

BIBLE STUDY

Psalm 46 (OSB 45): Rescue and New Beginnings

Bible Study Preparation and Materials Needed:

Reflecting on: Psalm 46 (OSB 45) - God is Close to the Brokenhearted

For the Lesson: Orthodox Study Bible or Holy Bible: Armenian Church Edition

Recommended Orthodox Study Bible [HERE](#).

Recommended Holy Bible: Armenian Church Edition [HERE](#).

Optional Practice

If time permits, begin or conclude this Bible study with an antiphonal Psalm reading. Have students read the psalm aloud in two groups, line by line. Encourage them to hear David's emotion, allowing it to become their own prayer.

Leader Notes

Things to Watch For:

Some students may have experienced real trauma. Don't push for details or force sharing.

If discussions stall, that's okay. Silence is better than forced responses.

Be ready to follow up individually with students who seem especially affected.

Adaptation Options:

For smaller groups (under 8), skip partner discussions and keep everything as full group.

For larger groups (over 15), use more small group time.

If your group is less familiar with Holy Scripture, add more context about psalms in general.

For groups that are more reserved, extend individual reflection time and reduce sharing time.

Memory Verse:

“God is our refuge and power, a help in afflictions that severely befall us. Therefore we will not fear.”

- Psalm 46:1 (45:1 OSB)

Psalm 46 (OSB 45)

*1 For the End; for the sons of Korah; a psalm
concerning hidden things.**

2

*God is our refuge and power;
A help in afflictions that severely befall us.*

3

*Therefore we will not fear when the earth is trou-
bled,*

*And when the mountains are removed into the
hearts of the seas.*

4

*Their waters roared and were troubled;
The mountains were troubled by His might.*

(Pause)

5

*The torrents of the river gladden the city of God;
The Most High sanctified His tabernacle.*

6

*God is in her midst; she shall not be shaken;
God shall help her early in the morning.*

7

*The nations were troubled; kingdoms fell;
He uttered His voice; the earth shook.*

8

*The Lord of hosts is with us;
The God of Jacob is our protector. (Pause)*

9

*Come, behold the works of the Lord,
The wonders He wrought on the earth.*

10

*When He makes wars cease to the ends of the
earth,*

*He will break the bow and shatter the weapon;
And He will burn up the shields in fire.*

11

*Be still, and know that I am God;
I will be exalted among the nations;
I will be exalted in the earth.*

12

*The Lord of hosts is with us,
The God of Jacob is our protector.*

Bible Study Lesson

Open with prayer:

Իմաստութիւն Յօր՝ Յիսուս, տու՛ր ինձ իմաստութիւն, զբարիս խորհել եւ խօսել եւ գործել առաջի Քո՝ յամենայն ժամ. ի չար խորհրդոց, ի բանից եւ ի գործոց փրկեա՛ զիս. եւ ողորմեա՛ Քո արարածոց եւ ինձ բազմամեղիս: Ամէն

Eemasdootyoon Hor Heesoos, door eents eemasdootyoon uzparees khorel yev khosel yev kordz arachi ko hamenayn jham. Ee char khorhrtos, ee paneets yev kordzots prgya zees yev voghormya ko araradzots eents pazmameghees. Amen.

Wisdom of the Father, O Jesus, grant to me the wisdom to think, speak, and do that which is good in Your sight. Save me from all evil and distracting thoughts, words, and deeds. Have mercy upon your creatures and upon me, a great sinner. Amen.

A Reflection on Psalm 46 (OSB Psalm 45): God is Our Refuge and Strength

Have you ever felt like the ground was shifting beneath your feet? Maybe it was not a literal earthquake, but something just as destabilizing. A relationship broke. Your mental health faltered. The future you counted on suddenly felt uncertain.

Psalm 46 speaks directly into moments like these. It does not deny the reality of fear, instability, or loss. Instead, it makes a bold and almost shocking claim: even when everything else is shaking, God is not.

This psalm carries a holy kind of defiance. It teaches us to say, “We will not fear,” not because circumstances are calm, but because God remains present. Peace, according to Psalm 46, is not found in the absence of trouble, but in the nearness of God.

God in the Chaos

“God is our refuge and power, a help in afflictions that severely befall us.

Therefore we will not fear when the earth is troubled and the mountains are removed into the heart of the seas. Their waters roared and were troubled; the mountains were troubled by His might.”

One of the most important things to notice here is what the psalm does not promise. It does not say the earth will remain stable. It does not say the waters will be calm. It assumes the opposite. The psalmist expects afflictions. He expects upheaval. Mountains fall. Waters roar. The world feels unsafe. And yet, God is named as “refuge” and “power” precisely in those moments.

