

Take the L

Psalm 46:8-10

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I. Look vs. 8-9

- a. Come
- b. Behold - See
 - i. Works of the Lord
 1. Works- deeds of God
 2. The poetic invitation to *come* and *see* introduces the final section of the psalm, in which the two themes of the preceding sections are woven together in a passage forming a suitable climax. The worshipers can “see” what God has done in the earth (v 9), indicative of his control of the world of nature; and they can “see” what he has done to human powers, making peace and breaking the instruments of war (v 10), indicating thereby his control of the world of history.
 3. the works He has wrought, the deeds He has done. These are defined as *desolations* in the earth, the destruction of kingdoms and nations by the invading hordes
 4. The psalmist exhorted the saints to observe the saving mighty deeds of God. These deeds portray how **God** brings peace to His people, destroying weapons throughout the earth. God Himself calls for the people to trust in Him and **know that** He is **God**,
 5.
 - a. Desolation to the Earth
 - b. Makes Wars Cease
 - i. *He is causing wars to cease*], by destroying the warlike nations and the kingdoms which have waged war against the city of God in the past
 - ii.
 - c. Destroys Weapons

II. Let Go v. 10a

- a. Cease
 - i. to release one’s hand Jos 10:6; — to leave off, cease, stop “to let drop,” “to abandon” in this form
 - ii. Hence the people may “relax” in appropriate confidence (v 11a); to know that God is God is to know his Lordship of nature and history, and therefore to be aware of his total capacity as Protector

- iii. *Be still*. Namely, do nothing; do not enter into military alliances with other nations, since Yahweh controls history. This is the military policy advocated by Isa 30:15, “By sitting still and keeping quiet will you be saved.”
 - iv. Also to saints of all ages, the call for a silent trust in God’s saving power, in anticipation of universal peace, has been a source of comfort and strength
- b. Know – Ps 100:3- to makes oneself Known

III. Lift vs. 10b-11

- a. Exalted – to be high above, rise above
 - i. Nations -people
 - ii. Earth
 - iii. Both the “nations” and the “earth” (v 11), which earlier were depicted as posing a threat to orderly existence, are now harnessed in service to the exaltation of God.
 - iv. that is, in majesty, and the exhibition of it in the deeds above described
- b. The Lord of Host
 - i. the very earth, which is the setting for the power of human states, “melts” beneath them (v 7d).
 - ii. primarily a military retinue or army, a meaning extension, the word also indicates warfare or military service
 - iii. the title is particularly appropriate in this context, for it is the “Lord of Armies” who offers protection against the armies of foreign nations and kingdoms
- c. God of Jacob
 - i. The title “God of Jacob” evokes specifically the *protective* character of God; see further the *Comment* on Ps 20:1.

Word Studies

Behold – see

Works – deeds of God

In the OT the works of God are presented as evidence of God's supreme power, authority, wisdom and benevolence. The OT defines the Deity not by abstract terms such as omnipotence, but by his activity. Moses adduced the works of God as evidence of his unique distinction from other gods (Dt. 3:24). In the Psalms the works of God are frequently proclaimed as providing confidence in his power and authority and his sole right to receive worship. These works are his creative activity (Ps. 104:24) and his sovereign acts in relation to his redeemed people (Ps. 77:11–20) and to the nations (Ps. 46:8–10).¹

Cease- to release one's hand Jos 10:6; — to leave off, cease, stop² “to let drop,” “to abandon” in this form³

Know – Ps 100:3- to makes oneself Known

Exalted – to be high above, rise above

Nations - **people** (Rost 147: whole population of a territory; $\text{D}\bar{\text{y}}$ rather stresses the blood relationship, often hardly different) a) **nation**⁴

Earth –

Lord of Host - Lord of Host

the very earth, which is the setting for the power of human states, “melts” beneath them (v 7d).

primarily a military retinue or army, a meaning extension, the word also indicates warfare or military service

¹ J. C. Connell, “[Works.](#)” ed. D. R. W. Wood et al., *New Bible Dictionary* (Leicester, England; Downers Grove, IL: InterVarsity Press, 1996), 1248.

² Ludwig Koehler et al., [The Hebrew and Aramaic Lexicon of the Old Testament](#) (Leiden: E.J. Brill, 1994–2000), 1277.

³ William White, “[2198 רָפָה.](#)” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 858.

