

An Exposition of Psalm 46

by Ward Fenley

Psalm 46 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. {2} Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; {3} Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. {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. {5} God is in the midst of her; she shall not be moved: God shall help her, and that right early. {6} The heathen 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. {8} Come, behold the works of the LORD, what desolations he hath made in the earth. {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. {10} Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. {11} The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

Most evangelicals divide this chapter in to two different time periods: The parts that use descriptions of the dissolution of earthly elements are restricted to the future. The parts that seem to refer to the "spiritual" protection of the psalmist refer to believers throughout all ages, pre and post-cross.

From the perspective of the believer in the established kingdom of God, we see the physical Jewish and Old Covenant (OC) breakdown versus the spiritual Jewish and New Covenant (NC) establishment. At first, we would like to say that the actual application of God being the refuge and strength in time of trouble was applied to those under the OC. This is true in the sense that the OC believers would be saved from the wrath of God. However, the actual application of this must be seen within its context.

Verse two speaks of the earth being removed and the mountains being carried into the depths of the sea. From our figurative and metaphorical studies many of us have come to see the significance of these words: mountains, earth and sea. Mountain or mountains often refer to a foundation of men, either in a good or bad sense:

Psalm 30:7 LORD, by thy favour thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled.

Isaiah 40:4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

Isaiah 57:7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

Jeremiah 51:25 Behold, I am against thee, O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out mine hand upon thee, and roll

thee down from the rocks, and will make thee a burnt mountain.

In this last verse, God is clearly speaking of the removal of the Babylonian Empire in 536 B.C. Through the Medes and the Persians God removed the Babylonians from power. Certainly God was not angry at a literal and amoral mountain.

This brings us to the unfaithful mountain of national Israel. In light of the imminent terror that would come upon the Jews, consider this passage in relation to the passage at hand:

Matthew 17:19-21 Then came the disciples to Jesus apart, and said, Why could not we cast him out? {20} And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. {21} Howbeit this kind goeth not out but by prayer and fasting.

It is interesting to see that for any old mountain Jesus tells the disciples to just "speak it" in faith and the mountain would be removed into the sea. However, with their present circumstance a strong demon had confronted them: a demon that would only come out by prayer and fasting. Jesus seems to imply the demonic strength that worked in apostate Israel:

Matthew 12:43-45 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. {44} Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. {45} Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

As we consider an event that would shortly take place after the writing of Revelation, the metaphor of a mountain seems to take on great meaning concerning the prayer and fasting of the disciples to remove a mountain that required such:

Revelation 8:3-8 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. {4} And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. {5} And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. {6} And the seven angels which had the seven trumpets prepared themselves to sound. {7} The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. {8} And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

The great mountain would be cast into the sea through the prayers of the saints. This appears to correlate with the words of Christ to the disciples:

Matthew 17:20-21 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. {21} Howbeit this kind goeth not out but by prayer and fasting.

Jesus told them that the time would come when they would need to fast:

Mark 2:20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Indeed, they fasted and prayed:

Acts 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Acts 6:4 But we will give ourselves continually to prayer, and to the ministry of the word.

Acts 14:23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Acts 27:33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

Hebrews 12 describes a mountain and its heaven and earth that was in the process of being removed:

Hebrews 12:18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

Hebrews 12:26-28 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. {27} And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. {28} Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

The vision of the mountain and mountains of Jerusalem being destroyed are further seen in Revelation 6 as John describes this destruction in comparison with the fig tree casting her untimely figs:

Revelation 6:12-14 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; {13} And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. {14} And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

Jesus spoke of the fig tree and mountain within the same context:

Matthew 21:19-21 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. {20} And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! {21} Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

And so it was done. From what we have studied, this appears to be the fulfillment of Psalm 46:

Psalm 46:2 Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;

Even though the apostles' and first century Jewish Christians' ancient system was forever removed with its prideful inhabitants; they had no fear, for their Refuge protected them from His fierce wrath.

