

PSALM 46

- I. Basis for “A Mighty Fortress...” (see attachment #1).
 - A. Luther focused on verses 1, 7 & 11.
 - B. The Psalm is a song directing us to trust in God who is our strength, help and fortress or an acknowledgment that God is over all!
 - C. Verse 4
 1. “The city of God” - God resides with His people on earth. For the O.T. church - Jerusalem. For the N.T. church - Heb. 12:22-24.
 2. “There is a river whose streams make glad (God’s people).” There is no river in Jerusalem, but streams. Is. 66:12 (God is the river); Rev. 22:1-3; Jn. 4:10; Jn. 7:37-39.
 - D. Verse 7
 1. “The Lord of hosts” - This is “Yahweh,” described as “the commander of heaven’s armies and defender against all enemies.
 2. He is our Mighty Fortress!
 3. “The God of Jacob” - Gen. 28:11-16.
 - E. Verse 10 - The raging and storms of this world should take heed, and, of course, ultimately will!
- II. Has been suggested that 46 foreshadows fulfillment of Christ’s return;
- III. Ps. 46 has been considered a response the events of King Hezekiah and the attack of Judah by the Assyrians. 2 Ki. 18:13 through chapter 19 with emphasis on 19:32-37.

"A Mighty Fortress Is Our God" #656 in Lutheran Service Book

1. A mighty Fortress is our God, A trusty Shield and Weapon;
He helps us free from every need That hath us now o'ertaken.
The old evil Foe Now means deadly woe;
Deep guile and great might Are his dread arms in fight;
On Earth is not his equal.

2. With might of ours can naught be done, Soon were our loss effected;
But for us fights the Valiant One, Whom God Himself elected.
Ask ye, Who is this? Jesus Christ it is.
Of Sabaoth Lord, And there's none other God;
He holds the field forever.

3. Though devils all the world should fill, All eager to devour us.
We tremble not, we fear no ill, They shall not overpow'r us.
This world's prince may still Scowl fierce as he will,
He can harm us none, He's judged; the deed is done;
One little word can fell him.

4. The Word they still shall let remain Nor any thanks have for it;
He's by our side upon the plain With His good gifts and Spirit.
And take they our life, Goods, fame, child and wife,
Though these all be gone, Our vict'ry has been won;
The Kingdom ours remaineth.

Text and Tune: Martin Luther, 1483-1546

PS. 46:1, 7, 11; REV. 19:11-16; ROM. 8:31-39; EPH. 6:10-17

Text and music: Public domain

FIFTH
EDITION
1959

WESTERN CIVILIZATIONS

*Their History and
Their Culture*

BY EDWARD McNALL BURNS
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W. W. NORTON & COMPANY, INC.



MESOPOTAMIAN CIVILIZATION

marked the beginning of the third stage in the development of the Mesopotamian civilization. About 1300 B.C. they began to expand and soon afterward made themselves masters of the whole northern valley. In the tenth century they overturned what was left of Kassite power in Babylonia. Their empire reached its height in the eighth and seventh centuries under Sargon II (722-705 B.C.), Sennacherib (705-681), and Assurhannibal (668-626). It had now come to include nearly all of the civilized world of that time. One after another, Syria, Phoenicia, the Kingdom of Israel, and Egypt had fallen victims of Assyrian military prowess. Only the little Kingdom of Judah was able to withstand the hosts of Nineveh, probably because of an outbreak of pestilence in the ranks of Sennacherib's army.

*The downfall
of the Assyrians
and the rise of
the Chaldeans*

Brilliant though the successes of the Assyrians were, they did not endure. So rapidly were new territories annexed that the empire soon reached an unmanageable size. The Assyrians' genius for government was far inferior to their appetite for conquest. Subjugated nations chafed under the cruel despotism that had been forced upon them and, as the empire gave signs of cracking from within, determined to regain their freedom. The death blow was delivered by the Kaldi or Chaldeans, a nation of Semites who had settled south-east of the valley of the two rivers. Under the leadership of Nabopolassar, who had served the Assyrian emperors in the capacity of a provincial governor, they organized a revolt and finally captured Nineveh in 612 B.C.

THE PEOPLES OF THE ANCIENT WORLD

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HARPER & ROW, PUBLISHERS
NEW YORK AND EVANSTON
1959

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The Peoples of the Ancient World

Sennacherib

Sennacherib (705-681 B.C.) succeeded his father Sargon with a well-established record as a successful general and governor. He launched a program of public works to provide labor for displaced persons; the city of Nineveh was beautified; and the canals and irrigation system were improved and enlarged. Revolt on the northern border of the kingdom gave Babylonia a chance to throw off the Assyrian yoke, but Sennacherib quickly reduced the country, destroyed the city of Babylon, scattered its population, and turned the site of the city into a swamp by opening the canals around it. The hatred he had generated against the double-dealings of the Syrians and Israelites he unleashed completely when Hezekiah, king of Judah, entered into an alliance with Egypt against Assyria. In the tenth chapter of Isaiah the approach of Sennacherib's army is so graphically described that one can almost see the destruction of one city or village after another. He captured forty-six cities and villages, including Lachish, the second largest city in the kingdom of Judah. The campaign reached its climax in the siege of Jerusalem, but the city of David stood; and its deliverance made an impression on the Hebrews which they never forgot. Exactly what happened to Sennacherib's army before Jerusalem is uncertain. The Old Testament says that an angel of the Lord smote the Assyrians, but we should remember that in ancient sieges plagues often broke out among besiegers as well as besieged, and that the angel may have taken the form of bubonic plague. In any case, Sennacherib's army was decimated. He made a demonstration against Egypt, advancing as far as Pelusium, probably in this same year, 701 B.C. Hezekiah must have seen plenty of strength remaining, for he paid an enormous tribute, and he and his immediate successors remained dutiful allies of Assyria.