) , [Luk 18:33](#) , [Heb 12:6](#)).

We can't run against those horses, or make war with the beast ([Rev 13:4](#) , [Rev 13:7](#) (destruction of the earth) , [Rev 12:9](#)), but through Christ and his body we will find that our boasting is excluded by the law of faith ([Rom 3:27](#)) as we come to learn that we are more than conquerors through our Lord ([Rom 8:37](#)).

**[Psa 45:17](#) I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.**

"**I will make** thy name to be remembered in all generations" is speaking of the incredible honor and privilege of having Christ's name on our thighs today (the power of His word), knowing that we are in the midst of a life and death struggle which is not against flesh and blood but rather against powers and principalities which we will be more than conquerors over ([Eph 6:12](#) , [Rom 8:37](#) , [Gen 32:25](#)) because of God giving us the power to overcome, which is what will witness to "**I will make** thy name to be remembered in all generations:".

Through Christ ([Php 2:13](#)), no flesh will glory in God's sight although we must transition out of this stage of glorying in that which is given to us ([1Co 1:29](#) , [1Co 4:7](#)) until we come to a mature man where **all** kindreds, tongues, people and nations shall "praise thee for ever and ever." within us. ([Eph 4:13](#) , [Rev 2:26](#)).

Here are some verses that speak to this point:

[Rev 15:3](#) And they sing the song of Moses the servant of God, and the song of the Lamb, saying, **Great and marvellous are thy works**, Lord God Almighty; just and true *are* thy ways, thou King of saints.

[Rev 15:4](#) Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for **all nations** shall come and worship before thee; **for thy judgments are made manifest.**

[Rev 15:5](#) And **after that** I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

It is only after the judgments are made manifest that the tabernacle of the testimony in heaven was opened, and it is only after God's judgments are in our earth that we can begin to give a true testimony of His righteousness which we are learning and desiring in the night which is what this flesh realm represents ([Isa 26:9](#)).

This process of judgement (3) will take as long as God has determined it to take in each of our lives, and we are collectively as the body of Christ helping one another obtain to that blessed and holy first resurrection ([Rev 20:6](#) , [Rev 4:8](#)) by being fellow laborers and helpers of each other's joy together as we supply whatever the Lord gives us to supply, and as we learn to bear each other's burdens and infirmities. Those infirmities are oft and it is the God of all comfort ([2Co 1:3-5](#)) who gives us His word which is likened unto wine which is good for our stomachs

([1Co 3:9](#) , [Eph 4:16](#) , [1Co 14:26](#) , [1Co 3:6](#), [1Ti 5:23](#)).

[Joh 12:28](#) **Father, glorify thy name.** Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. ([2Co 3:18](#))

[Joh 12:29](#) The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

[Joh 12:30](#) Jesus answered and said, **This voice came not because of me, but for your sakes.**

[Joh 12:31](#) **Now is the judgment of this world: now shall the prince of this world be cast out.**

[Joh 12:32](#) **And I, if I be lifted up from the earth, will draw all men unto me.**

We all have to eventually contend with horses which cannot drag us away from God's purpose to see Christ as the author and finisher of our faith ([Jer 12:5](#) , [Rom 8:38-39](#) , [Heb 12:2](#)). If we are the blessed and holy few in this age who are living and understanding that God has called us to "**be lifted up from the earth**" as a manchild ([Rev 12:5](#)), we will be used to draw all men unto Christ "**will draw all men unto me.**"

It is this spiritual struggle that we are called unto to as we fight a good fight of faith together to come out of the earth, earth, earth together as the body of Christ. This struggle is the story of the manchild ([Rev 12:5](#)) who is caught up into heaven, where we reside with an earnest hope in our hearts ([2Co 1:22](#) , [Rom 8:22](#) , [Col 1:27](#) , [Rom 5:5](#)) of those things which are to come ([Heb 12:2](#)) and are presently being fulfilled within our earth, earth, earth which is being judged today ([1Pe 4:17](#)).

### **"The God of Jacob is our refuge"**

[Psa 46:1-11](#)

[Psa 46:1](#) **To the chief Musician for the sons of Korah, A Song upon Alamoth.** God *is* our refuge and strength, a very present help in trouble.

This psalm starts off declaring that God is our helper and reminds us that he will never leave or forsake us ([Heb 13:5-6](#)); "a very present help in trouble".

God especially shows us that He is our "refuge and strength" in trouble and for that reason we ought to flee idolatry which is the leaven of the Pharisees or the diseases of Egypt.

[1Co 10:13](#) There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

[1Co 10:14](#) Wherefore, my dearly beloved, flee from idolatry.

