

# PSALM 91

Written and compiled by Gary Kukis

## Psalm 91:1–16

## God's Deliverance for the Mature Believer

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, **"For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God."** (John 3:16–18). **"I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!"** (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the word-by-word, verse-by-verse studies of the **Psalms** ([HTML](#)) ([PDF](#)) ([WPD](#)), which have been done over a very extended period of time; meaning that the quality will vary considerably.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Psalm available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** In a psalm with several person and number changes, the protection of God is assured for the maturing believer in Psalm 91.

The Bible Summary of Psalm 91 (in 140 characters or less): *I will say of the LORD, "My refuge and my fortress." His faithfulness will be your shield. He will command his angels to guard you.*<sup>1</sup>

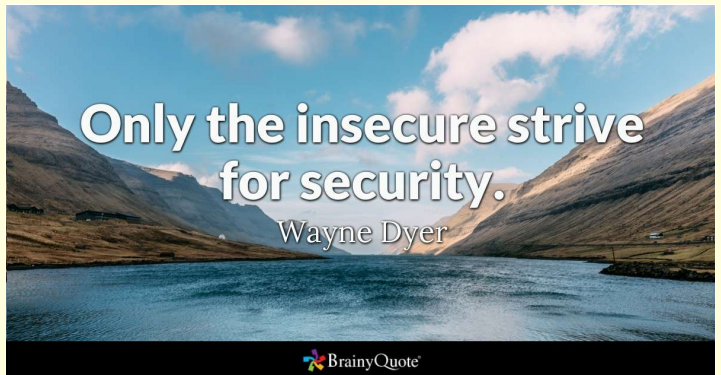
There are many **chapter commentaries** on the book of Psalm. This will be the most extensive examination of Psalm 91, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

### Quotations:

Benjamin Franklin: *They who can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety.*<sup>2</sup>

Dwight D. Eisenhower: *If you want total security, go to prison. There you're fed, clothed, given medical care and so on. The only thing lacking... is freedom.*<sup>3</sup>

**Wayne Dyer on Security** (a graphic); from **Brainy Quotes**; accessed June 8, 2020.



James F. Byrnes: *Too many people are thinking of security instead of opportunity. They seem more afraid of life than death.*<sup>4</sup>

H. L. Mencken: *Most people want security in this world, not liberty.*<sup>5</sup>

Helen Keller: *Security is mostly a superstition. It does not exist in nature, nor do the children of men as a whole experience it. Avoiding danger is no safer in the long run than outright exposure. Life is either a daring adventure, or nothing.*<sup>6</sup>

Sylvia Plath, *The Unabridged Journals of Sylvia Plath*: *How we need that security. How we need another soul to cling to.*<sup>7</sup>

Billy Graham: *Seemingly, man has learned to live without God, preoccupied and indifferent toward Him and concerned only about material security and pleasure.*<sup>8</sup>

<sup>1</sup> From <http://www.biblesummary.info/psalms> accessed May 6, 2020.

<sup>2</sup> From <https://www.goodreads.com/quotes/tag/security> accessed June 8, 2020.

<sup>3</sup> From <https://www.goodreads.com/quotes/tag/security> accessed June 8, 2020.

<sup>4</sup> From <https://www.brainyquote.com/topics/security-quotes> accessed June 8, 2020.

<sup>5</sup> From [https://www.brainyquote.com/topics/security-quotes\\_2](https://www.brainyquote.com/topics/security-quotes_2) accessed June 8, 2020.

<sup>6</sup> From <https://www.brainyquote.com/topics/security-quotes> accessed June 8, 2020.

<sup>7</sup> From <https://www.goodreads.com/quotes/tag/security> accessed June 8, 2020.

<sup>8</sup> From [https://www.brainyquote.com/topics/security-quotes\\_3](https://www.brainyquote.com/topics/security-quotes_3) accessed June 8, 2020.

Mae West: *Every man I meet wants to protect me. I can't figure out what from.*<sup>9</sup>

Antoine de Saint-Exupéry from *The Little Prince*: *For millions of years flowers have been producing thorns. For millions of years sheep have been eating them all the same. And it's not serious, trying to understand why flowers go to such trouble to produce thorns that are good for nothing? It's not important, the war between the sheep and the flowers? Suppose I happen to know a unique flower, one that exists nowhere in the world except on my planet, one that a little sheep can wipe out in a single bite one morning, just like that, without even realizing what he'd doing - that isn't important? If someone loves a flower of which just one example exists among all the millions and millions of stars, that's enough to make him happy when he looks at the stars. He tells himself 'My flower's up there somewhere...' But if the sheep eats the flower, then for him it's as if, suddenly, all the stars went out. And that isn't important?*<sup>10</sup>



**Sometimes Rejection is God's Protection** (a graphic); from [faith.com](https://www.faith.com); accessed June 8, 2020.

Dillon Burroughs: *Safety comes in our nearness to God, not in our distance from our enemies.*<sup>11</sup>

Dillon Burroughs: *God does not remove us from all harm; He uses harm to move us close to Him.*<sup>12</sup>

Edmond Mbiaka: *I am nothing but an imperfect being, who is residing on earth with a perfect God as my guidance and protection.*<sup>13</sup>

Robert Louis Stevenson: *If you believe in God, where is there any more room for terror? If you are sure that God, in the long-run, means kindness by you, you should be happy.*<sup>14</sup>

When fighting a losing battle with death, Robert Louis Stevenson wrote: *The tragedy of things works itself out blacker and blacker. Does it shake my cast-iron faith? I cannot say that it does. I believe in an ultimate decency of things; aye, and if I woke in hell, should still believe it.*<sup>15</sup>

Philip James Bailey:   *We live in deeds, not years; in thoughts, not breaths;  
In feelings, not in figures on a dial.  
We should count time by heart-throbs. He most lives  
Who thinks most, feels the noblest, acts the best.*<sup>16</sup>

<sup>9</sup> From <https://www.goodreads.com/quotes/tag/protection> accessed June 8, 2020.

<sup>10</sup> From <https://www.goodreads.com/quotes/tag/protection> accessed June 8, 2020.

<sup>11</sup> From <https://www.goodreads.com/quotes/tag/god-s-protection> accessed June 8, 2020.

<sup>12</sup> From <https://www.goodreads.com/quotes/tag/god-s-protection> accessed June 8, 2020.

<sup>13</sup> From <https://www.goodreads.com/quotes/tag/god-s-protection> accessed June 8, 2020.

<sup>14</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>15</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>16</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments. From the book *Festus*.

**Psalm 91:11** (a graphic); from [Finger of God Blog](#); accessed June 8, 2020

Deut. 31:6 "Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you."

Isa. 41:10 So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with My righteous right hand.

Prov. 4:6 Do not forsake wisdom, and she will protect you; love her, and she will watch over you.

Psalm 20:1 May the LORD answer you when you are in distress; may the name of the God of Jacob protect you.

Psalm 34:19 The righteous person may have many troubles, but the LORD delivers him from them all.

Psalm 46:1 God is our refuge and strength, an ever-present help in trouble.



## Outline of Chapter 91:

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### Chapter Summary

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Doctrines Covered or Alluded To			
Angelic Conflict	Dual Authorship of the Scriptures		
		Tan and Taniym	
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Genesis 19		Isaiah 53	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Included are common but technical theological terms. Also, I have developed a few new terms and concepts which require definition as well.


In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

These technical terms will be **bolded** the first time that they occur. If you do not know the term, go to the beginning of this document and click on *Dictionary of Terms* (under *Document Navigation*). That will bring you to here. When you click on the term in question, that will hyperlink you back to where that term first occurs.

Dictionary of Terms	
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the <b>Angelic Conflict</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
Chiasm	A chiasm organizes a passage, so that there is a parallel with the beginning of the chiasm with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc. ( <a href="#">Chiasm example</a> ) ( <a href="#">Thomas B. Clarke</a> ) ( <a href="#">Brad McCoy</a> ) ( <a href="#">Biblical Chiasm Exchange</a> )
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
Codex	A codex is an ancient manuscript text in book form. These books are constructed of a number of sheets of paper, vellum, papyrus, or similar materials. The term is now usually only used to describe manuscript books, with hand-written contents.
Dead Sea Scrolls	These are very ancient manuscripts of portions of the Old Testament which date back to approximately 200 B.C. These are the oldest manuscripts which we have. I have done some extensive study on them in in <b>Genesis 19</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).



Dictionary of Terms	
<b>Divine Discipline</b>	Divine discipline is the divinely-ordered corrective action through which God motivates His children to turn away from sin and to return to the post salvation spiritual life. We are disciplined when we are out of fellowship (by means of sin); and we get back into fellowship by naming our sins to God. See the <b>Doctrine of Divine Discipline</b> ( <a href="#">Maranatha Church—Jack M. Ballinger</a> ) ( <a href="#">Cherreguine Bible Doctrine Ministries</a> ) ( <a href="#">Pastor Doug Laird</a> ) ( <a href="#">Reasons for Christian Suffering</a> by Dr. Robert D. Luginbill)
<b>Divine Establishment</b>	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Operation Z</b>	<p>Operation Z refers to the process of receiving and retaining Bible doctrine in the human soul.</p> <p>The pastor-teacher teaches the Word of God accurately from the pulpit and we hear and consider that information. This is known as the <i>staging area of the soul</i>; and doctrine retained here is of no use to us. It is simply information.</p> <p>When we believe what we have heard, then the doctrine is transferred to our heart, into our thinking; and I would say that it is then placed into the human spirit.</p> <p>The human soul contains information about ourselves and our surroundings; and the human spirit contains information about ourselves, God, and our relationship with Him.</p>  <p>Graphic from <a href="#">Country Bible Church</a>, accessed May 18, 2020. The terminology originally came from R. B. Thieme, Jr.</p>
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Revealed God (or, the Revealed Lord)</b>	We all come to a time of God-consciousness where we understand the concept and possibility of the existence of God. At that point, we face 2 great questions: (1) do we want to know this God and (2) are will willing to believe in God as He has revealed Himself or do we make a god in our own image and worship that? In both the Old and New Testaments, God will make Himself known (He reveals Himself) to those who will believe in Him and to others as well. We know Him firmly and concretely as Jesus Christ; and in the Old Testament, He is known as the God of the Jews, the Creator of the Universe, the God of Moses (or of Abraham), etc.

Dictionary of Terms	
<b>Sin unto death</b>	When a believer stays out of fellowship for an extended period of time and consistently acts against the plan of God, God may remove him from this life painfully using discipline that will result in his death. For more information, see the <b>Doctrine of the Sin unto Death</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Spiritual Life</b>	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. ( <a href="#">HTM</a> ) ( <a href="#">PDF</a> ) (The Spiritual Life via the <b>10 problem solving devices</b> —R. B. Thieme, Jr.) ( <a href="#">Walking in the Spirit</a> —Chafer) ( <a href="#">Spiritual Metabolism</a> —Robert R. McLaughlin)
Some of these definitions are taken from <a href="http://www.rickhughesministries.org/wp-content/uploads/2015/09/Biblical-Terms.pdf">http://www.rickhughesministries.org/wp-content/uploads/2015/09/Biblical-Terms.pdf</a> <a href="https://gbible.org/doctrines-post/terms-used-robert-mclaughlin-bible-ministries/">https://gbible.org/doctrines-post/terms-used-robert-mclaughlin-bible-ministries/</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

## An Introduction to Psalm 91

**Psalm 91** (a graphic); from [Liquid Church](#); accessed May 30, 2020.

**Introduction:** Psalm 91 is a song about God's protection and how He looks out for us. R. B. Thieme, III began preaching this psalm to a congregation of one at Berachah Church during the pandemic of 2020; and it is a most apropos psalm for this time and place. There are many people afraid of the COVID19 virus right at this moment, and there is a great political battle going on regarding this virus and the government's response to it. One political party chooses to do "X"; and the opposing political party begins to

promote "not-X." About the only thing that the parties in Congress seem to agree upon is, to spend a massive amount of money which we do not have. There may seem to be no areas of agreement politically; but when it comes to spending money, both parties seem to think that is a marvelous idea. Our government seems to think that a huge amount of money—whether real or not—will fix anything. That is the time period during which Bobby decided to teach this excellent psalm; and I have been trying to exegete some of these psalms at the same time.

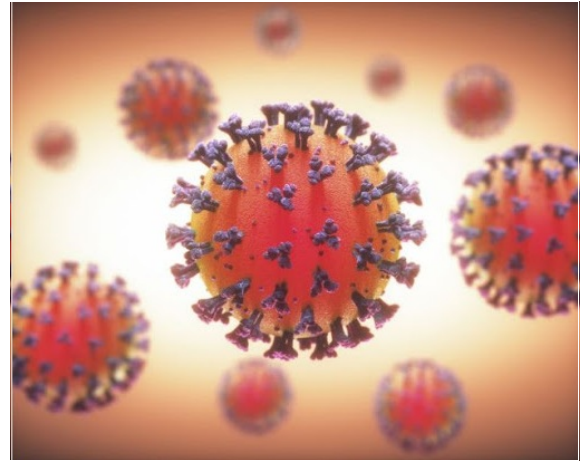
Like much of life, in hindsight, we will look at this problem and what happened, and think, "We should have done thus and so. That is the obvious solution." But this psalm makes clear that, it is not about government solutions. When the government does a series of things to fix a problem, often there are considerable number of unforeseen consequences to government solutions which can be worse than the problem itself.



So that there is no misunderstanding, it is not about electing this or that party (even though, the two United States parties seem to be split into pro-God and an anti-God camps). God has this whole thing sorted out. All we need to do as believers is, keep our confession of our sins current and to listen to the teaching of the Word of God. Sort of sounds like what believers ought to be doing at any point in time in any set of circumstances. In fact, many years from now, *this crisis* is going to be such a small blip on your memory screen as to seem a negligible event. I would not be surprised if, 5, 10 or 20 years from now, someone reads this and wonders, *what the heck is he talking about anyway?*

This does not mean that the COVID19 pandemic does not appear to be a big deal to me and to most people that I know—it certainly seems that way—but this is simply God dealing with the United States as a client nation (and with the rest of the world). Your life should be centered on divine solutions right now, whether you are reading about this during the pandemic or many years after the fact. Your life should be centered on the Word of God and guidance from that. For all I know, you may be reading this during a time of great disaster which greatly overshadows what is taking place during the first half of 2020.

**COVID19** (a graphic); from [Spirit of Error](#); accessed May 31, 2020. At this point in time, this image is nearly iconic; but you may be reading this at a later time, and you have no idea what this image is.



This has been a wonderful time to study this psalm. The United States has faced two recent national disasters and I personally have faced two personal difficult situations which have occurred in the past 20 years. I have been delivered in a disaster and I have been delivered in such a way that the disaster does not even to have any problem in my life. Life changes, but God remains the same throughout. What should be true of the mature believer is, his soul remains intact, calm and functioning. The believer cannot respond to national or personal disaster with panic or any other kind of mental attitude sin. God is still God; His plan for your life has not changed; and we are to move forward spiritually. Many times, these difficulties supercharge our spiritual lives.

Interestingly enough, Psalm 91 is constantly changing person, and it is a bit difficult to follow for that reason. There is the 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> person in this psalm, and there does not appear to be a great deal of consistency until one can understand the organization first.

V. 1 both states a principle and acts like the title for this psalm: [He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.](#) (ESV). This first verse defines for whom this psalm is meant.

The author of this psalm—mostly likely, it is David—then prays to God in v. 2: [I will say to the LORD, "My refuge and my fortress, my God, in whom I trust."](#) We might understand this to be the testimony of the author. I believe that this parallels v. 1.

From vv. 3–13, there is the relationship between God (always in the 3<sup>rd</sup> person) and the maturing believer, always in the 2<sup>nd</sup> person. David gives several illustrations of God delivering the believer in question (which, we might understand reflects David's own experience).

*Diedrich: Let God rule outside with His thunder: but keep yourself completely shielded in Him.*

In vv. 14–16, God speaks, ratifying the themes of this psalm. When we understand this organization of Psalm 91, everything else falls into place.



We will come to what is a deceptively difficult verse and passage; [v. 9](#) and [vv. 9–12](#). You may have read through them, thought that you understood what was there, and moved on. However, there are really two correct ways to understand this passage; and this would be groundbreaking with regards to commentary on this passage.

**God's Faithful Promises Are Our Armor** (a graphic); from [Tim Bott's Caligraphy](#); accessed May 30, 2020. This is an excellent graphic to prepare us for the study of this psalm. One might immediately understand that this is a psalm with a great many promises.



The briefest summary of Psalm 91.



### Titles and/or Brief Descriptions of Psalm 91 (by various commentators)

The Cambridge Bible: *This exquisite Psalm may no doubt simply describe the security of the godly man under Jehovah's protection amid the perils of his journey through life.*<sup>17</sup>

The College Press Bible Study: *A Personal Application of the Foregoing Psalm.*<sup>18</sup>

Because there is no inscription in the Hebrew text, many commentators tied together the 90 and 91<sup>st</sup> psalms in some form or fashion. I do not see that myself and believe that there was an inscription which dropped out.

However, the College Press Bible Study does not present Moses as the author.

Delitzsch: *[Psalm 91] is one of the freshest and most beautiful psalms, resembling the second part of Isaiah in its light winged, richly coloured, and transparent diction.*<sup>19</sup>

Diedrich: *Let God rule outside with His thunder: but keep yourself completely shielded in Him.*<sup>20</sup>

NIV Study Bible: *[Psalm 91 is a] glowing testimony to the security of those who trust in God.*<sup>21</sup>

The Pulpit Commentary: *The subject is the security of the man who thoroughly trusts in God.*<sup>22</sup>

Starke: *God even knows how to direct everything by His wisdom and goodness for the highest good of His children.*<sup>23</sup>

Whedon: *The occasion and date of this psalm cannot be affirmed, as no historical allusion appears in it. The object, however, is clear, namely, to encourage trust in God in all dangers, offering assurance of safety to all who make him their refuge.*<sup>24</sup>

Much of this psalm has been memorized by believers.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

### Brief, but insightful observations of Psalm 91 (various commentators)

Bridgeway Bible Commentary: *This psalm appears to have been used in temple worship in a time of danger. A lone singer opens with a statement of the security and protection enjoyed by those who trust in God and live their lives constantly in God's presence.*<sup>25</sup>

<sup>17</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91 chapter comments.

<sup>18</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Psalm 91:1-16.

<sup>19</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; Psalm 91 chapter comments.

<sup>20</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; Psalm 91 (Homiletical and Practical).

<sup>21</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 876 (footnote).

<sup>22</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91:1-16.

<sup>23</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; Psalm 91 (Homiletical and Practical).

<sup>24</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; Psalm 91 chapter comments.

<sup>25</sup> Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, Psalm 91:1-16.

## Brief, but insightful observations of Psalm 91 (various commentators)

A number of commentators—many more than I quoted—kept tying this psalm to the Tabernacle or to the Temple. I don't see it. This will be discussed in further detail when we get to the verse which they cite.

The Cambridge Bible: *This Psalm expands the thought of Psalm 90:1 (O Lord, You have been our dwelling-place in all generations.), and furnishes a corrective to the somewhat desponding tone of that Psalm.*

The Cambridge Bible continues: *Like Psalms 90 it shews familiarity with the language of Deuteronomy 32. Cp. Psalm 91:2 with Deut. 32:37; Deut. 32:4; Deut. 32:12 with Deut. 32:11; Psalm 91:6 with Deut. 32:24; Psalm 91:8 with Deut. 32:35; Deut. 32:41; Psalm 91:13 with Deut. 32:33. Compare also Psalms 121; Job 5:19-26; Prov. 3:23-26.*<sup>26</sup>

Dr. Thomas Constable: *This wisdom psalm focuses on security in life, an idea present in Psalms 90. The writer knew that God provides security. It is a psalm for situations involving danger, exposure, or vulnerability.*<sup>27</sup>

Great Texts of the Bible: *The Psalmist here sings "to one clear harp in divers tones"; and the central thought which he exhibits in its different aspects is that of God's response to man. For every advance on man's part there is an immediate and corresponding advance on God's part. When man goes out to seek God, God meets him more than half-way. When he calls upon God, God will answer him. Loving faith on man's part will be met by faithful love on the part of God.*<sup>28</sup>

The Open Bible: *This psalm appears to be a composite of a wisdom poem (vv. 1–13) and a divine oracle (vv. 14–16). It speaks of the security that the Messiah and his followers may find in God.*<sup>29</sup>

Simon de Muis has said: *It is one of the most excellent works of this kind which has ever appeared. It is impossible to imagine any thing more solid, more beautiful, more profound, or more ornamented. Could the Latin or any modern languages express thoroughly all the beauties and elegancies as well of the words as of the sentences, it would not be difficult to persuade the reader that we have no poem, either in Greek or Latin, comparable to this Hebrew ode.*<sup>30</sup>

Hamilton Smith Commentary: *The 90th Psalm presents mortal man in contrast to the everlasting God. The 91st Psalm presents Christ as the perfectly dependent Man in contrast to mortal man.*

Hamilton Smith Commentary continues: *The 90th Psalm opens by announcing the great fact that the Lord has been the dwelling place of His people in all generations. This psalm opens by stating the blessedness of the one who dwells in the dwelling place. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. If Psalm 90 describes the blessedness of the dwelling place, Psalm 91 presents the blessedness of the dweller.*<sup>31</sup>

Hamilton Smith used a great many words, but I am not sure what he really had to say.

Charles Haddon Spurgeon makes a very important point: *A Psalm written for comfort, but it is not addressed to all mankind, neither I venture to say, to all believers, but only those who are described in the first verse.*<sup>32</sup>

<sup>26</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91 chapter comments.

<sup>27</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:1–6.

<sup>28</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>29</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 783 (footnote).

<sup>30</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91 chapter comments.

<sup>31</sup> Hamilton Smith Commentary, from e-sword; Psalm 91.

<sup>32</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

## Brief, but insightful observations of Psalm 91 (various commentators)

Dr. Bob Utley makes 3 points:

1. This is a wonderful Psalm describing God's protection of and presence with His faithful followers (compare Psalms 16; Psalms 23; Psalms 62; Psalms 121).
2. Often the Psalms speak of the nation of Israel (cf. Psalms 90), but this one is individualized (singular "you").
3. The truths of Psalm 91:1-8 are paralleled by Psalm 91:9-13. God's care and provision are repeated for emphasis and then God Himself speaks in Psalm 91:14-16

Then Utley makes an interesting observation:

This Psalm is dominated by imperfects (28), which denote continuing actions of our God on behalf of the faithful followers. The two perfects of Psalm 91:14 denote the settled, intimate relationship between God and His faithful followers. The imagery is from married life (cf. Isa. 54:5; Hosea 2:19; Eph. 5:25).

1. "cleave" - cf. Gen. 2:24
2. "know" - Gen. 4:1; Gen. 4:17; Gen. 4:25; Gen. 24:16; Gen. 38:26.<sup>33</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

When I translated this psalm, I noticed over and over again how there was a change of person. The *you* and *he* of one verse, did not matched up with the *you* and *he* of the next.

## The Change of Person Found Throughout Psalm 91 (various commentators)

The Easy English translation suggests that there are different people speaking:

*Bible students study this psalm as if three people are speaking.*

- A priest (one of God's servants in his house) speaks in verses 1, 3-8 and 9b – 13.
- Someone praying to God speaks in verses 2 and 9a.
- GOD speaks in verses 14-16.<sup>34</sup>

Now, I may end up quibbling as to *who* says what and when; this general notion of their being different speakers makes a great deal of sense and may be key to organizing the psalm itself.

Barnes: *The most remarkable thing in the structure of the psalm is the frequent change of persons, leading some to suppose that it may have been composed with a view to its being sung by choirs in alternate responses, and Michaelis has suggested that there were probably two such choirs; the one - as in Psalm 91:1-2 - celebrating the praises of those who trusted in God; the other - as in Psalm 91:3-8 - exciting and encouraging the people to put their trust in God, and suggesting reasons why they should do it. Such a thing is, undoubtedly, possible; but the evidence that this was the intention of the author of the psalm is not clear.*<sup>35</sup>

The Cambridge Bible: *The use of the first person in Psalm 91:2; Psalm 91:9 a, followed by the second person in Psalm 91:3 ff., Psalm 91:9 b ff., is somewhat perplexing. Many commentators suppose that the text is corrupt and emend it in various ways (see notes on Psalm 91:1; Psalm 91:9). But the two occurrences of the first person mutually support one another. If the interpretation suggested above is adopted, Psalm 91:1-2; Psalm 91:9 a will be the profession of the Psalmist's faith, on the strength of which he addresses to Israel the comforting words of Psalm 91:3 ff., Psalm 91:9 b ff. If the reference of the Psalm is not national but individual, these verses will be addressed, in accordance with the usual practice of the didactic style, to any godly Israelite. Cp. e.g. Psalms 37.*

<sup>33</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91 chapter comments.

<sup>34</sup> From <https://www.easyenglish.bible/bible/easy/psalm/91/> accessed May 7, 2020.

<sup>35</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91 chapter comments.

## The Change of Person Found Throughout Psalm 91 (various commentators)

The Cambridge Bible continues: *Another possible explanation is that the Psalmist, after addressing God in words of confident faith, addresses himself, and reminds himself in detail of all that is meant by that Divine guardianship. For a parallel comp. Psalms 121. It has also been suggested that the Psalm was intended to be sung antiphonally; one voice or choir chanting Psalm 91:1-2, and another answering in Psalm 91:3-8; the first striking in again with Psalm 91:9 a, and the second again responding in Psalm 91:9 b – Psalm 91:13, while a third recited the Divine speech in Psalm 91:14-16.*

The Cambridge Bible adds this note: *The Targum recognises the idea of a plurality of speakers, explaining the Ps. as a dialogue between David and Solomon. Psalm 91:2-3, "David said, 'I will say to Jehovah,' &c. 'For He shall deliver thee, Solomon my son,' &c." Psalm 91:9, "Solomon answered and said thus, 'For thou Jehovah art my refuge, in a lofty dwelling hast Thou placed the abode of Thy Majesty' (Shechinah)." Psalm 91:10, "The Lord of the world answered and said thus, 'There shall no evil befall thee,' &c." <sup>36</sup>*

Morgan G. Campbell: *There is a change in the use of pronouns from first to second to third at the close; which, although it has created some sense of difficulty, is yet a key to the psalm for purposes analysis.*<sup>37</sup>

R. S. Candlish: *Three parties speak in this Psalm: the witness for God, the brother in peril, and God Himself.*

Candlish continues: *The witness for God, the sympathising friend of the party exposed to danger, speaking from his own experience, declares generally, "He that dwells in the secret place of the Most High will abide under the shadow of the Almighty" (Psalm 91:1, and see also Psalm 91:9).*

Candlish continues: *The second party in this discourse and dialogue—the brother in peril—says very little. But the little which he does say is very comprehensive: "I will say of the Lord, He is my refuge and my fortress, my God; in Him will I trust" (Psalm 91:2).*

Candlish continues: *What God Himself is overheard to say at the close of the Psalm is the glorious corner-stone of this edifice of confidence...the concluding promise which he hears the Lord giving: "With long life will I satisfy him, and show him My salvation." <sup>38</sup>*

Expositor's Bible Commentary: *An outstanding characteristic of it is its sudden changes of persons; "He," "I," and "thou" alternate in a bewildering fashion, which has led to many attempts at explanation. One point is clear—that, in Psalm 91:14-16, God speaks, and that He speaks of, not to, the person who loves and clings to Him. At Psalm 91:14, then, we must suppose a change of speaker, which is unmarked by any introductory formula.*

The Expositor's Bible Commentary continues: *The explanation which is given by Delitzsch, Stier, Cheyne and many others takes the psalm to be antiphonal, and distributes the parts among the voices of a choir, with some variations in the allocation.*<sup>39</sup>

Hengstenberg: *That the Psalmist speaks at one time from his own person to the soul of the righteous one who is in danger, and revives its courage, while at another time he expresses confidence from the soul of the righteous man; and thus in that pleasant alternation which forms the characteristic peculiarity of the Psalm, he employs at one time the thou in the character of teacher, and at another time the I in the character of scholar... The call of instruction in Scripture (this is the meaning of the alternation), ought always to be responded to by the acknowledgment of the hearer.*<sup>40</sup>

<sup>36</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91 chapter comments.

<sup>37</sup> Morgan G Campbell, *Exposition on Bible*; from e-Sword, Psalm 91:1–16.

<sup>38</sup> *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Psalm 91:1–2.

<sup>39</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

<sup>40</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:1–16.



## The Change of Person Found Throughout Psalm 91 (various commentators)

Keil and Delitzsch: *But a reason for this abrupt change of the person is that ...are...two voices that speak (as in Psalm 121:1-8), and at last the voice of Jahve comes in as a third...Whether the Psalm came also to be executed in liturgical use thus with several voices, perhaps by three choirs, we cannot tell; but the poet certainly laid it out dramatically.*<sup>41</sup>

MacLaren's remarks at v. 14, when God begins to speak: *There are two voices speaking in the earlier part of this psalm: one that of a saint who professes his reliance upon the Lord, his Fortress; and another which answers the former speaker, and declares that he shall be preserved by God. In this verse, which is the first of the final portion of the psalm, we have a third voice-the voice of God Himself, which comes in to seal and confirm, to heighten and transcend, all the promises that have been made in His name. The first voice said of himself, 'I will trust'; the second voice addresses that speaker, and says, 'Thou shalt not be afraid'; the third voice speaks of him, and not to him, and says, 'Because he hath set his love upon Me, therefore will I deliver him.'*<sup>42</sup>

NIV Study Bible: *Because the "you" of vv. 3-13 applies to any of the godly who "make the Most High your dwelling" (v. 9; see 90:1), the devil applied vv. 11-12 to Jesus (see M. 4:6 Luke 4:10-11).*<sup>43</sup>

Preacher's Complete Homiletical Commentary: *A remarkable feature of the Psalm is the frequent change of persons, from which some have inferred that it was composed for singing by alternate choirs.*<sup>44</sup>

R. Tuck: *Partly the poet expresses his own feelings as from himself, and partly as if they were uttered by another. He seems to listen to the thoughts of his own spirit till they become clear and distinct, like some prophetic words, or some Divine oracle speaking to him from without, and giving him thus the assurance and the consolation afresh which had already sprung up in his heart.*<sup>45</sup>

Whedon: *The change of person, from the third to the first, in Psalm 91:2, and again to the second in Psalm 91:3, returning to the first abruptly in Psalm 91:9, ("my refuge,") and resuming it again in Psalm 91:14, has led many to divide the psalm into responsive choruses of three voices. It seems more natural, however, as Hengstenberg suggests, to consider the writer, in Psalm 91:2; Psalm 91:9, as speaking from the depths of his own experience, and in the other places as speaking from the heart of the righteous man. In impassioned style such changes are not rare. The last three verses, however, must be understood as spoken in the person of God.*<sup>46</sup>

I used the change of voice as an organizing principle.

Chapter Outline

Charts, Maps and Short Doctrines

Although most commentators understood this psalm to primarily be applied to man, there were a few who applied these verses to Jesus the Christ (Hamilton, Hawker). At the end of v. 12, I will illustrate that both approaches are reasonable.

<sup>41</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91 chapter comments.

<sup>42</sup> Alexander MacLaren, D. D., Litt. D., *Expositions Of Holy Scripture*; from e-Sword, Psalm 91:14.

<sup>43</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 876 (footnote).

<sup>44</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:1-16.

<sup>45</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.

<sup>46</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from e-sword; Psalm 91 chapter comments.

## Applying Psalm 91 to Christ (various commentators)

Robert Hawker: *I venture to believe that the Holy Ghost had no other object in view, in dictating this Psalm, than to refer the whole of what is here said to the person of Christ, as the great Head and Surety of his people; and, under this idea, it opens with one of the most sublime subjects the church can possibly contemplate; namely, Jehovah's love to the person of Christ, as the Mediator of his church and people!*<sup>47</sup>

Hamilton Smith Commentary: *In these verses the Spirit of God addresses Christ, unfolding the blessings that flow to the one who dwells in the secret place of the Most High... The Spirit of God has spoken: now one of the godly of Israel, with whom Christ has identified Himself, is led by the Spirit to address Christ.*<sup>48</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

I'll include some of the comments about when and why this psalm was written. There is a natural overlap between this and the author of the psalm.

## The Occasion of Psalm 91

Commentator	Occasion
<b>Barnes</b>	<i>The author of this psalm, and the occasion on which it was composed, are alike unknown. The psalm has no title; and there are no internal marks by which we can ascertain when, or by whom, it was written. It is very general in its application, and may have been composed with no particular reference to any event occurring at the time, as it is evident that it had no special reference to the circumstances of the writer.</i>
<b>Barnes continues</b>	<i>From some things in the psalm, as Psalm 91:3-5, Psalm 91:9, Psalm 91:11; it would appear to be not improbable that the psalm was composed with reference to some individual who was exposed to temptation, or to danger, either from secret enemies or from pestilence, and that it was intended to assure such an one that there was nothing to be feared if he put his trust in God. There is no evidence that it was designed to refer particularly to the Saviour.</i>
<b>Barnes continues</b>	<i>It is, indeed, applied to him by Satan in the temptation in the wilderness Mat_4:6; but there is, in that case, no such recognition of its applicability to himself on the part of the Saviour as to justify us in the conclusion that it originally referred to him. Its quotation by the tempter is no proof that this was the original reference of the psalm, and the quotation made is one which could be applied to him in the same way as any general promise in the Old Testament made to those who trusted in God might have been.</i> <sup>49</sup>
<b>Benson</b>	<i>It is not certain who was the author of this Psalm, but "the occasion," says Bishop Patrick, "seems to have been some great pestilence; in which, as in all other dangers, the psalmist commends an humble confidence in God, and ardent love to him, as the best security."</i> <sup>50</sup>
<b>The Cambridge Bible</b>	<i>[This psalm] gains in point and force if it is regarded as addressed to Israel[50] in a crisis of its history. Psalms 90, 91, 92 are connected by several links of thought and language. Cp. Psalm 90:1, Psalm 91:9, 'dwelling-place'; Psalm 90:6, Psalm 92:7, 'flourish'; Psalm 90:15-16, Psalm 92:4, 'make glad,' 'thy work'; Psalm 91:1; Psalm 91:9, Psalm 92:1, 'Most High'; Psalm 91:8, Psalm 92:11, the judgement of the wicked. It is natural to consider them as a group.</i>

<sup>47</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Psalm 91:1.

<sup>48</sup> Hamilton Smith Commentary, from e-sword; Psalm 91.

<sup>49</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91 chapter comments.

<sup>50</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91 chapter comments.

