

PSALM 91

“He that dwells in the secret place (shelter) of the Most High shall abide in the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

Surely He shall deliver you from the snare of the fowler and from the noisome (perilous) pestilence. He shall cover you with His feathers, and under His wings shall you trust (take refuge). His truth shall be your shield and buckler.”

The Psalms were written by different authors over a long period of time. Of the 150 Psalms, 73 were ascribed to David, forty-nine are anonymous, twelve were written by Asaph, twelve by the sons of Korah, two by Solomon, one by Moses and one by Ethan.

The titles “Psalms and Psalter” came from the Septuagint (the Pre-Christian Greek, translation of the O.T.) where they originally referred to stringed instruments (such as harp, lyre and lute), then to songs sung with their accompaniment. The traditional Hebrew title is “Tehillim” meaning “praises”; even though many of the psalms are “Tephillot” (meaning prayers)

Of the 150 Psalms, only 34 lack superscriptions of any kind (only 17 in the Septuagint). These so-called “orphan” psalms are found mainly books III – V, where they tend to occur in clusters: Ps. 91, 93-97, 99, 104-107, 111-119, 135-137, 146-150. (in books 1-11, only Psalm 1-2; 10; 33; 43; 71 lack titles, and Psalms 10 and 43 are the continuation of the preceding psalms.)

Psalm 91 is one of these “orphan” psalms. Some believe it is possibly a continuation of Psalm 90 which would identify it as a song of Moses concerning Deut. 33:27 as “the eternal God is thy refuge -which is the theme of Psalm 90. The Targum (which is an Aramaic translation of the Tanakh (the Hebrew Bible); also meaning translation or interpretation, suggests that it is a dialogue between David, Solomon, and Jehovah.

Whoever wrote Psalm 91 seems to write as if there are about three parties conversing and the latter is bestowing a blessing:

- A. “He that dwelleth in the secret place of the Most High”
 - Dwell (Yashab) to sit, remain, dwell: the idea of resting, calm repose
- B. The secret place – (see Psalm 27:5, 31:20, 32:7) abiding where God abides. This carries the idea that one is having his home or residence in the most Holy Place in the Tabernacle.

****Under the New Covenant, we not only have our place with Him, but he has His place in us! “That we may know what is the riches (plutos) of the glory of His inheritance in us His saints.” (Eph. 1: ___) | See Eph. 2:4-6 – with Christ (sun)**

Colossians 1:27, 28 KJV: To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory....”

- C. Of the Most High – “*El Elyon*” – “God Most High” the extremely – exalted, sovereign, High God

Psalm 57:2

- I cry out to the Most High God, to God who is perfecting all matters for me. (YLT)
- I cry out to God Most High, to God who fulfills His purpose for me. (Berean Study Bible)
- I call upon the God Most High; to the God who completes what He began in me. (ISV)

- D. The Almighty – “*El Shaddai*”

- The Hebrew word “*dai*” (meaning “sheds forth,” “pours out,” or heap benefits”) suggests provision, sustenance, and blessings. Thus, God is the All-Sufficient, All-Bountiful El. (Gen 42:24-25)
- The Hebrew word “*shad*” or “*Shadayim*” (meaning “breast” or “breasts”) occurs 24 times as “*Shaddai*” and signifies one who nourishes, supplies, and satisfies. (Isa 60:16; 66:10-13). Combined with the word of God, “*El*” then becomes the “One mighty to nourish, satisfy, and supply.”
- The Hebrew root word “*shaddad*” (meaning “to overpower” or “to destroy”) suggests absolute power. In the name “*Shaddai*,” God reveals Himself as the God who compels nature to do what is contrary to itself. He is able to triumph over every obstacle and all opposition; He is able to subdue all things to Himself.
- I will say – “*Amar*” – to speak, to utter, to tell, to declare the basic idea is the uttering of some type of spoken word. To command
- Of the Lord – “*Jehovah/YHWH*” – this was the greatest name for God among the Hebrew people because it was and is the name related to Covenant! He is the God who exist because he exists! I am that I am” or “I am who I am” the immutable, unchanging God that keepeth covenant.
- The idea here is that of “Promise.” He is the God who has sworn by Himself to do certain things (exceeding great and wonderful things which cannot be thwarted by any demon, adversary, or failure in us). He is who He said He is!