Verse 3 speaks of the roaring waves of the sea:

Psalm 46:3 Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.

The Bible again provides ample support to describe man and his rebellion against God as a sea and/or waves. Sea also can frequently be referring to the Gentiles in either rebellion against God or in their worship of God under the NC. Both are seen in the following passages:

Job 26:12 He divideth the sea with his power, and by his understanding he smiteth through the proud.

Psalm 68:22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

Psalm 89:8-9 O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? {9} Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.

Psalm 93:3-4 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. {4} The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Psalm 96:11-13 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. {12} Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice {13} Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Isaiah 60:5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Jude 1:11-13 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. {12} These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; {13} Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

Jesus spoke of the signs of the sea raging against God toward the last days of the Jewish age:

Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

Nevertheless, the Psalmist declared the protection of God over His people through the roaring rage of the nations and the Jews against the people of God.

This protection would come through Him who is the River of life to all who believe:

Psalm 46:4,5 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. {5} God is in the midst of her; she shall not be moved: God shall help her, and that right early.

The Living Waters of Christ make glad the city of God. Christ spoke clearly concerning this river:

John 4:10-14 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. {11} The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? {12} Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? {13} Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: {14} But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

John 7:37-39 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. {38} He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. {39} (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

The city of God of Psalm 46 is the city to which all believers have come:

Hebrews 12:22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

God is in the midst of this city dwelling in her. This city is the holy and heavenly Jerusalem, which John says is the wife of the Lamb:

Revelation 21:9,10 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. {10} And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God

The holy place of Psalms is the Temple of Revelation 21 in the New Heaven and New Earth:

Revelation 21:22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. {23} And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

This Temple is the habitation of God through the Spirit:

Ephesians 2:18-22 For through him we both have access by one Spirit unto the Father. {19} Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; {20} And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; {21} In whom all the building fitly framed together groweth unto an holy temple in the Lord: {22} In whom ye also are builded together for an habitation of God through the Spirit.

Jesus spoke of this Temple or house:

John 14:1-3 Let not your heart be troubled: ye believe in God, believe also in me. {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. {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.

Jesus said He would come again and spoke of the form in which He would come:

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

It is very interesting that the Psalmist uses the plural "tabernacles" of the most high, indicating the individual resurrection within the glorious kingdom or tabernacle of Christ.

God is prophesied to be in the midst of her:

Psalm 46:5 God is in the midst of her; she shall not be moved: God shall help her, and that right early.

Jesus spoke in a similar manner describing Himself:

Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

The angel speaking to Joseph described it differently:

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

The timing of Psalm 46 is further confirmed in vs. 6:

Psalm 46:6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

This is very similar language to Psalm 2:

Psalm 2:1-9 Why do the heathen rage, and the people imagine a vain thing? {2} The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, {3} Let us break their bands asunder, and cast away their cords from us. {4} He that sitteth in the heavens shall laugh: the Lord shall have them in derision. {5} Then shall he speak unto them in his wrath, and vex them in his sore displeasure. {6} Yet have I set my king upon my holy hill of Zion. {7} I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. {8} Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. {9} Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

The timing of the raging of the heathen is shown in the apostles' prayer to God concerning Jesus Christ:

Acts 4:24-28 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: {25} Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? {26} The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. {27} For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, {28} For to do whatsoever thy hand and thy counsel determined before to be done.

Therefore, returning to Psalm 46, we see that the Psalmist was given a vision of the coming day of Messiah:

Psalm 46:6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

Melting is a prominent idea as it pertains to the destruction of God's enemies. God spoke of the victory the Israelites would have in order to possess the land of Canaan:

Exodus 15:15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

David describes the end of the wicked likewise:

Psalm 58:6-7 Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O LORD. {7} Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.