The Occasion of Psalm 91	
Commentator	Occasion
<b>The Cambridge Bible continues</b>	<i>If now Psalms 90 is the plea of Israel in exile, and Psalms 92 its thanksgiving for deliverance, may not Psalms 91 be the voice of faith assuring Israel that it will be safe in the midst of the calamities which are about to fall upon Babylon? As Israel was untouched by the judgements upon the Egyptians which were the prelude to its deliverance, so it will be now before the exodus from Babylon. Jehovah's Presence will defend His people in a day of distress.</i>
<b>The Cambridge Bible concludes</b>	<i>The promises of Exodus 23:20 ff. and Jeremiah's prophecies of Israel's deliverance from Babylon seem to have been in the Psalmist's mind. With Psalm 91:11 cp. Exodus 23:20; with Psalm 91:16 cp. Exodus 23:26; Exodus 23:3; Exodus 23:5-7 are an expansion of Exodus 23:25 b; with Psalm 91:15 cp. Jer. 30:7, "a time of distress for Jacob"; Jer. 30:11, "I am with you to save you"; Jer. 30:19, "I will glorify them"; with Psalm 90:15, Psalm 92:4 cp. Jer. 31:13, "I will make them glad."<sup>51</sup></i>
<b>Adam Clarke</b>	<i>This Psalm has no title in the Hebrew; nor can it be determined on what occasion or by whom it was composed. It is most likely by the author of the preceding; and is written as a part of it, by fifteen of Kennicott's and De Rossi's MSS., commencing before the repetition of the four last words of the ninetieth.<sup>52</sup></i>
<b>The College Press Bible Study</b>	<i>Two things are clear. This psalm is no part of the Prayer of Moses; and yet it was occasioned thereby. All the evidence that confirms the Mosaic authorship of Psalms 90, turns round and rebuts the assumption that Psalms 91 also was written by him. The lonely grandeur is gone. The large outlook has closed. The sweeping comprehensiveness is at an end. And yet a very close relationship is evident. The first verse of this psalm might have been written as a label on the previous one; and for a time left in that form; tautological,—probably because incomplete; a mere suggestion to be expanded at a more convenient season.</i>
<b>The College Press Bible Study continues</b>	<i>It is as though Samuel, or David, or Hezekiah had just perused afresh his precious treasure, handed down from the great Lawgiver; and, impressed with its sublime beauty and power and its fitness to be turned to practical use, had penned on it just the two lines which now open it: which lines, by himself or some other prophetic singer, were afterwards taken up, in hortatory mood, not improbably addressed to the fortunate royal possessor himself: Say you ("O my master"; or, Say you, O my soul")!</i>
<b>The College Press Bible Study continues</b>	<i>We thus reach the idea that Psalms 91 is strictly an Appendix to Psalms 90; which hypothesis at once accounts for the fact that it has no inscription above or below. It is quite easy, and not altogether vain, to think—how aptly Nathan may have addressed Stanza I. (Psalm 91:2-8) to his royal master David, or how readily David himself may thus have addressed his own soul—in either case naturally introducing large shield and (smaller) buckler. It is equally feasible to think of some such poet as Isaiah adding another stanza or two to this Appendix.<sup>53</sup></i>
<b>Dr. John Gill</b>	<i>Jarchi and others think this psalm was written by Moses, as was the preceding; but the Targum ascribes it to David; as do the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions; and very probably, as is generally thought, was penned by him on occasion of the pestilence which came upon the people, through his numbering of them, 2Sam. 24:1.<sup>54</sup></i>

<sup>51</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91 chapter comments.

<sup>52</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91 chapter comments.

<sup>53</sup> *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; Psalm 91:1-16.

<sup>54</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91 chapter comments.

We should bear in mind that, any believer in any era faces a plethora of enemies. And, even if the exact period of time cannot be determined, we may apply the principles of this psalm to any era.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Closely related to the occasion of Psalm 91 is the author. These things go hand-in-hand.

### Who Wrote Psalm 91?

Commentator	Commentary
<b>Barnes</b>	<i>Though it follows a psalm composed by Moses, yet there is no reason to suppose that it was written by him, nor is there any particular resemblance to that psalm.</i> <sup>55</sup>
<b>Benson</b>	<i>Not a few suppose that David was the author of the Psalm, although it does not bear his name, the style and matter of it resembling those of several of his Psalms.</i> <sup>56</sup>
<b>G. M. Good</b>	<i>The Talmud writers ascribe not only the ninety-first Psalm, but the nine ensuing, to the pen of Moses; but from a rule which will in no respect hold, that all the Psalms which are without the name of an author in their respective titles are the production of the poet whose name is given in the nearest preceding title.</i> <sup>57</sup>
<b>Jamieson, Fausset and Brown</b>	<i>David is the most probable author; and the pestilence, mentioned in 2Sam. 24:13-15, the most probable of any special occasion to which the Psalm may refer. The changes of person allowable in poetry are here frequently made.</i> <sup>58</sup>
<b>NIV Study Bible</b>	<i>It was probably written by one of the temple personnel (a priest or Levite) as a word of assurance to godly worshipers.</i> <sup>59</sup>
<b>Matthew Poole</b>	<i>The penman of this Psalm is uncertain. The occasion of it seems to have been that great pestilence recorded 2Sa 24.<sup>60</sup> Poole thus implicates David.</i>
<b>Preacher's Complete Homiletical Commentary</b>	<i>There is no title prefixed to this Psalm. We know not who is the author of it. The conjecture, which has been made by some, that it was written by Moses, is very inadequately sustained.</i> <sup>61</sup>
<b>The Pulpit Commentary</b>	<i>THIS psalm, like the majority in the present Book, is without a title. Jewish tradition, however, ascribed it to Moses—a conclusion which Dr. Kay and others accept as borne out by the facts, especially by the many close resemblances between it and Deut. 32:1–52 33:1-29. Other critics, and they are the majority, trace in it a different hand, but regard it as suggested by Psalm 90:1-17.</i> <sup>62</sup>

<sup>55</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91 chapter comments.

<sup>56</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91 chapter comments.

<sup>57</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>58</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:1.

<sup>59</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 876 (footnote).

<sup>60</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:1.

<sup>61</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:1–16.

<sup>62</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91:1–16.



## Who Wrote Psalm 91?

Commentator	Commentary
<b>Charles Haddon Spurgeon</b>	<i>This Psalm is without a title, and we have no means of ascertaining either the name of its writer, or the date of its composition, with certainty. The Jewish doctors consider that when the author's name is not mentioned we may assign the Psalm to the last-named writer; and, if so, this is another Psalm of Moses, the man of God. Many expressions here used are similar to those of Moses in Deuteronomy, and the internal evidence, from the peculiar idioms, would point towards him as the composer.</i>
<b>Spurgeon continues</b>	<i>It is by no means improbable that this Psalm may have been written by Moses, but we dare not dogmatize. David's pen was used in giving us this matchless ode, we cannot believe as some do that he thus commemorated the plague which devastated Jerusalem on account of his numbering the people.<sup>63</sup></i>
<b>Treasury of Scriptural Knowledge</b>	<i>This Psalm is supposed by some to have been composed by Moses on the same occasion as the preceding; but others think it was written by David, after his advice to his son Solomon. 1Chron. 28:1-21.<sup>64</sup></i>
<b>Whedon</b>	<i>Internal evidence offers a strong probability that it was written by Moses after the date of Psalms 90, (which see) to allay distrust and apprehensions which would be likely to arise after the fatal decree of Num. 14:29-30. Several commentators are of this opinion. Many of the dangers enumerated specially belong to the desert of Arabia and to the history of the Israelites while there.</i>
<b>Whedon continues</b>	<i>Still, like all Scripture, it is adapted to common use, and whatever be the form of danger, in any place or age, the principles of trust, of patient waiting, and the doctrine of the special care of God for his children, equally apply; and it is in this higher and general sense that the psalm is chiefly to be taken.<sup>65</sup></i>

Many commentators, as you have read, consider this psalm to have been written by Moses chiefly for 2 reasons: (1) There is no inscription in the Hebrew, so Moses' name is simply affixed to this psalm (as he wrote Psalm 90). (2) There are some similar themes. Making God our dwelling place is found in Psalm 91:9; and Psalm 90:1 tells us: [Lord, you have been our dwelling place in all generations.](#)

Another point of view—and this seems more reasonable to me—that David (or whomever) may have taken inspiration from Psalm 90, and wrote Psalm 91 as a result.

Whereas I believe this to be written by David rather than Moses, as Whedon makes clear, the principles of this psalm may be applied by any believer at any time of difficulty.

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

### Fundamental Questions About Psalm 91

1. Who is the actual author of this psalm; and what were the circumstances?
2. Regarding the first verse: Is David speaking of himself, as the one who remains under the protection of

<sup>63</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm Psalm 91 chapter comments.

<sup>64</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:1.

<sup>65</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91 chapter comments.

## Fundamental Questions About Psalm 91

- God? Is he speaking of men in general who enjoy that protection? Is this who this psalm is about? Is this to whom the psalm is dedicated?
3. There are several changes of person in this psalm, including a doozy of a change in v. 9. Just who is who throughout this psalm?
  4. Are the number of believers addressed in this psalm so small that, 1000 will fall at one side and 10,000 will fall at the other?
  5. C. Moinet asks a very pertinent question regarding this psalm (which is even more telling, after you have read the psalm): *Can a man, because he is a Christian, and fears God, count upon such immunity as is here described? Does he lead a sort of charmed life, clothed with impenetrable armour, which no shaft of pestilence can pierce, so that while thousands or tens of thousands may fall at his right hand, he shall never be touched? We know that it is not so. Is there, then, any way in which we can interpret it, so as to use it with intelligence and profit to ourselves?*<sup>1</sup>
  6. Is snake handling a legitimate function in worship (see v. 13)? Should believers bring lions into the church for worship?
  7. How do we hold fast to God in love? What does it mean to know His name? See v. 14.
  8. When we are in trouble, can we merely call out to God for deliverance? See v. 15.
  9. Satan quotes from this psalm; how far off was his interpretation and why?
  10. How is the psalmist so bold as to make a statement from God (vv. 14–16)?

<sup>1</sup> *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; Psalm 91.

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It is important to understand what has gone before.

## The Prequel of Psalm 91

We really do not know what precipitated the writing of this psalm. Many, because sickness is mentioned twice, suggest that David wrote this when God brought a plague against Israel (2Sam. 24:11–25).

Psalm 91 will begin with dwelling in the shelter of the Most High and abiding in His shadow.

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We need to know who the people are who populate this chapter.

## The Principals of Psalm 91

Characters	Commentary
The psalmist	Reasonably the person who speaks in the 1 <sup>st</sup> person in v. 2
The reader/hearer	Likely the person spoken to in the 2 <sup>nd</sup> person throughout this psalm.
God	God speaks in the 1 <sup>st</sup> person in vv. 14–16.

The application of this psalm appears to be for the mature believer.

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At best, we could guess a location for this psalm based upon 2Sam. 24; but that is a theory at best.

### By the Numbers

Item	Duration; size
vv. 2–3	1 <sup>st</sup> , 2 <sup>nd</sup> and 3 <sup>rd</sup> persons found.
vv. 13–14	1 <sup>st</sup> , 2 <sup>nd</sup> and 3 <sup>rd</sup> persons found.
Those falling at the side of the mature believer	1000 fall on one side and 10,000 fall on the other.
The “I will’s” of vv. 14–16	God makes 6 / <i>will</i> statements/promises at the end of this psalm.

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Here is what to expect from Psalm 91:

### A Synopsis of Psalm 91 (from Bridgeway Bible Commentary)

#### Psalm 91 God our protector

This psalm appears to have been used in temple worship in a time of danger. A lone singer opens with a statement of the security and protection enjoyed by those who trust in God and live their lives constantly in God’s presence (1-2).

The singer then addresses his remarks directly to such believers. God will protect them from dangers, both seen and unseen, both by day and by night. Neither cruel enemies nor deadly diseases will overcome them. God will guard their lives as a mother bird guards her young and as a soldier guards his fortress (3-6). Others may fall, but those who trust in the Most High will be safe (7-8). Because they have committed themselves to God’s safe-keeping in complete faith, God will direct his angels to watch over them with special care (9-12). They will triumph over the strong and fierce, the cunning and deceitful (13).

Another singer, representing God, adds his blessing. He notes that such believers have a close personal knowledge of God, love him and talk with him; consequently, God will protect, deliver, guide, comfort and honour them. He will give them the blessing of long life by which they can enjoy God’s salvation to the full (14-16).

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

Don Fleming, *Bridgeway Bible Commentary*; ©1988, 1994, 2005; from e-Sword, Psalm 16:1–16.

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Sometimes it is good to look at this synopsis *after* studying the entire psalm.

### A Synopsis of Psalm 91 (from S. Conway)

#### The man that trusts in God. Psalm 91:1-16

1. WE HAVE HIS DESCRIPTION.
  - 1) He dwells in the secret place, etc.
  - 2) He abides under the shadow of the Almighty.

### A Synopsis of Psalm 91 (from S. Conway)

2. HIS CONFESSION OF FAITH (Psalm 91:2.) The Lord is his Refuge, Fortress, the Joy of his soul, his God, his constant Confidence.
3. HIS COMMENDATION OF GOD TO OTHERS. (Psalm 91:3-13.)
  - 1) As a sure Deliverer from the hidden foe and from the devouring pestilence.
  - 2) As Protector; like that of the mother bird over her young; like that of shield and buckler to the soldier.
  - 3) As the Inspirer of confidence. (Psalm 91:5.) Against the midnight attack—the terror by night (cf. Judges 7:1-25.). Against open war, when the flight of arrows almost darkened the sky. Against secret disease (Psalm 91:6) and sudden death—the sickness that wasteth at noonday.
  - 4) As rescuing from the very jaws of death. Thousands falling all around, but God's servant kept unharmed (Psalm 91:7). Seeing only, but never experiencing, the awful recompense of the wicked (Psalm 91:8).
  - 5) He gives the reason of this. (Psalm 91:9.) He made the Lord his Refuge and his Habitation; there no evil could come, nor any plague.
  - 6) He tells of the angelic ministries through which God thus guards his people; they keep and they upbear, so that no hurt shall come. Still more, they render the man invulnerable (Psalm 91:13). Forces terrible as the lion and subtle like the adder cannot harm. Thus, from his own experience, the man that trusts in God commends him to his fellow man. And next—
4. THE DIVINE APPROVAL AND DELIGHT IN BOTH THE MAN AND HIS TESTIMONY. At Psalm 91:14 God begins to speak.
  - 1) Declaring his mind towards his faithful servant. We may regard these verses (14-16) as a Divine soliloquy, in which God, well pleased, meditates what he will do, and why, for his servant. He will deliver, exalt, answer, keep near to, honour, satisfy with long life, and reveal to him the fulness of his love.
  - 2) Endorsing the testimony in the mind of him to whom it has been given. Making him feel that it is all true, and that much more is true. Thus does God deal with his faithfully witnessing servants, and for and through them to others. This psalm is as true for today as for the day when it was written. Let us but thus trust in God, confess, and commend him.

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Homilies by S. Conway.

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### Outlines of Psalm 91 (Various Commentators)

NIV Study Bible offers up what I believe is the best division of this psalm:<sup>66</sup>

Structurally, the psalm is divided into two halves of eight verses each, with the opening couplet of the second half (vv. 9–10) echoing the theme of vv. 1–2. In the first half, the godly are assured of security from four threats (vv. 5–6)—though thousands fall (v. 7). In the second half, they are assured of triumphing over four menacing beasts (v. 13). The oracle of vv. 14–16 offers climactic assurance.

Tholuck:<sup>67</sup>

<sup>66</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 876 (footnote).

<sup>67</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91 chapter comments.



## Outlines of Psalm 91 (Various Commentators)

Tholuck has divided the psalm, on the supposition that it was thus intended to be sung by alternate choirs, into portions arranged with that view: Psalm 91:1, the choir; Psalm 91:2, the response; Psalm 91:3-8, the choir; Psalm 91:9, the response; Psalm 91:10-13, the choir; Psalm 91:14-16, the response. This, however, is quite arbitrary, as it cannot be demonstrated to have been the original design

Barnes:

This arrangement, however, suggests a good division of the psalm:

- I. The general statement of the safety of those who put their trust in God, Psalm 91:1.
- II. A responsive declaration of the author of the psalm, that he would make the Lord his refuge, and the Most High his habitation, Psalm 91:2.
- III. A statement of the security or benefit of doing this, Psalm 91:3-8.
- IV. A responsive declaration - repeated - by the author of the psalm that he would do this; that God "was" his refuge, Psalm 91:9 (part first).
- V. A further statement of the benefit of this, Psalm 91:10-13.
- VI. A general declaration embracing the sum of all that is said in the psalm, as coming from God himself, containing assurances of his protection to those who thus put their trust in him, and confide in him, Psalm 91:14-16.

Barnes final comment on this: *This mode of division meets substantially all the changes of "persons" in the psalm, or arranges the different portions of it into parts belonging to the different speakers in the psalm. There is reason to believe that this was the line of thought in the mind of the psalmist, though it is not clear that this was designed to be so used in public responses in singing.*<sup>68</sup>

Benson:<sup>69</sup>

- (1,) The safety of those who put themselves under the divine protection in times of danger, Psalm 91:1.
- (2,) Declares it to be his resolution to do this, Psalm 91:2.
- (3,) Makes various promises to such, Psalm 91:3-13.
- (4,) Introduces God himself as confirming these promises, Psalm 91:14-16.

The Cambridge Bible:<sup>70</sup>

The Psalm falls into two equal divisions.

- (i) The Psalmist's profession of trust in Jehovah, the Most High, the Almighty, gives the theme of the Psalm (Psalm 91:1-2), which is developed in detail (Psalm 91:3-8):
- (ii) the repetition of this profession in the briefest form (Psalm 91:9 a) introduces a further development of it (Psalm 91:9 b – Psalm 91:13), and the Psalm closes with a Divine assurance answering to the Psalmist's opening profession, and authoritatively confirming his confidence (Psalm 91:14-16).

Morgan G. Campbell takes a very similar approach to me:<sup>71</sup>

<sup>68</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91 chapter comments.

<sup>69</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91 chapter comments.

<sup>70</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91 chapter comments.

<sup>71</sup> Morgan G Campbell, *Exposition on Bible*; from e-Sword, Psalm 91:1–16.

## Outlines of Psalm 91 (Various Commentators)

Psalm 91:1 The statement of truth Verse Psalm 91:2 Personal affirmation of realisation Verses Psalm 91:3-8 The address of the singer, either to his own soul, or to some other person, or to the nation, in which he affirms the convictions resulting from personal realisation of the truth.

Verse Psalm 91:9a Repetition of personal realisation Verses Psalm 91:9b-13 Same as verses Psalm 91:3-8

Verses Psalm 91:14-16 Conclusion of psalm, in which the singer with holy boldness expresses as in the words of Jehovah, the safety of the trusting soul, and thus gives the testimony of God as well as that of man to the truth.

Adam Clarke:<sup>72</sup>

The safety of the godly man, and his confidence, Psalm 91:1–2.

How he is defended and preserved, Psalm 91:3–10.

The angels of God are his servants, Psalm 91:11, Psalm 91:12; and he shall tread on the necks of his adversaries, Psalm 91:13.

What God says of, and promises to, such a person, Psalm 91:14–16

Adam Clarke elsewhere divides up this psalm based upon a conversation which is said to be taking place:<sup>73</sup>

The Targum intimates that this is a dialogue between David, Solomon, and Jehovah. Suppose we admit this, - then

David asserts: “He who dwells in the secret place of the Most High will abide under the shadow of the Almighty,” Psalm 91:1.

Solomon answers: “I will say of the Lord, He is my refuge and my fortress; my God, in him will I trust,” Psalm 91:2.

David replies, and tells him what blessings he shall receive from God if he abide faithful, Psalm 91:3–13.

Then the Supreme Being is introduced, and confirms all that David had spoken concerning Solomon, Psalm 91:14–16 : and thus this sacred and instructive dialogue ends.

I divide up this psalm in the exact same manner, but without assigning names of those who are speaking. For me, the various change of persons—which could represent a conversation—define the outline of the psalm.

The Expositor’s Bible Commentary divides up this psalm for similar reasons, but into more sections:<sup>74</sup>

Psalm 91:1, the broad statement of the blessedness of dwelling with God; Psalm 91:2, a solo, the voice of a heart encouraged thereby to exercise personal trust; Psalm 91:3–8, answers, setting forth the security of such a refuge; Psalm 91:9 a, solo, reiterating with sweet monotony the word of trust; Psalm 91:9–13, the first voice or chorus repeating with some variation the assurances of Psalm 91:3–8; and Psalm 91:14–16, God’s acceptance of the trust and confirmation of the assurances.

It was harder to follow the Expositor’s Bible Commentary.

From the New American Bible:<sup>75</sup>

[Psalm 91] A prayer of someone who has taken refuge in the Lord, possibly within the Temple (Ps 91:1–2). The psalmist is confident that God’s presence will protect the people in every dangerous situation (Ps 91:3–13). The final verses are an oracle of salvation promising salvation to those who trust in God (Ps 91:14–16).

<sup>72</sup> Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Psalm 91 chapter comments.

<sup>73</sup> Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Psalm 91:1.

<sup>74</sup> *Expositor’s Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887–1896; public domain; from e-sword, Psalm 91:1–16.

<sup>75</sup> From <http://www.usccb.org/bible/psalms/91#23091001-1> accessed May 6, 2020.

## Outlines of Psalm 91 (Various Commentators)

Matthew Poole:<sup>76</sup>

The psalmist represents the state of the godly, Psalm 91:1,2.  
 Their safety, and place of habitation, Psalm 91:3-10.  
 Comfortable promises of God's preserving them, Psalm 91:11,  
 of his support and salvation, Psalm 91:12-16.

Preacher's Complete Homiletical Commentary:<sup>77</sup>

The safe hiding-place of the godly (Psalm 91:1-2),  
 The inviolable security of the godly (Psalm 91:3-10),  
 The angelic ministers of the godly (Psalm 91:11-13),  
 The glorious privileges of the godly (Psalm 91:14-16).

The Pulpit Commentary:<sup>78</sup>

This subject is worked out by an "antiphonal arrangement" (Cheyne)—the first speaker delivering Psalm 90:1–2; the second, Psalm 90:3–4; then the first responding with Psalm 90:5-8; and again the second with Psalm 90:9-13. In conclusion, a third speaker, making himself the mouthpiece of Jehovah, crowns all by declaring the blessings which God himself will bestow upon his faithful ones (Psalm 90:14-16)

Charles Haddon Spurgeon:<sup>79</sup>

Psalm 91:1–2. The state of the godly.  
 Psalm 91:3–8. Their safety.  
 Psalm 91:9–10. Their habitation.  
 Psalm 91:11–13. Their servants.  
 Psalm 91:14–16. Their friend; with the effects of them all.

Treasury of Scriptural Knowledge:<sup>80</sup>

Psalm 91:1–2, The state of the godly;  
 Psalm 91:3–8, Their safety;  
 Psalm 91:9–10,  
 Their habitation; Psalm 91:11–13, Their servants;  
 Psalm 91:14–16, Their friend; with the effects of them all.

Chapter Outline

Charts, Maps and Short Doctrines

So far, the **Worship Arts Conservatory** has only worked out psalms to #59.

<sup>76</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:1.

<sup>77</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:1–16.

<sup>78</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91:1–16.

<sup>79</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>80</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91 chapter comments.

## 929 Synopsis of Psalm 91 (Rabbi Dr. David Z. Moster)

### Psalm 91 – “Blessing for the Believer”

#### I. Summary

The psalmist describes a person who puts his trust in God and blesses him with divine protection.

#### II. Photo

God protects the believer: “He will cover you with His pinions; you will find refuge under His wings; His fidelity is an encircling shield.” (v. 4)

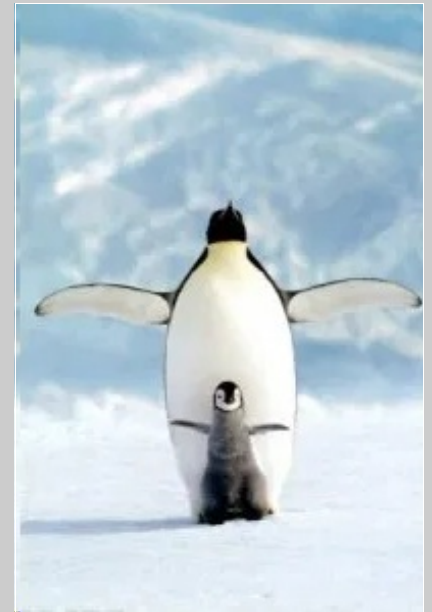
#### III. Select Verses

1: O you who dwell in the shelter of the Most High and abide in the protection of Shaddai

4-8: He will cover you with His pinions; you will find refuge under His wings; His fidelity is an encircling shield. You need not fear the terror by night, or the arrow that flies by day, the plague that stalks in the darkness, or the scourge that ravages at noon. A thousand may fall at your left side, ten thousand at your right, but it shall not reach you. You will see it with your eyes, you will witness the punishment of the wicked.

11-13: For He will order His angels to guard you wherever you go. They will carry you in their hands lest you hurt your foot on a stone. You will tread on cubs and vipers; you will trample lions and asps.

14-16: “Because he is devoted to Me I will deliver him; I will keep him safe, for he knows My name. When he calls on Me, I will answer him; I will be with him in distress; I will rescue him and make him honored; I will let him live to a ripe old age, and show him My salvation.”



#### IV. Outline

1-4. Introduction

1-2. Address/Description of a believer

3-4. Rationale: God will protect the believer

5-13. Blessing

5-8. Blessing: safety, the fall of enemies

9. Rationale: belief/trust

10. Blessing: lack of harm

11-12. Method: God's angels will protect

13. Blessing: overcoming wild animals

14-16. Oracle: God's blessing and rationale

#### V. Comment

Like a number of other psalms that appear late in the Psalter, Psalm 91 lacks a superscription (but the Septuagint has a Davidic heading). The psalmist describes a trusting believer, blesses him with divine protection, and ends with an oracle of blessing. Verses 11-13 are particularly interesting to those interested in biblical angeology: “For He will order His angels to guard you wherever you go. They will carry you in their hands lest you hurt your foot on a stone. You will tread on cubs and vipers; you will trample lions and asps.” While scholars such as Gerstenberger suggest that the belief in the protection of angels is a late biblical concept, there are a number of “early” passages that present this conception:

Gen. 24:7b – He will send His angel before you, and you will get a wife for my son from there.

Gen. 24:40 – He replied to me, ‘The LORD, whose ways I have followed, will send His angel with you and make your errand successful; and you will get a wife for my son from my kindred, from my father’s house.

Ex. 14:19a – The angel of God, who had been going ahead of the Israelite army, now moved and



## 929 Synopsis of Psalm 91 (Rabbi Dr. David Z. Moster)

followed behind them.

Ex. 23:20 – I am sending an angel before you to guard you on the way and to bring you to the place that I have made ready.

Ex. 23:23 – When My angel goes before you and brings you to the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites, and the Jebusites, and I annihilate them,...

Ex. 32:34a – Go now, lead the people where I told you. See, My angel shall go before you.

1Kings 19:5-8 – He lay down and fell asleep under a broom bush. Suddenly an angel touched him and said to him, “Arise and eat.” He looked about; and there, beside his head, was a cake baked on hot stones and a jar of water! He ate and drank, and lay down again. The angel of the LORD came a second time and touched him and said, “Arise and eat, or the journey will be too much for you.” He arose and ate and drank; and with the strength from that meal he walked forty days and forty nights as far as the mountain of God at Horeb.

2Kings 19:35 – That night an angel of the LORD went out and struck down one hundred and eighty-five thousand in the Assyrian camp, and the following morning they were all dead corpses.

### VI. Works Used

(see “Commentaries” page)

Gerstenberger, Erhard. Psalms Part 2 and Lamentations (Forms of Old Testament Literature; Grand Rapids: Eerdmans, 2001).

Photo copied from <http://img.allposters.com/6/LRG/9/935/AQNX000Z.jpg>

From [929chapters](#); accessed May 6, 2020.

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Psalm 91:1-16

## A Synopsis of Psalm 91 from the Summarized Bible

<b>Contents:</b>	The preservation of those whose confidence is in God.
<b>Characters:</b>	God, Psalmist, Moses.
<b>Conclusion:</b>	Those who live a life of communion with God are constantly safe under His protecting wing and may preserve a holy security of mind at all times. He will be their rest and refuge forever.
<b>Key Word:</b>	Refuge, Psalm 91:9.
<b>Strong Verses:</b>	Psalm 91:1, Psalm 91:2, Psalm 91:3, Psalm 91:4, Psalm 91:7, Psalm 91:11.
<b>Striking Facts:</b>	Psalm 91:1. Into the secret place those only come who know the love of God in Christ Jesus and those only dwell there to whom “to live is Christ.”

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Psalm 91.

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

## The Headlines of Modern Translations for Psalm 91

NASB	NKJV	NRSV	TEV	New Jerusalem B.
Security of the One Who Trusts in the Lord.	Safety of Abiding in the Presence of God	Assurance of God's Protection	God Our Protector	Under God's Protection
Psalm 91:1-4	Psalm 91:1-2			Psalm 91:1-2

## The Headlines of Modern Translations for Psalm 91

NASB	NKJV	NRSV	TEV	New Jerusalem B.
		Psalm 91:1-6	Psalm 91:1-6	Psalm 91:3-4
	Psalm 91:3-6			Psalm 91:5-6
Psalm 91:5-10	Psalm 91:7-8	Psalm 91:7-8	Psalm 91:7-8	Psalm 91:7-9
	Psalm 91:9-10	Psalm 91:9-10	Psalm 91:9-13	Psalm 91:10-11
Psalm 91:11-13	Psalm 91:11-13	Psalm 91:11-13		Psalm 91:12-13
Psalm 91:14-16	Psalm 91:14-16	Psalm 91:14-16	Psalm 91:14-16	Psalm 91:14-16

Since this is poetry and not narrative, most translations break individual verses down into parts.

From Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org).

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**Changes—additions and subtractions (for Psalm 91):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

At one time, if I made the slightest change to a comment (particularly of an ancient commentator), such as, changing *thou* to *you*; or capitalizing a letter, I would note this in the citation. I have stopped doing that. At no time would I make slight changes in order to change to author's clear point of view (although, on occasion, I have edited out statements by authors I found to be totally and wholly false<sup>81</sup>).

Since the last studies I did in the Psalms was 2007 and 2012, what I do here and what I did back then will be like night and day when it comes to detail. There are far too many changes to list them all here.

Charles Haddon Spurgeon makes a number of keen observations in this psalm—points which I did not read from others. One of those observations, I came up with independently; but another, I did not see it until reading Spurgeon's words.

One things which is quite remarkable about this psalm is its popularity. It was clear to me, when looking for graphics for this psalm, that many people depended upon these verses and all that they mean. These are very important promises from God. It appears that nearly every verse in this psalm is a memory verse—a verse that a believer in Jesus Christ would choose to remember or even memorize and call upon in difficult circumstances (as God must vindicate His Word). The promises throughout this psalm are truly amazing and comforting.

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## The Inscription

As is the case for a number of psalms, there is an inscription found in the Greek and Latin but not found in the Hebrew. The inscription below is found in both the Greek and Latin.

<sup>81</sup> I also include false statements made by various commentators and use these as a springboard for discussion.

Below, I will include the translation of the inscription from the Greek. You can certainly tell from a glance that it is not very difficult or complex.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

The entire translation (the moderately literal and not-so literal paraphrase) may be found at the [end](#) of this study.

Kukis slavishly literal:

Kukis moderately literal:

**A praise from her by David.**

Psalm  
91 inscription

**Praise from [a song] by David.**

Kukis not-so-literal paraphrase:

**Praise of God from a song by David.**

### Ancient texts:

Greek Text (inscription)  
Dead Sea Scrolls<sup>82</sup>

**A praise from her by David.**  
[Of David.]<sup>166</sup>

<sup>166</sup> 11QPsAp<sup>a</sup> (reconstructed). *A Psalm of David* LXX. Not in MT.

Updated Douay-Rheims<sup>83</sup>

**The praise of a canticle for David.**

Updated Brenton (Greek)<sup>84</sup>

**Praise of a Song, by David.**

### Mostly literal renderings (with some occasional paraphrasing):

International Standard V

**A Davidic Psalm** [91:T So LXX; DSS 11QPsA lacks Psalm; the Heb. lacks this line]

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

**PRAISE OF A SONG, BY DAVID. ||**

### Literal, almost word-for-word, renderings:

C. Thompson LXX (updated) **The praise of an Ode. By David.**

The Alpha & Omega Bible and Thompson both follow the LXX (the Septuagint), which has this inscription. The ISV, like me, believes this inscription to be accurately placed here, and so they include it (as do I).

**The gist of this passage:** This is a psalm of praise by David (as per the Greek; this inscription is not found in the Hebrew).

<sup>82</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, pp. 541–542.

<sup>83</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>84</sup> I am using the Complete Apostles Bible, available through e-sword.

### Psalm 91 inscription (Text from the Greek Septuagint)

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
αἶνος) [pronounced <i>El-noss</i> ], which	<i>a saying, proverb; praise [for benefits received or expected], laudatory discourse</i>	masculine singular noun; nominative case	Strong's #136
ὁδὲς (ὡδῆς) [pronounced <i>oh-DAYÇ</i> ]	<i>from this one [here]; of that one; her</i>	feminine singular near demonstrative; genitive/ablative case	Strong's #3592
τὸ (τῷ) [pronounced <i>toh</i> ]	<i>in the; by the, to the; by means of the; for the benefit [advantage] of; for the disadvantage of</i>	masculine singular definite article; locative, dative, or instrumental case	Strong's #3588
David (Δαυίδ, ὁ) [pronounced <i>dow-WEED</i> ];	transliterated <i>David</i>	proper masculine noun	Strong's #1138

**Translation:** [Praise from \[a song\] by David.](#)

Although there are only a few words in this inscription, there appears to be a reference to something in the feminine gender which is unclear.

As should be obvious, there is a difference language above (Greek); whereas, the Old Testament was written (mostly) in Hebrew. This is because the inscription is not found in the Hebrew but it is found in the Greek and Latin translations. This suggests to me that there originally was this inscription but, for whatever reason, it dropped out. The Greek LXX was assembled in 200 B.C. (give or take 100 years); and the Latin translation of Jerome was completed in A.D. 405 (it is known as the Latin Vulgate).

The way that Hebrew manuscripts were done is: a manuscript on whatever sort of medium it was written on (vellum, for instance) would begin to go bad. A scribe or scribes would recopy this manuscript letter by letter onto a new medium, with a variety of ways of checking the accuracy of their copy (for instance, if memory serves, they knew the middle letter of each book). Once they were convinced that this new manuscript was accurate, then the old manuscript (in inferior condition) would be destroyed and the new manuscript would take its place.

The recording of the Old Testament took place going back nearly to the beginning of time.<sup>85</sup> A written form of the Scriptures was begun with Moses, which would have been around 1400 B.C.<sup>86</sup> The Old Testament Scriptures were completed around 400 B.C. Note the very long time period between the writing of these Scriptures and the age of the manuscripts below.

<sup>85</sup> I believe that the entire book of Genesis was the result of memorization and being passed along from generation to generation. Specific men in the book of Genesis—most notably, Abraham, Isaac, and Jacob; (and Joseph and Judah, I believe) added in their own history as the *book* increased in size from generation to generation. It is the Bible of the Exodus generation. I presented evidence for this theory in my commentary on the book of Genesis.

<sup>86</sup> The book of Genesis was committed to writing perhaps by Moses or perhaps by someone living in Egypt during Moses' life or earlier. I present evidence for this theory in my commentary on the book of Exodus.



## Ancient Hebrew Manuscripts of the Old Testament

Name	Date	Contents	Information
<b>The Cairo Codex</b>	A.D. 895	Includes both the Former <sup>87</sup> and Latter Prophets.	Written by Moses ben Asher in Tiberias, Palestine. According to its <a href="#">Wikipedia entry</a> this <b>codex</b> probably came from the 11 <sup>th</sup> century. The 895 date is found in its <a href="#">colophon</a> .
<b>The Leningrad Codex of the prophets</b>	A.D. 916	Contains only the Latter Prophets, which is Isaiah, Jeremiah, Ezekiel and the Twelve.	This is written with a Babylonian punctuation. <a href="#">Encyclopedia Britannica</a>
<b>The Aleppo Codex</b>	A.D. 930	Originally, this was the entire Old Testament, but it is no longer complete.	The Aleppo Codex was rescued from a burning synagogue in Aleppo in 1948 and smuggled out of Syria and into Israel. It was corrected and punctuated by Aaron ben Asher. <a href="#">Wikipedia entry</a>
<b>The British Museum Codex</b>	A.D. 950	This manuscript now contains Genesis 39:20–Deuteronomy 1:33.	Incomplete manuscript of the Pentateuch which dates back to around the middle of the 10 <sup>th</sup> century.
<b>The Leningrad Codex</b>	A.D. 1008	The largest and only complete manuscript of the entire Old Testament.	Completed in A.D. 1008, this was copied from a corrected codex prepared by Rabbi Aaron ben Moses ben Asher before A.D. 1000. The manuscript is on vellum, in 3 columns of 21 lines each on each page. It has vowel points and accents above the line, in accordance with the custom of the Babylonia scribes. <a href="#">Wikipedia entry</a>
<b>The Reuchlin Codex of the Prophets</b>	A.D. 1105	I assume the prophets.	This helps to verify the accuracy of the Leningrad Codex of the Old Testament.

From Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, pp. 249–250. Every person interested in the Bible should own this book. I have never been to the library of any doctrinal pastor-teacher, but yet, I would predict that most or all of them have a copy of this book.

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It may help us to understand what kinds of manuscripts that we have.