The Orthodox tradition has always emphasized that God does not simply erase suffering on demand. Instead, He enters it, sanctifies it, and transforms it. The psalms give us language not only for praise, but for fear, grief, anger, and trust in the middle of turmoil.

St. Athanasius, in his Letter to Marcellinus on the Interpretation of the Psalms, teaches that the Psalms function as a mirror of the soul. They give voice to every human condition and teach us how to bring those inner movements honestly before God. Psalm 46 trains the soul to respond to crisis not with denial, but with trust.

Q: *How do you usually respond when things feel out of control? What would it look like to turn toward God as refuge instead of trying to regain control on your own?*

The River That Makes Glad

“The torrent of the river gladdened the city of God; the Most High sanctified His tabernacle. God is in her midst; she shall not be shaken; God shall help her early in the morning.”

The imagery shifts dramatically here. Earlier, the waters were roaring and destructive. Now we see a river that gives joy and life. This contrast is intentional. Chaos and peace both exist in the world, but they do not come from the same source. The river flowing through the city of God represents divine provision, stability, and life. Within our tradition, flowing water often symbolizes the life-giving work of God, especially as it relates to renewal and sanctification.

The “tabernacle” is the dwelling place of God. For ancient Israel, this meant the sacred space where God’s presence rested. For Christians, this image deepens. Through the Holy Spirit, God now dwells within His people. The city of God is not only Jerusalem; it is also the soul that becomes a dwelling place for Him. Because God is “in her midst,” she is not shaken, even if everything around her is.

Q: *What helps you become aware of God’s presence in your daily life? What practices allow space for that “river” to flow within you?*

Be Still and Know

“Be still and know that I am God; I will be exalted among the nations, I will be exalted in the earth.”

This verse is often quoted, but rarely lived. The call to “be still” is not a command to disengage from life or ignore responsibility. It is a call to stop striving as if everything depends on us. Stillness here means relinquishing the illusion of control. It is an act of trust. In a world shaped by anxiety, urgency, and constant noise, stillness becomes an act of resistance.

In the ancient spiritual tradition, inner quiet is not a luxury. It is a battleground. St. Isaac the Syrian repeatedly teaches that inner stillness is essential for spiritual perception, because a scattered mind cannot easily discern God’s presence.

Silence clears space for truth. Stillness is spiritual warfare. It pushes back against panic, fear, and despair. It proclaims, without words, that God reigns.

Q: *What distracts you most from stillness? What small step could help you cultivate quiet before God this week?*

The Lord of Hosts Is With Us

“The Lord of hosts is with us; the God of Jacob is our protector.”

The psalm ends where it began, with confidence rooted not in circumstances, but in relationship. God is not distant. He is “with us.” For Christians, this phrase carries even deeper meaning through the mystery of the Incarnation. Christ entered fully into human instability. He experienced fear, betrayal, suffering, and death. He did not avoid the chaos of the world. He overcame it from within.

When we pray Psalm 46, we are not reciting comforting poetry. We are declaring a truth that reshapes how we face fear: no matter what collapses around us, the Lord of hosts remains present and faithful.

Reflection Questions

1. What “earthquakes” have shaken your life in recent years?
2. How does Psalm 46 challenge your definition of safety and security?
3. What does it mean to you personally that God is “with us” in moments of fear or uncertainty?
4. How can you practice spiritual stillness in a realistic, life-giving way this week?
5. How does seeing God as your refuge reshape how you approach anxiety or fear?

Close with prayer:

Պահապան ամենայնի Քրիստոս, աջ Քո հովանի լիցի ի վերայ իմ, ի տուէ եւ ի գիշերի, ի նստիլ ի տան, ի գնալ ի ճանապարհ, ի ննջել եւ ի յառնել, զի մի երբեք սասանեցայց եւ ողորմեա՛ Քո արարածոց եւ ինձ բազմամեղիս: Ամէն

Bahaban amenayn Kreesdos, ach Ko hovanee leetsee ee vera eem; ee dveh yev ee keesheree, ee nsdeel ee dan, ee knal ee janabarh, ee nunchel yev ee harnel, zee mee yerpek sasanetsayts yev voghormya Ko araradzots yev eents pazmamyghees. Amen.

O Christ, guardian of all, let Your right hand guard and shelter me, by day and by night, at home and abroad, in sleeping and in waking, that I may never stumble. Have mercy upon Your creatures and upon me, a great sinner. Amen.