1. ***Jireh*** – The Lord who sees or who has seen to it (Provider). He is the God of manifestation, physical provision. Here He was revealing that He will manifest His son in the flesh to be offered up for us on Mt. Moriah and on the basis of this, every other blessing (name) of God is ours. “He that spared not his own son, but delivered Him up for us all, how will (shall) He not with Him also freely give (charizomai) us all things? (Rom 8:32)
2. ***Rophe*** – I am the Lord your Healer (Exodus 15:26). In the incident of the bitter waters (a picture of humanity under a curse). God revealed how he would provide healing to us:

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“the Lord showed Moses a tree, which when cast into the waters, the waters were made sweet. On the tree on Calvary He exchanged our sicknesses for His health and healing. (Rom 8:28) – God enters in all things.

Jesus reversed the curse of sickness and disease. Jesus said, “I am the resurrection (to stand up again) and the life (zoe) referring to life in the spirit/soul. Distinguished from “Bios,” it expresses all of the highest and best which Christ is... including health and healing.

3. **Nissi** – (The Lord my victory) Exodus 17:15, which is the name Moses gave to the altar built after where victory came through Moses holding up the rod of God (Hashem – the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit (the Word) trusting in His blood (the point of Passover) and the declaration and calling upon His name as our banner of victory (Olympics). (See Reve. 1:17-18, 12:11)
 4. **M’kaddesh** – “The Lord our sanctifier, who makes us Holy and makes us like Him (Lev 20:8; 21:8, 15, 23; 22:15, 32)
 - Under the New Covenant, we are sanctified through the blood of Jesus (Colossians 1:22)
 - Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.” 1Thess 5:23
 5. **Shalom** – Our Peace (restored fellowship with God, bringing wholeness (Judges 6:24 – Gideon) (John 15:1-2 – I am the true vine)
 - “He is our peace” (Eph 2:14)
 6. **Rohi** – The Lord is my Shepherd (Psalm 23)
 - Jesus – John 10:11
 7. **Tsidkenu** – The Lord our Righteousness (Jer. 23:5,6; 33:15, 16)
 - Jesus: I am the door (into the Kingdom) (John 10:7, 9)
 - See 2 Cor 5:21, 1 Cor 1:30
 8. **Shammah** – The Lord is there – His overflowing presence within and upon us, His temple (Ezekiel 48:35)
 - Jesus: “I AM the Light of the World” (John 8:12; 1 Cor 6:9; Isa 60:1-3)
- He is my God – “Elohim” God the Creator – Unprecedented Power”
 - This word always occurs in a plural form accompanied by a singular verb. He is plural in singularity. The revelation of God in singular cannot convey all that He is. “Let Us make man” (Gen 1:26). “Hear oh Israel, the Lord our God is one (Echad – united) Deut 6:4.
 - Elohim occurs 2700 times in Scripture. The first time it is mentioned is in connection to creation, which exemplifies creative and explosive, raw power.
 - My Fortress – Castle and/or stronghold, defense (Mastud – maw -tsood)

- Trust - *Betach* – Describes a confident mind – this word is used of one who is over-confident and shows no caution whatsoever. (Derived from 982 – Strong’s). The basic idea is associated with firmness or solidarity. It expressed the sense of well-being which results from knowing that the “rug won’t be pulled out from under you.” The Greek – *Elpizo*: the desire and confident expectation....
- Snare of the Fowler – *Pach* – to lay snares, to plot to devise a trap for someone. Anything that causes someone to fall – danger, calamity, destruction.
- Noisome Pestilence – (Noisome – *Havvah*) – calamity, perverse things, wickedness, mischievous things: pestilence – Deber, from Debar (word). The word concerning pestilence/plague.
- Trust – *Chacash* – to flee (for protection) to confide in, to hope in. A position of safety high in the rocks.
- His truth shall be thy shield & buckler
 - Truth – “Emeth – firmness, stability, continuance, faithfulness
- Thou shall not be afraid of the terror by night
 - Afraid – “Yare” (Yaw – ray) – the emotion and intellectual anticipation of harm, what one feels may go wrong for him.
 - Terror – Fear, dread, awe; the emotion or the subject which causes the emotion.
- It shall not come near – “Nagash” – to approach, to touch, to draw near to be brought near. The main idea is that of coming into the near proximity of an object. It does not usually denote actual contact.
- Because he hath set his love upon me –
 - Love – “chashag” (kaw-shak’) – to be attached to, to have pleasure, to have delight in. It has the sense of joining together, adhering, cleaving. This kind of love is already bound to its object. It is a love that will not let go!
- I will Honor him – “Kabod” – (I will make him heavy) weighty, severe, glorious, renown, wealthy, rich (heavy with goods, prosperity, money, numerous, honored
- Show him my Salvation – (Yesha / Yeshua!!) Deliverance, prosperity, safety, saving, peace, preservation, victory, good health, enjoying prosperity