### Ancient Translations and Our Current Possession of Ancient Hebrew Manuscripts

1. The LXX was originally translated (from Hebrew into Greek) circa 200 B.C. Therefore, it is based upon manuscripts far older than those listed above. We do not know the quality or accuracy of the manuscripts that the LXX was based upon.
2. We no longer have those original copies of the LXX. They have long since disintegrated. We have copies of copies of copies for the LXX (just as we have for the original Hebrew OT).
3. Jerome completed his translation of the Old Testament in A.D. 405. We no longer have that manuscript;

<sup>87</sup> By former prophets, Joshua, Samuel and others are meant.

## Ancient Translations and Our Current Possession of Ancient Hebrew Manuscripts

- we have copies of copies of copies.
4. The Hebrew manuscripts which we have today are imperfect copies from imperfect copies from imperfect copies eventually going back to the autographs (which is a completely accurate copy of the Old Testament).
  5. I am unaware of the extent copies that we have of Jerome's translation or the translation of the seventy (LXX), but it is, no doubt, similar to the Hebrew manuscripts named above (and imperfectly maintained).
  6. What we do is, we take all of the Hebrew manuscripts and develop what we believe to be a reasonably accurate OT text and our English translations (many of them) are translated from the text.
  7. At the same time, some thought is given to what is found in the ancient translations (like Jerome's and the LXX); and what is found in the **Dead Sea Scrolls** (see below). Now and again, an English translation will actually base its text off of an alternate reading; or they will footnote alternate readings (not all English translations do this; and there is no English translation with most or all of these alternate readings).
  8. As you will see, I compare these ancient texts at the beginning of each passage, and you can see for yourself that the alternate readings are not groundbreaking theological conundrums, but minor discrepancies which almost have no effect on the sense of the overall text. There are exceptions to this, the biggest Old Testament difference is when Saul calls for the Ark to be brought to him, but it should read *the Ephod* instead (I am doing this from memory, this is found somewhere in 1Samuel).
  9. You are not going to discover an alternate text and then, based upon this text, change any important point of any doctrine. There is no alternate text which will make you doubt the Trinity, the substitutionary death of our Lord; or any other doctrine fundamental to the faith.

Please do not misunderstand my comments above to suggest that finding the most accurate reading is unimportant. My desire is to find the most accurate rendition of the original Scriptures and then to base a good translation on that basis. For most people who believe that the Bible is the Word of God, that is their desire as well.

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There are many websites which deal with the Dead Sea Scrolls. I have appropriated some pertinent information from 3 of these sites.

## Century One Bookstores 25 Fascinating Facts on the Dead Sea Scrolls

1. The Dead Sea Scrolls were discovered in eleven caves along the northwest shore of the Dead Sea between the years 1947 and 1956. The area is 13 miles east of Jerusalem and is 1300 feet below sea level. The mostly fragmented texts, are numbered according to the cave that they came out of. They have been called the greatest manuscript discovery of modern times. See a Dead Sea Scroll Jar.
2. Only Caves 1 and 11 have produced relatively intact manuscripts. Discovered in 1952, Cave 4 produced the largest find. About 15,000 fragments from more than 500 manuscripts were found.
3. In all, scholars have identified the remains of about 825 to 870 separate scrolls.
4. The Scrolls can be divided into two categories-biblical and non-biblical. Fragments of every book of the Hebrew canon (Old Testament) have been discovered except for the book of Esther.
5. There are now identified among the scrolls, 19 copies of the Book of Isaiah, 25 copies of Deuteronomy and 30 copies of the Psalms.
6. Prophecies by Ezekiel, Jeremiah and Daniel not found in the Bible are written in the Scrolls.
7. The Isaiah Scroll, found relatively intact, is 1000 years older than any previously known copy of Isaiah. In fact, the scrolls are the oldest group of Old Testament manuscripts ever found.
8. In the Scrolls are found never before seen psalms attributed to King David and Joshua.
9. There are nonbiblical writings along the order of commentaries on the OT, paraphrases that expand on the Law, rule books of the community, war conduct, thanksgiving psalms, hymnic compositions, benedictions, liturgical texts, and sapiential (wisdom) writings.
10. The Scrolls are for the most part, written in Hebrew, but there are many written in Aramaic. Aramaic was

## Century One Bookstores 25 Fascinating Facts on the Dead Sea Scrolls

the common language of the Jews of Palestine for the last two centuries B.C. and of the first two centuries A.D. The discovery of the Scrolls has greatly enhanced our knowledge of these two languages. In addition, there are a few texts written in Greek.

11. The Scrolls appear to be the library of a Jewish sect. The library was hidden away in caves around the outbreak of the First Jewish Revolt (A.D. 66-70) as the Roman army advanced against the rebel Jews.
12. Near the caves are the ancient ruins of Qumran. They were excavated in the early 1950's and appear to be connected with the scrolls.
13. The Dead Sea Scrolls were most likely written by the Essenes during the period from about 200 B.C. to 68 C.E./A.D. The Essenes are mentioned by Josephus and in a few other sources, but not in the New testament. The Essenes were a strict Torah observant, Messianic, apocalyptic, baptist, wilderness, new covenant Jewish sect. They were led by a priest they called the "Teacher of Righteousness," who was opposed and possibly killed by the establishment priesthood in Jerusalem.
14. The enemies of the Qumran community were called the "Sons of Darkness"; they called themselves the "Sons of Light," "the poor," and members of "the Way." They thought of themselves as "the holy ones," who lived in "the house of holiness," because "the Holy Spirit" dwelt with them.
15. The last words of Joseph, Judah, Levi, Naphtali, and Amram (the father of Moses) are written down in the Scrolls.
16. One of the most curious scrolls is the Copper Scroll. Discovered in Cave 3, this scroll records a list of 64 underground hiding places throughout the land of Israel. The deposits are to contain certain amounts of gold, silver, aromatics, and manuscripts. These are believed to be treasures from the Temple at Jerusalem, that were hidden away for safekeeping.
17. The Temple Scroll, found in Cave 11, is the longest scroll. Its present total length is 26.7 feet (8.148 meters). The overall length of the scroll must have been over 28 feet (8.75m).
18. The scrolls contain previously unknown stories about biblical figures such as Enoch, Abraham, and Noah. The story of Abraham includes an explanation why God asked Abraham to sacrifice his only son Isaac.
19. The scrolls are most commonly made of animal skins, but also papyrus and one of copper. They are written with a carbon-based ink, from right to left, using no punctuation except for an occasional paragraph indentation. In fact, in some cases, there are not even spaces between the words.
20. The Scrolls have revolutionized textual criticism of the Old Testament. Interestingly, now with manuscripts predating the medieval period, we find these texts in substantial agreement with the Masoretic text as well as widely variant forms.
21. Some of the Dead Sea Scrolls actually appeared for sale on June 1, 1954 in the Wall Street Journal. The advertisement read - "The Four Dead Sea Scrolls: Biblical manuscripts dating back to at least 200 BC are for sale. This would be an ideal gift to an educational or religious institution by an individual or group.
22. Although the Qumran community existed during the time of the ministry of Jesus, none of the Scrolls refer to Him, nor do they mention any of His follower's described in the New Testament.
23. The major intact texts, from Caves 1 & 11, were published by the late fifties and are now housed in the Shrine of the Book museum in Jerusalem.
24. Since the late fifties, about 40% of the Scrolls, mostly fragments from Cave 4, remained unpublished and were inaccessible. It wasn't until 1991, 44 years after the discovery of the first Scroll, after the pressure for publication mounted, that general access was made available to photographs of the Scrolls. In November of 1991 the photos were published by the Biblical Archaeological Society in a nonofficial edition; a computer reconstruction, based on a concordance, was announced; the Huntington Library pledged to open their microfilm files of all the scroll photographs.
25. The Dead Sea Scrolls enhance our knowledge of both Judaism and Christianity. They represent a non-rabbinic form of Judaism and provide a wealth of comparative material for New Testament scholars, including many important parallels to the Jesus movement. They show Christianity to be rooted in Judaism and have been called the evolutionary link between the two.

From <http://www.centuryone.com/25dssfacts.html> accessed August 16, 2014. This webpage has a number of graphics to accompany these *fascinating facts*.

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

There are many websites which deal with the Dead Sea Scrolls; and I cover them in more detail in **Genesis 19** ([HTML](#)) ([PDF](#)) ([WPD](#)).

So that we do not lose the forest for the trees, I mention all of that because the inscription is not found in the Hebrew manuscripts, but it is found in ancient Greek and Latin manuscripts. Gill claims that this preface is in all of the other ancient languages (see below).

Psalm 91 inscription [Praise from \[a song\] by David](#).

Bearing in mind all of the information that we have just studied, Dr. John Gill writes: *Jarchi and others think this psalm was written by Moses, as was the preceding; but the Targum ascribes it to David; as do the Septuagint, Vulgate Latin, Syriac, Arabic, and Ethiopic versions; and very probably, as is generally thought, was penned by him on occasion of the pestilence which came upon the people, through his numbering of them, 2Sam. 24:1.*<sup>88</sup>

The fact that so many ancient languages have the inscription strongly suggests that this short inscription is accurate and that it fell out of the Hebrew text.

Psalm 91 inscription [Praise of God from a song by David](#).

---

We have spent a very long time on the inscription; let us move on to v. 1:

[Chapter Outline](#)
[Charts, Graphics and Short Doctrines](#)

## The Fundamental Theme of Protection of this Psalm

I placed the inscription and v. 1 together in a few of the translations below, although most English translations lack the inscription. Any translation which follows the Latin or the Greek will include the inscription.

One of the reasons why I include so many translations, which often includes a variety of opinions, is that sometimes an opinion strikes me as being quite accurate and important.

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<sup>88</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91 chapter comments.



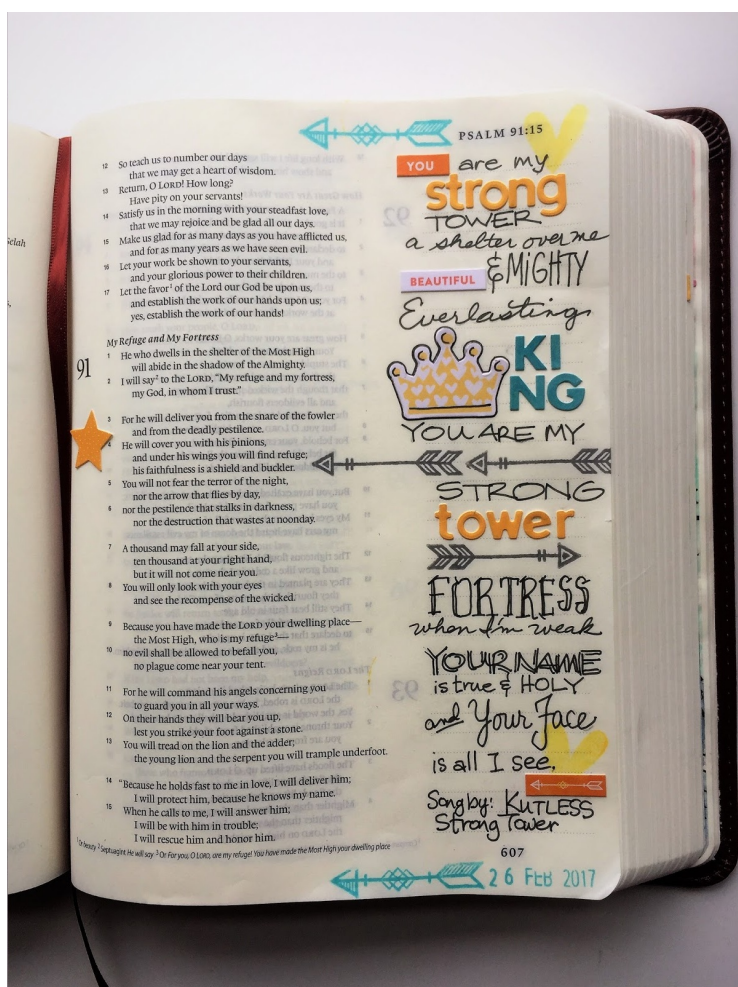
**Psalm 91:1–2: Shelter in Place in God** (a graphic); from **Do Not Depart**; accessed May 30, 2020.

This is certainly in keeping with May 2020, where *shelter in place* is a thing. Not many years from now, that will make little sense to the reader.

In any case, v. 1 is all about the believer who lives in the shelter (or, *secret place*) of God; and places himself in the shadow of the Almighty.

## Chapter Outline

### Charts, Graphics and Short Doctrines



**Psalm 91:1–2** (Bible Journaling by Patty Folchert); from **Hamilton Art**; accessed May 31, 2020.

I like the artsy Bible journaling, and have 2 or 3 examples for this chapter (as this is a very popular psalm). Many times, the artist/Bible enthusiast does this in order to be able to remember a specific verse or passage.

**Psalm 91:1** The one remaining in the protection of the Most High, he abides in the [protective] shadow of the Almighty.

## Introducing the first verse or two (various commentators)

Preacher's Complete Homiletical Commentary: *Into these two verses is condensed the contents of the whole Psalm. The statement of the first verse expresses in brief what is afterwards set forth with some particularity,—the safety of him who places his trust in God. And in the second verse the Poet expresses his own firm assurance of his safety in Jehovah his God.*<sup>89</sup>

Charles Haddon Spurgeon makes a very important point: *A Psalm written for comfort, but it is not addressed to all mankind, neither I venture to say, to all believers, but only those who are described in the first verse.*<sup>90</sup>

John Wesley: *[This psalm is about a person] that makes God his habitation and refuge.*<sup>91</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

Kukis slavishly literal:

**One remaining [or, sitting, dwelling] in secrecy [or, covering, protection] of a Most High; in a shadow of Almighty he dwells.**

Psalm  
91:1

Kukis moderately literal:

**The one remaining in the protection of the Most High, he abides in the [protective] shadow of the Almighty.**

Kukis not-so-literal paraphrase:

**The one who remains under the protection of the Most High, that same one also lives under the protective shadow of the Almighty.**

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>92</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the

<sup>89</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:1–16.

<sup>90</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>91</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 91:1.

<sup>92</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Psalm.html](http://www.becomingjewish.org/texts/targum/onkelos_Psalm.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Masoretic Text (Hebrew)	One remaining [or, <i>sitting, dwelling</i> ] in <u>secrecy</u> [or, <i>covering, protection</i> ] of a Most High; in a shadow of Almighty he dwells. [There is no inscription in the Hebrew.]
Dead Sea Scrolls <sup>93</sup>	[Of David. <sup>166</sup> The one who dwells] in the shelter [of the Most High will rest in the shadow of] the Almighty;...
	<sup>166</sup> 11QPsAp <sup>a</sup> (reconstructed). <i>A Psalm of David</i> LXX. Not in MT. [It has been my experience that the Dead Sea Scrolls rarely clears up a problem. In the Dead Sea Scrolls, this psalm is preceded by several apocryphal psalms which feature exorcism and incantations. Psalm 91 is even referred to as the <i>Fourth Exorcism Psalm</i> (this is the title of it in my book the Dead Sea Scrolls; but I don't know if it occurs in some form in the original Dead Sea Scrolls.)
The Psalms Targum	He who makes his presence abide in secret is the Most High; he will lodge in the shadow of the clouds of the glory of Shaddai. Translation © 2001 Edward M. Cook
Updated Douay-Rheims <sup>94</sup>	The praise of a canticle for David. He that dwells in the <u>aid</u> of the most High, will abide under the <u>protection</u> of the God of <u>Jacob</u> .
Plain English Aramaic Bible Lamsa's Peshitta (Syriac)	He sits in the <u>shelter</u> of The Highest and is glorified in the shadow of God. HE who dwells in the <u>protection</u> of the most High shall abide under the shadow of the Almighty.
Updated Brenton (Greek) <sup>95</sup>	Praise of a Song, by David. He that dwells in the help of the Highest, shall sojourn under the <u>shelter</u> of the God <u>of heaven</u> .

Significant differences: The Greek and Latin translations have an inscription. There are several translations below which are based upon the LXX rather than upon the MT. You can tell those immediately because they have an inscription. That this inscription is found in so many ancient translations, suggests to me that there was an inscription originally for Psalm 91. Various commentators suggested that the inscription was to be found with every language but the Hebrew; but my Aramaic sources<sup>96</sup> did not have the inscription.

Regarding the first phrase of the first verse: the Psalm targum appears to have God as the predicate nominative. Where the Hebrew has *secrecy, secret place*; the Greek and Latin have *help, aid* and the Aramaic has *shelter, protection*. In the second phrase, where the Hebrew has *shadow*, the Latin has *protection*; the Greek has *shelter*. At the very end, the Latin adds the words *of Jacob*; and the Greek adds the words *of heaven*.

For the first verse, this represents a great deal of disagreement and suggests possible problems with the Hebrew manuscripts.

### Limited Vocabulary Translations:<sup>97</sup>

Bible in Basic English	Happy is he whose resting-place is in the secret of the Lord, and under the shade of the wings of the Most High;...
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<sup>93</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, pp. 541–542.

<sup>94</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>95</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>96</sup> I go by their English translation; not by the original Aramaic translation.

<sup>97</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.



## Easy English

[91:0] There is nothing in Psalm 91 that tells us who wrote it or when. It may be 'words that Moses prayed', as Psalm 90. The two psalms do have the same feeling. Jesus knew this psalm. He repeated words from it when his enemy (Satan) tried to tempt him. 'Tempt' means 'try to make someone do what they should not do.' The story is in Matthew 4:11.

**My Safe Place!**

[91:1] Bible students study this psalm as if three people are speaking.

– A priest (one of God's servants in his house) speaks in verses 1, 3-8 and 9b – 13.

– Someone praying to God speaks in verses 2 and 9a.

– GOD speaks in verses 14-16.

**Whoever stays in the secret place of the Most High God.**

[91:0] There are 4 names for God in the first 2 verses of this psalm: Most High, Almighty, Lord and God. Some of them come again later. They are 4 different words in the Hebrew Bible. Hebrew is the language that the Jews spoke when they wrote the psalms. Jews are people that were born from Abraham, Isaac and Jacob and their children. This is what the words mean:

– Most High means that God is more important than anyone else.

– Almighty means that God is more powerful than anyone else.

– Lord means that he will never die.

– God means that he decides what will happen.

Easy-to-Read Version–2008 **You can go to God Most High to hide. You can go to God All-Powerful for protection.**

Good News Bible (TEV) **God Our Protector**

**Whoever goes to the Lord for safety,  
whoever remains under the protection of the Almighty,  
can say to him,**

**"You are my defender and protector. V. 2 is included for context.**

Names of God Bible **Whoever lives under the shelter of *Elyon*  
will remain in the shadow of *Shadday*.**

NIRV **Whoever rests in the shadow of the Most High God  
will be kept safe by the Mighty One.**

New Simplified Bible **He who lives under the shelter of the Most High will remain in the shadow of the Almighty.**

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press paraphrase **We live within the shadow of the Almighty, sheltered by the God who is above all gods.**

Contemporary English V. **Live under the protection of God Most High and stay in the shadow of God All-Powerful.**

The Living Bible **We live within the shadow of the Almighty, sheltered by the God who is above all gods.**

New Berkeley Version ***Divine Security*  
He who lives in the secret shelter of the Most High lodges in the shadow of the Almighty.<sup>k</sup>**

<sup>k</sup> This son of trust is precious to Bible readers, and many have memorized portions of it. It was probably sung in responses, with vs. 2 as a solo.

New Life Version	<b>The Lord—the One We Trust</b> He who lives in the safe place of the Most High will be in the shadow of the All-powerful.
New Living Translation	<b>Resting in “the Shadow of the Almighty”</b> Those who live in the shelter of the Most High will find rest in the shadow of the Almighty.
Unlocked Dynamic Bible	Those who live under the protection of God Almighty, will be able to rest safely under his care.

### Partially literal and partially paraphrased translations:

Beck’s American Translation	<i>Under the Wings of the Almighty</i> Let him who lives in the shelter of the Most High and stays in the shadow of the Almighty, say to the LORD, “My Refuge and my Fortress, my God whom I trust!” V. 2 is included for context.
New Advent (Knox) Bible	Content if thou be to live with the most High for thy defence, under his Almighty shadow abiding still, him thy refuge, him thy stronghold thou mayst call, thy own God, in whom is all thy trust. V. 2 is included for context.
Translation for Translators	Those who live under the protection of God Almighty, will be able to rest <i>safely</i> under his care.

### Mostly literal renderings (with some occasional paraphrasing):

College Press Bible Study	How happy is he that abides in the hiding-place of the Most High, in the shadow of the Almighty he tarries!—
Ferrar-Fenton Bible	<b>STANZA 1.</b> Who rests in the Highest's Retreat, Reclined in the Almighty's shade,.
God’s Truth (Tyndale)	<b>The Ninety First Psalme</b> Who so dwells under the defense of the most highest, and abides under the shadow of the Almighty.
HCSB	<b>The Protection of the Most High</b> The one who lives under the protection of the Most High dwells in the shadow of the Almighty.
International Standard V	<b>A Davidic Psalm</b> [91:T So LXX; DSS 11QPsa lacks Psalm; the Heb. lacks this line] <b>God is My Refuge</b> The one who lives in the shelter of the Most High, who rests in the shadow of the Almighty,...
Lexham English Bible	<i>One who</i> lives in the secret place of the Most High will lodge in the shadow of Shaddai.
Unlocked Literal Bible	He who lives in the shelter of the Most High will stay in the shadow of the Almighty.
Urim-Thummim Version	He that lives in the covering of the Most High will abide under the shadow of Shaddai.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<b>Night prayer.</b> A prayer that the believer prays with assurance that God protects those who trust in him. You who dwell in the shelter of the Most High, who rest in the shadow of the Almighty,...
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The prayer of the pilgrims who pass the night in the patios of the Temple. They are the guests of the Lord and they count on his continual protection.

New American Bible(2011)<sup>98</sup> |

You who dwell in the shelter of the Most High,\*  
who abide in the shade of the Almighty,\*...

\* [91:1] **The shelter of the Most High:** basically “hiding place” but in the Psalms a designation for the protected Temple precincts, cf. Ps 27:5; 31:21; 61:5. **The shade of the Almighty:** lit., “the shadow of the wings of the Almighty,” cf. Ps 17:8; 36:8; 57:2; 63:8. Ps 91:4 makes clear that the shadow is an image of the safety afforded by the outstretched wings of the cherubim in the holy of holies.

New English Bible—1970

**God our Protector.**

You that live in the shelter of the Most High  
and lodge under the shadow of the Almighty,...

New Jerusalem Bible

You who live in the secret place of Elyon, spend your nights in the shelter of Shaddai,...

Revised English Bible—1989

HE who lives in the shelter of the Most High, who lodges under the shadow of the Almighty,... [The REB treats this whole verse as the subject for the verb which follows in v. 2.]

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

You who live in the shelter of 'Elyon,  
who spend your nights in the shadow of Shaddai,...

Tree of Life Version

Dwell in the Shelter of **Elyon**  
He who dwells in the shelter of Elyon, will abide in the shadow of Shaddai.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

PRAISE OF A SONG, BY DAVID. ||  
HE THAT DWELLS/RESIDES IN THE HELP OF THE HIGHEST, SHALL SPEND  
THE NIGHT UNDER THE SHELTER OF THE THEOS (*The Alpha & Omega*) OF  
HEAVEN.

Awful Scroll Bible

He dwelling in the concealed place of he superior, is to abide in the eclipse of he devastating.

Concordant Literal Version

He who is dwelling in the concealment of the Supreme Shall lodge in the shadow of Him Who-Suffices.

exeGesés companion Bible

He who settles in the covert of Elyon  
stays under the shadow of Shaddai.

Orthodox Jewish Bible

He that dwelleth in the seter Elyon (covering, hiding place of the Most High) shall abide under the tzel Shaddai (shadow of the Almighty).

Rotherham's *Emphasized B.*

He that dwelleth in the secret place of the Most High, Under the shadow of the Almighty, will tarry,...

### Expanded/Embellished Bibles:

*The Amplified Bible*

Security of the One Who Trusts in the LORD.

He who <sup>[a]</sup>dwells in the shelter of the Most High

Will remain secure and rest in the shadow of the Almighty [whose power no enemy can withstand].

[a] The wonderful promises of this chapter are dependent upon one's meeting the conditions stated in these first two verses (see Ex 15:26).

<sup>98</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

**Psalm 91:1 (the Amplified Bible)** (a graphic); from [Poster My Wall](#); accessed May 30, 2020.

The Expanded Bible

Safe in the Lord  
Those who go to God  
Most High for safety  
[<sup>L</sup> dwell/sit in the  
shelter of God Most  
High]  
will be protected by  
[lodge in the  
shade/shadow of] the  
Almighty.

Kretzmann's Commentary

**Verses 1-16**

**The Safety of the  
Believers in Every  
Emergency.**

The author of this  
psalm is not mentioned  
in the Bible, but the  
contents and the spirit  
of the hymn suggest

the name of David, the pestilence referred to probably being that described  
2Samuel 24.

He that dwelleth in the secret place of the Most High, sheltered in the fellowship of  
God by faith, abiding secure from all assaults, shall abide under the shadow of the  
Almighty, safe under the protection of His almighty wings.

The Pulpit Commentary

He that dwelleth in the secret place of the Most High (comp. Psalm 90:1). He who  
has his thoughts always on God is said to "dwell in him"—to "make his abode with  
him"—to "sit down in his secret place." He has the Almighty, as it were, for his  
constant companion. Shall abide under the shadow of the Almighty. This is not  
"tautology." What is meant is that "loving faith on man's part shall be met by faithful  
love on God's part" (Kay). God will extend his "shadow" over the man who places  
himself under his protection.

Syndein/Thieme

{Note: RBT believes this is a psalm of Moses and related to psalm 90. It was written  
during Israel's darkest hours. This is a psalm to be sung by two soloists. Has to do  
with the doctrine of the hardness of Pharaoh's heart. Deliverance of the Jew from  
bondage is the interpretation of this psalm. The application is the Church Age  
believer in phase II. The anticipation is the future deliverance of the saints of the  
Tribulation.}

{Soloist 1}

{Verses 1-4: Pattern of Deliverance}

{Deliverance is based on Relationship}

He who always dwells {yashab} in the secret place of the Most High shall abide  
{luwn} under the shadow of the Almighty.

{Note: Luwn means to 'come with the intention of just spending the night but ending  
up staying a long time'. And, that is what it is like for a new believer who does not  
understand God's Word yet. Shadow indicates pressure and adversity. The believer  
is protected by God in times of adversity here.}.

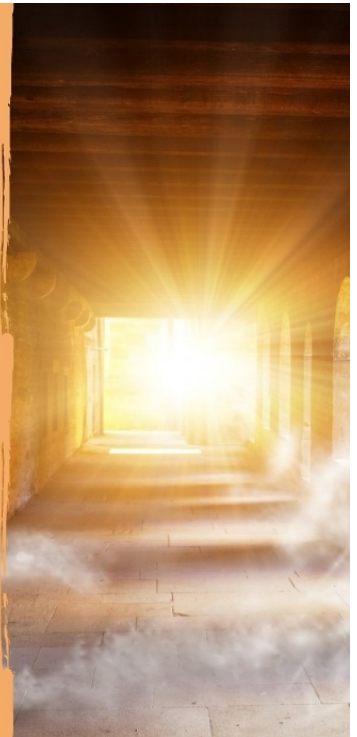
The Voice

He who takes refuge in the shelter of the Most High  
will be safe in the shadow of the Almighty.

Psalm 91:1(AMP)

He who dwells in  
the shelter of the  
Most High

Will remain secure  
and rest in the  
shadow of the  
Almighty [whose  
power no enemy  
can withstand].



**Bible Translations with Many Footnotes:**



The Complete Tanach<sup>99</sup>

He who dwells in the covert of the Most High will lodge in the shadow of the Almighty.

**He who dwells in the covert of the Most High:** He who takes shelter in the covert of the wings of the Shechinah will lodge in His shadow, for the Holy One, blessed be He, protects him. Moses, our teacher, hereby persuades people to take shelter in the wings of the Shechinah.

**the Almighty:** Heb. שׁדַּי, an expression of strength. "He who dwells in the covert of the Most High" is like (Song 2:3): "in His shadow I desired and sat."

NET Bible®

*Psalm 91*<sup>1</sup>

As for you, the one who lives<sup>2</sup> in the shelter of the sovereign One,<sup>3</sup> and resides in the protective shadow<sup>4</sup> of the mighty king<sup>5</sup> –...

<sup>1sn</sup> Psalm 91. In this psalm an individual (perhaps a priest) addresses one who has sought shelter in the Lord and assures him that God will protect him from danger (vv. 1-13). In vv. 14-16 God himself promises to keep his loyal follower safe.

<sup>2tn</sup> Heb "[O] one who lives."

<sup>3tn</sup> Traditionally "the Most High."

<sup>4sn</sup> The Lord is compared here to a bird who protects its young under the shadow of its wings (see v. 4).

<sup>5sn</sup> The divine name used here is "Shaddai" (שׁדַּי, shadday; see also Ps 68:14). Shaddai (or El Shaddai) is the mighty king (sovereign judge) of the world who grants life/blesses and kills/judges. In Genesis he blesses the patriarchs with fertility and promises numerous descendants. Outside Genesis he both blesses/protects and takes away life/happiness.

### Literal, almost word-for-word, renderings:

**Psalm 91:1 (WEB)** (a graphic); from **Bible verses to go**; accessed May 30, 2020.

Dr. Alexander<sup>100</sup>

Sitting in the secret place of the Most High, in the shadow of the Almighty he is lodged.

C. Thompson LXX (updated)

The praise of an Ode. By David. He who dwells under the protection of the Most High will lodge in the shelter of the God of heaven.

English Standard Version

**My Refuge and My Fortress** He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.

Green's Literal Translation

He who dwells in the secret place of the Most High shall abide in the shade of the Almighty.

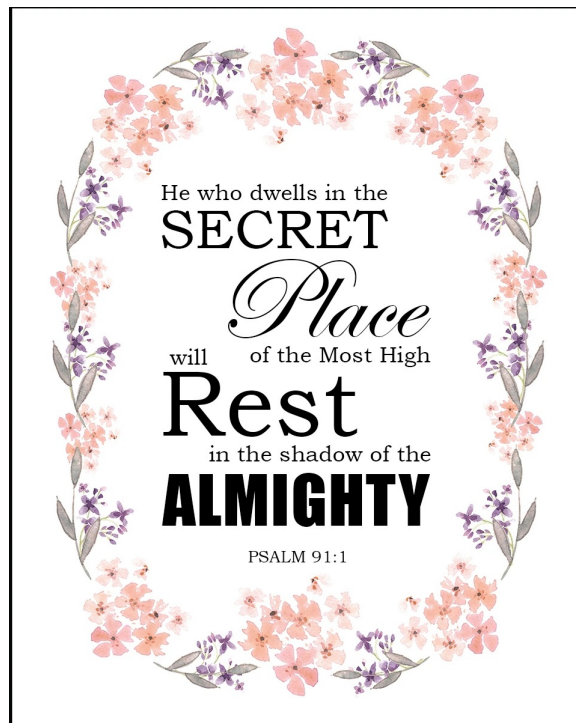
Modern Literal Version

He who dwells in the secret place of the Most High will abide under the shadow of the Almighty...

New American Standard B.

**Security of the One Who Trusts in the Lord.**

He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty.



<sup>99</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

<sup>100</sup> From The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Psalm 91 (Exegetical and Critical).

Niobi Study Bible

**Safety of Abiding in the Presence of God**

He that dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

World English Bible

He who dwells in the secret place of the Most High will rest in the shadow of the Almighty.

Young's Updated LT

He who is dwelling In the secret place of the Most High, In the shade of the Mighty lodges habitually.

**The gist of this passage:**

There is one who lives in the secret place of the Most High, and in the shade of the Almighty.

**Psalm 91:1a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>BV</sup> ]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	masculine singular, Qal active participle	Strong's #3427 BDB #442
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
çêther (חֵת) [pronounced SAY-ther]	<i>a covering, a hiding place; a hiding; something secret [clandestine, hidden], secrecy, privately; a veil, a covering; protection, defense</i>	masculine singular construct	Strong's #5643 BDB #712
‘El <sup>e</sup> yôwn (אֵלֹן) [pronounced é <sup>l</sup> -YOHN]	<i>high, higher; Most High, highest, Supreme; transliterated, Elyon</i>	masculine singular noun	Strong's #5945 BDB #751

The Phœnicians and the Carthaginians used the same word to refer to their gods.

**Translation:** The one remaining in the protection of the Most High,...Interestingly enough, v. 1 begins with *an assurance of safety*.<sup>101</sup> We simply need to carefully read what this verse has to say.This first verse appears to be a title, referring to the one in the protection of the Most High. This can also be translated, *the covering, the hiding place, the secret place, a veil*.

Is David speaking of himself, as the one who remains under the protection of God? Is he speaking of men in general who enjoy that protection? Is this who this psalm is about? Is this to whom the psalm is dedicated?

Could we understand this to be a veiled reference to the Messiah? Would this not make perfect sense for the Messiah to be remaining in the secret place of the Most High and in the shadow of the Almighty?

Believers of that era understood this passage to apply to them, but we have to be careful in the way that we understand these words. We cannot immediately jump to the idea that, this is all about a believer being *in Christ*,<sup>101</sup> Phrase is from *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91.

as that is a status enjoyed in this dispensation only. The person hearing (or reading) this psalm did not have the same status. Now, there are some similarities. The believer then could enjoy the protection of the Most High.

We can, as believers in the **Church Age**, understand this passage to refer to us as being in Christ and apply all of these things that we read here to our own lives. But, we have to bear in mind that, this is *not* what David meant and this is not how the hearers of this passage understood it.

Psalm 91:1a **The one remaining in the protection of the Most High,...**

### Psalm 91:1a The Most High (various commentators)

Barnes on the *Most High*: *[This is God,] represented as exalted above all; over all the universe.*<sup>102</sup>

Dr. John Gill: *Or the Supreme; a title of God, who is superior to all beings, the Creator and Preserver of them, God over all, higher than the highest of angels or men.*<sup>103</sup>

Great Texts of the Bible: *The man to whom the promise is made seeks to dwell in the secret place of "the Most High." He seeks to be near God as the "Most High" God, the God of surpassing excellence. He desires the company of Him who is "Most High" because He is most holy. The character which he contemplates in God is not so much His power as His holiness. He desires to be near God, not because of what God can do for him, but because of what God is; it is in the thought of God's goodness that he rests secure.*<sup>104</sup>

Joseph Prince suggests that the author gives God the title of "the most High" in Psalm 91:1 as a foreshadowing of Christ's resurrection and exaltation, which then gives the Church its place of rest.<sup>105</sup>

Hamilton Smith Commentary: *The "Most High" speaks of the absolute supremacy of God (Gen. 14:18-20).*<sup>106</sup>

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Psalm 91:1a **The one remaining in the protection of the Most High,...**

### Psalm 91:1a The Secret Place (various commentators)

S. Conway: *Abiding under God's shadow... Sometimes it tells of some secret hiding place, such as David often resorted to when a fugitive; and the sure protection of God is likened to such safe shelter.*

Dr. John Gill, king of the run on sentences<sup>107</sup>, on the secret place: *"his secret place" is his heart, his bosom, where his only begotten Son lies; and into which he takes his people, where they are set as a seal, and who enjoy intimate communion with him; which is no other than his gracious presence, called "the secret of his presence", Psalm 31:20, which none but saints are admitted to, when his everlasting love, which was a secret in his heart, is made known unto them, and in which they also dwell, 1John 4:16, as they likewise do in the eternal decree of election; which perhaps is meant by "the clefts of the rock, and secret places of the stairs",... (Song of Songs. 2:14).*

<sup>102</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:1.

<sup>103</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:1.

<sup>104</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>105</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 91:1–16. From Joseph Prince, "Sermon," on Destined to Reign (New Creations Church, Singapore), television program.

<sup>106</sup> Hamilton Smith Commentary, from e-sword; Psalm 91.

<sup>107</sup> I inserted the only period in this thought.