Included within a context that involves the melting of the hearts of Babylon is further apocalyptic language to depict the judgment of a nation:

Isaiah 13:7-17 Therefore shall all hands be faint, and every man's heart shall melt: {8} And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. {9} Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. {10} For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. {11} And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. {12} I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. {13} Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger. {14} And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. {15} Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. {16} Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. {17} Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

The hearts of the Babylonians would melt. This time of judgment was identified as the Day of the Lord upon Babylon. God said He would lay the land desolate, and that the stars would not give their light nor would the sun and the moon. God here even says that He would punish the world for their evil. The apocalyptic included God shaking the heavens, and, more specifically related to our passage, the earth would remove out of her place. If we take this literally then we have dissolution of the physical elements of the universe in 536 B.C. God, however, explicitly declares the meaning of this apocalyptic language. Verse 15 tells us that the enemies of God would be thrust through with the sword, the children would be dashed to pieces before their eyes, their houses would be spoiled and their wives ravished. But how would God do this:

Isaiah 13:17 Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it.

Through the Medes, God shook the heavens and the earth of Babylon and destroyed their kingdom.

So when we see God melting the earth in Psalm 46 and the obvious timing of this found in the apostles' prayer to God concerning the "mountain" of Israel, it is evident that the melting of the earth refers to the destruction of the Jewish nation and religious system. This would involve the raging nations not only rebelling against Christ and His people but also against the apostate Jews.

At this time God would manifest Himself in the hearts of His people to tabernacle among them through the river that makes glad the city of God:

Psalm 46:7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

The NT confirms Jesus Christ as God with us:

Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Certainly under the NC Christ is our refuge:

Hebrews 6:18-20 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: {19} Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; {20} Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

God left the house of Israel desolate according to Jesus:

Matthew 23:35-39 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. {36} Verily I say unto you, All these things shall come upon this generation. {37} O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! {38} Behold, your house is left unto you desolate. {39} For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

This was prophesied in Psalm 46:

Psalm 46:8 Come, behold the works of the LORD, what desolations he hath made in the earth.

Who would behold these works? God's people would behold the king of Babylon once He exercised judgment upon him:

Isaiah 14:16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

It is no wonder that God's spiritual nation would behold the destruction God would bring upon national Israel:

Isaiah 51:6 Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

This dissolving of the heavens and earth of physical Israel and the OC was in the process of taking place during the transformation period before its complete removal at the destruction of the Temple:

Hebrews 8:13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

The wicked who remained faithful to the whore of Israel would die in like manner. This would be evident to God's elect:

Isaiah 66:24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Through the preaching of the Gospel, God's holy nation executes the wrath of God upon the nations inasmuch as the first-century saints saw that accomplishment upon the Jews:

John 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

Psalms 149:5-9 Let the saints be joyful in glory: let them sing aloud upon their beds. {6} Let the high praises of God be in their mouth, and a twoedged sword in their hand; {7} To execute vengeance upon the heathen, and punishments upon the people; {8} To bind their kings with chains, and their nobles with fetters of iron; {9} To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

Through the Gospel of Jesus Christ, God's wrath is executed now and it has been executed since it began with the preaching of Jesus Christ as the Judge of the living and the dead. Just as the first-century Christians were able to behold the desolations God wrought in the earth of Israel, so believers through eternal ages, by the Gospel, behold the carcasses of the eternal enemies of God.

The passage in Psalm 46 teaches us that wars would cease at this time.

Psalm 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.

OT Israel was well acquainted with the constant struggle between them and the Gentiles. They had known war since their entrance into the physical Promised Land recorded in the book of Joshua. Under the judges and the kings Israel only knew tension with those around her. If there was a false peace through Israel's whoredoms and adulteries in trusting in the nations surrounding her, it was quickly manifested as God poured His judgment upon her through the very nations in whom she trusted.

However, this wall of partition between Jew and Gentile was broken down through the redemptive work of Christ. This redemptive work was accomplished by a two-fold mediatorial work of the eternal High Priest, Jesus Christ. This first and primary objective of this mediatorial work was to cause the war between God and His people to cease. This war had continued since the fall because of which man was alienated from God:

Isaiah 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Psalm 13:1 To the chief Musician, A Psalm of David. How long wilt thou forget me, O LORD? for ever? how long wilt thou hide thy face from me?