[Gen 39:12](#) And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

***any comments on this first verse?***

[Psa 46:2](#) Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Outwardly and inwardly we are blessed to come to a point where we don't fear for the great

works which God is doing both within and without because of his perfect love being formed within each of us ([1Jn 4:18](#) , [Psa 118:6](#)). The nations are meant to rage and make war to remind us of the great internal struggles which we must go through in order to see Christ formed within ([Psa 2:1](#) , [Psa 46:6](#)).

[Mat 24:6](#) And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

[Joh 14:1](#) Let not your heart be troubled: ye believe in God, believe also in me.

[Joh 14:2](#) In my Father's house are many mansions: if *it were* not so, I would have told you. I go to prepare a place for you.

[Joh 14:3](#) And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

Our mountains are carried into the midst of the sea by Christ within us ([Mat 17:20](#) , [1Jn 5:4](#)).

*any comments on this second verse?*

[Psa 46:3](#) *Though* the waters thereof roar *and* be troubled, *though* the mountains shake with the swelling thereof. Selah.

This verse reminds us that it is through much tribulation that we will enter into the kingdom, and that those "waters thereof" which "roar *and* be troubled" are needful to see the pride, vanity and lust of our life destroyed and carried into the midst of the sea ([1Jn 2:16](#) , [Act 14:22](#)).

*any comments on this third verse?*

[Psa 46:4](#) *There is* a river, the streams whereof shall make glad the city of God, the holy *place* of the tabernacles of the most High.

Last week we discussed that river, which is truly the body of Christ (the tabernacle [1Co 3:16](#)), and the living waters that are springing forth from each of us by the grace and faith of Christ ([Joh 7:38](#) , [Rev 22:2](#) , [Eze 47:12](#)).

*any comments on this forth verse?*

[Psa 46:5](#) God *is* in the midst of her; she shall not be moved: God shall help her, *and that* right early.

This verse is so encouraging. God is in the midst of us "her" which is the church, and we "shall not be moved" simply because "God shall help her, *and that* right early."

[Rom 8:31](#) What shall we then say to these things? If God *be* for us, who *can be* against us?

[Heb 13:5](#) *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

*any comments on this fifth verse?*

[Psa 46:6](#) The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

No matter how big or bad the world or any particular person may appear on the world scene within or without, when it comes time for God to melt the earth, it's going to happen, and it will happen because "he uttered his voice".

[Act 9:1](#) And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

[Act 9:2](#) And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

[Act 9:3](#) And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

[Act 9:4](#) And he fell to the earth, and heard a voice saying unto him, **Saul, Saul, why persecutest thou me?**

[Act 9:5](#) And he said, Who art thou, Lord? And the Lord said, **I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.**

[Act 9:6](#) And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord *said* unto him, **Arise, and go into the city, and it shall be told thee what thou must do.**

*any comments on this sixth verse?*

[Psa 46:7](#) The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

[Psa 46:8](#) Come, behold the works of the LORD, what desolations he hath made in the earth.

God calls us to "behold the works of the LORD" and to understand that those works are mighty works which are causing great desolation in our earth, and at the same we are being told that when those desolations are taking place in our earth, we are also being granted refuge through the destruction: "The LORD of hosts *is* with us; the God of Jacob *is* our refuge" ([1Co 10:13](#))

*any comments on these two verses?*

[Psa 46:9](#) 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.

There's no hiding from God, unto the end of the earth within, and we see in these scriptures that there is a time for war and a time for peace and both work together for the good as do all things for those who love God and are called according to His purpose ([Ecc 3:8](#) , [Rom 8:28](#)).

God declares His sovereignty over all the earth in bringing the storms which he raises ([Psa 107:25](#)), and by putting a law of sin in our members ([Rom 7:23](#)) that lust and seek war as a solution ([Jas 4:1](#)). That solution is no solution, and only there to witness that we are beasts that need to have our bows broken, and spears cut asunder, along with our chariots being burnt in the fire ([Exo 14:28](#)).

This breaking of the bow and spears cut asunder is a metaphor for the destruction of the leaven which is naturally in us and needs to be destroyed through fiery trials ([1Pe 4:12](#)) (our chariots being burnt in the fire)

*any comments on this ninth verse?*

Psa 46:10 Be still, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

Psa 46:11 The LORD of hosts *is* with us; the God of Jacob *is* our refuge. Selah.

These last two verses point us to the hopeful and peaceful conclusion of having God judge our earth in this age. We can have peace that passes all understanding through the trials; we can rest in a restless world through the tribulation, and witness of his great power in our lives through the tumult as we come to learn to take refuge in "**the God of Jacob *is* our refuge**".

1Ki 19:12 And **after** the earthquake a fire; *but* the LORD *was* not in the fire: and **after** the fire **a still small voice**.