### Psalm 91:1a The Secret Place (various commentators)

Gill continues: *Christ the Rock...may be signified by the cleft of that Moses was put into, when the goodness of the Lord passed before him, is intended; and who is the hiding place from the wind: mention is made of "the secret" of God's "tabernacle", Psalm 27:5, in which He hides His people; alluding to the tabernacle, or temple, and the most holy place in it, called His secret place, Ezek. 7:22, and may refer to the ministry of the word and ordinances, where saints dwell, and enjoy much communion with God; and who are particularly under His special providence, protection, and power; which may here be designed.*<sup>108</sup>

Jamieson, Fausset and Brown: *dwelling in the secret place* — (Psalm 27:5; Psalm 31:20) denotes nearness to God. Such as do so abide or lodge secure from assaults, and can well use the terms of trust in Psalm 91:2.<sup>109</sup>

Sermon Bible Commentary: *What is meant by the secret place? The secret of the whole of the Old Testament is the Lord Jesus Christ. Therefore to the mind of David—i.e., in its first intention—the expression, "the secret place of the Most High," would certainly connect itself with Christ.*<sup>110</sup>

Even though this is a clever take on this passage, that it is Christ Who is the secret place of David, that seems unlikely to me as well. Although the word *might* mean *secret place*, it could also indicate protection from God.

I believe that the explanations here make sense; but what follows (the next doctrine) does not.

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[Charts, Maps and Short Doctrines](#)

Psalm 91:1a [The one remaining in the protection of the Most High...](#)

### Psalm 91:1a Commentators connect the shelter of v. 1a to the Temple

Conway, along with many others, identified this secret place with the Holy of Holies within the Temple: *But it is to the most holy place of the tabernacle and temple that we think allusion is here made. That sacred chamber was emphatically the secret place of the Most High. It was entered but once a year, and then only by one person, the high priest, bearing the blood of atonement. For all the rest of the year no footfall was heard in that secret place, no eye looked upon the glory of God that shone forth there. That loneliness told of the sad alienation that had sprung up between God and man through man's sin. But that secret place was the earthly dwelling place of God. There, between the cherubim, his glory shone forth, and there he was said to dwell.*<sup>111</sup>

Like several others, I present this point of view unedited and there is little validity in it.

Great Texts of the Bible makes the best argument for connecting *the secret place* to the Temple (Tabernacle or Holy of Holies): *While this is the general idea, it is possible that the immediate figure of "the secret place" may have been borrowed from the arrangements and appointments of the Temple. There was the vast outside world stretching on every side beyond the Temple walls; then the outer courts of the Temple; then the inner chambers and precincts; then the Holy Place with its golden candlestick and table of shewbread; and last of all, the Holy of Holies, the secret place, the mystic abiding-place of the eternal God.*

<sup>108</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:1.

<sup>109</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:1.

<sup>110</sup> *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Psalm 91:1.

<sup>111</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Homilies by S. Conway.



## Psalm 91:1a Commentators connect the shelter of v. 1a to the Temple

Great Texts of the Bible continues: *And every Jew thought reverently and almost awfully of that secret, silent place where God dwelt between the cherubim. He turned towards it, he worshipped towards it, his desire moved towards it; it was the mysterious centre of his adoration and service. And that arrangement and apportionment of the Temple became to the Psalmist the type and the symbol of human life. Life could be all outside, or it could spend itself in outer courts, on the mere fringe of being, or it could have a secret place where everything found significance and interpretation and value in the mysterious fellowship of God. That seems to be the primary meaning of life “in the secret place”; it is life abandoning the mere outside of things, refusing to dwell in the outer halls and passages of the stately temple of being, and centralizing itself in that mysterious interior of things where “cherubim and seraphim continually do cry, Holy, holy, holy, Lord God Almighty.”*<sup>112</sup>

For me, the argument or parallel is just not strong enough (and David wrote prior to the Temple being built). I included all of the text from *Great Texts*... hoping that it is obvious that there is a great deal of pontification, but without much substance.<sup>113</sup>

What Great Texts of the Bible says later is more apt: *The secret place is not to be limited to a particular locality, but means nearness to God, the close fellowship into which the soul enters, the inner circle of communion in which the soul realizes vividly the Divine presence. Some may associate such communion with one locality, and some with another, according to their individual experience. But this matters not. The essential thing is the nearness of the soul to God, its entering into His presence with the full consciousness that He graciously regards it, and will hear its prayer.*<sup>114</sup>

Despite the points made by Hastings above, and laying aside the communion we might enjoy early in the morning, studying the Scripture (ideally under a well-qualified pastor-teacher), whenever we are in fellowship—despite all that is swirling around us—we are in that *special place*. And, so that there is no confusion on this point, fellowship with God is achieved by naming ones sins to God; and deepened by advancing in knowledge of the True God.

NIV Study Bible: *shelter*. *The temple (as in 27:5 31:20, see also 23:6 27:4), where the godly find safety under the protective wings of the Lord (see v. 4; 61:4).*<sup>115</sup>

The problem is, the people really did not go to the Temple for shelter. This was not their general approach to life. “Ut oh, troubles coming; gather up the necessities and let’s make our way to the Temple” is a statement never uttered by anyone at any time. There was no place for the average person to go in the Temple, apart from inside of the Temple walls. Now, under certain circumstances, the Hebrew people may have gone to Jerusalem to fight from behind the walls of Jerusalem. That understanding makes far more sense (although that is not what the psalmist meant).

Whedon: *Secret place—The allusion is to the holy of holies in the tabernacle.*<sup>116</sup>

Whedon appears to take this metaphorically, based upon what he says *later*.

Nevertheless, the Holy of Holies within the Temple was never seen as a place of refuge, and for two reasons: (1) it was too small to house more than a few dozen people at best (standing room only) and (2) anyone who touched the Ark, within the Holy of Holies, would probably die. In fact, it is possible that anyone who tried to enter into the Holy of Holies might have died as well.<sup>117</sup>

<sup>112</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>113</sup> Later, in the same treatise, Hastings (actually, **Ellicott**) continued with the Temple theme, mostly by way of parallelism.

<sup>114</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>115</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; pp. 876–877 (footnote).

<sup>116</sup> *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:1.

<sup>117</sup> We do not have an instance of this; nor do we have any examples of any unauthorized person who tried to enter the Holy of Holies.

Regarding the idea that David is writing about the Holy of Holies within the Tabernacle, see the doctrine below. It would be helpful to realize that the Tabernacle was not like a church. No one went into the Tabernacle to worship God as we do in a church. Only priests and Levites entered the Tabernacle, and only for very specific purposes. Only the High Priest ever entered into the Holy of Holies. People would know about the function of the Tabernacle and the Holy of Holies from the study of the books of Moses.

### Chapter Outline

### Charts, Maps and Short Doctrines

Many commentators associate this secret place with the Holy of Holies within the Tabernacle (which would have afforded even less actual protection). This would mean that David had to be thinking about that when writing this psalm (I believe that David wrote this psalm).

### David's Complicated Relationship with the Tabernacle

1. Apart from a reference to this *secret place* (and one might even want to throw in the reference to *refuge* and *fortress*), it is quite a stretch to say that somehow David is thinking of the Holy of Holies, which is in the Tabernacle.
2. David was certainly pro-Tabernacle and, when he found time in his busy schedule as a king, called for the building of the Temple (a permanent structure dedicated to God), there is really nothing within this psalm which seems to point in that direction.
3. David did think about the Tabernacle; and he put a great deal of thought into building the Temple (which responsibility, God gave to Solomon); that is not at all the thrust of this psalm.
4. Early on, when David was on the run from Saul, he knew about the bread which was kept inside of the Tabernacle and he went to the city of the Tabernacle and got that bread for himself and his men to eat.
5. As a result, Saul's general killed all of the priests save one, and it appears that Saul brought the Tabernacle closer to home, so that he could keep an eye on the priests and Levites who ran the Tabernacle (that is conjecture on my part).
6. At the same time, the young man who escaped the slaughter, came to David, preserving the ephod.
7. This man stayed with David, so that there were two priesthoods (two High Priests and two primary lines for the High Priest).
8. There was the official Tabernacle in Gibeon; and there appears to have been a tent of worship used by David in Jerusalem. These ministries continued as parallel ministries throughout the reign of David.
9. I do not believe that David had any direct association with the Tabernacle in Gibeon after the slaughter ordered by Saul.
10. From time to time, the Ark of God would be separated from the Tabernacle. This was the case throughout the entirety of Saul's kingship and for the first part of David's reign. David did bring the Ark of God into Jerusalem, which was a very big deal. It is most likely that this Tent of Worship in Jerusalem (which is *not* the Tabernacle) was set up in order to contain the Ark of God.
11. Early in David's reign, he desired to build a Temple for God. He would follow the basic guidance set out in the Bible for the Tabernacle, except that this would be a permanent building (until it was plundered, anyway).
12. Near the end of David's life, he worked closely with his son Solomon on the plans to build this Temple (as God was not going to allow David to build it).
13. It would have been strange and out of character for David to think a lot about the Tabernacle throughout most of his life. He probably felt some guilt or responsibility for the destruction of the priests at the Tabernacle that he went to for the bread.

Summing up: David had very little direct contact with the actual Tabernacle; and his last known association with it resulted in the deaths of all the priests except one. David did not require the Tabernacle to be moved to Jerusalem, although he probably could have done this. He seems to have arranged for there to be a parallel tent of worship in Jerusalem, although we know very little about this. The thrust of David's interest was in building the Temple for God, which would have been only in the planning stages when David was alive.

Given all of this information, we would not expect David to write a psalm with hidden references to the Tabernacle or to the Temple.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Psalm 91:1a **The one remaining in the protection of the Most High,...**

### Psalm 91:1a Sitting under the protection of the Most High (various commentators)

Barnes: *[This] proposition is universal, and is designed to embrace all who are in this condition...The word rendered "dwells" here is a participle from the verb to "sit," and here means "sitting:" literally, "sitting in the secret place," etc. The idea is that of calm repose; of resting; of sitting down - as one does in his dwelling.*<sup>118</sup>

Barnes on the secret place: *Nothing could more certainly denote friendship; nothing could more certainly make protection sure, than thus to be taken into the private apartment where the master of a family was accustomed himself to withdraw, that he might be alone; and nothing, therefore, can more beautifully describe the protection which God will give to His friends than the idea of thus admitting them to the secret apartments of His own dwelling-place.*<sup>119</sup>

Elsewhere, Barnes writes: *[This means] Abiding where God abides. The idea is that of having one's home or residence in the most holy place in the tabernacle or the temple, and of sitting with him in that sacred place.*<sup>120</sup>

Adam Clarke: *In the secret place of the Most High - Spoken probably in reference to the Holy of holies. He who enters legitimately there shall be covered with the cloud of God's glory - the protection of the all-sufficient God. This was the privilege of the high priest only, under the law: but under the new covenant all believers in Christ have boldness to enter into the holiest by the blood of Jesus; and those who thus enter are safe from every evil.*

Gary Everett: *In the tabernacle, the mercy seat of God's abiding place in the Holy of Holies was overshadowed by the wings of two cherubim.*<sup>121</sup> [Although several commentators took this position that somehow this is related to the Holy of Holies within the Tabernacle, I don't see that at all.]

Great Texts of the Bible: *[From Psalm 31:20 83:3 and 91:1,] we find that the word is usually connected with the idea of a fugitive hiding from his pursuers. It calls up before us the picture of a man running away from his enemies. Weary and panting, he knows not where to hide himself, and in his despair he flees to some friend of his and seeks protection, and the friend hides him in a secret place. The fugitive gives his all into the keeping of his friend. He places his life in his friend's hands, and he has now power of life and death over him.*

Great Texts of the Bible continues: *So, then, the man who dwells in "the secret place of the Most High" is he who ventures his all upon God. With a sure and steadfast trust, with a simple but unwavering faith, he gives himself, his all, into the keeping of God. He surrenders himself to God, and by that very act he is taken near to God; he is put in the secret place of the Most High and becomes one of "God's hidden ones." By his act of absolute self-surrender he has attained to that state which the Apostle Paul describes in language very similar to that of the Psalmist—only going a little further than the latter with his imperfect light could go—when he says, "Ye died, and your new life is hid with Christ in God."*<sup>122</sup>

Matthew Henry: *It is the character of a true believer that he dwells in the secret place of the Most High; he is at home in God, returns to God, and reposes in him as his rest; he acquaints himself with inward religion, and makes heart-work of the service of God.*<sup>123</sup>

<sup>118</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:1.

<sup>119</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 27:5.

<sup>120</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:1.

<sup>121</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 91:1–16.

<sup>122</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>123</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1–8.

## Psalm 91:1a Sitting under the protection of the Most High (various commentators)

Where Matthew Henry uses the term *true believer*, I would substitute in *maturing believer*. We are all in different places in the spiritual life; and phrases like *true believer* seem to suggest that the believer who is not fully and totally committed to the spiritual life is completely outside the plan of God and God's protection. That in mind, I study and write 3–5 hours each day. There are so many times in a day where I do not feel completely and totally committed as a believer in Jesus Christ. My flaws and shortcomings shine amazingly bright to me.

Matthew Poole: *He that makes God his habitation and refuge, as he is called below, Psalm 91:9, resorting to him, and relying upon him in his dangers and difficulties, shall not be disappointed of his hope, but shall find a quiet and safe repose under the Divine protection.*<sup>124</sup>

Charles Haddon Spurgeon: *"He that dwells, in the secret place of the most High." The blessings here promised are not for all believers, but for those who live in close fellowship with God. Every child of God looks towards the inner sanctuary and the mercy-seat, yet all do not dwell in the most holy place; they run to it at times, and enjoy occasional approaches, but they do not habitually reside in the mysterious presence. Those who through rich grace obtain unusual and continuous communion with God, so as to abide in Christ and Christ in them, become possessors of rare and special benefits, which are missed by those who follow afar off, and grieve the Holy Spirit of God. Into the secret place those only come who know the love of God in Christ Jesus, and those only dwell there to whom to live is Christ. To them the veil is rent, the mercy-seat is revealed, the covering cherubs are manifest, and the awful glory of the Most High is apparent.*<sup>125</sup>

This is the life of the mature believer.

Now, even though I have poo-pooed<sup>126</sup> the idea of believers somehow living in the Holy of Holies, I won't object to this being spoken of metaphorically.

Charles Haddon Spurgeon: *It is not every worshipper that comes there who shall be thus privileged but those who dwell there, as Simeon and Anna dwelt in the temple. So there are some that abide in Christ and his words abide in them. They live near to God. They receive therefore choicer favours than those who do but come and go. "He that dwelleth in the secret place of the Most High." He who has learnt to stand in the holy of holies, near the blood-besprinkled mercy-seat, to whom prayer is a matter of constant privilege and enjoyment—he dwells in the secret place.*<sup>127</sup>

Sermon Bible Commentary: *The Psalmist designates the man who "dwells" in the secret place. It is a beautiful idea—the man who has his home in Christ. It is to have Jesus all round us—our covering, our beauty, our defence, our rest.*<sup>128</sup>

This is a nice idea, but recall that the psalms were written during the time of Israel during the Age of Israel. We in the Church Age enjoy being *in Christ*, but this was not the status of believers in the Old Testament.

Starke: *He who has God for his dwelling-place is raised so high, that the devil, the world, and all temptations cannot harm him...The chief ground of the assurance of the righteous that they will obtain God's protection, is His truth and faithfulness in graciously fulfilling His promises.*<sup>129</sup>

John Trapp: *The safety of a saint is in this whole psalm.*<sup>130</sup>

<sup>124</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:1.

<sup>125</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:1.

<sup>126</sup> This may be the only commentary written with the use of this verb.

<sup>127</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>128</sup> *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Psalm 91:1.

<sup>129</sup> The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; Psalm 91 (Homiletical and Practical).

<sup>130</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:1.



Treasury of Scriptural Knowledge: Psalm 27:5 31:20, Psalm 32:7 52:8 61:3–4 90:1 Isa. 8:14 Ezek. 11:16 Hosea 14:5–6 1Jo. 4:15–16.<sup>131</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

### Psalm 91:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsêl (צל) [pronounced tzale]	<i>shadow; shade; metaphorically, when combined with a word like roof, it means protection, shelter, care</i>	masculine singular construct	Strong's #6738 BDB #853
Shadday (שׁדַּי) [pronounced shahd-DAH-ee]	<i>the many-breasted one; and is generally translated Almighty, the Almighty One</i>	proper noun	Strong's #7706 BDB #994
lûwn (וּלַן) [pronounced loon]	<i>to dwell, to abide</i>	3 <sup>rd</sup> person masculine singular, Hithpapel (Hithpolel?) imperfect; pausal form	Strong's #3885 BDB #533 & #534

Owens has Hithpolel; BDB has Hithpapel.

**Translation:** ...he abides in the [protective] shadow of the Almighty.

These two phrases appear to be speaking of the same person; and that two phrases appear to be parallel. They are saying the same thing, but using different words. In both cases, this is a man who is under the protection of God. In both cases, there is a literal meaning (for instance, *shadow*) and a metaphorical sense (for instance, *protection, care*).

Given that there are two phrases in this first verse, I will proceed with the assumption that they are progressive; that the second phrase builds upon the first. Psalm 91:1a **The one remaining in the protection** [or, *in the secret place*] **of the Most High**,... I believe that we may understand this to be the believer who is in fellowship and not retrogressing in the **spiritual life**. The second phrase is Psalm 91:1b **...he abides in the [protective] shadow of the Almighty**. As the believer advances, so God appears to take greater notice of him. This protective shadow might be understood, at times, to refer to when the believer is taking in the Word of God. It is so easy for the cares of the world to try to move in and try to take over your thoughts when in Bible class, but God is able to protect and preserve you in His shadow, to give you the time that you need to take in the Word of God.

#### How to understand the first two phrases of verse 1:

Psalm 91:1 consists of two phrases. Are they related? Does one follow the other? Are they parallel statements stating the same thing? Most of the literal translations seem to have the first phrase leading into the second, as we find in the ESV:

<sup>131</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:1.

English Standard Version	He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.
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Very few treated these as separate (and possibly parallel) statements:

Contemporary English V.	Live under the protection of God Most High and stay in the shadow of God All-Powerful.
Easy-to-Read Version	You can go to God Most High to hide. You can go to God All-Powerful for protection.

The ISV presents this more like a title than a verse, until you add v. 2 into the mix:

International Standard V.	The one who lives in the shelter of the Most High, who rests in the shadow of the Almighty, will say to the Lord, "You are my refuge, my fortress, and my God in whom I trust!"
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So the ISV takes vv. 1 & 2 as inseparable and treats v. 1 as the subject of the verb which begins v. 2. The problem with this approach is, the ISV treats the verb of v. 2 as a 3<sup>rd</sup> person when it is in the 1<sup>st</sup> person singular.

So, the ISV take appears to be wrong; and it is rare for the CEV or the ERV to have insights missed by more literal translations. However the transition which seems to take place from v. 1a and 1b, as found in most literal renderings, is not necessarily correct. Maybe these are parallel statements and maybe they are similar statements with different meanings. Maybe the first leads to the second and maybe it doesn't.

It is nice to deal with a passage and say, dogmatically, this is exactly what is meant. Nevertheless, I think in this passage, we will have a good idea of how this applies to us, even if we do not get all of the details satisfactorily ironed out.

Psalm 91:1b ...he abides in the [protective] shadow of the Almighty.

### Psalm 91:1b The Almighty (various commentators)

Dr. John Gill on *the Almighty*: *The Almighty Who is able to do all things for His people, and is "Shaddai", all sufficient, as this word is thought to signify; has a sufficiency of happiness in and for Himself, and of provisions for all His creatures, and of power and grace for His own children.*<sup>132</sup>

H. C. O. Lanchester (from Hastings): *Almighty is the regular rendering of Shaddai, which occurs altogether 45 times in the OT; 6 times qualifying El (God) and 39 times [31 of these in Job] standing by itself...[and some translate this with] the title El Shaddai.*<sup>133</sup>

Hamilton Smith Commentary: *"The Almighty" speaks of absolute power (Gen. 17:1).*<sup>134</sup>

Wilson's Dictionary of Bible Types: *Gen. 17:1 This is the first mention of the wonderful title of GOD. By this name He revealed to Abraham His power to supply every need of man, both physical and spiritual. There would be no need of any kind in any human life that could not be met completely and fully by the Eternal GOD who wears the Name "Almighty."*

<sup>132</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:1.

<sup>133</sup> James Hastings, D.D., *Dictionary of the Bible*; © 1909. By Charles Scribner's Sons; (from e-sword); topic: *Almighty*.

<sup>134</sup> Hamilton Smith Commentary, from e-sword; Psalm 91.

## Psalm 91:1b The Almighty (various commentators)

Wilson: Exodus 6:3 The title in this verse refers to the power of GOD to deliver Israel from their oppressors. He is Lord over every other lord and is able to deliver His own people from every form of oppression.

Wilson: Psalm 91:1 Here this title is used to describe GOD's power and ability to protect and preserve His children through all the vicissitudes, troubles, sorrows and problems of life.<sup>135</sup>

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Psalm 91:1b ...he abides in the [protective] shadow of the Almighty.

## Psalm 91:1b On the shadow of the Almighty (various commentators)

Dr. John Gill on the shadow (of the Almighty): His "shadow" may be the same with His secret place, His power and protection, often in this book of Psalms called "the shadow of his wings", Psalm 17:8, in allusion to birds that overshadow and protect their young with their wings; though perhaps the allusion here may be to the shadow of a tree, and design the word and ordinances of the Lord's house, which are a delightful, refreshing, reviving, and fruitful shadow, Song of Songs. 2:3, where gracious souls dwell, and abide with great delight and pleasure.

Gill continues: The Targum calls this shadow the shadow of the clouds of glory; the Arabic version, "the shadow of the God of heaven."<sup>136</sup>

Great Texts of the Bible: The man who commits himself to God, and dwells in Him, has this promise, that he will abide under the shadow of the Almighty.<sup>137</sup>

Matthew Poole: A shadow in Scripture phrase commonly signifies protection. See Gen. 19:8 Jude 9:15 Psalm 17:8.<sup>138</sup>

Dr. Bob Utley: The "shadow of the Almighty"...can refer to the wings of the cherubim over the ark (i.e., covenant protection, cf. Exodus 25:17-22); the wings of a protective mother bird (cf. Ps. 17:8; 36:7; 57:1; 61:4; 53:7; 91:4; and Matt. 23:27); protection from the burning heat of the sun (cf. Psalm 121:5; Isa. 25:4; Isa. 32:2).<sup>139</sup>

Whedon: Shadow of the Almighty—Referring to the wings of the cherubim that "shadowed the mercy seat." See Exodus 25:18-20; Heb. 9:5. But this could be taken only in the spiritual sense, as in Matt. 6:6; Heb. 10:19-22.<sup>140</sup>

The spiritual sense means to understand this metaphorically. David is not writing about someone who actually spends time in the Holy of Holies or about someone who dreams of staying there.

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<sup>135</sup> Walter Lewis Wilson, *Wilson's Dictionary of Bible Types*; Eerdmans Publishing Co.; © 1957; from e-Sword, topic: *Almighty*.

<sup>136</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:1.

<sup>137</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>138</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:1.

<sup>139</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:1–4.

<sup>140</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:1.

Psalm 91:1b ...he abides in the [protective] shadow of the Almighty.

### Psalm 91:1b Abiding in the shadow of the Almighty (various commentators)

Barnes on *shall abide*: *That is his home - his resting place - where he lodges, or passes the night. He takes up his lodging there; he makes it his home.*<sup>141</sup>

Barnes on the whole phrase: *Under God's protection, as if under His wings.*<sup>142</sup>

The Cambridge Bible: *Whoever takes refuge with God will find himself under the protection of an Almighty guardian.*<sup>143</sup>

The Geneva Bible: *He who makes God his defence and trust will perceive his protection to be a most sure safeguard.*<sup>144</sup>

Dr. John Gill: *Christ, the Son of God, is sometimes compared to the shadow of a rock, or tree, which screens and shelters from heat; as he preserves his people from the heat of a fiery law, the flaming sword of justice, the wrath of God, the fiery darts of Satan, and the fury of persecutors: under this shadow do they abide or lodge all night, safe and secure.*<sup>145</sup>

Great Texts of the Bible: *When a man regularly communes with God in secret, then, wherever he goes, the shadow of the Almighty shall rest upon him, and in times of trial and danger shall shelter and protect him. As the pillar of cloud by day and the pillar of fire by night went before the children of Israel, and was both a guide and a shelter to them, so the shadow of the Almighty shall ever rest upon those who dwell in the secret place of the Most High. A shadow is produced when some object intercepts the light. Here it represents God placing Himself in front of the sun, to screen His people from heat. The sun shall not smite them by day.*<sup>146</sup>

Matthew Henry: *It is the privilege and comfort of those that do so that they abide under the shadow of the Almighty; he shelters them... They shall not only have an admittance, but a residence, under God's protection; he will be their rest and refuge forever.*<sup>147</sup>

Charles Haddon Spurgeon: *"Shall abide under the shadow of the Almighty." The Omnipotent Lord will shield all those who dwell with Him, they shall remain under His care as guests under the protection of their host. In the most holy place the wings of the cherubim were the most conspicuous objects, and they probably suggested to the Psalmist the expression here employed. Those who commune with God are safe with Him, no evil can reach them, for the outstretched wings of His power and love cover them from all harm.*

Spurgeon continues: *This protection is constant - they abide under it, and it is all-sufficient, for it is the shadow of the Almighty, Whose omnipotence will surely screen them from all attack. No shelter can be imagined at all comparable to the protection of Jehovah's own shadow. The Almighty Himself is where His shadow is, and hence those who dwell in His secret place are shielded by Himself. What a shade in the day of noxious heat! What a refuge in the hour of deadly storm! Communion with God is safety. The more closely we cling to our Almighty Father the more confident may we be.*<sup>148</sup>

Charles Haddon Spurgeon: *Such a man, living near to God, shall abide under the shadow of the Almighty. You know when you walk with a friend, in certain positions of the sun your friend's shadow falls upon you; but you cannot expect to have the shadow of your friend unless you are near him.*

<sup>141</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:1.

<sup>142</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:1.

<sup>143</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:1.

<sup>144</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 91:1.

<sup>145</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:1.

<sup>146</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911-1916; from E-sword; Psalm 91:1.

<sup>147</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1-8.

<sup>148</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:1.



## Psalm 91:1b Abiding in the shadow of the Almighty (various commentators)

Spurgeon continues: *We read in the Song, "I sat down under his shadow with great delight." There must be nearness to get under the shadow. So there must be great access to God—great familiarity with him—there must be something of the assurance of faith—before we shall be able to grip such a word as that which follows in this psalm.*<sup>149</sup>

R. Tuck: *The results of that testing must be used as persuasive example to others. The Book of Job really wrestles with this difficulty. The man who is "upright, fears God, and eschews evil" does not find himself protected from all harm. And yet it is still true, Job in trouble was abiding in "the shadow of the Almighty."*<sup>150</sup>

Whedon: *To abide under the shadow of the Almighty is to abide under his immediate protection. The "secret place" is also an oriental phrase for the interior room or rooms of the house or tent, reserved for the master or chief. See on Psalm 27:5; Psalm 31:20; Psalm 61:4.*<sup>151</sup>

Treasury of Scriptural Knowledge: Psalm 25:13.

Treasury of Scriptural Knowledge: Psalm 17:8 36:7 57:1 Judges 9:15 Song of Songs. 2:3 Isa. 4:5–6 Lam. 4:20.<sup>152</sup>

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 91:1 The one remaining in the protection of the Most High, he abides in the [protective] shadow of the Almighty.

The question which should occur to you is, *how do we get under the protection of the Most High and stay there? How are we able to abide in the shadow of the Almighty?* Does this happen by accident? Are you walking along, feel a shadow over you, and think to yourself, "I am under the shadow of the Lord"? We do not stumble into the protection of the Most High; we do not accidentally find ourselves under the shadow of the Almighty.

In order to be under the protection of the Most High, we need to have a relationship with Him. That is achieved in the Old Testament by exercising faith in the **Revealed God**; and after the birth of our Lord, faith in Jesus, the Son of God.

In order to be in the shadow of the Almighty, I do not take this to be a parallel expression of the same idea, but one who understands the character and essence of God (by means of Bible doctrine) and knows how to remain in the Lord's shadow (this is achieved by the **rebound** technique and the intake of Bible doctrine from a well-qualified pastor-teacher).

### The Calm of COVID19

We live in an ever-changing world, and our own personal reality can change dramatically from time to time. We have periods of time of relative calm. We have times in our lives which are calamitous. We too often misperceive a time of calm as calamitous, as has happened to many in the COVID19 pandemic of 2020 (I write this in the middle of 2020<sup>153</sup>). Millions of people in the United States received a respite from their busy lives—a period of relative calm. Many of them did not see it that way, but for so many families, this was a vacation at home with one's own family. It was a time to reconnect and to reprioritize. It was almost as if God said, "Stop, think about

<sup>149</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>150</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.

<sup>151</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:1.

<sup>152</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:1.

<sup>153</sup> I am writing about this as if in the past tense, but it is ongoing as I write.

your life, your priorities, and your relationship with Me.” It is easy for a life to be so busy as to lose track of what is fundamental in life.

Many saw 2020 as a disastrous period of time, due to COVID19; and there are multiple memes out there which testify to this—but, quite frankly, for 90% (or more) of us, this was not the stock market crash of 1929<sup>154</sup>; this was not the dust bowl of the early 30's; this was not a time when war was required of us (as in WWI or WWII). For all intents and purposes, this was a period of relative peace and calm.

**Rule Number 1: Never Set It to 2020** (meme); from [Know Your Meme](#); accessed May 24, 2020. There were quite a number of reasonably funny memes which portrayed 2020 as one of the worst times in world history.

**Application:** If you are a believer in Jesus Christ, what did you do with this time? Millions of people in the United States were given unfettered time when, for many of them, they may have taken a financial hit, but not one which forced them out of their homes and onto the street. What did you do with this time? How did you exploit it? When God gives you time like this, what did you do with it?



The Amplified Bible makes an excellent observation: *The wonderful promises of this chapter are dependent upon one's meeting the conditions stated in these first two verses.*<sup>155</sup>

LeBlanc: *With God Abraham passed the night, when He foretold to him the affliction of his descendants in Egypt, and their deliverance, Gen. 15:12 seq. Then also God said to him (Gen. 15:1), Fear not Abram, I am your shield. And leading him forth he showed him the glittering stars, and said, Tell the number of the stars, if you be able; so will your seed be.*<sup>156</sup>

Psalm 91:1 The one remaining in the protection of the Most High, he abides in the [protective] shadow of the Almighty.

### Psalm 91:1 Abiding in God's secret place in His shadow (various commentators)

Barnes: *This is a general statement, and is designed as an introduction to the whole psalm, or as expressing what the psalm is intended to illustrate, "the blessedness" of the man who thus dwells with God; who makes him his friend; who makes the home of God his home.*<sup>157</sup>

Benson: *He that makes God his habitation and refuge.*<sup>158</sup>

<sup>154</sup> The stock market is way down, but everyone knows that it will go back up again.

<sup>155</sup> From <https://www.biblegateway.com/passage/?search=Psalm+91&version=AMP> accessed May 6, 2020.

<sup>156</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>157</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:1.

<sup>158</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:1.

## Psalm 91:1 Abiding in God's secret place in His shadow (various commentators)

Great Texts of the Bible: *This is in the first verse, of which the whole psalm is an expansion. If man dwells "in the secret place of the Most High," he shall abide "under the shadow of the Almighty."* We have here the condition and promise.<sup>159</sup>

Hamilton Smith Commentary: *In this psalm there comes before us another Man, One of whom we read, "He that dwells...will abide." Who can this be but Christ, the One who, in His pathway through this world, ever abode in the secret place of the Most High? He could speak of Himself as "the Son of Man which is in heaven." He walked on earth but dwelt in heaven.*<sup>160</sup>

Whereas, I agree that this psalm could certainly be interpreted to refer to Jesus in the 1<sup>st</sup> advent, I believe that this can be applied to the maturing believer as well.

Charles Haddon Spurgeon: *There are diversities in the measure of faith. It is not of all believers that the Psalmist sings, but only of those who dwell in the secret place of the Most High.*<sup>161</sup>

Charles Haddon Spurgeon: *It is not every man who dwells there; no, not even every Christian man. There are some who come to God's house; but the man mentioned here dwells with the God of the house. There are some who worship in the outer court of the temple; but "he that dwells in the secret place of the most High" lives in the Holy of Holies; he draws near to the mercy-seat, and keeps there; he walks in the light, as God is in the light; he is not one who is sometimes on and sometimes off, a stranger or a guest, but like a child at home, he dwells in the secret place of the most High. Oh, labour to get to that blessed position!*

Spurgeon continues: *You who know the Lord, pray that you may attain to this high condition of dwelling in the inner shrine, always near to God, always overshadowed by those cherubic wings which indicate the presence of God. If this is your position, you "will abide under the shadow of the Almighty." You are not safe in the outer courts; you are not protected from all danger anywhere but within the veil. Let us come boldly there; and, when we once enter, let us dwell there.*<sup>162</sup>

Again, I have no problem with metaphorical references to the Tabernacle or Temple.

Spurgeon appears to have 3 commentaries on this psalm. There is his *Treasury of David* and in *C. H. Spurgeon's Expositions* (compiled by Larry Brown) there appear to be two sets of commentaries.

J. Vaughan (from the Sermon Bible Commentary): *Every promise has in it the dignity and the security of prophecy. "He shall abide." The image assures us of two things: (1) safety; (2) peace. He who refreshes himself in Christ has a refuge to which he can return again and again, and it is always there. It is the same "yesterday, today, and for ever."*<sup>163</sup>

Again, much of what we read here is true, but there some details which are wrong. Today, in the Church Age, we know Jesus and we are refreshed in Him when we name our sins to Him and when we learn the Word from a well-qualified pastor-teacher. In that era, this promise was a true thing for the believers then—and they were assured in this psalm (and elsewhere) of safety and peace. Again, this is not an absolute; but their lives (like ours) can be pretty damn good.

Treasury of Scriptural Knowledge: Psalm 25:13.<sup>164</sup>

<sup>159</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.

<sup>160</sup> Hamilton Smith Commentary, from e-sword; Psalm 91.

<sup>161</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>162</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>163</sup> *The Sermon Bible Commentary*; ©1888-1893; in the Public Domain; Edited by the Rev. W. Robertson Nicoll, M.A., LL.D., from e-sword, Psalm 91:1.

<sup>164</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:1.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 91:1 The one who remains under the protection of the Most High, that same one also lives under the protective shadow of the Almighty.

Bellarmino gives us an illustration of being under the protection of God: *We read of a stag that roamed about in the greatest security, by reason of its having a label on its neck, “Touch me not, I belong to Caesar”: thus the true servants of God are always safe, even among lions, bears, serpents, fire, water, thunder, and tempests; for all creatures know and reverence the shadow of God.*<sup>165</sup>

Great Texts of the Bible: *God’s protection does not mean exemption from outward calamities. But there is an evil in the calamity that will never come near the man who is sheltered under God’s wing. The physical external event may be entirely the same to him as to another who is not covered with His feathers. Here are two partners in a business; the one is a Christian man, and the other is not. A common disaster overwhelms them. They become bankrupts. Is insolvency the same to the one as it is to the other?*<sup>166</sup>

I believe that a good case could be made for this to be a reference to Jesus the Messiah. When we get to vv. 9–12, I will offer up a parallel track of meaning which can be taken from this psalm (just for that passage specifically). Psalm 22 is an example of a psalm where David is apparently under great physical distress; but there are specific points in that psalm where it is clear that he is speaking of the Lord in His suffering.

Chapter Outline

Charts, Graphics and Short Doctrines

David Prays to God, Acknowledging this Protection

At this point, dividing up this verse or no was a very difficult decision. I believe that v. 2 stands separate from vv. 3–13. Unfortunately, v. 2 seems to naturally lead into v. 3. Many translators did not put a period at the end of v. 2 (including myself). Nevertheless, there is a new section beginning with v. 3.