Because of man's transgression he was hopelessly at enmity with an angry God:

Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

War between God and His people was predicted to cease:

Isaiah 40:2 Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

Through Christ's mediation, God caused this war to cease:

Colossians 1:20-22 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. {21} And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled {22} In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

The second aspect of Christ's mediatorial work involved the cessation of war between the Jew and the Gentile, which seems to be that to which the Psalmist was referring:

Psalm 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.

The enemies of the people of God, the Gentiles, would be subdued under the mighty power of God as was prophesied:

Psalm 18:43-44 Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me. {44} As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.

Psalm 66:3-4 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. {4} All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

Isaiah uses very similar language to describe this time of peace among men: Isaiah 2:3-4 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. {4} And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Sometimes this peace between the Jews and the Gentiles identified as "flowing together":

Isaiah 60:3-5 And the Gentiles shall come to thy light, and kings to the brightness of thy rising. {4} Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. {5} Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

Jeremiah 31:10-13 Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. {11} For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. {12} Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. {13} Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

It is interesting to note that the idea of flowing together implies a river of water. This river seems to be that which made glad the city of God:

Psalm 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.

Contrary to this, Babylon was told that her nations would no longer flow together because of God's judgment upon them through the Medes:

Jeremiah 51:44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall.

Yet under the NC the Gentiles would run to the Savior of the Jews:

Zechariah 8:19-23 Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace. {20} Thus saith the LORD of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: {21} And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also. {22} Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. {23} Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Paul seemed to recognize the fulfillment of this prophecy as he observed the purpose of God giving the gift of spoken languages to spread the Gospel to all the world during the first century:

1 Corinthians 14:25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Involved in this submission, the uniting of the Gentiles with the people of God is evident. This is shown as a NC reality through Christ:

Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Colossians 3:9-15 Lie not one to another, seeing that ye have put off the old man with his deeds; {10} And have put on the new man, which is renewed in knowledge after the image of him that created him: {11} Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. {12} Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; {13} Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. {14} And above all these things put on charity, which is the bond of perfectness. {15} And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

Both aspects of this mediatorial work of Christ are especially seen in Paul's epistle to the Ephesians:

Ephesians 2:11-22 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; {12} That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: {13} But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. {14} For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; {15} Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; {16} And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: {17} And came and preached peace to you which were afar off, and to them that were nigh. {18} For through him we both have access by one Spirit unto the Father. {19} Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; {20} And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; {21} In whom all the building fitly framed together groweth unto an holy temple in the Lord: {22} In whom ye also are builded together for an habitation of God through the Spirit.

In this passage we can clearly see that through the redeeming work of Christ, God's people reconciled to Him abolishing the enmity therein. We also see the uniting of the Gentiles into one body with the Jews, breaking down the wall of partition that was always present during the existence of national Israel.

What is also clear from Ephesians is the reference to the household of God or the habitation of God. The tabernacle of God contains the tabernacles in whom the river of God would flow. This river makes glad the city of God. The precious word of Christ and life in Him flows eternally from Him through His people to bring the joy of heaven:

Revelation 22:1-5 And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. {2} In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. {3} And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: {4} And they shall see his face; and his name shall be in their foreheads. {5} And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

It is because of God causing the war between Him and His people to cease, and the war between the Jew and the Gentile to cease, we are able, as the Psalmist predicted, to obey the command of God as we have seen Him exalted among the Gentiles:

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

Both the earth (Israel) and the Gentiles now worship God together in Spirit (John

4:24) as one fold united together through the death and life of Christ:

John 10:15-17 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. {16} And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. {17} Therefore doth my Father love me, because I lay down my life, that I might take it again.

May God bring joy to you through the verses presented here as you walk in the Light of His glory and grace.