⁴ Ludwig Koehler et al., [The Hebrew and Aramaic Lexicon of the Old Testament](#) (Leiden: E.J. Brill, 1994–2000), 183.

the title is particularly appropriate in this context, for it is the “Lord of Armies” who offers protection against the armies of foreign nations and kingdoms. The title “God of Jacob” evokes specifically the *protective* character of God; see further the *Comment* on Ps 20:1.

Word Studies

God’s refuge in the context of both natural and national powers (46:9–12). The poetic invitation to *come* and *see* introduces the final section of the psalm, in which the two themes of the preceding sections are woven together in a passage forming a suitable climax. The worshipers can “see” what God has done in the earth (v 9), indicative of his control of the world of nature; and they can “see” what he has done to human powers, making peace and breaking the instruments of war (v 10), indicating thereby his control of the world of history. The divine words (v 11), which are probably not in the form of an oracle (see *Form/Structure/Setting*, above), indicate the transformation of all chaotic forces into instruments of divine praise. Both the “nations” and the “earth” (v 11), which earlier were depicted as posing a threat to orderly existence, are now harnessed in service to the exaltation of God. Hence the people may “relax” in appropriate confidence (v 11a); to know that God is God is to know his Lordship of nature and history, and therefore to be aware of his total capacity as Protector⁵

III. has three couplets of the same stairlike parall⁶.—**9.** *Come, behold*], emphatic summons.—*the works of Yahweh*], the works He has wrought, the deeds He has done. These are defined as *desolations* in the earth, the destruction of kingdoms and nations by the invading hordes. All this is preparatory to a better future, in which universal peace will prevail.—**10.** *He is causing wars to cease*], by destroying the warlike nations and the kingdoms which have waged war against the city of God in the past.—*unto the ends of the earth*], to remote regions this destruction has extended. The instruments of war are destroyed, as in earlier prophets, Ho. 2:20; Is. 9:4; Mi. 4:1–4, cf⁷. Ez. 39:9–10, which refers to an eschatological invasion of a similar kind. An additional line has been added by a later editor to emphasise this destruction, but at the expense of the measure and symmetry of Str⁸, *Wagons He burneth in the fire*.—**11.** *Desist*], that is, from war. These are the words of Yahweh addressed to the nations,—*and know*], the fact *that it is I, Yahweh*, who am doing all this, and it is vain to resist me. This is not a recognition

⁵ Peter C. Craigie, [Psalms 1–50](#), 2nd ed., vol. 19, Word Biblical Commentary (Nashville, TN: Nelson Reference & Electronic, 2004), 345.

⁶parall. parallel with.

⁷cf. confer, compare.

⁸Str. strophe.

of God as God, which in Vrss⁹. is due to the substitution of “Elohim” for Yahweh by ¹⁰.—*I shall be exalted*], repeated for emphasis; that is, in majesty, and the exhibition of it in the deeds above described,—*among the nations* |¹¹| *in the earth*], among all nations and throughout the entire world.¹²

Be still. Namely, do nothing; do not enter into military alliances with other nations, since Yahweh controls history. This is the military policy advocated by Isa 30:15, “By sitting still and keeping quiet will you be saved.” On this passage, see Dahood in CB¹³Q 20 (1958), 41–43, and G. von Rad, *Der heilige Krieg im alten Israel*, 2d ed., (Göttingen, 1952), pp. 57 f. This exegesis, if sound, might bear on the dating of the psalm.¹⁴

46:8–11. The psalmist exhorted the saints to observe the saving mighty deeds of God. These deeds portray how **God** brings peace to His people, destroying weapons throughout the earth. God Himself calls for the people to trust in Him and **know that** He is **God**, for He **will be exalted** throughout **the earth**. Verses 8–10 no doubt greatly encouraged the people of Jerusalem, as the final verse (v. 11) reiterates (cf. v. 7). Also to saints of all ages, the call for a silent trust in God’s saving power, in anticipation of universal peace, has been a source of comfort and strength.¹⁵

⁹Vrss. Versions, usually ancient.

¹⁰☪ The Elohist Psalter.

¹¹|| parallel, of words or clauses chiefly synonymous.

¹² Charles A. Briggs and Emilie Grace Briggs, [*A Critical and Exegetical Commentary on the Book of Psalms*](#), International Critical Commentary (New York: C. Scribner’s Sons, 1906–1907), 396.

¹³CBQ Catholic Biblical Quarterly

¹⁴ Mitchell Dahood S.J., [*Psalms I: 1-50: Introduction, Translation, and Notes*](#), vol. 16, Anchor Yale Bible (New Haven; London: Yale University Press, 2008), 282.

¹⁵ Allen P. Ross, “[Psalms.](#)” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 829.