<b>I will speak to Y<sup>e</sup>howah—my refuge and my fortress—my Elohim I trust in Him, for He will deliver you from a snare of a trapper [and] from pestilence of destructions.</b>	Psalm 91:2–3	<b>I will speak to Y<sup>e</sup>howah—[Who is] my Refuge and my Fortress and my Elohim—I trust in Him, for He will save you from the trapper’s snare and from a destructive pandemic.</b>
<b>I will speak to Jehovah—Who is my Refuge, my Fortress and my God—I trust in Him, for He will save us from the trap of a fowler or from an invasive contagion [or, from troublesome speech].</b>		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	I will speak to Y <sup>e</sup> howah—my refuge and my fortress—my Elohim I trust in Him, for He will deliver you from a snare of a trapper [and] from pestilence of destructions.
Dead Sea Scrolls	...who says <sup>167</sup> [of the LORD, “My refuge] and [my] fortress, [my God] is the constant one <sup>168</sup> in whom [I can trust.” For h]e will deliver you from [the fow]ler’s [snare] and from the dea[dly] pestilence.

<sup>165</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.  
<sup>166</sup> *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; Psalm 91:1.



	<sup>167</sup> 11QPsAp <sup>a</sup> LXX <sup>mss</sup> . <i>I will say</i> MT. <i>he will say</i> LXX.
	<sup>168</sup> 11QPsAp <sup>a</sup> . Not in MT LXX.
Psalms Targum	<i>David said: "I will say to the Lord, 'My confidence and my strong fortress'; my God, I will trust in his word."</i> For he will deliver you, <i>Solomon my son</i> , from the snare <i>and</i> the obstacle, from death <i>and</i> confusion. I am assuming that these italicized words are found in the targum, and the Cook, the translator, italicized them to distinguish them from the actual Hebrew text.
Revised Douay-Rheims	<u>He</u> will say to the Lord: <u>You are</u> my protector, and my refuge: my God, in him will I trust. For he has delivered <u>me</u> from the snare of the hunters: and from the sharp word.
Plain English Aramaic Bible	<u>He</u> said to Lord Jehovah, "My trust, my refuge place, God upon whom I trust!" He is the one who shall deliver you from the snare of scandal and from worthless speech.
Lamsa's Peshitta (Syriac)	I will say of the LORD, <u>He is</u> 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 vain gossip.
Updated Brenton (Greek)	<u>He</u> shall say to the Lord, <u>You are</u> my helper and my refuge; my God; I will trust in Him. For He shall deliver you from the snare of the fowler, from every troublesome matter.

Significant differences: This passage begins with *he will say* in the Latin, Aramaic (?<sup>167</sup>), and Greek. The Hebrew and apparently some other versions have *I will say*. The second phrase begins with *you are* or *He is* in Latin and Greek; and possibly in the Syriac. As you can see, the big problem between translations is the person, which may not necessarily change the overall understanding of the psalm (however, the change of person which I found in the Hebrew caused me to organize that psalm according to who was speaking (revealed by the person)).

All ancient translations confirm the 1<sup>st</sup> person singular when it comes to *my God, in Whom I trust*.

In v. 3, the Latin has *deliver me* rather than *deliver you* (found everywhere else). One should bear in mind that when a verse is being translated into another language, sometimes a strict, exact translation is abandoned, believing that a deviation from the actual Hebrew is easier to understand. I am suggesting that possibly the Latin read *deliver you* in their Hebrew text, but found *deliver me* to fit better with the context (I am only speculating here).

This particular targum did not include *of the fowler* in its text. The Aramaic affixes the snare to scandal in one manuscript; but to *the fowler* (the Hebrew reading) in another.<sup>168</sup>

At the end, the targum above adds *confusion*. Only the Hebrew has *deadly pestilence*; the Greek, Latin and Aramaic have some form of *vain words* (see the Hebrew exegesis on this one).

Did ancient translators have manuscripts which are that different? Or did they simply try to rectify things like the constant change of person found in the Hebrew? It is still my contention that a good pastor could pick up any of these ancient

<sup>167</sup> Lamsa has *I will say*.

<sup>168</sup> It should not seem odd that there may be more than one reading for the Aramaic manuscripts.

translations and teach from them (like from the Latin Vulgate or from the Greek LXX) without drastically changing the understanding of this psalm.

### Limited Vocabulary Translations:

Bible in Basic English	Who says of the Lord, He is my safe place and my tower of strength: he is my God, in whom is my hope.
Easy English	He will take you out of the bird-net, and keep you safe from wasting disease. I will say to the Lord, 'You are strong place where I will be safe. You are my God and I am trusting in you.' He, God, really will save you from the trap that the bird catcher hid. And God will save you from illnesses that cause death.
	[90:3] A trap is what people catch birds in. The bird cannot see it. But God will not let anything catch his servant (verse 3a). God will not let illness destroy his servant (verse 3b).
Easy-to-Read Version–2001	I say to the Lord, "You are my place of safety, my fortress. My God, I trust you." God will save you from hidden dangers and dangerous diseases.
Easy-to-Read Version–2008	I say to the LORD, "You are my place of safety, my fortress. My God, I trust in you." God will save you from hidden dangers and from deadly diseases.
God's Word™	I will say to the LORD, "You are my refuge and my fortress, my God in whom I trust." He is the one who will rescue you from hunters' traps and from deadly plagues.
Good News Bible (TEV)	Whoever goes to the LORD for safety, whoever remains under the protection of the Almighty, can say to him, "You are my defender and protector. You are my God; in you I trust." He will keep you safe from all hidden dangers and from all deadly diseases. V. 1 is included for context.
The Message	You who sit down in the High God's presence, spend the night in Shaddai's shadow, Say this: "God, you're my refuge. I trust in you and I'm safe!" V. 1 is included for context.
Names of God Bible	I will say to <b>Yahweh</b> , "You are my <b>Machseh</b> and my <b>Metsuda</b> , my <b>Elohim</b> in whom I trust." He is the one who will rescue you from hunters' traps and from deadly plagues.
NIRV	I will say about the Lord, "He is my place of safety. He is like a fort to me. He is my God. I trust in him." He will certainly save you from hidden traps and from deadly sickness.
New Simplified Bible	I will say to Jehovah: »You are my refuge and my fortress, my God in whom I trust.« He is the one who will rescue you from the bird hunter's trap (fowler's snare) and from deadly plagues.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	This I declare, that He atone is my refuge, my place of safety; He is my God, and I am trusting Him.
Contemporary English V.	For He rescues you from every trap, and protects you from the fatal plague. Then you will say to the LORD, "You are my fortress, my place of safety; you are my God, and I trust you." The Lord will keep you safe from secret traps and deadly diseases.

The Living Bible	This I declare, that he alone is my refuge, my place of safety; he is my God, and I am trusting him. For he rescues you from every trap and protects you from the fatal plague.
New Berkeley Version	I will testify of the LORD, "He is my refuge and my fortress, my God, in whom I am trusting." Certainly it is He who rescues you from the hunter's trap and from the fatal pestilence.
New Life Version	I will say to the Lord, "You are my safe and strong place, my God, in Whom I trust." For it is He Who takes you away from the trap, and from the killing sickness.
New Living Translation	This I declare about the LORD: He alone is my refuge, my place of safety; he is my God, and I trust him. For he will rescue you from every trap and protect you from deadly disease.
Unlocked Dynamic Bible	I will declare to Yahweh, "You protect me; you are like a fort in which I am safe. You are my God, the one in whom I trust." He will rescue you from all hidden traps and save you from deadly diseases.

### Partially literal and partially paraphrased translations:

American English Bible	A Psalm of Praise by David. Those that live in the care of the Most High And lodge under the God of heaven's protection Will say, 'You're my refuge and shield... You're my God, and You're the One that I trust.' V. 1 is included for context.
Common English Bible	Living in the Most High's shelter, camping in the Almighty's [Heb <i>Shaddai</i> ] shade, I say to the Lord, "You are my refuge, my stronghold! You are my God—the one I trust!" V. 1 is included for context.
Translation for Translators	I will declare to Yahweh, "You protect me; <i>you are like</i> a fort [MET] in which I am safe. You are my God, the one in whom I trust." Yahweh will rescue you from all hidden traps and save you from deadly diseases.

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	Can say this, " The LORD is my hope, And I trust in my GOD as my Fort, For He will release from the web, From the bird-catcher's note of deceit."
HCSB	I will say <sup>[a]</sup> to the Lord, "My refuge and my fortress, my God, in whom I trust." He Himself will deliver you from the hunter's net, from the destructive plague.
Jubilee Bible 2000	[a] LXX, Syr, Jer read 2 Almighty, saying, or 2 Almighty, he will say I will say of the LORD, He is my hope and my fortress: my God; in him will I secure myself. Surely he shall deliver thee from the snare of the fowler and from the mortal pestilence.
Urim-Thummim Version	I will say of YHWH, he is my refuge and my stronghold: my Elohim, in him will I trust.

Certainly he will deliver you from the snare of the trapper, and from the ruinous plague.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	I will say of Jehovah, My refuge and my fortress, my God, I will trust in him, Because he will snatch you away from the snare of the one laying a snare, from the tempestuous ruin.
New American Bible (2011)	Say to the LORD, "My refuge and fortress, my God in whom I trust." [ Ps 18:3; 31:3–4; 42:10; 142:6; 2 Sm 22:3.] He will rescue you from the fowler's snare, from the destroying plague,...
New English Bible–1970	...who say, 'The LORD is my safe retreat, my God the fastness in which I trust'; he himself will snatch you away from fowler's snare or raging tempest.
New Jerusalem Bible	You who live in the secret place of Elyon, spend your nights in the shelter of Shaddai, saying to Yahweh, 'My refuge, my fortress, my God in whom I trust!' He rescues you from the snare of the fowler set on destruction;...

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...who say to ADONAI, "My refuge! My fortress! My God, in whom I trust!" — he will rescue you from the trap of the hunter and from the plague of calamities;...
Hebraic Roots Bible	I will say to YAHWEH: My Refuge and my Fortress, my Elohim; I will trust in Him. For He delivers you from the fowlers snare, from destruction's plague.
<i>The Scriptures</i> 1998	He is saying of יהוה, "My refuge and my stronghold, My Elohim, in whom I trust!" For He delivers you from the snare of a trapper, From the destructive pestilence.
Tree of Life Version	I will say of Adonai, "He is my refuge and my fortress, my God, in whom I trust. For He will rescue you from the hunter's trap and from the deadly pestilence.

### Weird English, ☺ English, Anachronistic English Translations:

Alpha & Omega Bible	HE SHALL SAY TO JESUS, YOU ARE MY HELPER AND MY REFUGE: MY THEOS ( <i>The Alpha &amp; Omega</i> ); I WILL HOPE IN HIM. FOR HE SHALL DELIVER YOU FROM THE SNARE OF THE HUNTERS, FROM EVERY TROUBLESOME MATTER.
Awful Scroll Bible	I am to keep saying to Jehovah, "You is to be my refuge and stronghold, in he of mighty ones am I to continue to confide in." For he is to maintain to come about snatching you out, that of whom the snare is becoming baited, and the collapse of a called warning.
Concordant Literal Version	I shall say of Yahweh: My Refuge and my Fastness, My Elohim, in Whom I trust." For He Himself shall rescue you from the snare of the trapper, From the plague of woes."
exeGesés companion Bible	I say of Yah Veh, My refuge and my stronghold; my Elohim; in him I confide: he rescues you from the snare of the snarer - from the calamitous pestilence: ...
Orthodox Jewish Bible	I will say of Hashem, He is my refuge and my fortress; Elohai (my G-d); in Him will I trust.



Surely He shall save thee from the pach yakosh ([deadly] snare of the fowler), and from the devastating dever (plague).

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	I will say of the Lord, "He is my refuge and my fortress, My God, in whom I trust [with great confidence, and on whom I rely]!" For He will save you from the trap of the fowler, And from the deadly pestilence.
The Expanded Bible	I will say to the Lord, "You are my ·place of safety [refuge] and ·protection [fortress]. You are my God and I ·trust [have confidence in] you." God will ·save [protect] you from ·hidden traps [ <sup>1</sup> the snare of the fowler] and from deadly ·diseases [pestilence].
Kretzmann's Commentary	I will say of the Lord, that is the boast of the believer, He is my Refuge and my Fortress, Jehovah, the God of grace, shielding him against the counsels and attacks of all enemies; my God, with the emphasis on the pronoun; in Him will I trust, every believer confidently and cheerfully yielding his life to the guiding hand of God. Surely He shall deliver thee, so the psalmist assures every believer, from the snare of the fowler, from Satan, who, as a roaring lion, walketh about, seeking whom he might devour, and from the noisome pestilence, from the plague of destruction, the afflictions and temptations of Satan and his host.
The Pulpit Commentary	I will say of the Lord. The general sentiment is followed by a personal application. "I, at any rate," says the first speaker, "will place myself under this powerful protection." He is my Refuge and my Fortress (comp. Psalm 18:2; Psalm 144:2). My God; in him will I trust (comp. Psalm 29:2; Psalm 31:6; Psalm 55:23; Psalm 56:3; Psalm 61:4, etc.). Surely he shall deliver thee. The second speaker takes up the word, and naturally changes the person. Addressing the first speaker, he says—Yes, assuredly, God shall deliver thee from whatever dangers beset thee: as, first, from the snare of the fowler (comp. Psalm 124:7; Prov. 6:5); and, secondly, from the noisome pestilence (comp. Psalm 91:6), i.e. from all dangers whatsoever—not more from these than from others.
Syndein/Thieme	{Soloist 2 Sings About the Source of Deliverance} I will 'communicate doctrine'/'bring to light' concerning Jehovah/God, "He is my refuge/'temporary shelter from a storm' {machaceh} and my castle/fortress/'permanent shelter' {matsuwd}. My 'Elohiym/Godhead . . . in Him . . . I will 'trust/'lean on as a crutch' {batach }. {Verses 3-8: Soloist 1 -Exodus Deliverance} Surely He shall cause to deliver you {natsal} from the 'snare of the fowler'/'one who hunts birds with other birds or traps' {pach - means a person who hunted birds with like a hawk - the prey fell into his trap} and from the 'ruinous plague'. {the 10 plagues of the Exodus}.
The Voice	He will say to the Eternal, "My shelter, my mighty fortress, my God, I place all my trust in You." For He will rescue you from the snares set by your enemies who entrap you and from deadly plagues.

### Bible Translations with Many Footnotes:

College Press Bible Study	Say you <sup>[280]</sup> to Jehovah—"My refuge and my fastness, <sup>[280]</sup> According to change of vowel points advised by Dr., thereby preparing for second person in Psalm 91:3. my God in whom I trust." For he will rescue thee from the trap of the fowler,
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The Complete Tanach from the pestilence that engulfs:...  
I shall say of the Lord [that He is] my shelter and my fortress, my God in Whom I trust.

**I shall say of the Lord [that He is] my shelter and my fortress:** and all will learn from me. Now why do I say this?

For He will save you from the snare that traps from the devastating pestilence.

**For He will save you from the snare that traps, etc.:** To everyone he says, "He who dwells in the covert of the Most High."

NET Bible® I say this about the Lord, my shelter and my stronghold,  
my God in whom I trust –  
he will certainly rescue you from the snare of the hunter<sup>6</sup>  
and from the destructive plague.  
<sup>6th</sup> The word refers specifically to a fowler (or hunter of birds).

### Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	He will say to the Lord, "You are my helper: my God is my refuge, I will trust in him." Because he will deliver you from the snare of hunters; and [from] tumultuous accusation.
Context Group Version	I will say of YHWH, He is my refuge and my fortress; My God, in whom I trust. For he will deliver you from the snare of the fowler, And from the word of calamity.
English Standard Version	I will say to the LORD, "My refuge and my fortress, my God, in whom I trust." For he will deliver you from the snare of the fowler and from the deadly pestilence.
Green's Literal Translation	I will say to Jehovah: My Refuge and my Fortress, my God; I will trust in Him. For He delivers you from the fowler's snare, from destruction's plague.
New King James Version	I will say of the LORD, "He is my refuge and my fortress; My God, in Him I will trust." Surely He shall deliver you from the snare of the fowler [One who catches birds in a trap or snare] And from the perilous pestilence.
Niobi Study Bible	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 pestilence.
A Voice in the Wilderness	I will say of Jehovah, 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 destructive pestilence.
World English Bible	I will say of Yahweh, "He is my refuge and my fortress; my God, in whom I trust." For he will deliver you from the snare of the fowler, and from the deadly pestilence.
Young's Updated LT	He is saying of Jehovah, "My refuge, and my bulwark, my God, I trust in Him," For He delivers you from the snare of a fowler, From a calamitous pestilence.

**The gist of this passage:** The psalmist (ostensibly) calls God his refuge and fortress; and that he trusts in his God. Then he points out the God delivers maturing believers from the trap of the fowler and from a deadly contagion.

2-3

There are several person changes in this passage, making it slightly more difficult to interpret.

Psalm 91:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	1 <sup>st</sup> person singular, Qal imperfect	Strong's #559 BDB #55
lamed (ל) [pronounced l]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** I will speak to Y<sup>e</sup>howah...

This is an interesting opening gambit, as most communication to God is *unto* rather than *to*; and this is not followed by a direct quote of what the psalmist says to God.

Because these words are not followed by a direct quote, I translate them, *I will speak* rather than, *I will say*.

Now, as an aside, I am not sure why these words are here, and maybe, because a direct quotation of what is said to God is not recorded, that we understand this to mean, *I will speak about Y<sup>e</sup>howah*. If that is the correct understanding, then there is no person change which follows.

Psalm 91:2a I will speak to Y<sup>e</sup>howah...

### Psalm 91:2a I will say to Y<sup>e</sup>howah (various commentators)

Barnes: *I will say of the Lord - I, the psalmist; I will take this to myself; I will endeavor to secure this blessedness; I will thus abide with God. In view of the blessedness of this condition, and with the hope of securing it to myself; I will adopt this resolution as the purpose of my life. It is what I need; it is what my soul desires.*<sup>169</sup>

E. W. Bullinger: *I will say. Messiah speaks.*<sup>170</sup>

Although I do not have plans to do this for the entire psalm, I will take **vv. 9–12** and show how they can be seen to be from the viewpoint of Messiah.

Dr. John Gill: *These are the words of the psalmist, expressing his faith in the Lord in the following words, taking encouragement from the safety of the godly man above described: the Septuagint, Vulgate Latin, and all the Oriental versions, read, he shall say to the Lord; that is, the man that dwells in the secret place, and under the shadow of the Lord.*<sup>171</sup>

Hawker takes the same view as Bullinger: *Is not this the very language of Christ to the Father, to whom he constantly looked, in and through all his vast undertaking?*<sup>172</sup>

<sup>169</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:2.

<sup>170</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:2.

<sup>171</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:2.

<sup>172</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Psalm 91:2.

Whedon: *The Septuagint has it: "He shall say to the Lord," but the author must be considered as speaking in his own person, from his own experience, though from the heart of the people.*<sup>173</sup> So, Whedon is saying, the 1<sup>st</sup> person singular is correct.

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Psalm 91:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mach <sup>e</sup> zeh (מָחֶזֶה) [pronounced mahkh <sup>e</sup> -SEH]	refuge, shelter; the person to whom one flees	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4268 BDB #340
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mâtsûwd (מָצוּד) [pronounced maw-TZOOD]	net; capture; fortress, castle, stronghold; defense	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4686 BDB #845
Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #430 BDB #43

**Translation:** ...—[Who is] my Refuge and my Fortress and my Elohim—...

Y<sup>e</sup>howah is described as David's refuge and his stronghold and as his God.

Because this lacks a second wâw conjunction, it might be more correct to place *my Elohim* outside of the *em dashes* and with the phrase which follows.<sup>174</sup> This would give us: Psalm 91:2a-b ...—[Who is] my Refuge and my Fortress—my Elohim, I trust in Him,...

We have very similar verbiage in Psalm 18:2 *The LORD is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold.* (David wrote these words).

Psalm 91:2b ...—[Who is] my Refuge and my Fortress and my Elohim—...

**Psalm 91:2b God is my refuge (various commentators)**

Barnes: *I have found God to be such a refuge that I could trust in Him, and in view of the past I will confide in Him always.*<sup>175</sup>

<sup>173</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:2.

<sup>174</sup> This caused me to look up *en dashes* and *em dashes*, and, as a result, I will never forget which is which ever again. The *en dash* is the width of the letter N; and the *em dash* is the width of the letter M.

<sup>175</sup> Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, Psalm 18:2.



## Psalm 91:2b God is my refuge (various commentators)

Mary B. M. Duncan: *He who avails himself of a refuge is one who is forced to fly. It is a quiet retreat from a pursuing enemy. And there are trials, and temptations, and enemies, from which the Christian does best to fly. He cannot resist them. They are too strong for him. His wisdom is to fly into the refuge of the secret place of his God - to rest in the shadow of the Almighty.*<sup>176</sup>

Dr. John Gill: *He is my refuge: a refuge in every time of trouble, outward or toward; a refuge when all others fail; and is Himself a never failing one, a strong refuge, which none can break through and into, and in which all that have fled to and dwell are safe.*<sup>177</sup>

Treasury of Scriptural Knowledge: Psalm 91:9, Psalm 18:2, Psalm 46:1, Psalm 71:3, Psalm 142:5 Deut. 32:30–31, Deut. 33:27–29 Prov. 18:10.<sup>178</sup> (This could apply to the next group of opinions.)

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Psalm 91:2b ...—[Who is] my Refuge and my Fortress and my Elohim—...

## Psalm 91:2b God is my fortress (various commentators)

Barnes: *He has been to me as a fortress. The word fortress means a place of defense, a place so strengthened that an enemy could not approach it, or where one would be safe. Such fortresses were often constructed on the rocks or on hills, where those who fled there would be doubly safe.*<sup>179</sup>

Mary B. M. Duncan: *The Psalmist says, moreover, that God is his “fortress.” Here - the idea is changed - no longer a peaceful, quiet hiding-place, but a tower of defence - strong, manifest, ready to meet the attacks of all enemies, ready and able to resist them all. God is a Friend who meets every want in our nature, who can supply every need. So when we are weak and fainting, and unable to meet the brunt of battle, and striving against sin and sorrow and the wrath of man, he is our safe, quiet resting-place - our fortress also where no harm can reach us, no attack injure us.*<sup>180</sup>

Dr. John Gill: *and my fortress; what fortifications, natural or artificial, are to a city and its inhabitants, that is God to his people, and much more; he is round about them, as the mountains were about Jerusalem; his salvation are walls and bulwarks to them; yea, he is a wall of fire about them, Psalm 125:2, they are kept by his power, as in a garrison, 1Peter 1:5.*<sup>181</sup>

Treasury of Scriptural Knowledge on my God: Psalm 43:4, Psalm 48:14, Psalm 67:6–7 Gen. 17:7 Deut. 26:17–19 Jer. 31:1 Luke 20:38 Heb. 11:16.<sup>182</sup>

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Barnes: *My God - I will address him as my God; as the God whom alone I worship; as the only being to whom the name “God” can properly be applied; as being to me all that is implied in the word God.*<sup>183</sup>

<sup>176</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>177</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:2.

<sup>178</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:2.

<sup>179</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 18:2.

<sup>180</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>181</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:2.

<sup>182</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:2.

<sup>183</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:2.

Psalm 91:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâṭach (בָּטַח) [pronounced baw-TAHKH]	to trust, to rely upon, to have confidence [hope] in, to be secure in; to fear nothing for oneself	1 <sup>st</sup> person singular, Qal imperfect	Strong's #982 BDB #105
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** ...I trust in Him,...

If we place *my Elohim* with this phrase, we might better translate it, *my God in whom I trust*.

In any case, the psalmist places his trust in God. He will begin to explain why in the remainder of this psalm.

Psalm 91:2c ...I trust in Him,...

### Psalm 91:2c Trusting in God (various commentators)

Barnes: *In him will I trust* - I will repose that confidence in him which is evinced by making my home with him, and seeking permanently to dwell with him.

E. W. Bullinger: *In the Old Testament there are seven Hebrew words translated "trust", which itself occurs 155 times. "Trust" is the New Testament word "believe". batah = to confide in, so as to be secure and without fear. This is the word rendered "trust" in 107 passages, viz. every passage except those given below.*<sup>184</sup>

Dr. John Gill: *my God, in Him will I trust; his covenant God, his God in Christ, and who would ever continue so; and was a proper object of his trust and confidence, both as the God of nature, and the God of grace; who is to be trusted in, both for temporal and spiritual blessings, and at all times; to which his lovingkindness, power, and faithfulness, greatly encourage and engage.*<sup>185</sup>

Matthew Poole: *Upon that ground I will confidently commit myself and all my affairs to God.*<sup>186</sup>

Charles Haddon Spurgeon: *If this God is our God, and such a God; such a refuge and such a fortress to his people, surely we must trust him.*<sup>187</sup>

Dr. Bob Utey: *Trust... is the key to a covenant relationship with God (cf. Psalm 4:5; Psalm 25:2; Psalm 56:4).*<sup>188</sup>

Treasury of Scriptural Knowledge: Psalm 62:5–8 Isa. 12:2, Isa. 26:3–4.<sup>189</sup>

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<sup>184</sup> E. W. Bullinger, *Companion Bible Notes*; from Bullinger's Appendices; 1909 in the Public Domain; from e-Sword, App–69.

<sup>185</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:2.

<sup>186</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:2.

<sup>187</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>188</sup> Dr. Bob Utey, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:1–4.

<sup>189</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:2.

Psalm 91:2 I will speak to Y<sup>e</sup>howah—[Who is] my Refuge and my Fortress and my Elohim—I trust in Him,...

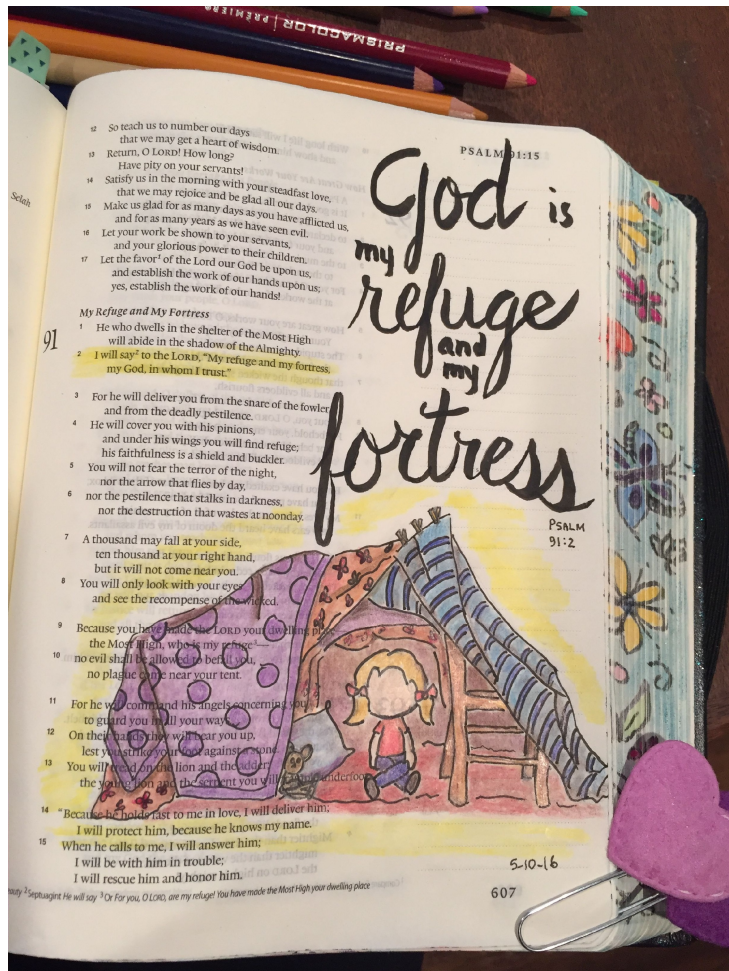
There are many promises from God found throughout this chapter, so, to whom are they addressed? To the one who says, *I will speak to Y<sup>e</sup>howah* and to the one who says, *I trust in Him*. This is the person to whom these promises are made. He is the one who lives in the shelter of the Most High and abides in the shadow of the Almighty.

Hannah More: *To preach privileges without specifying to whom they belong is like putting a letter in the post-office without a direction.*<sup>190</sup>

**Psalm 91:2 (NLT)** (a graphic); from [Open Life Church](#); accessed May 30, 2020.



**Psalm 91:2** (Bible Journaling by Pat D); from [Pinterest](#); accessed May 31, 2020.



I think something other than a blanket refuge might have been a better choice. But the idea is to catch our eyes and to help us remember this verse (and, ideally speaking, the meaning of this passage).

Psalm 91:2 I will speak to Y<sup>e</sup>howah—[Who is] my Refuge and my Fortress and my Elohim—I trust in Him,...

<sup>190</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.



## Psalm 91:2 God is the David's Refuge and Fortress (various commentators)

Benson: *There evidently seems to be an allusion to the most holy place in the tabernacle and temple, and to the outstretched wings of the cherubim covering the ark and mercy-seat.*<sup>191</sup>

I don't see that at all. There is nothing in this psalm which makes me think of the Tabernacle or of the Temple. Bear in mind that, very few people every went into the Tabernacle or the Temple. Furthermore, the Tabernacle was not something which David frequented (although he seemed to have some sort of a tent of worship in Jerusalem). (David's relationship to the Tabernacle was somewhat complicated.)

Dr. Thomas Constable: *Those who rely on Him find that He is a shelter from the storms of life and a shadowy place of security, much like the area under a bird's wing. He is a refuge where we can run for safety in times of danger and a fortress that will provide defense against attacking foes.*<sup>192</sup>

Preacher's Complete Homiletical Commentary: *[There is in this psalm] an implication of danger. That the Psalmist was sensible of danger is clear from the fact that he regarded God as a "refuge" and a "fortress."*

The Preacher's Commentary suggests two reasons for peril:

1. The trials of life. Bodily pains, mental perplexities, spiritual sorrows and struggles, involve danger to those who pass through them. The very nature of trial, i.e., testing, involves the idea of possible failure. Bodily pain may result in petulance or bitterness of spirit, mental perplexities may lead to a paralysing unbelief, spiritual conflicts may issue in loss, and even in defeat. The godly soul is in danger and needs a "refuge."

2. Spiritual adversaries. The good man has to contend with foes. His "adversary the devil as a roaring lion goeth about, seeking whom he may devour." He is hated by the world. Its spirit and principles, many of its practices, many of its amusements, and much of its literature, are opposed to the interests and even the life of the godly soul. Temptation to evil is a great and sad fact in this world. Moreover, the good man finds that in himself there are "fleshly lusts which war against the soul." His life is a great moral battle. Numerous and powerful forces are arrayed against him. Seductive influences also are brought to bear upon him to lead him astray. His life is one of peril. He needs a "fortress" from which he may hurl defiance at his foes.<sup>193</sup>

Charles Haddon Spurgeon: *This is a daring utterance, as if the psalmist would claim for himself the choicest privileges of any child of God. When you hear a glorious doctrine preached, it may be very sweet to others; but the honey lies in the particular application of it to yourself. You must, like the bee, go down into the bell of the flower yourself, and fetch out its nectar. "I will say of the Lord, He is my" — then come three my's, as if the psalmist could grasp the Triune Jehovah, — "my refuge, my fortress, my God; in him will I trust." What a grand word that is, "My God"! Can any language be loftier? Can any thought be more profound? Can any comfort be surer?*<sup>194</sup>

The threefold reference here by the psalm's human author is quite fascinating. Bear in mind, David was not aware of the Triune God as we are; but God the Holy Spirit, Who also wrote the Old Testament, was.

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So, these promises are made to the believer who speaks to God in prayer and who trusts in God. This would be a maturing believer.

<sup>191</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:1.

<sup>192</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:1–2.

<sup>193</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:1–16.

<sup>194</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

Bellarmino notes that, in the Christian experience<sup>195</sup>, the superficial differences are not the issue: *[whether] rich or poor, learned or unlearned, patrician or plebeian, young or old.*<sup>196</sup>

So often, it is difficult for a person to understand their relationship with God; and for this reason, God gives the example of the human father. When you are at a loss as to what is your relationship with God, think of Him as your loving father; there are enough parallels there to guide your thinking (I believe that to be a much better definition of your relationship with Him rather than to think of God as your *best friend*).

When you are at a loss as to what is your relationship with God, think of Him as your loving father; there are enough parallels there to guide your thinking.

**Psalm 91:2 (KJV)** (a graphic); from [Not Afraid](#); accessed May 30, 2020.

**He is the hope and stronghold to shelter** (Bible journaling); from [YouTube](#); accessed May 31, 2020.



Let's look at the first 2 verses together: . **The one remaining in the protection of the Most High, he abides in the [protective] shadow of the Almighty. I will speak to Y<sup>e</sup>howah—[Who is] my Refuge and my Fortress and my Elohim—I trust in Him.** Despite the change of person, this appears to be the same person—the one who dwells under the protection of the Most High and stays under the Almighty's protective shadow, he is the one to speak to Y<sup>e</sup>howah; he is the one to refer to God as his refuge and fortress; he places his trust in God.

**Application:** We live in the devil's world and bad things happen; but, when things get sketchy, immediately turn your mental attitude towards God and trust in Him. If you think of God as your loving Father, just like your earthly father, all of this comes together and makes sense (how many of your bad dreams just disappeared if your parents were near to you?).

**Application:** When things seem out of control and when you feel like you have not volitional input, then kick back and enjoy the ride. You know God has a purpose and a plan; so then try to appreciate His purpose and plan. When you are in a difficult circumstance—and you are not being disciplined—then feel grateful that God is using you. That is a good thing.

<sup>195</sup> Or, *in the experience of the believer Israelite.*

<sup>196</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.



In vv. 1–2, 4 different names for God are used. The one remaining in the protection of the **Most High**, he abides in the [protective] shadow of the **Almighty**. I will speak to **Y<sup>e</sup>howah**—[Who is] my Refuge and my Fortress and my **Elohim**—I trust in Him.

### The Names of Deity of Psalm 91:1–2 (various commentators)

E. W. Bullinger's appendix #4 deals with all of the different names for God.

Elohim occurs 2.700 times. Its first occurrence connects it with creation, and give it its essential meaning as the Creator. It indicates His relation to mankind as His creatures (see note on 2Chron. 18:31, where it stands in contrast with Jehovah as indicating covenant relationship). 'Elohim is God the Son, the living "WORD" with creature form to create (John 1:1. Col. 1:15-17. Rev. 3:14); and later, with human form to redeem (John 1:14). "Begotten of His Father before all worlds; born of His mother, in the world." In this creature form He appeared to the Patriarchs, a form not temporarily assumed. 'Elohim is indicated (as in A.V.) by ordinary small type, "God". See table on page 7.

Jehovah. While Elohim is God as the Creator of all things, Jehovah is the same God in covenant relation to those whom He has created (Cp. 2Chron. 18:31). Jehovah means the Eternal, the Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Gen. 21:33. He is especially, therefore, the God of Israel; and the God of those who are redeemed, and are thus now "in Christ". We can say "My God," but not "My Jehovah", for Jehovah is "MY God."

Elyon first occurs in Gen. 14:18 with El, and is rendered "the most high (God)". It is El and Elohim, not as the powerful Creator, but as "the possessor of heaven and earth." Hence the name is associated with Christ as the Son of "the Highest" (Luke 1:35). It is Elyon, as possessor of the earth, Who divides the nations "their inheritance". In Psalm 83:18, He is "over all the earth". The title occurs 36 times (6 x 6 or 62 See Ap. 10).

Shaddai is in every instance translated "Almighty", and is indicated by small capital letters ("ALMIGHTY"). It is God (El), not as the source of strength, but of grace; not as Creator, but as the Giver. Shaddai is the All-bountiful. This title does not refer to His creative power, but to His power to supply all the needs of His people. Its first occurrence is in Gen. 17:1, and is used to show Abraham that He Who called him out to walk alone before Him could supply all his need. Even so it is the title used in 2Cor. 6:18, where we are cal 1000 led to "come out" in separation from the world. It is always used in connection with El (see above).<sup>197</sup>

Dr. Thomas Constable: *God Himself is the One who is the believer's security. The unknown psalmist described Him as the Most High (Sovereign Ruler) and the Almighty (One having all power).*<sup>198</sup>

Perowne: 'God is 'Most High,' far above all the rage and malice of enemies; 'Almighty,' so that none can stand before his power; 'Jehovah,' the God of covenant and grace, who has revealed himself to his people; and it is of such a God that the psalmist says, in holy confidence, 'He is "my God," in whom I trust.'<sup>199</sup>

Spurgeon quoting G.R.:	I.	We commune with Him reverently, for He is the Most High.
	II.	We rest in Him as the Almighty.
	III.	We rejoice in Him as Jehovah or Lord.
	IV.	We trust Him as EL, the mighty God. <sup>200</sup>

<sup>197</sup> E. W. Bullinger, *Companion Bible Notes*; from Bullinger's Appendices; 1909 in the Public Domain; from e-Sword, App #4.

<sup>198</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:1–2.

<sup>199</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.

<sup>200</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

## The Names of Deity of Psalm 91:1–2 (various commentators)

- R. Tuck:
1. We commune with him reverently, for he is the Most High.
  2. We rest in him as the Almighty.
  3. We rejoice in him as Jehovah, or Lord.
  4. We trust in him as El, the mighty God.<sup>201</sup>

Dr. Bob Utley on the names of Deity:

1. Most High (Elyon, BDB 751). Psalm 91:1 a - descriptive title most often used in poetry.
2. Almighty (Shaddai, BDB 994). Psalm 91:1 b, 9b, used mostly in Genesis and Job; only twice in Psalm 68:14 and here. It is a patriarchal name for God (cf. Exodus 6:30; possibly from the Hebrew root “to be strong,” NIDOTTE, vol. 1, p. 401).
3. Lord (YHWH, BDB 217). Psalm 91:2 a, 9a - the covenant name for Deity, first used in Gen. 2:4; it is from the Hebrew verb “to be” (cf. Exodus 3:14); the rabbis say it describes Deity as Savior, Redeemer.
4. God (Elyon, BDB 43). Psalm 91:2 b - this is the general name for Deity in the ANE, El; in Gen. 1:1, the plural form, Elohim is used; the rabbis say this describes God as creator, sustainer, and provider of all life on earth.<sup>202</sup>

Dr. Bob Utley:

This strophe uses several names/titles for Deity...and several metaphors to describe His care and protection.

1. shelter - Psalm 27:5; Psalm 31:20, which denotes the temple, cf. Psalm 27:5; Psalm 31:20; Psalm 32:7; Psalm 61:4
2. shadow - see [Special Topic: Shadow as a Metaphor for Protection and Care](#)
3. refuge - see note online at Psalm 5:11
4. fortress - Psalm 18:2; Psalm 31:3; Psalm 71:3; Psalm 144:2; Jer. 16:19.<sup>203</sup>

These many names suggest our many relationships with God; and God’s many faceted character.

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Preacher’s Complete Homiletical Commentary sums up vv. 1–2: *We also are exposed to trials and dangers, and need a refuge and a defence. Our safety is in God alone. Having Him for our God we are beyond the reach of any real harm. We secure His protection by trusting in Him. By faith we dwell in the secret place of the Most High, and are ever secure under His shadow.*<sup>204</sup>

Let’s also see vv. 1–2 matched up with vv. 9–10:

### Parallels Between Psalm 91:1–2 and Psalm 91:9–10

#### Scripture

#### Text/Commentary

Psalm 91:1 **He who dwells in the shelter of the Most High will abide in the shadow of the Almighty.**

Psalm 91:9 **Because you have made the LORD your dwelling place— the Most High, who is my refuge—**

<sup>201</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.

<sup>202</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91 chapter comments.

<sup>203</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:1–4.

<sup>204</sup> *The Preacher’s Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:1–2.

Parallels Between Psalm 91:1–2 and Psalm 91:9–10	
Scripture	Text/Commentary
This appears to be the title of this psalm; and it is who the psalm is about. Spoken of in the 3 <sup>rd</sup> person.	Then we go to the 2 <sup>nd</sup> person; and David apperas to be addressing the reader—the reader who has made Y <sup>e</sup> howah his dwelling place and his refuge.
Psalm 91:2 I will say to the LORD, "My refuge and my fortress, my God, in Whom I trust."	Psalm 91:10 no evil shall be allowed to befall you, no plague come near your tent.
The psalmist, David, speaks of himself (1 <sup>st</sup> person); and that God is his refuge and fortress.	Because God is his refuge and dwelling place, no evil shall befall him or plague come near his tent. We should realize that this is God's common approach; but that this is not an absolute. Christians and those in their household do become ill and succumb to illness.
The ESV; capitalized was used above.	
Chapter Outline	Charts, Graphics and Short Doctrines

Charles Haddon Spurgeon: *I cannot refrain from recording a personal incident illustrating their power to soothe the heart, when they are applied by the Holy Spirit. In the year 1854, when I had scarcely been in London twelve months, the neighbourhood in which I laboured was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardour to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. My friends seemed falling one by one, and I felt or fancied that I was sickening like those around me. A little more work and weeping would have laid me low among the rest; I felt that my burden was heavier than I could bear, and I was ready to sink under it.*

As God would have it, I was returning mournfully home from a funeral, when my curiosity led me to read a paper which was wafered up in a shoemaker's window in the Dover Road. It did not look like a trade announcement, nor was it, for it bore in a good bold handwriting these words: - "*Because you have made the Lord, which is my refuge, even the most High, your habitation; there will no evil befall you, neither will any plague come near your dwelling.*" The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitation of the dying in a calm and peaceful spirit; I felt no fear of evil, and I suffered no harm. The providence which moved the tradesman to place those verses in his window I gratefully acknowledge, and in the remembrance of its marvellous power I adore the Lord my God.<sup>205</sup>

Chapter Outline	Charts, Graphics and Short Doctrines
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**This Psalm Speaks Directly to the Hearer, Giving Clear Examples of God's Protection**

V. 3 plays directly off of v. 2, even though it begins a new section.

<sup>205</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:9–10.

Preacher's Complete Homiletical Commentary introduces this section: *In...verses [3–10] the Poet sets forth with a measure of particularity what he has already expressed briefly and generally. He expresses in joyous song his strong confidence that he is safe from dangers of every kind, because he is protected by God. [This is] the inviolable security of the godly.*<sup>206</sup>

Within vv. 3–13 we have the 2<sup>nd</sup> person masculine singular used—as a suffix numerous times and as the subject of several verbs. The person referred to as *you* is the one being afforded all of the protection which is found throughout this psalm (making this psalm quite comforting). But who is this person God has sworn to protect in so many wonderful ways? There are indications in the first verse and in other verses that we are speaking of maturing believers. This is not a universally accepted point of view (although that is the most common interpretation).

Regarding this change of person, Whedon: *The change from the first person in Psalm 91:2, to the second in Psalm 91:3, is abrupt and perplexing. We must either adopt the dramatic theory respecting the structure of this psalm, (see the introduction,) making three speakers, and assigning Psalm 91:3 and part of Psalm 91:9 to the second, Psalm 91:14-16 to the third, (namely, to Jehovah,) and the rest to the first; or, we must suppose in Psalm 91:3; Psalm 91:9 the same speaker adopts the I instead of thou, for the purpose of speaking from his own heart, and for greater pathos.*<sup>207</sup>

According to the targum—apparently not the targum which I have access to—this is addressed to Solomon. According to the Syriac version (and my two translations lack this) it is addressed to King Hezekiah—which is ridiculous, as he and David are far too removed in time.<sup>208</sup>

Gill writes: *Some think the Messiah is meant; and that the psalm contains promises of protection and safety to him, as man, from diseases, beasts of prey, evil spirits, and wicked men, under the care of angels; and this not because that Satan has applied one of these promises to him, Matt. 4:6, but because they seem better to agree with him than with any other.*<sup>209</sup> In fact, according to Gill (but not found in my Syriac texts), this is found in the title of the psalm: *and spiritually it is called the victory of the Messiah, and of everyone that is perfected by him.*

I concur with this opinion, but only make this application on vv. 9–12. However, a glance through the psalm suggests that this could be applied to Messiah much earlier than v. 9. So that you are prepared for this, I will make a parallel application of this passage to maturing believers and also to the Messiah to come.

The Expositor's Bible Commentary divides up portions of this next section like so: *Both are conceived of as divided into secret and open perils. Psalm 91:3 proclaims the trustful soul's immunity, and Psalm 91:4 beautifully describes the Divine protection which secures it. Psalm 91:5-6 expand the general notion of safety into defence against secret and open foes and secret and open pestilences; while Psalm 91:7-8 sum up the whole, in a vivid contrast between the multitude of victims and the man sheltered in God, and looking out from his refuge on the wide-rolling flood of destruction.*<sup>210</sup>

Hawker on vv. 3–4: *God the Father had engaged to carry his Anointed safely through all difficulties and discouragements; and here are particularized source of the eminent instances of divine truth and faithfulness.*<sup>211</sup>

<sup>206</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:3–10.

<sup>207</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:3.

<sup>208</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91 chapter comments.

<sup>209</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91 chapter comments.

<sup>210</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

<sup>211</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Psalm 91:3–4.

Psalm 91:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5337 BDB #664
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
pach (פַּח) [pronounced pahkh]	<i>a snare, a trap, a bird-trap; a trap [into which one falls or one is taken to destruction]</i>	masculine singular construct	Strong's #6341 BDB #809
yâqûwsh (יֹקֵשׁ) [pronounced yaw-KOOSH]	<i>fowler, trapper, bait-layer</i>	masculine singular noun	Strong's #3353 BDB #430

**Translation:** ...for He will save you from the trapper's snare...

Interpreting this in the time in which it was written, I believe the visual is a person out in the woods and accidentally falling into a trap or snare left by a trapper. This might be best understood as a large hole dug in order to trap a large animal who walks over it. Quite obviously, this is not really something that we need to worry about. However, this is not David's point. This is to be interpreted metaphorically. There are people out there who do set traps for you. I have had this occur at least twice in my life that I remember; one by a person I trusted and one by a person I did not trust at all. The traps were laid out and I fell into almost every single one laid out by the person that I trusted; but I learned to avoid most the traps set by the person that I did not trust.

It does not matter whether you fall into a well-laid trap or not. God is still in your corner and God will deliver you, as the psalmist tells us right here. Have you ever found yourself in a jackpot and you remark to yourself, "I wonder how God is going to get me out of this mess?"

No matter what the circumstances, we keep current with rebound; we keep growing spiritually (which growth is based upon grace and truth), and we let whatever situation we are in play itself out.

**Application:** This psalm gives us the confidence that God will prevent this from happening. We may fall into the trap, but He will rescue us; or He may keep us from falling into the trap at all. In some cases, if it glorifies God, he allows us to be trapped, if only temporarily. Your mental attitude when under pressure is of the utmost importance. We have the assurances of this psalm.

**Application:** We will all face situations which are quite difficult, in many realms. We can allow those situations to define our lives for however long they are taking place (an extended illness, injury, bad boss at work, bad employee under you, lawsuit, etc.); or, our lives can be defined by Bible doctrine in the soul regardless of what



kind of circumstance that we find ourselves in. There is more to it than simply to bear it. God has designed us to lead peaceful, joyous lives, no matter what the circumstance. Sometimes, we will be under the pressure of circumstances and situations and sometimes our lives will have few limitations. The more spiritually mature that we are, the more that the lines are blurred between those two sets of circumstances.

**Application:** Ideally, as we mature, this is the place that we find ourselves: *Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. I can do all things through Him who strengthens me.* (Philip. 4:11–13; ESV; capitalized) God strengthens us in a variety of ways, but primarily in the soul. No matter what circumstance Paul found himself in, he adjusted and he was content. Look, I know how it is. There are some difficulties that come into your life and you just want them to be over with, and you might pray about them every day. And you do not feel back to normal until those circumstances are gone. But that is not what Paul is talking about. You can have the same happiness and contentment, regardless of the circumstances that you find yourself in. (I trust that you noticed that, in celebration of this psalm, I switched persons all over the place!)

Psalm 91:3a ...for He will save you from the trapper's snare...

### Psalm 91:3a God deliver's from the trapper's snare (various commentators)

Barnes: *Surely He will deliver you from the snare of the fowler* - The snare or gin set for catching birds; meaning, here, that God would save him from the purposes of wicked people; such purposes as might be compared with the devices employed to catch birds.<sup>212</sup>

Benson: *From the snare of the fowler* — Which is laid unseen, and catches the unwary prey on a sudden.<sup>213</sup>

The Cambridge Bible: *All insidious attempts against life or welfare* (Psalm 124:7; Psalm 141:9, &c.; 2Tim. 2:26).<sup>214</sup>

Dr. John Gill: *Surely He will deliver you from the snare of the fowler,....* These are the words of the psalmist, either speaking to himself, for the encouragement of his own faith and trust in the Lord; or to the man that dwells in the secret place, and under the shadow of the most High; which latter seems most agreeable.

Gill continues: *By the "fowler" and his "snare" may be meant either Saul, who laid wait for David, spread snares for him, and hunted him as a partridge on the mountains, from whom he was delivered; or rather any tyrannical enemy and persecutor of the saints, who lay snares for them; and these are broken by the Lord, and so they escape, as a bird out of the hands of the fowler.*

Gill concludes: *Psalm 124:6 [Blessed be the LORD, who has not given us as prey to their teeth!—ESV] or it may, best of all, be understood of Satan and his temptations, which are as snares that he lays to catch the people of God in, and from which they are delivered by the power and grace of God; see 1Tim. 3:7.*

Keil and Delitzsch: *"The snare of the fowler" is a figure for the peril of one's life, Ecclesiastes 9:12.*<sup>215</sup>

NIV Study Bible: *fowler's snare. Metaphor for danger from an enemy* (see 124:7).<sup>216</sup>

Matthew Poole: *O you believing, pious soul, who after my example will make God your refuge, you will partake of the same privilege which I enjoy.*<sup>217</sup>

<sup>212</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:3.

<sup>213</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:2–3.

<sup>214</sup> *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:3.

<sup>215</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91:3–9.

<sup>216</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

<sup>217</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:3.

## Psalm 91:3a God deliver's from the trapper's snare (various commentators)

C. Smith: Now in days gone by, bird trapping was quite an art. Without guns to shoot your quail or your dove or your ducks, you'd have to trap them. And so the traps that were set for the birds were called the snares of the fowler. The trap for various game fowl in different types of traps. When you're bringing this over to a spiritual connotation, Satan has set a lot of traps for us. And in a spiritual connotation here, the fowler is actually Satan and you're the one that he's seeking to trap. But surely He will deliver you from every snare that Satan may set for you.<sup>218</sup>

Charles Haddon Spurgeon: Assuredly no subtle plot shall succeed against one who has the eyes of God watching for his defence. We are foolish and weak as poor little birds, and are very apt to be lured to our destruction by cunning foes, but if we dwell near to God, he will see to it that the most skilful deceiver shall not entrap us.<sup>219</sup>

Charles Haddon Spurgeon: The bird does not suspect the fowler. *"Surely in vain is the net spread in the sight of any bird."* If the bird knew it was a net it would not fly into it. You do not know your temptation, young man. Nay, and the oldest and most experienced Christian is not aware of the traps which the fowler is setting for him. But surely He will deliver you if you abide near him—so near that His shadow falls on you. If you dwell in secret with Him, surely, He will deliver you from the snare of the fowler.<sup>220</sup>

Charles Haddon Spurgeon: If you dwell near to God, you will not be deceived by Satan. In the light of the Lord you will see light; and you will discover the limed twigs and the nets and the traps that are set to catch you: *"He will deliver you from the snare of the fowler."*<sup>221</sup>

Trapp: *Surely He will deliver you from the snare of the fowler*] i.e. Of the devil and his emissaries, 2Tim. 2:26, who, by force and fraud, seek to ensnare the saints. God daily delivers his from innumerable deaths and dangers. By fowler here some understand the punishing angel, 2Sam. 24:15-17, and conceive that this psalm was penned upon occasion of that great plague that followed upon David's numbering the people; for then, if ever, both prince and people stood in need of special comfort, and here they have it. Divine consolations are therefore sweet, because seasonable and suitable.<sup>222</sup>

Whedon: Snare of the fowler—In the enumeration of evils from which the righteous shall be delivered by his single trust in God, he properly begins with the "trap of the fowler"—the dangers arising from the secret wickedness of men.<sup>223</sup>

Keil and Delitzsch suggest a number of related passages: Prov. 6:5 Jer. 5:26 Psalm 124:7 Heb. 2:14, cf. 2Tim. 2:26 Ecclesiastes 9:12.<sup>224</sup>

Treasury of Scriptural Knowledge: Psalm 124:7, Psalm 141:9 Prov. 7:23 Ecclesiastes 9:12 Hosea 9:8 Amos 3:5 1Tim. 6:9 2Tim. 2:26.<sup>225</sup>

Chapter Outline

Charts, Maps and Short Doctrines

<sup>218</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Psalm 91:1–16.

<sup>219</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>220</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>221</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>222</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:3.

<sup>223</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:3.

<sup>224</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91:3–9.

<sup>225</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:3.

## Psalm 91:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
deber (דֶּבֶר) [pronounced <i>DE<sup>B</sup>-ver</i> ]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular construct	Strong's #1698 BDB #184
<p>Dr. Bob Utley: "pestilence" The basic root is דבר (BDB 182-184), which has several usages.</p> <ol style="list-style-type: none"> <li>1. word (cf. LXX of Psalm 91:3)</li> <li>2. speaking (cf. Jer. 5:13)</li> <li>3. pestilence (cf. Exodus 5:3; Exodus 9:15; Num. 14:12; Lev. 26:25; Deut. 28:21; Psalm 78:50)</li> <li>4. pasture (cf. Micah 2:12)</li> <li>5. bee or bee sting (NIDOTTE, vol. 1, p. 916)</li> </ol> <p>Because of Psalm 91:5-6 #3 fits the context and parallelism best.<sup>226</sup></p>			
havvâh (הַוָּה) [pronounced <i>hahv-VAW</i> ]	<i>desire; ruin, fall, calamity, destruction; injury, mischief; chasm, deep pit, hell, gulf</i>	feminine plural noun	Strong's #1942 BDB #217

I do not know the difference in meaning between the singular or plural.

**Translation:** ...and from a destructive pandemic.

God protests us from a destructive pandemic; or from a widespread contagion.

Whereas, this is not an absolute protection, we may be assured that God has applied it on many occasions. How many of us have avoided certain illnesses and maladies because God was protecting us? I understand completely in my own life that God has greatly blessed and protected me. I have almost been embarrassed from having so many blessings in life (but I am not complaining).

Psalm 91:3b ...and from a destructive pandemic.

### Psalm 91:3b God delivers from the destructive pandemic (various commentators)

Barnes: *And from the noisome pestilence* - The "fatal" pestilence; the pestilence that spreads death in its march. That is, He can prevent its coming upon you; or, He can save you from its ravages, while others are dying around you. This promise is not to be understood as absolute, or as meaning that no one who fears God will ever fall by the pestilence - for good people "do" die at such times as well as bad people; but the idea is, that God "can" preserve us at such a time and that, as a great law, He will be thus the protector of those who trust him.

<sup>226</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:1-4.

## Psalm 91:3b God delivers from the destructive pandemic (various commentators)

Barnes continues: *It is to be remembered that in times of pestilence (as was the case during the prevalence of the Asiatic cholera in 1832 and 1848), very many of the victims are the intemperate, the sensual, the debased, and that a life of this kind is a predisposing cause of death in such visitations of judgment. A large part of those who die are of that number. From the danger arising from this cause, of course the virtuous, the temperate, the pious are exempt; and this is one of the methods by which God saves those who trust in him from the "noisome pestilence."*

Barnes concludes: *[The Christian] Religion, therefore, to a considerable extent, constitutes a ground of security at such times; nor is there any reason to doubt that, in many cases also, there may be a special interposition protecting the friends of God from danger, and sparing them for future usefulness. The promise here is substantially that general promise which we have in the Scriptures everywhere, that God is the Protector of his people, and that they may put their trust in Him.*<sup>227</sup>

Benson: *and from the unpleasant pestilence* — Which, like a fowler's snare, seizes men unexpectedly, and holds them fast, and commonly delivers them up to death.<sup>228</sup>

Charles Haddon Spurgeon: *He who is immortal can redeem us from mortal sickness.*

Spurgeon continues: *There is a deadly pestilence of error, we are safe from that if we dwell in communion with the God of truth; there is a fatal pestilence of sin, we shall not be infected by it if we abide with the...Holy One; there is also a pestilence of disease, and even from that calamity our faith shall win immunity if it be of that high order which abides in God, walks on in calm serenity, and ventures all things for duty's sake.*<sup>229</sup>

Charles Haddon Spurgeon: *From the noisome pestilence of error which is the worst of pestilences because it preys upon the soul. Foul air which injures the bodily frame is bad enough; but what is that foul teaching which destroys the soul—which would, if it were possible, deceive the very elect?*<sup>230</sup>

Charles Haddon Spurgeon: *The pestilence is something that you cannot see. It comes creeping in, and fills the air with death before you perceive its approach; but "He will deliver you from the noisome pestilence." There is a pestilence of dangerous and accursed error abroad at this time; but if we dwell in the secret place of the most High, it cannot affect us; we will be beyond its power.*<sup>231</sup>

John Wesley: *From the pestilence, which like a fowler's snare takes men suddenly and unexpectedly.*<sup>232</sup>

Whedon: *Noisome pestilence— Fatal pestilence, or pestilence of wickedness. The words are not specific of any bodily disease, or class of destructive diseases, but apply to any causes by which men are swept away suddenly—often those which come from the crafty wickedness of men, and is parallel to "snare of the fowler" in the previous member. It is one of the four great judgments of God, enumerated Ezek. 14:21; Rev. 6:8. The word "noisome" means calamitous, ruinous, as Psalm 57:1, where Psalm 91:4-6 show it was brought only against wicked men. So Psalm 94:20, where it is rendered iniquity, and Proverbs 19:30, rendered calamity.*<sup>233</sup>

<sup>227</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:3.

<sup>228</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:2–3.

<sup>229</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>230</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>231</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>232</sup> John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 91:3.

<sup>233</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:3.



## Psalm 91:3b God delivers from the destructive pandemic (various commentators)

From Whitecross's Anecdotes: Lord Craven lived in London when that sad calamity, the plague, raged. His house was in that part of the town called Craven Buildings. On the plague growing epidemic, his Lordship, to avoid the danger, resolved to go to his seat in the country. His coach and six were accordingly at the door, his baggage put up, and all things in readiness for the journey. As he was walking through his hall with his hat on, his cane under his arm, and putting on his gloves, in order to step into his carriage, he overheard his negro, who served him as postillion, saying to another servant, "I suppose, by my Lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The poor negro said this in the simplicity of his heart... The speech, however, struck Lord Craven very sensibly, and made him pause. "My God," thought he, "lives everywhere, and can preserve me in town as well as in the country. I will even stay where I am. The ignorance of that negro has just now preached to me a very useful sermon. Lord, pardon this unbelief, and that distrust of your providence, which made me think of running from your hand." He immediately ordered his horses to be taken from the coach, and the baggage to be taken in. He continued in London, was remarkably useful among his sick neighbours, and never caught the infection.<sup>234</sup>

One cannot ignore that God sometimes employs very natural means to achieve His ends. The maturing believer is often self-disciplined and may control his diet and may exercise regularly. This self-control can result in the body naturally fighting off some illnesses with natural antibodies.

Thought out the Law of Moses, there were a number of dietary restrictions. These restrictions were often broken down into clean and unclean foods, and many skeptics today make fun of it, saying, "Are you going to eat shrimp? You know that is sinful to eat that, right?" What seems to be the explanation is, many of the foods unclean to the Jews were foods that did not keep well without refrigeration, and that by not eating these foods, the Jewish people were healthier and not exposed to some food-born illnesses.

Today, there are a great many foods enjoyed by people which were designated as unclean in the Bible. Who does not love bacon? With today's refrigeration, there are many items which we may keep for long periods of time, without them becoming dangerous to eat.

Treasury of Scriptural Knowledge: Psalm 91:6; Num. 14:37-38, Num. 16:46-48; 2Sam. 24:15; Job 5:10-22.<sup>235</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

Psalm 91:3b ...and from a destructive pandemic [or, from destructive words].

## Psalm 91:3b An alternate translation (various commentators)

The Cambridge Bible: *and from the noisome pestilence] from [omit and] the destroying pestilence. But pestilence comes later in Psalm 91:6, and the LXX, Symm., and Syr., give a better parallel to the snare of the fowler by the reading, which involves only a change of vocalisation, from the destroying word of malignant calumny and slander. Cp. the same parallel in Psalm 38:12 (Those who seek my life lay their snares; those who seek my hurt speak of ruin and meditate treachery all day long.—ESV), and the numerous complaints of slander, and prayers to be delivered from it; e.g. Psalm 5:9; Psalm 120:2-3.*

Clarke also suggests a different interpretation: *As the original word, דבר dabar, signifies a word spoken, and deber, the same letters, signifies pestilence; so some translate one way, and some another: he shall deliver thee from the evil and slanderous word; he shall deliver thee from the noisome pestilence - all blasting and injurious winds, effluvia, etc.*<sup>236</sup>

I thought that this was an odd pairing, safety from the traps of the bird trapper and pestilence. Is gossip and verbal attacks a better pairing?

<sup>234</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>235</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:3.

<sup>236</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:3.



### Psalm 91:3b An alternate translation (various commentators)

Dr. John Gill: *and from the noisome pestilence*; the most pernicious and destructive one; which may be literally understood of any pestilential distemper; from which the Lord, by his powerful providence, sometimes protects his people, when in danger of it: or, spiritually, of the pestilential disease of sin, that noisome and deadly one, the plague of the heart, which is the worst of all plagues; and from the ruinous and destructive effects and consequences of which the Lord saves his saints.<sup>237</sup>

Jamieson, Fausset and Brown: *literally, "plagues of mischiefs" (Psalm 5:9; Psalm 52:7), are expressive figures for various evils.*<sup>238</sup>

Trapp: *And from the noisome pestilence*] That uncomfortable and contagious disease. The Vulgate renders it, and from rough words. In Hebrew Dabhar signifies a word, Debher, a pest; an evil tongue has the pestilence in it.

Dr. Bob Utley (repeating this from the Hebrew exegesis above): "pestilence" The basic root is רבד (BDB 182-184), which has several usages.

1. word (cf. LXX of Psalm 91:3)
  2. speaking (cf. Jer. 5:13)
  3. pestilence (cf. Exodus 5:3; Exodus 9:15; Num. 14:12; Lev. 26:25; Deut. 28:21; Psalm 78:50)
  4. pasture (cf. Micah 2:12)
  5. bee or bee sting (NIDOTTE, vol. 1, p. 916)
- Because of Psalm 91:5-6 #3 fits the context and parallelism best.<sup>239</sup>

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 91:3 ...for He will save you from the trapper's snare and from a destructive pandemic.

It is interesting that these two are found together. Whereas the first thing could actually happen to a person in the ancient world, I believe that its greatest application to your life is applying it metaphorically (understanding this to refer to whatever traps your enemies have set for you); but the second appears to be a specific thing which is a potential danger to all of us. It is a silent danger, and may be contracted in the most innocent way (although we sometimes, as believers, contract diseases in non-innocent ways). Nevertheless, we could understand the second item on this pair to refer to any natural disaster which might affect many within a specific region.

Psalm 91:3 ...for He will save you from the trapper's snare and from a destructive pandemic.

### Psalm 91:3 God delivers us from the trap and the contagion (many commentators)

Clarke: *Surely he will deliver you* - If you will act thus, then the God in whom you trustest will deliver you from the snare of the fowler, from all the devices of Satan, and from all dangerous maladies.<sup>240</sup>

Henry (I assume Matthew Henry?): *This promise protects, 1st, The natural life, and is often fulfilled in our preservation from those dangers which are very threatening, and very near, and yet we ourselves are not apprehensive of them, no more than the bird is of the snare of the fowler.*

<sup>237</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:3.

<sup>238</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:3.

<sup>239</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:1-4.

<sup>240</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:3.

## Psalm 91:3 God delivers us from the trap and the contagion (many commentators)

Henry continues: *The spiritual life, which is protected by divine grace from the temptations of Satan, which are as the snares of the fowler, from the contagion of sin, which is the noisome pestilence. He that has given grace to be the glory of the soul, will create a defence upon all that glory.*<sup>241</sup>

Matthew Henry: *That believers shall be kept from those mischiefs which they are in imminent danger of, and which would be fatal to them (Psalm 91:3), from the snare of the fowler, which is laid unseen and catches the unwary prey on a sudden, and from the noisome pestilence, which seizes men unawares and against which there is no guard.*<sup>242</sup>

NIV Study Bible: *fowler's snare...pestilence.* These two threats are further elaborated in **vv. 5–6**.<sup>243</sup>

Matthew Poole was one of the few to suggest a connection: *He will deliver you from the pestilence, which like a fowler's snare takes men suddenly and unexpectedly, and holds them fast, and commonly delivers them up to death.*<sup>244</sup>

Preacher's Complete Homiletical Commentary: *We regard as representing the subtle temptations of Satan, and the second the ruinous contagion of sin.*<sup>245</sup>

I think that we should consider a pandemic to be a pandemic.

The Cambridge Bible: Compare Psalm 18:2; Psalm 31:3; Psalm 71:3.<sup>246</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

Psalm 91:2–3 I will speak to Jehovah—Who is my Refuge, my Fortress and my God—I trust in Him, for He will save us from the trap of a fowler or from an invasive contagion [or, from troublesome speech].

**In His feather, He will cover you [lit., to you]; and under His wings you will seek refuge. A large shield and buckler [is] His truth [or, faithfulness].**

Psalm  
91:4

**He will cover you with His feathers; you will [be able to] seek refuge under His wings. His truth [and faithfulness] [will be] a shield and buckler [for you].**

**The Lord will cover you with His feathers, as a bird protects her young. You will always be able to seek refuge and safety under His wings. His truth and faithfulness will be a shield and buckler for you.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)

In His feather, He will cover you [lit., to you]; and under His wings you will seek refuge. A large shield and buckler [is] His truth [or, faithfulness].

Dead Sea Scrolls

He will cover [you with] his feathers, and under his w[ings] you will rest;<sup>169</sup> [his] faithfulness [upo]n you<sup>170</sup> is a shield and his truth a buckler. Selah.<sup>171</sup>

<sup>169</sup> 11QPsAp<sup>a</sup>. You will find refuge MT LXX.

<sup>241</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:2–3.

<sup>242</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1–8.

<sup>243</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

<sup>244</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:3.

<sup>245</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:3–10.

<sup>246</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:2.

170 11QPsAp<sup>a</sup>. Not in MT LXX.  
 171 11QPsAp<sup>a</sup>. (see also vs 16b and the final word in this Psalm). Not in MT LXX.

Psalms Targum	<u>With the shelter of his presence he will shelter you, and you will be confident under the shelter of his glory; his faithfulness is a shield and buckler.</u>
Revised Douay-Rheims	<u>He will overshadow you with his shoulders: and under his wings you will trust.</u>
Plain English Aramaic Bible	<u>In his feathers he shall deliver you and under his wings you shall have refuge; his truth shall surround you as a supply of armor.</u>
Lamsa's Peshitta (Syriac)	<u>He will cover you with his feathers, and under his wings you shall trust; his truth shall be your shield and buckler.</u>
Updated Brenton (Greek)	<u>He shall overshadow you with His shoulders, and You shall trust under His wings; His truth shall cover you with a shield.</u>

Significant differences: The first phrase in the Greek and Latin (and targum) does not match the Hebrew.  
 The Latin does not have the second line (which may explain why some translations below lack that line as well).

The targum gives what they believe to be the interpretation of the first two phrases, so there are no feathers or wings.

In the final phrase, considering what we read in the Aramaic, that appears to be a difference in the interpretation of the translator and not a difference of the underlying text.



**Under His Wings** (a photo); from **Encouraging Words**; accessed May 30, 2020.

### Limited Vocabulary Translations:

Bible in Basic English	<u>You will be covered by his feathers; under his wings you will be safe: his good faith will be your salvation.</u>
Easy English	<u>He will cover you with his feathers.</u> <u>You will be safe under his wings.</u> <u>God will do what he promised.</u> <u>And he will be like big and small shields over you.</u>

[91:4] Verse 4 gives us a picture of God as a bird! A bird has wings (that it flies with) and feathers (on its wings). It makes young birds safe under these feathers and wings. God does the same for his servants. He makes them safe. Another word for 'make safe' is 'protect.'

There are two shields in verse 4 also, big and small. Shields are what soldiers protect themselves with. God protects – or makes safe – his people. But the shield is only a picture. It is a picture of God's loyalty. Loyalty means that you do not stop being a friend to someone. You do not stop giving them help whatever happens. Wings and feathers are pictures of big and small shields. Here is an example of Hebrew poetry. The Jews wrote the psalms in Hebrew. Poetry is a special and beautiful way to use words. The Jews said the same thing with two different sets of words!

Easy-to-Read Version–2008 You can go to him for protection. He will cover you like a bird spreading its wings over its babies. You can trust him to surround and protect you like a shield.

*The Message* His huge outstretched arms protect you—  
under them you're perfectly safe;  
his arms fend off all harm.

NIRV He will cover you with his wings.  
Under the feathers of his wings you will find safety.  
He is faithful. He will keep you safe like a shield or a tower.

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase He will shield you with His wings! They will shelter you. His faithful promises are your armor..

Contemporary English V. He will spread his wings over you and keep you secure. His faithfulness is like a shield or a city wall.

The Living Bible He will shield you with his wings! They will shelter you. His faithful promises are your armor.

New Berkeley Version He will cover you with His feathers,  
and under His wings you will find protection;  
His faithfulness is a shield and armor.<sup>1</sup>

<sup>1</sup> The whole psalm is God-centered with the believer assured because God is so dependable.

New Life Version He will cover you with His wings. And under His wings you will be safe. He is faithful like a safe-covering and a strong wall.

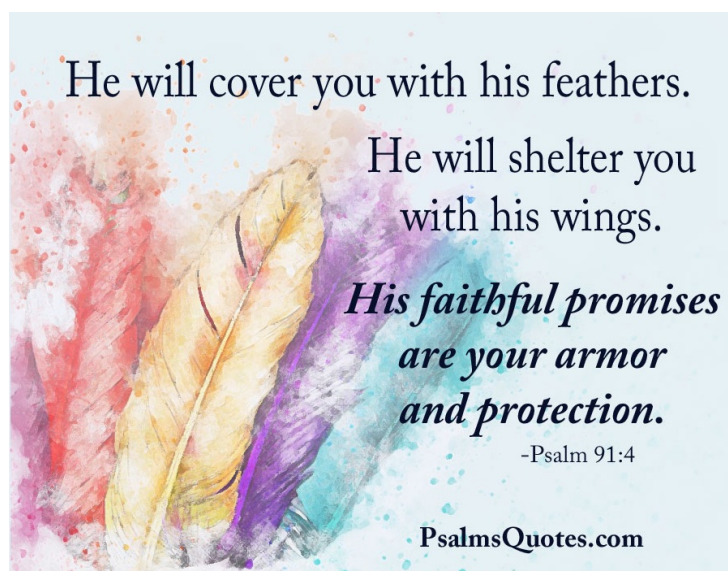
New Living Translation He will cover you with his feathers.

He will shelter  
you with his  
wings.

His faithful  
promises are  
your armor and  
protection.

**Psalm 91:4 (NLT)** (a graphic); from **Psalms Quotes**;  
accessed May 30, 2020.

Unlocked Dynamic Bible He will shield you as a  
bird protects her  
young under her  
wings. You will be safe  
in his care. His  
faithfully doing what he  
has promised is like a  
shield that will protect  
you.



### Partially literal and partially paraphrased translations:

American English Bible With the shadow of His back, He will shield you,  
And under His wings, He will hide you,  
Where you'll be surrounded by truth.

New Advent (Knox) Bible His wings for refuge, nestle thou shalt under his care.  
Translation for Translators He will shield/protect you *like a bird shields/protects its chicks* [MET] with/under her wings.



You will be safe ◀in his care/because he takes care of you▶.  
His faithfully doing what he has promised is like a shield [MET] that will protect you.

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible **STANZA 2.**

His pinions will carry you up,  
And under His wings you can hope;  
For His truth like to armour surrounds.—

God's Truth (Tyndale)

He shall cover you under his wings, that you may be safe under his feathers: his faithfulness and his truth shall be your shield and buckler.

HCSB

He will cover you with His feathers;  
you will take refuge under His wings.  
His faithfulness will

be a protective shield.

**Psalm 91:4 (NIV)** (a graphic); from **Arvada Christian**; accessed May 30, 2020.

Unlocked Literal Bible

He will cover you  
with his wings, and  
under his wings you  
will find refuge.  
His trustworthiness  
is a shield and  
protection.

Urim-Thummim Version

He will cover you  
with his wing, and  
under his wings you  
will trust: his Truth  
will be your shield and buckler.



### Catholic Bibles (those having the imprimatur):

The Heritage Bible

He will entwine you with his pinions, and you will flee for refuge under his wings, and his truth is a shield and body armor.

New American Bible (2011)

He will shelter you with his pinions,  
and under his wings you may take refuge;<sup>b</sup>  
his faithfulness is a protecting shield.

b. [91:4] Ps 17:8; 36:8; 57:2; 63:8; Dt 32:11; Ru 2:12; Mt 23:37.

New English Bible—1970

He will cover you with his pinions,  
and you shall find safety beneath his wings;... [Several translations have this abbreviated version.]

New Jerusalem Bible

...he covers you with his pinions, you find shelter under his wings. His constancy is shield and protection.

Revised English Bible—1989

He will cover you with his wings; you will find refuge beneath his pinions. His truth will be a shield and buckler.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

...he will cover you with his pinions,  
and under his wings you will find refuge;  
his truth is a shield and protection.



Tree of Life Version      He will cover you with His feathers, and under His wings you will find refuge. His faithfulness is body armor and shield.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible      HE SHALL OVERSHADOW YOU WITH HIS SHOULDERS, AND YOU SHALL TRUST UNDER HIS WINGS: HIS TRUTH SHALL COVER YOU WITH A SHIELD.

Awful Scroll Bible      He persists to make you covered by his wing, even under his wings is you to remain recoused, he is to be that credible, a shield and buckler to you.

Concordant Literal Version      With His pinions shall He overshadow you, And under His wings shall you take refuge; A large shield and encircling-guard is His faithfulness."

exeGesés companion Bible      ...he covers you with his pinions  
and under his wings you seek refuge:  
his truth are your shield and buckler.

Orthodox Jewish Bible      He shall cover thee with His evrah (pinion, flight feathers), and under His kenafayim (wings) shalt thou find defense; His Emes shall be thy shield and buckler.

### Expanded/Embellished Bibles:

Kretzmann's Commentary      He, Jehovah, the God of salvation, shall cover thee with His feathers, His wings forming a protecting wall about the believers, and under His wings shalt thou trust, knowing that the enemy cannot penetrate to the asylum of God's protection; His truth, the faithfulness of His promises of salvation, shall be thy shield and buckler, an unfailing protection against each and every danger.

The Pulpit Commentary      He shall cover thee with his feathers; rather, with his pinions (see the Revised Version; comp. Psalm 91:1; and see Exodus 19:4; Deut. 32:11). And under his wings shalt thou trust; rather, shalt thou take refuge. His truth—i.e. "his faithfulness, his fidelity"—shall be thy shield and buckler; i.e. "thy protection."

Syndein/Thieme      {Deliverance shall not be divorced from Doctrine}  
He shall 'weave a hedge'/cover you with His feathers, {feathers are the promises of God} and under His wings {His wings refers to the protection of the believer operating under His doctrine} shall you trust/'take cover in the crack of a rock' {chacah}.  
His doctrine/truth shall be your shield {tsinnah - full body protection - God's plan in His Mind in eternity past} and buckler.  
{cochera - smaller shield you move to deflect arrows - God's doctrine being used in time}.

The Voice      Like a bird protecting its young, God will cover you with His feathers,  
will protect you under His great wings;  
His faithfulness will form a shield around you, a rock-solid wall to protect you.

Psalm 91 is a beautiful psalm of trust in God. But how does God take care of all His people, all at the same time? Well, keep reading because Psalm 91 is one of just a few places in Scripture that describe what we might call "guardian angels" (Exodus 23:20; Psalm 43:3). Though rare, these passages teach that God is not alone in maintaining and protecting His creation and His people. He has made a host of heavenly messengers ready to do His bidding, and His bidding is often to guard His people throughout their lives and protect them—sometimes from dangers they are not even aware of.

### Bible Translations with Many Footnotes:

The Complete Tanach      With His wing He will cover you, and under His wings you will take refuge; His truth is an encompassing shield.

**With His wing He will cover... you will take refuge:** You will be covered.

**an encompassing shield:** Heb. הִרְחֵם הַנֶּצֶחַ. This is a shield that encompasses a man closely on his four sides. הִרְחֵם is an expression of חֹסֶן וְחֹסֶן, around.

NET Bible®

He will shelter you<sup>7</sup> with his wings;<sup>8</sup>

you will find safety under his wings.

His faithfulness is like a shield or a protective wall.<sup>9</sup>

<sup>7tn</sup> Heb “put a cover over you” (see Ps 5:11).

<sup>8tc</sup> The Hebrew text has the singular, but the plural should be read. The final yod (י) of the suffix, which indicates the plural, has dropped off by haplography (note the yod [י] at the beginning of the next word).

<sup>9tn</sup> Traditionally the Hebrew term הִרְחֵם (sokherah), which occurs only here in the OT, has been understood to refer to a buckler or small shield (see BDB 695 s.v.). But HALOT 750 s.v., on the basis of evidence from the cognate languages, proposes the meaning “wall.”

### Literal, almost word-for-word, renderings:

Bond Slave Version	He will cover you with his feathers, and under his wings will you trust: his truth will be your shield and buckler.
C. Thompson (updated) OT	...with his breast will overshadow you: therefore under his wings you will rest secure. His truth will encompass you with armour.
English Standard Version	He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler.
Modern English Version	He shall cover you with His feathers, and under His wings you shall find protection; His faithfulness shall be your shield and wall.
World English Bible	He will cover you with his feathers. Under his wings you will take refuge. His faithfulness is your shield and rampart.
Young's Updated LT	With His pinion He covers you over, And under His wings you will trust, A shield and buckler is His truth.

**The gist of this passage:** God protects us as a mother bird protects her brood. His truth is our shield and rampart.

Psalm 91:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'eb <sup>e</sup> râh (הֶרְבֵּא) [pronounced ehb-RAW]	<i>feather, wing; pinion [of bird (ostrich, eagle, dove) of God (metaphorically)]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #84 BDB #7
Although this is a singular noun, it sounds more sensible to use the plural form in the English.			
çâkak <sup>e</sup> / sâkak <sup>e</sup> (כָּסָה/כִּסֶּה) [pronounced saw-KAHK]	<i>to screen, to cover; to fence, to fence around; to cover, to protect; to defecate</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5526 BDB #696 (& #692 & #697)

## Psalm 91:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine singular suffix; pausal form	No Strong's # BDB #510

Clarke: *The Septuagint has...He will overshadow thee between his shoulders; alluding to the custom of parents carrying their weak or sick children on their backs, and having them covered even there with a mantle. Thus the Lord is represented carrying the Israelites in the wilderness. See Deut. 32:11-12 (note), where the metaphor is taken from the eagle.*<sup>247</sup>

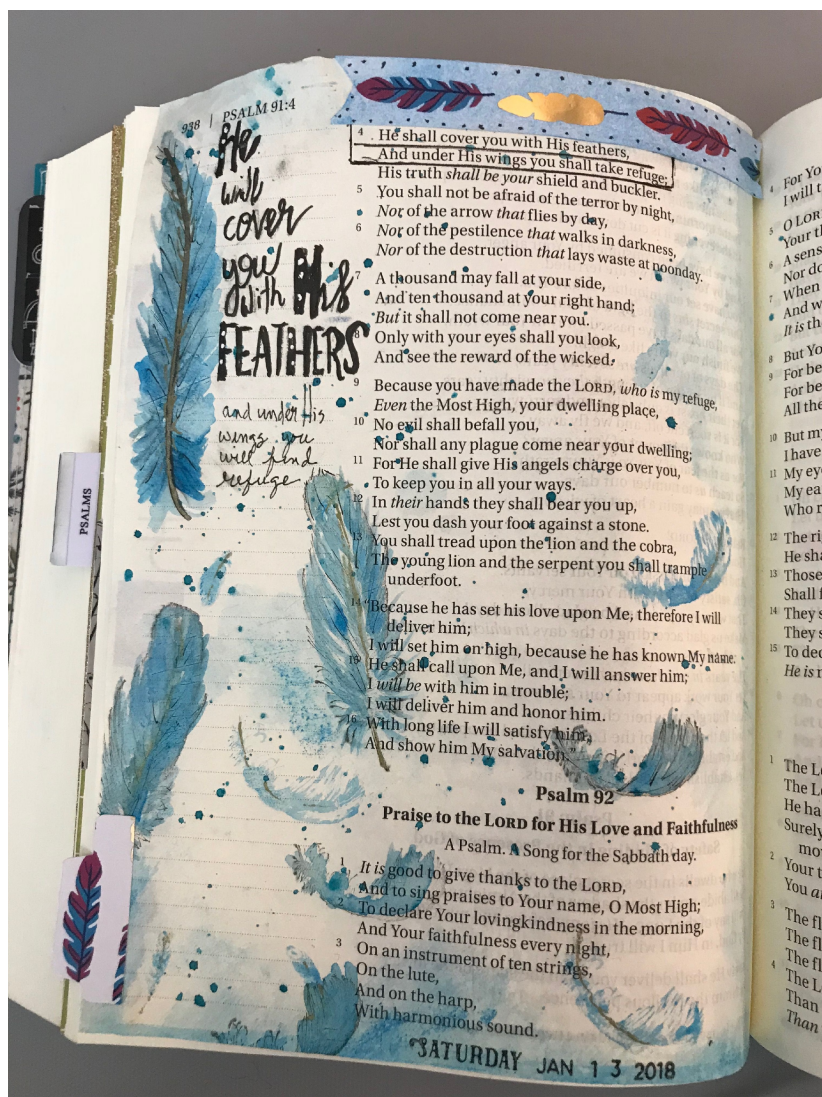
**Translation:** He will cover you with His feathers;...

David changes person here so that the reader knows that this applies specifically to him (or her).

The singular *feather* stands for all of the *feathers* of a bird. God protects us as a mother bird protects her young. They are gathered into safety under her feathers.

This first one is a promise, and I will suggest to you that this is a promise made to young believers who do not realized exactly what they have signed up for. They have believed in Jesus Christ (or, in the Old Testament, in the Revealed God), but they do not realize that they need protection—much like a baby bird. God takes the lead here and He does the covering. We receive the benefits of His grace, often not realizing what God has done.

It is inherent in all life to remain living and to reproduce. It is programmed into the DNA of life. It is programmed into the DNA of the mother to protect her baby birds. Even a fetus will struggle against death; and an aborted baby, if given a chance, will try to live (unless its neck has been severed). And even though a human mother may give only the thoughts of her own life when deciding about aborting a child, if you show that mother a sonogram of her child in the womb, she is more likely to want to protect that child than abort it.



And the illustration here is, the mother bird, after hatching her eggs, will naturally protect her chicks.

<sup>247</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:4.



E. W. Bullinger refers to this as an example of Anthropopatheia [pronounced *An-THROP-o-path-El-a*], which is *Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things*. Bullinger offers these examples: Gen. 1:2; Gen. 8:21. Psalm 74:11. Jer. 2:13. Hosea 11:10.<sup>248</sup> I see this more as an example of being metaphorical.

**He Will Cover you with His Feathers** (Bible Journaling by Linda C.); from [Pinterest](#); accessed May 31, 2020.

Psalm 91:4a [He will cover you with His feathers](#);...

### Psalm 91:4a God will cover us with His feathers (various commentators)

Barnes: *He shall cover thee with his feathers ... - As the parent bird protects its young. See the notes at Psalm 17:8. Compare Deut. 32:11. "His truth." His unfailing promise; the certainty that what he has promised to do he will perform.*<sup>249</sup>

Benson: [He will cover you with his feathers](#) — *will protect you with the greatest tenderness and affection, as a hen covers and defends her chickens when they are in any danger.*<sup>250</sup>

Clarke: [He will cover you with his feathers](#) - *He will act towards you as the hen does to her brood, - take you under his wings when birds of prey appear, and also shelter you from chilling blasts. This is a frequent metaphor in the sacred writings.*<sup>251</sup>

Dr. John Gill: [He will cover you with his feathers](#),.... *As birds do their young, who cannot cover themselves: this they do from a tender regard to them, whereby they both keep them warm, and protect them from those that would hurt them: this represents the helpless state of the children of God, who are, like to young birds, weak and unable to defend themselves: the tender regard of God unto them, as the eagle and other birds have to their young; see Deut. 32:11.*<sup>252</sup>

Charles Haddon Spurgeon: *The psalmist uses a wonderful metaphor when he ascribes "feathers" to God, and compares him to a hen, or some mother-bird, under whose wings her young find shelter. Yet the condescension of God is such that he allows us to speak of him thus: "He will cover you with his feathers."*<sup>253</sup>

Charles Haddon Spurgeon: *Even as a hen covers her chickens so does the Lord protect the souls which dwell in him; let us cower down beneath him for comfort and for safety. Hawks in the sky and snares in the field are equally harmless when we nestle so near the Lord.*<sup>254</sup>

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### Psalm 91:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (י, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251

<sup>248</sup> E. W. Bullinger, *Companion Bible Notes*; from Bullinger's Appendices; 1909 in the Public Domain; from e-Sword, App 6.

<sup>249</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:4.

<sup>250</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:4.

<sup>251</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:4.

<sup>252</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:4.

<sup>253</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>254</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.



## Psalm 91:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
k <sup>e</sup> nâphayim (כַּנְפַּיִם) [pronounced keh-nawf-ah-YIM]	wings of birds (Gen. 1:21 Exodus 19:4 Deut. 32:11) as well as the <i>extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3671 BDB #489
châçâh (חָצָה) [pronounced khaw-SAW]	<i>to take (seek) refuge; to flee for protection; and hence to trust [put confidence, have hope] [in]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2620 BDB #340

**Translation:** ...you will [be able to] seek refuge under His wings.

The reader knows that he may seek refuge under God's wings. We have protection by God; which allows us to place our trust and confidence in Him.

This is directed to the believer who has a little doctrine. He begins to understand God's power and protection and willingness to protect. When we need it, we may seek protection under God's "wings."

Sometimes God's protection is both subtle and reflects His love (as the illustration of the wings of a mother bird). Our protection from God is not necessarily like driving around in a Sherman tank; His protection can take a much subtler form.

*You will be able to seek refuge under His wings* = *you are able to place your trust in God.*

Psalm 91:4b ...you will [be able to] seek refuge under His wings.

### Psalm 91:4b You may seek refuge under the Lord's wings (various commentators)

Benson: *And under his wings you will trust — The wings of his overshadowing power and providence.*

Dr. John Gill: *the warmth and comforts souls have [in God], as well as protection, under his powerful and gracious presence; he comforts them under their tribulations, as well as defends them from their enemies.*<sup>255</sup>

Charles Haddon Spurgeon: *God is to his people a strong defense and a tender defense. "His wings" and "his feathers" suggest both power and softness. God hides not his people in a casing of iron; their shelter is stronger than iron, yet it is soft as the downy wings of a bird for ease and comfort. As the little chicks bury their tiny heads in the feathers of the hen, and seem happy, and warm, and comfortable under their mother's wings, so will it be with you if you dwells with your God: "He will cover you with his feathers, and under his wings will you trust."*<sup>256</sup> Spurgeon makes the apt observation that feathers are not like a brick wall, a safe room, or a concrete bunker. They are soft and warm and certainly not the strongest form of protection; yet God makes it work.

Treasury of Scriptural Knowledge: Psalm 17:8 57:1 61:4 Deut. 32:11 Ruth 2:12 Matt. 23:37.<sup>257</sup>

<sup>255</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:4.

<sup>256</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>257</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:4.

## Chapter Outline

## Charts, Maps and Short Doctrines

Psalm 91:4a-b **He will cover you with His feathers; you will [be able to] seek refuge under His wings.** In the first instance, you may not realize that you need protection, but God is there protecting you, like a bird with her very young. In the second phrase, you use your volition to seek out the protection of God, as small birds may seek the protection of their mother.

We may be well aware of God's justice and severity; but, bear in mind, this is what is directed towards your enemies. Almost any animal mother, when her young are threatened, illustrate God's justice, severity and protection. But toward her young there is kindness and provision. When it comes to God, who do you want to be? The threatening interloper or the baby chicks?

Psalm 91:4a-b **He will cover you with His feathers; you will [be able to] seek refuge under His wings.**

### Psalm 91:4a-b Protection under the wings of a bird (various commentators)

Clarke: *There I shall sojourn; - there I shall dwell, - be at rest, - be in safety, - be covered with thy wings, as a bird in its nest is covered with the wings of its mother. These simple comparisons, drawn from rural affairs and ordinary occurrences, are more pleasing and consolatory in the circumstances in question, than allegories derived from subjects the most noble and sublime.*<sup>258</sup>

S. Conway: *We would not have dared to make such a comparison; but God has done so, likening Himself to the mother bird, which fosters, cherishes, and protects her young.*<sup>259</sup>

Gary Everett: *We have owned chickens and watched how each night the baby chicks hid under their mother's wings and in the feathers on her chest.*<sup>260</sup>

Expositor's Bible Commentary: *The mother eagle, spreading her dread wingover her eaglets, is a wonderful symbol of the union of power and gentleness.*<sup>261</sup>

Keil and Delitzsch: *In connection with Psalm 91:4 we have to call to mind Deut. 32:11 : God protects His own as an eagle with its large strong wing. [See also] Isa. 40:31.*<sup>262</sup>

Matthew Henry: *By natural instinct she [the mother bird] not only protects them, but calls them under that protection when she sees them in danger, not only keeps them safe, but cherishes them and keeps them warm.*<sup>263</sup>

Preacher's Complete Homiletical Commentary: *Wings and feathers indicate the tender and loving character of the Divine protection. Yet wings and feathers are weak and may be easily broken. But the Divine protection is as strong as it is tender, as efficient as it is gracious.*<sup>264</sup>

One may expect God's protection to be low-key at times and subtle.

<sup>258</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 61:4.

<sup>259</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by S. Conway.

<sup>260</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 91:1-16.

<sup>261</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1-16.

<sup>262</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91:3-9.

<sup>263</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1-8.

<sup>264</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:3-10.

## Psalm 91:4a-b Protection under the wings of a bird (various commentators)

Charles Haddon Spurgeon: *see the condescension of God. He likens himself here to the hen that broods her little ones. O child of God, nestle down closely under the warm breast of everlasting love, and hide yourself beneath the mighty wings of the everlasting and eternal God. So will you be secure.*<sup>265</sup>

Just as the eaglets will eventually be forced out of the nest and required to fly, so will we be given the opportunity to spread our wings and fly as well (I am drawing an analogy to the function of our spiritual gift).

To the unbeliever or to the new believer, exercising our spiritual gift may not seem to be a great thing; but bear in mind that our God is perfect, and exercising our gift is a great personal fulfillment. What I am saying is, you will enjoy doing it.

I began this project of writing a thorough, doctrinal commentary of however chapters of Scripture that I might be able to complete, and this project has become a driving force in my life, as well as the most fulfilling part of my life. In looking back, at the time that I began this project, I was almost unaware of the internet (it did exist, but it was not until the early 2000's when I began to gain access to the net). Having my own webpage—back in 1995—would have made no sense to me.

Chapter Outline

Charts, Maps and Short Doctrines

Some of the saddest words in Scripture: Matt. 23:37 [Jesus is speaking] **"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing!"**

### Psalm 91:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsinnâh (צִנָּה) [pronounced <i>tzin-NAW</i> ]	<i>shield, large shield, buckler</i>	feminine singular noun	Strong's #6793 BDB #857
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çôchêrâh (חֹרֶת) [pronounced <i>soh-khay-RAW</i> ]	<i>buckler, shield</i>	feminine singular noun	Strong's #5507 BDB #695
E. W. Bullinger: <i>buckler = coat of mail. Occurs only here.</i> <sup>266</sup>			
Jamieson, Fausset and Brown: <i>buckler — literally, "surrounding" - that is, a kind of shield covering all over.</i> <sup>267</sup>			
'êmeth (אֱמֶת) [pronounced <i>EH-meth</i> ]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #571 BDB #54

**Translation:** His truth [and faithfulness] [will be] a shield and buckler [for you].

<sup>265</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>266</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:4.

<sup>267</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:4.

The very common word 'ēmeth (אמת) [pronounced *EH-meth*] is used here, and this refers to the *faithfulness, truth, certainty, stability, perpetuity, fidelity* of God. God's truth and faithfulness are a large shield over us, protecting us. This is Bible doctrine. We rest in the truth of His promises; we can depend upon God to tell us the truth and to stand behind His promises.

We learn to trust God because we trust what is revealed about Him in Scripture. That is the truth which has been revealed to us. It is interesting to find this here, as Satan will attempt to tempt the Lord, using a verse from this psalm. The Lord's sure defense is His knowledge of the truth.

Psalm 91:4c *His truth [and faithfulness] [will be] a shield and buckler [for you].*

### **Psalm 91:4c His truth is a shield and buckler (various commentators)**

Barnes: *His truth shall be thy shield and buckler* - literally, "*Shield and buckler is his truth.*" The meaning is, that his pledge or promise would be unto them as the shield of the soldier is to him in battle. Compare Psalm 35:2. The word rendered "buckler" is derived from the verb "to surround," and is given to the defensive armor here referred to, because it "surrounds," and thus "protects" a person. It may apply to a coat of mail.<sup>268</sup>

Benson: *his truth* — Whereby he is obliged to fulfil all his gracious promises, and among the rest, that of protection in dangers; *will be your shield and buckler* — your strong and sure defence.<sup>269</sup>

Clarke: *His truth will be your shield and buckler* - His revelation; his Bible. That truth contains promises for all times and circumstances; and these will be invariably fulfilled to him that trusts in the Lord. The fulfillment of a promise relative to defense and support is to the soul what the best shield is to the body.<sup>270</sup>

S. Conway: To Israel it meant protection from outward calamity, such as pestilence and the destruction caused by war; but to us it tells of all that spiritual guardianship we enjoy.<sup>271</sup>

The Geneva Bible: *He is faithful to keep His promises to help you in your need.*<sup>272</sup>

Dr. John Gill: *His truth will be your shield and buckler*; His faithfulness, which is engaged to keep and preserve His saints safe to His kingdom and glory, 1Cor. 1:8, his Son, who is "truth" itself, John 14:6, and whose person, blood, righteousness, and salvation, are as a shield and buckler all around the saints, to secure them from ruin and destruction; and are the shield which faith lays hold on, and makes use of, against the temptation, of Satan; see Psalm 84:11, the word of God also, which is truth, John 17:19, every promise in it, and doctrine of it, is as a shield and buckler to strengthen, support, and secure the faith of his people, Prov. 30:5.<sup>273</sup>

Matthew Poole: [God] is obliged to fulfil all his gracious promises, and, amongst the rest, that of protection in dangers.<sup>274</sup>

C. Smith: *In the New Testament, in the book of Ephesians we are told concerning putting on the full armor of God. Here in the Old Testament, we find the armor of the Lord, His truth, is a shield to us, a buckler.*<sup>275</sup>

Charles Haddon Spurgeon: *Twice is he armed who has God's truth to be his shield and buckler.*<sup>276</sup>

<sup>268</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:4.

<sup>269</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:4.

<sup>270</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:4.

<sup>271</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by S. Conway.

<sup>272</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 91:4.

<sup>273</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:4.

<sup>274</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:4.

<sup>275</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Psalm 91:1–16.

<sup>276</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.



## Psalm 91:4c His truth is a shield and buckler (various commentators)

Charles Haddon Spurgeon: *"His truth" - his true promise, and his faithfulness to his promise "will be your shield and buckler." Double armour has he who relies upon the Lord. He bears a shield and wears an all-surrounding coat of mail - such is the force of the word "buckler." To quench fiery darts the truth is a most effectual shield, and to blunt all swords it is an equally effectual coat of mail. Let us go forth to battle thus harnessed for the war, and we will be safe in the thickest of the fight. It has been so, and so will it be till we reach the land of peace, and there among the "helmed cherubim and sworded seraphim," we will wear no other ornament, his truth will still be our shield and buckler.*<sup>277</sup>

Charles Haddon Spurgeon: *Day has its perils as well as night, arrows more deadly than those poisoned by the Indian are flying noiselessly through the air, and we shall be their victims unless we find both shield and buckler in our God.*<sup>278</sup>

R. Tuck: *Both a large shield covering the whole body, and a light, quickly-moved shield, fastened to the left arm, are included; suggesting that the defencings of God are various, and in precise adaptation to his people's need. He is their Defence, both in little perils and in great ones. Get at the thought suggested by this expression of the text, by realizing what our absolute confidence in the integrity of an earthly friend and fellow worker does for us.*

Tuck continues: *Take the case of a trusted servant in a house of business. That man's unquestionable uprightness is his master's shield. It shields him from anxiety and care. It shields him from over pressure of toil. It shields him from all robbery and wrong. So, too, with the faithful and honoured wife. Her "truth" shields her husband from home worries, and all home disabilities. "The heart of her husband doth safely trust in her;" and so he can be shielded and at peace. Apply this to God. It is not possible to think he can ever be below himself, or forgetful of his word, "on which he has permitted us" to hope. We may get beyond all mere promises, and assure our hearts in what God is.*<sup>279</sup>

Dr. Bob Utley: *[God's] faithfulness...is a shield (cf. Psalm 35:2) and a bulwark or (RSV) buckler (both military terms, this word [BDB 695, KB 750] is found only here in the OT).*<sup>280</sup>

Treasury of Scriptural Knowledge: Psalm 89:23–24 138:2 Gen. 15:1 Isa. 43:1–2 Mark 13:31 Titus 1:2 Heb. 6:17–18.<sup>281</sup>

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 91:4 He will cover you with His feathers; you will [be able to] seek refuge under His wings. His truth [and faithfulness] [will be] a shield and buckler [for you].

## Psalm 91:4 The psalmist has the protection of God (various commentators)

The Cambridge Bible: *Cp. Psalm 5:11-12 (But let all who take refuge in You rejoice; let them ever sing for joy, and spread your protection over them, that those who love your name may exult in You. For You bless the righteous, O LORD; You cover him with favor as with a shield.—ESV; capitalized); Psalm 17:8; Psalm 63:7; and the figure in Deut. 32:11, though the application there is different.*

<sup>277</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>278</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>279</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.

<sup>280</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:1–4.

<sup>281</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:4.

## Psalm 91:4 The psalmist has the protection of God (various commentators)

The Cambridge Bible continues: *God's truth, i.e. His faithfulness to His promises, will be a defence against hostile calumnies. The words rendered shield and buckler both denote large shields, protecting the whole of the person.*<sup>282</sup>

The passage in Psalm 5 is perfectly parallel to this verse.

S. Conway: *[These protections from God are]*

1. *The all-availing atonement of the Lord Jesus Christ. When this is pleaded and trusted in by the sinner, his guilt is all taken away.*
2. *From the power of sin, by the regenerating grace of the Holy Spirit, cleansing the heart and sanctifying our whole nature.*
3. *From sorrow, by his providence keeping it away; or giving, as to Paul, grace sufficient to sustain it; or by removing its cause.*
4. *From the misery of a useless life, by inspiring the soul with a desire for others' good, and by his Spirit, fitting for service.*
5. *From fear of death, by the revelation of the far better life with Christ, to be entered on at once when this life is done.*<sup>283</sup>

Matthew Henry: *Wings and feathers, though spread with the greatest tenderness, are yet weak, and easily broken through, and therefore it is added, His truth shall be thy shield and buckler, a strong defence. God is willing to guard his people as the hen is to guard the chickens, and as able as a man of war in armour.*<sup>284</sup>

The Open Bible: *Armor and protection: Defensive armor.*<sup>285</sup>

Preacher's Complete Homiletical Commentary: *The Psalmist felt that he had for protector no less a being than God Himself.*<sup>286</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

Psalm 91:4 He will cover you with His feathers; you will [be able to] seek refuge under His wings. His truth [and faithfulness] [will be] a shield and buckler [for you].

Psalm 91:4 He will cover you with His feathers; you will [be able to] seek refuge under His wings. His truth [and faithfulness] [will be] a shield and buckler [for you].

## The Sheltering Wing (by Alexander MacLaren)

We remember the magnificent image in Moses' song, of God's protection and guidance as that of the eagle who stirred up his nest, and hovered over the young with his wings, and bore them on his pinions. That passage may possibly have touched the imagination of this psalmist, when he here employs the same general metaphor, but with a distinct and significant difference in its application. In the former image the main idea is that of training and sustaining. Here the main idea is that of protection and fostering. On the wing and under the wing suggest entirely different notions, and both need to be taken into account in order to get the many-sided beauties and promises of these great sayings. Now there seems to me here to be a very distinct triad of thoughts. There is

<sup>282</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:4.

<sup>283</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by S. Conway.

<sup>284</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1-8.

<sup>285</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 783 (footnote).

<sup>286</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:3-10.

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the covering wing; there is the flight to its protection; and there is the warrant for that flight. "He will cover you with His pinions"; that is the divine act. "Under His wings will you trust"; that is the human condition. "His truth will be your shield and buckler"; that is the divine manifestation which makes the human condition possible.

I. A word then, first, about the covering wing.

Now, the main idea in this image is, as I have suggested, that of the expanded pinion, beneath the shelter of which the callow young lie, and are guarded. Whatever kites may be in the sky, whatever stoats and weasels may be in the hedges, the brood are safe there. The image suggests not only the thought of protection but those of fostering, downy warmth, peaceful proximity to a heart that throbs with parental love, and a multitude of other happy privileges realised by those who nestle beneath that wing. But while these subsidiary ideas are not to be lost sight of, the promise of protection is to be kept prominent, as that chiefly intended by the Psalmist. This psalm rings throughout with the truth that a man who dwells 'in the secret place of the Most High' has absolute immunity from all sorts of evil; and there are two regions in which that immunity, secured by being under the shadow of the Almighty, is exemplified here. The one is that of outward dangers, the other is that of temptation to sin and of what we may call spiritual foes. Now, these two regions and departments in which the Christian man does realise, in the measure of his faith, the divine protection, exhibit that protection as secured in two entirely different ways.

The triumphant assurances of this psalm, "There will no evil befall you, neither will any plague come near your dwelling,"—"the pestilence will strike thousands and ten thousands beside you, but not come near you,"—seem to be entirely contradicted by experience which testifies that "there is one event to the evil and the good," and that, in epidemics or other widespread disasters, we all, the good and the bad, God-fearers and God-blasphemers, do fare alike, and that the conditions of exemption from physical evil are physical and not spiritual. It is of no use trying to persuade ourselves that that is not so. We will understand God's dealings with us, and get to the very throbbing heart of such promises as these in this psalm far better, if we start from the certainty that whatever it means it does not mean that, with regard to external calamities and disasters, we are going to be God's petted children, or to be saved from the things that fall upon other people. No! no! we have to go a great deal deeper than that. If we have felt a difficulty, as I suppose we all have sometimes, and are ready to say with the half-despondent Psalmist, "My feet were almost gone, and my steps had well-nigh slipped," when we see what we think the complicated mysteries of divine providence in this world, we have to come to the belief that the evil that is in the evil will never come near a man sheltered beneath God's wing. The physical external event may be entirely the same to him as to another who is not covered with His feathers. Here are two partners in a business, the one a Christian man, and the other is not. A common disaster overwhelms them. They become bankrupts. Is insolvency the same to the one as it is to the other? Here are two men on board a ship, the one putting his trust in God, the other thinking it all nonsense to trust anything but himself. They are both drowned. Is drowning the same to the two? As their corpses lie side by side among the ooze, with the weeds over them, and the shell-fish at them, you may say of the one, but only of the one, "There will no evil befall you, neither any plague come near your dwelling."

For the protection that is granted to faith is only to be understood by faith. It is deliverance from the evil in the evil which vindicates as no exaggeration, nor as merely an experience and a promise peculiar to the old theocracy of Israel, but not now realised, the grand sayings of this text. The poison is all wiped off the arrow by that divine protection. It may still wound but it does not putrefy the flesh. The sewage water comes down, but it passes into the filtering bed, and is disinfected and cleansed before it is permitted to flow over our fields. And so, brethren! if any of you are finding that the psalm is not outwardly true, and that through the covering wing the storm of hail has come and beaten you down, do not suppose that that in the slightest degree impinges upon the reality and truthfulness of this great promise, 'He shall cover thee with His feathers.' Anything that has come through them is manifestly not an 'evil.' 'Who is he that will harm you if ye be followers of that which is good?' 'If God be for us who can be against us?' Not what the world calls, and our wrung hearts feel that it rightly calls, 'sorrows' and 'afflictions,'—these all work for our good, and protection consists, not in averting the blows, but in changing their character.

## The Sheltering Wing (by Alexander MacLaren)

Then, there is another region far higher, in which this promise of my text is absolutely true—that is, in the region of spiritual defence. For no man who lies under the shadow of God, and has his heart filled with the continual consciousness of that Presence, is likely to fall before the assaults of evil that tempt him away from God; and the defence which He gives in that region is yet more magnificently impregnable than the defence which He gives against external evils. For, as the New Testament teaches us, we are kept from sin, not by any outward breastplate or armour, nor even by the divine wing lying above us to cover us, but by the indwelling Christ in our hearts. His Spirit within us makes us ‘free from the law of sin and death,’ and conquerors over all temptations.

I say not a word about all the other beautiful and pathetic associations which are connected with this emblem of the covering wing, sweet and inexhaustible as it is, but I simply leave with you the two thoughts that I have dwelt upon, of the twofold manner of that divine protection.

II. And now a word, in the second place, about the flight of the shelterless to the shelter.

The word which is rendered in our Authorised Version, “will you trust,” is, like all Hebrew words for mental and spiritual emotions and actions, strongly metaphorical. It might have been better to retain its literal meaning here instead of substituting the abstract word “trust.” That is to say, it would have been an improvement if we had read with the Revised Version, not, “under His wings will you trust,” but “under His wings will you take refuge.” For that is the idea which is really conveyed; and in many of the psalms, if you will remember, the same metaphor is employed. “Hide me beneath the shadow of your wings”; “Beneath your wings will I take refuge until calamities are overpast”; and the like. Many such passages will, no doubt, occur to your memories.

But what I wish to signalise is just this, that in this emblem of flying into a refuge from impending perils we get a far more vivid conception, and a far more useful one, as it seems to me, of what Christian faith really is than we derive from many learned volumes and much theological hair-splitting. “Under His wings will you flee for refuge.” Is not that a vivid, intense, picturesque, but most illuminative way of telling us what is the very essence, and what is the urgency, and what is the worth, of what we call faith? The Old Testament is full of the teaching—which is masked to ordinary readers, but is the same teaching as the New Testament is confessedly full of—of the necessity of faith as the one bond that binds men to God. If only our translators had wisely determined upon a uniform rendering in Old and New Testament of words that are synonymous, the reader would have seen what is often now reserved for the student, that all these sayings in the Old Testament about “trusting in God” run on all fours with “Believe on the Lord Jesus Christ and you will be saved.”

But just mark what comes out of that metaphor; that ‘trust,’ the faith which unites with God, and brings a man beneath the shadow of His wings, is nothing more or less than the flying into the refuge that is provided for us. Does that not speak to us of the urgency of the case? Does that not speak to us eloquently of the perils which environ us? Does it not speak to us of the necessity of swift flight, with all the powers of our will? Is the faith which is a flying into a refuge fairly described as an intellectual act of believing in a testimony? Surely it is something a great deal more than that. A man out in the plain, with the avenger of blood, hot-breathed and bloody-minded, behind him might believe, as much as he liked, that there would be safety within the walls of the City of Refuge, but unless he took to his heels without loss of time, the spear would be in his back before he knew where he was. There are many men who know all about the security of the refuge, and believe it utterly, but never run for it; and so never get into it. Faith is the gathering up of the whole powers of my nature to fling myself into the asylum, to cast myself into God’s arms, to take shelter beneath the shadow of His wings. And unless a man does that, and swiftly, he is exposed to every bird of prey in the sky, and to every beast of prey lurking in wait for him.

The metaphor tells us, too, what are the limits and the worth of faith. A man is not saved because he believes that he is saved, but because by believing he lays hold of the salvation. It is not the flight that is impregnable, and makes those behind its strong bulwarks secure. Not my outstretched hand, but the Hand that my hand grasps, is what holds me up. The power of faith is but that it brings me into contact with God, and sets me



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behind the seven-fold bastions of the Almighty protection.

So, brothers! another consideration comes out of this clause: "Under His wings will you trust." If you do not flee for refuge to that wing, it is of no use to you, however expanded it is, however soft and downy its underside, however sure its protection. You remember the passage where our Lord uses the same venerable figure with modifications, and says: "How often would I have gathered your children together, even as a hen does gather her brood under her wings, and you [all] would not." So our "would not" thwarts Christ's "would." Flight to the refuge is the condition of being saved. How can a man get shelter by any other way than by running to the shelter? The wing is expanded; it is for us to say whether we will "flee for refuge to the hope set before us."

III. Now, lastly, the warrant for this flight.

"His truth will be your shield." Now, "truth" here does not mean the body of revealed words, which are often called God's truth, but it describes a certain characteristic of the divine nature. And if, instead of "truth," we [might]...say, "His faithfulness will be your shield." You cannot trust a God that has not given you an inkling of His character or disposition, but if He has spoken, then you "know where to have him." That is just what the Psalmist means. How can a man be encouraged to fly into a refuge, unless he is absolutely sure that there is an entrance for him into it, and that, entering, he is safe? And that security is provided in the great thought of God's troth. "Thy faithfulness is like the great mountains." "Who is like unto You, O Lord! or to your faithfulness round about You?" That faithfulness will be our "shield," not a tiny targe that a man could bear upon his left arm; but the word means the large shield, planted in the ground in front of the soldier, covering him, however hot the fight, and circling him around, like a wall of iron.

God is 'faithful' to all the obligations under which He has come by making us. That is what one of the New Testament writers tells us, when he speaks of Him as 'a faithful Creator.' Then, if He has put desires into our hearts, be sure that somewhere there is their satisfaction; and if He has given us needs, be sure that in Him there is the supply; and if He has lodged in us aspirations which make us restless, be sure that if we will turn them to Him, they will be satisfied and we shall be at rest. 'God never sends mouths but He sends meat to fill them.' 'He remembers our frame,' and measures His dealings accordingly. When He made me, He bound Himself to make it possible that I should be blessed for ever; and He has done it.

God is faithful to His word, according to that great saying in the Epistle to the Hebrews, where the writer tells us that by "God's counsel," and "God's oath," "two immutable things," we might have "strong consolation, who have fled for refuge to lay hold upon the hope set before us." God is faithful to His own past. The more He has done the more He will do. "You have been my Help; leave me not, neither forsake me." Therein we present a plea which God Himself will honour. And He is faithful to His own past in a yet wider sense. For all the revelations of His love and of His grace in times that are gone, though they might be miraculous in their form, are permanent in their essence. So one of the Psalmists, hundreds of years after the time that Israel was led through the wilderness, sang: "There did we"-of this present generation-"rejoice in Him." What has been, is, and will be, for You are "the same yesterday, and to-day, and for ever." We have not a God that lurks in darkness, but one that has come into the light. We have to run, not into a Refuge that is built upon a "perhaps," but upon "Verily, verily! I say unto you." Let us build rock upon Rock, and let our faith correspond to the faithfulness of Him that has promised.

Alexander MacLaren, D. D., Litt. D., *Expositions Of Holy Scripture*; from e-Sword, Psalm 91:4.

[Chapter Outline](#)

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**Psalm 91:4** The Lord will cover you with His feathers, as a bird protects her young. You will always be able to seek refuge and safety under His wings. His truth and faithfulness will be a shield and buckler for you.

David Dickson on Psalm 91:2–4: *If the severity and justice of God terrify, the Lord offers himself as a bird with stretched out wings to receive the supplicant, Psalm 91:4. If enemies who are too strong do pursue, the Lord opens his bosom as a refuge, Psalm 91:2. If the child be assaulted, he becomes*

a fortress, Psalm 91:2. If he be hotly pursued and enquired after, the Lord becomes a secret place to hide his child; if persecution be hot, God give himself for a shadow; if potentates and mighty rulers turn enemies, the Lord interposes as the Most High and Almighty Saviour, Psalm 91:1. If his adversaries be crafty like fowlers or hunters, the Lord promises to prevent and break the snares, Psalm 91:3. Whether evils do come upon the believer night or day, secretly or openly, to destroy him, the Lord preserves his child from destruction; and if stumbling-blocks be laid in his child's way, he has his instruments, his servants, his angels, prepared to keep the believer.

**You will not be afraid of terror at night, from an arrow flying by day; from pestilence in darkness walking, from destruction destroying [at] noonday.**

Psalm  
91:5–6

**You will not fear night terrors, [or] arrows flying [at you] in the day; [or] of pestilence [that] stalks [you] in the darkness; [or] of destruction at noon.**

**You should not fear night terrors or arrows flying towards you in the day. You should not fear an epidemic that seems to stalk you or a sudden catastrophe in the middle of the day.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	You will not be afraid of terror at night, from an arrow flying by day; from pestilence in darkness walking, from destruction destroying [at] noonday.
Dead Sea Scrolls	You will not fear the terror of night, nor the arrow that flies by day; <i>nor the plague that destroys at [no]on, nor the pestilence that stalks [in dark]ness.</i> <sup>172</sup>
	<sup>172</sup> 11QPsAp <sup>a</sup> : <i>nor the pestilence that stalks in darkness, nor the plague that destroys at noon</i> (different word order) 4QPs <sup>b</sup> MT LXX.
Psalms Targum	Be not afraid of the terror <u>of demons who walk</u> at night, of the arrow <u>of the angel of death that he looses</u> during the day; Of the <u>death</u> that walks in darkness, <u>of the band of demons that</u> attacks at noon.
Revised Douay-Rheims	His truth will compass you with a shield: you will not be afraid of the terror of the night. Of the arrow that flies in the day, of the <u>business</u> that walk about in the dark: of invasion, or of the noonday <u>devil</u> .
Plain English Aramaic Bible	You shall not be afraid of the dread of the night or of the arrow that flies by day, Or of the account that walks in darkness or of the spirit that devastates at noonday.
Lamsa's Peshitta (Syriac)	You shall not be afraid for the terror by night, nor for the arrow that flies by day, Nor for <u>the conspiracy</u> that spreads in darkness; nor for the pestilence that wastes at noonday.
Updated Brenton (Greek)	You shall not be afraid of terror by night; nor of the arrow flying by day; <i>nor</i> of the <i>evil</i> thing that walks in darkness; <i>nor</i> of calamity, and the <u>evil spirit</u> at noonday.
Significant differences:	Additional words and phrases found in the targum (a targum was sort of a commentary intermixed with the text).

The Latin carries a phrase from the previous verse into v. 5.

The Latin also has *business* rather than *pestilence*. The Aramaic either lacks this word or has *conspiracy* instead. The Greek has *the thing*.

In the final phrase, the Hebrew has *destruction*; but the Latin has *devil*; the Aramaic may have *spirit*; and the Greek has *evil spirit*.

**Limited Vocabulary Translations:**

Bible in Basic English	You will have no fear of the evil things of the night, or of the arrow in flight by day, Or of the disease which takes men in the dark, or of the destruction which makes waste when the sun is high.
Easy English	Do not be afraid of: · bad spirits at night, · or the arrow that flies in the day, · or illnesses that come when it is dark, · or something bad that may destroy you at midday.
Easy-to-Read Version—2001	You will have nothing to fear at night. And you won't be afraid of enemy arrows during the day. You will not be afraid of diseases that come in the dark, or terrible sicknesses that come at noon.
Easy-to-Read Version—2008	You will have nothing to fear at night and no need to be afraid of enemy arrows during the day. You will have no fear of diseases that come in the dark or terrible suffering that comes at noon.
God's Word™	You do not need to fear terrors of the night, arrows that fly during the day, plagues that roam the dark, epidemics that strike at noon.
Good News Bible (TEV)	You need not fear any dangers at night or sudden attacks during the day or the plagues that strike in the dark or the evils that kill in daylight.
The Message	Fear nothing—not wild wolves in the night, not flying arrows in the day, Not disease that prowls through the darkness, not disaster that erupts at high noon.
NIRV	You won't have to be afraid of the terrors that come during the night. You won't have to fear the arrows that come at you during the day. You won't have to be afraid of the sickness that attacks in the darkness. You won't have to fear the plague that destroys at noon.
New Simplified Bible	You will not be afraid of the terror of the night and arrows that fly during the day, plagues that roam the dark, epidemics that strike at noon.

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press paraphrase	Now you don't need to be afraid of the dark any more, nor fear the dangers of the day; Nor dread the plagues of darkness, nor disasters in the morning. <sup>[289]</sup> <sup>[289]</sup> Literally, "at noonday."
Contemporary English V.	You won't need to worry about dangers at night or arrows during the day. And you won't fear diseases that strike in the dark or sudden disaster at noon.
The Living Bible	Now you don't need to be afraid of the dark anymore, nor fear the dangers of the day; nor dread the plagues of darkness, nor disasters in the morning [literally, "at noonday."].
New Berkeley Version	You will not fear night's hidden terrors, nor the arrow that flies in the daytime, nor the plague that lurks in the darkness, nor the calamity that spreads havoc at noontime.
New Life Version	You will not be afraid of trouble at night, or of the arrow that flies by day. You will not be afraid of the sickness that walks in darkness, or of the trouble that destroys at noon.
New Living Translation	Do not be afraid of the terrors of the night, nor the arrow that flies in the day. Do not dread the disease that stalks in darkness, nor the disaster that strikes at midday.

Unlocked Dynamic Bible You will not be afraid of things that happen during the night that could terrorize you or of arrows that your enemies will shoot at you during the day.  
You will not be afraid of plagues that demons cause when they attack people at night or of other evil forces that kill people at midday.

**Partially literal and partially paraphrased translations:**

American English Bible You won't be afraid of things in the night;  
Of arrows that fly during the day;  
Of things that happen, which you haven't planned;  
Of things that travel in darkness;  
Or of the demon at noon.

Beck's American Translation You need not be afraid of anything dreadful at night,  
an arrow flying during the day,  
the pestilence moving in the dark,  
or the plague ravaging at noon.

Common English Bible Don't be afraid of terrors at night,  
arrows that fly in daylight,  
or sickness that prowls in the dark,  
destruction that ravages at noontime.

New Advent (Knox) Bible ...his faithfulness thy watch and ward. Nothing shalt thou have to fear from nightly terrors, from the arrow that flies by day-light, from pestilence that walks to and fro in the darkness, from the death that wastes under the noon.

Translation for Translators You will not be afraid of things that happen during the night that could «terrorize you/cause you to be very afraid»,  
or of arrows *that your enemies will shoot at you* during the day.  
You will not be afraid of «plagues/widespread sicknesses» that demons cause when they attack people at night,  
or of other *evil forces* that kill people at midday.

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible You will fear not the terror of night,  
Or the arrow that flies in the day.  
Nor pestilence, walking in gloom,  
Nor contagion that wastes in the noon.

God's Truth (Tyndale) So that you shall not need to be afraid for any bugs by night, nor for the arrow that flies by day.  
For the pestilence that creeps in the darkness, nor the sickness that destroys in the noonday.

International Standard V You need not fear terror that stalks [The Heb. lacks that stalks] in the night,  
the arrow that flies in the day,  
plague that strikes in the darkness,  
or calamity that destroys at noon.

Lexham English Bible You need not fear *the* terror of *the* night, *or the* arrow *that* flies by day,  
*or the* plague *that* spreads in the darkness, *or the* destruction *that* devastates at noon.

Urim-Thummim Version You will not be afraid for the terror by night; nor for the arrow that flies by day;  
Nor for the plague that comes in darkness; nor for the destruction that destroys at noonday.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible You shall not fear the fear by night, *nor* the arrow that flies by day,



New American Bible (2011)	Or the pestilence walking in darkness, or the destruction devastating at noonday. You shall not fear the terror of the night nor the arrow that flies by day, [Prv 3:25; Sg 3:8] Nor the pestilence that roams in darkness, nor the plague that ravages at noon [Dt 32:24].
New Jerusalem Bible	You need not fear the terrors of night, the arrow that flies in the daytime, the plague that stalks in the darkness, the scourge that wreaks havoc at high noon.
Revised English Bible–1989	You will not fear the terrors abroad at night or the arrow that flies by day, the pestilence that stalks in darkness or the plague raging at noonday.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You will not fear the terrors of night or the arrow that flies by day, or the plague that roams in the dark, or the scourge that wreaks havoc at noon.
<i>The Scriptures</i> 1998	You are not afraid of the dread by night, Of the arrow that flies by day, Of the pestilence that walks in darkness, Of destruction that ravages at midday.
Tree of Life Version	You will not fear the terror by night, nor the arrow that flies by day, nor the plague that stalks in darkness, nor the scourge that lays waste at noon.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	YOU SHALL NOT BE AFRAID OF TERROR BY NIGHT; NOR OF THE ARROW FLYING BY DAY; NOR OF THE EVIL THING THAT WALKS IN DARKNESS; NOR OF CALAMITY, AND THE EVIL SPIRIT AT NOON-DAY.
Awful Scroll Bible	Is you to continue to dread terror by night, or the arrows that keep flying by day? - is to persist a called warning to progress through at sun set, or is there to persist a cutting off to destroy you at noon? -
Concordant Literal Version	You shall not fear the alarm at night, Or the arrow that flies by day, Neither the plague that walks in gloom, Nor the sting that devastates at high noon."
exeGesés companion Bible	Neither awe for the dread of night nor the arrow that flies by day; neither for the pestilence that walks in darkness nor for the ruin that devastates at noonday.
Orthodox Jewish Bible	Thou shalt not be afraid of the pachad (terror) by lailah; nor of the khetz (arrow) that flieth yomam (by day); Nor for the dever (plague) that walketh in darkness; nor for the ketev (pestilence, destruction) that destroyeth at tzohorayim (noon).
Rotherham's <i>Emphasized B.</i>	Thou shalt not be afraid, Of the dread of the night, Of the arrow that flieth by day; Of the pestilence that, in darkness, doth walk, Of the plague that layeth waste at noonday.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You will not be afraid of the terror of night, Nor of the arrow that flies by day, Nor of the pestilence that stalks in darkness, Nor of the destruction (sudden death) that lays waste at noon.
The Expanded Bible	You will not fear any ·danger by [terror at] night or an arrow that flies during the day. ·You will not be afraid of diseases [ <sup>L</sup> ...or the pestilence] that ·come [walks; stalks] in the dark

Kretzmann's Commentary	<p>or ·sickness [<sup>1</sup>stings] that ·strikes [devastates; overpowers] at noon.</p> <p>Thou shalt not be afraid for the terror by night, of affliction and tribulation which is intensified by darkness, nor for the arrow that flieth by day, those with which the Evil One tries to wound the hearts and consciences of the believers, nor for the pestilence that walketh in darkness, the destruction threatened by the various temptations assailing the believers, nor for the destruction, the severe plague, that wasteth at noonday, chiefly by the threats of the enemies of the Lord in the world. Against all such dangers the faithful are secure in the protection of their God and heavenly Father.</p>
The Pulpit Commentary	<p>Thou shalt not be afraid for the terror by night. Robbers constituted the chief "terror by night" (see Job 24:14-16; Jer. 49:9; Oba. 1:5); but night attacks on the part of a foreign enemy were not uncommon (So Psalm 3:8; Isa. 15:1). Nor for the arrow that fleth by day. Open war is probably intended, not sirocco, or pestilence, or "the arrows of the Almighty" (Job 6:4). The man who trusts in God will be specially protected in the peril of battle.</p> <p>Nor for the pestilence that walketh in darkness. The plague god is personified and represented as stalking through the land in the hours of darkness. Parallels have been found in the literature of the Babylonians and elsewhere. Nor for the destruction that wasteth at noonday. The rare word, בטח, translated "destruction" here and in Deut. 32:24, is rendered by the LXX. διαμόνιον, and the entire phrase, "for the destruction that wasteth at noonday" becomes ἀ'πὸ συμπτώματος καὶ δαιμονίου μεσημβρινου—"from ruin and the demon of the midday"—by which sunstroke would seem to be meant (comp. Psalm 121:6, "The sun shall not smite thee by day").</p>
Syndein/Thieme	<p>{Verses 5-8: Area of Deliverance}</p> <p>{Deliverance from Warfare}</p> <p>You shall not be afraid for the terror by night. {dangers at night including night warfare - fear causes more casualties than anything else either your thoughts control you or your emotions do - and emotions will kill you in wartime} Nor for the arrow that flies by day. {daytime warfare}</p> <p>{Deliverance from Disease}</p> <p>Nor for the pestilence that walks in 'a pressure period'/ 'times of misfortune'. {in national emergencies outbreaks of disease are common} Nor for the destruction that wastes at noonday.</p>
The Voice	<p>You will not dread the terrors that haunt the night  or enemy arrows that fly in the day  Or the plagues that lurk in darkness  or the disasters that wreak havoc at noon.</p>

### Bible Translations with Many Footnotes:

The Complete Tanach	<p>You will not fear the fright of night, the arrow that flies by day;...</p> <p><b>You will not fear:</b> if you trust in Him.</p> <p><b>the arrow that flies by day:</b> the demon that flies like an arrow.</p> <p>Pestilence that prowls in darkness, destruction that ravages at noon.</p> <p><b>Pestilence, etc., destruction:</b> These are names of demons; one destroys at night, and one destroys at noon.</p> <p><b>ravages:</b> Heb. יָשַׁח, [equivalent to] יָשַׁח.</p>
NET Bible®	<p>You need not fear the terrors of the night,<sup>10</sup>  the arrow that flies by day,  the plague that comes in the darkness,  or the disease that comes at noon.<sup>11</sup></p>

<sup>10tn</sup> This probably alludes to a sneak attack by enemies in the darkness of night (see Song 3:8).

<sup>11sn</sup> As in Deut 32:23-24, vv. 5-6 closely associate military attack and deadly disease. Perhaps the latter alludes to one of the effects of siege warfare on the population of an entrapped city, which was especially vulnerable to the outbreak of epidemics.

### Literal, almost word-for-word, renderings:

C. Thompson (updated) OT	You will not be afraid of the terror by night; nor of the arrow which flies by day; of the thing which walk in darkness; nor of mischance and the demon of noon day.
Modern English Version	You shall not be afraid of the terror by night, nor of the arrow that flies by day; nor of the pestilence that pursues in darkness, nor of the destruction that strikes at noonday.
A Voice in the Wilderness	You shall not be afraid of the terror by night, nor of the arrow that flies by day, nor of the pestilence that walks in darkness, nor of the destruction that lays waste at noonday.
Young's Updated LT	You are not afraid of fear by night, Of arrow that flies by day, Of pestilence in thick darkness that walk, Of destruction that destroys at noon.

**The gist of this passage:** 5-6 The growing believer is not to be afraid of the terrors that we see or don't see.

Restating v. 5: God protects you from hidden danger and from the dangers you can see.

Psalm 91:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3372 BDB #431
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
pachad (פָּחַד) [pronounced PAH-khahd]	<i>fear, terror, dread, a thing which is feared, that which is feared</i>	masculine singular construct	Strong's #6343 BDB #808
lay <sup>el</sup> lâh (לַיְלָה) [pronounced LAY-law]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

**Translation:** You will not fear night terrors,...

Literally, this reads *you will not fear a terror at night*. Terror is more of an emotion than it is a specific object of some sort; so we may understand *terror* here to be a metonym for *that which might cause terror*.

With God, there is no reason for a person to fear. So, whatever frightens you at night, do not fear that. God is your protector. He is like a mother bird protecting her chicks.

Given the context—the next phrase speaks of arrows flying at you in the day—this could be understood as a sneak attack or an unexpected attack.

**Application:** For some people, there is the reality of a sneak attack, of an armed enemy coming at you when you do not expect him to. However, for those who have not been in that position, there are sneak attacks of every sort. It might come from a friend, a relative, a co-worker, a person who is an enemy but you don't know that they are. God says not to fear such a sneak attack.

We do not fear a sneak attack because God is our rear guard. He has made provision for us in the attack.

**Application:** I have suffered these on several occasions, and once, even though the signs were all in plain sight, I did not see it coming. When I realized I was under attack, I was flabbergasted. 2 of the people involved, I did not suspect. I was completely caught off guard. But, you know who wasn't? God. God saw this coming a mile away, and He made provision for it. Now, in that particular case, was I victorious? Did I win the battle? Did I cut off my enemies' heads and carry them around with me? No, not at all. I believed myself to have been ambushed, I had no defenses, and my enemies got exactly what they wanted. But, what God prepared for me, after the dust settled, was so much better. It did take me about 2 years to realize and appreciate that. My life was not destroyed, God made provision for me. What I needed to do was to rebound any mental attitude sins; any desire to strike back; and any desire to get revenge. I had to set all of that aside; and when I considered it, I confessed it to God. God took care of it, including the revenge, as He said, "[Vengeance is Mine!](#)"

God's point here is, you will suffer a sneak attack. You will not see it coming. Yet, you need to depend upon God to sort it all out.

**Application:** There is one more thing: even though our God is a God of miracles, not every problem in life requires God to instigate a miracle in order to save you. If you are stuck in traffic, and you pray to God over this, do you really expect Him to lift up your vehicle and transport it immediately to your destination? Of course not! In the incident which I vaguely described above, there were no miracles (insofar as I know) and things certainly did not sort themselves out in a day or two. I needed to trust God over a lengthy period of time.

**Application:** Let me add one more thing—when you are under pressure or difficulty, your life cannot just stop. You do not put some sort of hold on your spiritual life. At the time that I write, we are in the midst of a pandemic with stay-at-home orders being issued all over the United States; with a number of restrictions. Is *your life* on hold for as long as this is taking place? More specifically, is your *spiritual life* on hold until this all shakes out (and it may never shake out, by the way)? Of course not! You move forward in your spiritual life. Always. You always advance in the spiritual life, no matter what the circumstances. What does that entail? A regular application of the principle of rebound (naming your sins to God) and growth by taking in the Word of God as taught by a well-qualified pastor-teacher. Despite the remain-in-place orders being issued left and right—justified or no—make use of the resources which many churches provide. R. B. Thieme, Jr. is [streaming lessons](#) on line. [Joe Griffin](#), [Robert McLaughlin](#), [Ron Adema](#), [Mark Perkins](#), [Ron Snider](#), [James Rickard](#), [John Griffith](#), [Ken Reed](#), [Jack Ballinger](#), [RK Lyon](#), [Gary Glenney](#), [Herman Maddox](#), [Robby Dean](#), and [many others](#) all have ministries which may be accessed online; and none of them charge for their materials or harass you for money later (not even subtly<sup>287</sup>).

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Psalm 91:5a [You will not fear night terrors,...](#)

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<sup>287</sup> I recall some cult ministries, like the JW's or Armstrong's now defunct cult would always remind you that, *someone is paying for these materials*.



## Psalm 91:5a We should not fear night terrors (various commentators)

Barnes: *You will not be afraid for the terror by night* - That which usually causes alarm at night - a sudden attack; an unexpected incursion of enemies; sudden disease coming on by night; or the pestilence which seems to love night, and to "walk in darkness." Any one of these things seems to be aggravated by night and darkness; and hence, we most dread them then. We cannot see their approach; we cannot measure their outlines; we know not the extent of the danger, or what may be the calamity.<sup>288</sup>

Benson: *When evil accidents are most terrible and least avoidable.*<sup>289</sup>

Clarke: *The terror by night* - Night is a time of terrors, because it is a time of treasons, plunder, robbery, and murder. The godly man lies down in peace, and sleeps quietly, for he trusts his body, soul, and substance, in the hand of God; and he knows that he who keeps Israel neither slumbers nor sleeps. It may also mean all spiritual foes, - the rulers of the darkness of this world. I have heard the following petition in an evening family prayer: "*Blessed Lord, take us into your protection this night; and preserve us from disease, from sudden death, from the violence of fire, from the edge of the sword, from the designs of wicked men, and from the influence of malicious spirits!*"<sup>290</sup>

Dr. John Gill: *You will not be afraid for the terror by night,....* The terrible things that happen in the night; as fire, storms and tempests, invasion of enemies, murders, thefts, and, robberies: a good man, when he has committed himself and his family to the care and protection of God by prayer, has no reason to be anxiously careful of these things, or to indulge a slavish fear about them.<sup>291</sup>

Charles Haddon Spurgeon: "*You will not be afraid for the terror by night.*" Such frail creatures are we that both by night and by day we are in danger, and so sinful are we that in either season we may be readily carried away by fear; the promise before us secures the favourite of heaven both from danger and from the fear of it.

Spurgeon continues: *Night is the congenial hour of horrors, when alarms walk abroad like beasts of prey, or ghouls from among the tombs; our fears turn the sweet season of repose into one of dread, and though angels are abroad and fill our chambers, we dream of demons and dire visitants from hell. Blessed is that communion with God which renders us impervious to midnight frights, and horrors born of darkness. Not to be afraid is in itself an unspeakable blessing, since for every suffering which we endure from real injury we are tormented by a thousand griefs which arise from fear only.*<sup>292</sup>

Charles Haddon Spurgeon: Nervous as you are, and naturally timid, when you dwell near to God, your fears will all go to sleep. That is a wonderful promise: "*You will not be afraid.*" If it had said, "*You will have no cause for fear,*" it would have been a very comforting word; but this is even more cheering, "*You will not be afraid for the terror by night.*"<sup>293</sup>

Trapp: *You will not be afraid for the terror by night]* You will be freed, if not from the common destruction, yet from the common distraction.<sup>294</sup>

Wesley: *By night* - *When evil accidents are most terrible and least avoidable.*<sup>295</sup>

<sup>288</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:5.

<sup>289</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:5–6. I think that he takes this from Matthew Poole.

<sup>290</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:5.

<sup>291</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:5.

<sup>292</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>293</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>294</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:5.

<sup>295</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 91:5.

Treasury of Scriptural Knowledge on *you will not be afraid*: Psalm 3:6, Psalm 27:1–3, Psalm 46:2, Psalm 112:7 Job 5:19–27 Prov. 28:1 Isa. 43:2 Matt. 8:26 Heb. 13:6.<sup>296</sup>

Treasury of Scriptural Knowledge on *terror*: Psalm 3:5 2Kings 7:6 Job 4:13–15, Job 24:14–16 Prov. 3:23–25 Isa. 21:4 Luke 12:20, Luke 12:39.<sup>297</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

There is an alternate way that this is translated into an ancient language. Dr. John Gill: *the Targum* is, "you will not be afraid for the fear of devils that walk in the night."

So Jarchi interprets this, and the next verse, of such; as do others of the Jewish writers: a man that trusts in the Lord need not be afraid of men or devils: a fear of evil spirits is natural to men, and very early appeared; perhaps it took its rise from the fatal affair of the fall of our first parents, through an intercourse with an evil spirit; and ever since has been imprinted on human nature an aversion to evil spirits, and a dread of them, and even of all spirits in general; see Job 4:13.<sup>298</sup> Although this is certainly true, the metaphors and images of this psalm tend to be more focused on day-to-day common events than on the more fantastic. I am not expressing any doubt of demons here; but merely pointing out context.

### Psalm 91:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chêts (חֵט) [pronounced <i>khayts</i> ]	<i>arrow; a wound [inflicted by an arrow]; a spear shaft</i>	masculine singular noun	Strong's #2671 BDB #346
‘ûph (עוֹף) [pronounced <i>goopf</i> ]	<i>to flutter</i> ; it is translated both <i>to fly [away, to]</i> (Job 5:7 Isa. 11:14) and <i>to be in a deep sleep; to be weary</i> (Judges 4:21 1Sam. 14:25 2Sam. 21:15)	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5774 BDB #733
yômâm (יוֹמָם) [pronounced <i>yoh-MAWM</i> ]	substantive: <i>day, daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401

**Translation:** ...[or] arrows flying [at you] in the day;...

We may continue to carry the words *you will not be afraid of*... for each of the final 3 phrases.

This is not a reference to arrows which are just flying here and there in the daytime (although this may be applied to bullets flying in Chicago). The arrows represent those who are clearly your enemy; your declared enemy. But no matter what your enemy is doing, you do not need to fear him.

As believers, we face sneak attacks from those we would not expect; as well as overt attacks from those that we would expect.

<sup>296</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:5.

<sup>297</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:5.

<sup>298</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:5.

Psalm 91:5b ...[or] arrows flying [at you] in the day;...

### Psalm 91:5b You will not fear the arrows flying at you by day (commentators)

Barnes: *Nor for the arrow that flies by day - Whether shot from the bow of God - as pestilence and disease; or from the hand of man in battle. The idea is, that he that trusts in God will be calm. Compare the notes at Psalm 56:3.*<sup>299</sup>

Benson: *nor for the arrow* — Any common and destructive calamity; (for such are commonly called God's arrows;) *that flies by day* — Which is the time for shooting arrows. The sense of the verse is, You will be kept from secret and open mischiefs at all times.<sup>300</sup>

Clarke: *Nor for the arrow - The Chaldee translates this verse, "You will not fear the demons that walk by night; nor the arrow of the angel of death which is shot in the day time." You need not to fear a sudden and unprovided-for death.*<sup>301</sup>

Matthew Poole: *The arrow; the pestilence, or any such common and destructive calamity; for such are frequently called God's arrows, as Deut. 32:23,42 La 3:12,13, etc. (Not sure what La stands for.)*

Poole continues: *By day, which is the time for shooting of arrows. The sense of the verse is, He shall be kept from secret and open mischiefs at all times.*<sup>302</sup>

Charles Haddon Spurgeon: *When Satan's quiver will be empty you will remain uninjured by his craft and cruelty, yea, his broken darts will be to you as trophies of the truth and power of the Lord your God.*<sup>303</sup>

Charles Haddon Spurgeon: *Both night and day you will be safe. your God will not leave you in the glare of the sun, nor will he forsake you when the damps of night-dews would put you in peril. We, dear friends, may have secret enemies, who shoot at us, but we will not be afraid of the arrow. There may be unseen influences that would ruin us, or cause us dishonour, or distress; but when we dwell with God, we will not be afraid of them.*<sup>304</sup>

Charles Haddon Spurgeon: *For if this alludes to temporal dangers, "Not a single shaft shall hit, Till the God of love sees fit."*

Spurgeon continues: *And if there be a covert allusion here to spiritual dangers—to the darts of the wicked one and to the alarms which fill the soul when the presence of God is withdrawn—if you dwells near to God you will know no fear of these things, for neither death nor hell can injure the man that lives in God.*<sup>305</sup>

Trapp: *Nor for the arrow that flies by day] Sudden ill occurrences...the arrows of death will come whisking by your ears, and not hit.*<sup>306</sup>

Wesley: *Arrow - The pestilence, or any such destructive calamity; such are frequently called God's arrows.*<sup>307</sup>

Treasury of Scriptural Knowledge: *Job 6:4; Lam. 3:12-13.*<sup>308</sup>

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<sup>299</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:5.

<sup>300</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:5–6.

<sup>301</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:5.

<sup>302</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:5.

<sup>303</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>304</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>305</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>306</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:5.

<sup>307</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 91:5.

<sup>308</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:5.

Psalm 91:5 You will not fear night terrors, [or] arrows flying [at you] in the day;....

**Application:** These are images of war; and we certainly need to be trusting of God's faithfulness and protection in war; but these images have further application to our everyday lives. Whether we want them or not, believers will have enemies. Despite the plaintive cry, "Why can't we all learn to live together in peace," that is just not the state of being in the devil's world. We have enemies and when they see a chance to attack you, they will. This is why we need God's protection, for things that we can see (arrows flying at us in the day) and things that we do not see (night terrors).

Psalm 91:5 You will not fear night terrors, [or] arrows flying [at you] in the day;....

### Psalm 91:5 The terror of night and arrows flying by day (various commentators)

The Cambridge Bible: *Neither sudden assaults of enemies by night, nor open attacks by day (Song of Songs. 3:8; Jer. 6:4-5; Prov. 3:24-25) will have power to harm you. The language is figurative: all hostility, whether secret or avowed, is meant.*<sup>309</sup>

The Geneva Bible: *[This is] the care that God has over his is sufficient to defend them from all dangers.*<sup>310</sup>

The Expositor's Bible Commentary: *"The terror of the night" seems best understood as parallel with the "arrow that flies by day," in so far as both refer to actual attacks by enemies. Nocturnal surprises were favourite methods of assault in early warfare.*<sup>311</sup>

NIV Study Bible: *night...day. At whatever time of day or night the threat may come, you will be kept safe—the time references are not specific to their respective phrases.*<sup>312</sup>

Charles Haddon Spurgeon: *"Nor for the arrow that flies by day." Cunning foes lie in ambush, and aim the deadly shaft at our hearts, but we do not fear them, and have no cause to do so. That arrow is not made which can destroy the righteous, for the Lord has said, "No weapon that is formed against you will prosper."*<sup>313</sup>

Whedon: *A time of war is here supposed, when the night is filled with apprehensions and the day with battles.*<sup>314</sup>

Chapter Outline

Charts, Maps and Short Doctrines

### Psalm 91:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577

<sup>309</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:5.

<sup>310</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 91:5.

<sup>311</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

<sup>312</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

<sup>313</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>314</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:5.



## Psalm 91:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
deber (דֶּבֶר) [pronounced DE <sup>B</sup> -ver]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular noun	Strong's #1698 BDB #184
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ōphel (לְפָא) [pronounced OH-fell]	<i>darkness, absence of light; darkness of calamity; gloom; metaphorical for unreceptive of spiritual information; figurative for calamity</i>	masculine singular substantive with the definite article	Strong's #652 BDB #66
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

When *water* is the subject, this can mean *to flow, to pour out*. When spoken of a lifestyle or a manner of life, *to walk* can be understood *to live, to follow a particular lifestyle or manner of life; to follow [in one's footsteps]; to stalk*. This verb can also mean *to go away, to vanish; to go on, to go forward; to add to something [making it go forward, so to speak]; to grow*.

**Translation:** ...[or] of pestilence [that] stalks [you] in the darkness;...

In all ages of man, there have been diseases which have ravaged a city or a nation. A disease does not necessarily strike you down when it is dark outside, but it appears to come out of nowhere; and it appears to strike without any warning.

**Application:** This does not mean that you act without common sense; this does not mean that you ignore all federal, state and county rules, guidelines and recommendation in the midst of an epidemic. As R. B. Thieme, III has said, these rules and guidelines might be God's way of protecting us.

**Application:** Bear in mind that, during a pandemic as is occurring worldwide at this time (I write this in 2020), your attitude is also a factor. Let's say you are on the front lines as a first responder of some sort, then God will protect you. However, you also pay attention to the guidelines issued by your department (regarding masks, hand washing, direct contact, etc.). God protects you sometimes through such mundane things as, "The CDC recommends that you..." (Do not misunderstand me as one who thinks everything that the government recommends is good; but God does work through systems of authorities.)

I mentioned attitude. Let's say you go out there and you defy every mandate in place, then you are rebelling against instituted authority and you may be disciplined for doing that. **Divine establishment** is a part of Christian doctrine, and when you opposes the divine institutions set up by God, then you oppose God.

**Application:** At the point that I am writing this, Berachah Church has not been reopened. This will be a decision made by Bobby Thieme and the board of deacons. They may not reopen for another month or even two.<sup>315</sup> They may reopen, but with restrictions. They may reopen, but provide streaming online lessons to allow some to remain at home. We in the congregation accept their decisions and we follow their recommendations. This is true of any church out there. When you see believers that you have missed enjoying fellowship with, do you immediately hug or shake hands? We will have guidelines set by our church; and set by public officials. Furthermore, you need to respect the space of others. You may not have a care in the world and you are ready to shake every person's hand in church that you have not seen for a month. You need to be respectful of what they want so pay attention to simple body language (like, they step back when you move closer). Furthermore, you do not judge them and consider yourself to be on some higher plane of faith. Again, some protections afforded by God may be as mundane as following the guidelines set by the President, your governor or your mayor (whether you voted for that person or not; and whether you agree with that person or not).

**Application:** In any case, there are many circumstances which may contribute to your protection during and epidemic. This does not mean that you cannot get sick—we all get sick—but we are only sick if this is a part of God's plan.

**Application:** As an aside, one aspect of the mature believers life which is rarely discussed is our self-discipline as it relates to our own personal health. God does protect us and God oversees our health; but, in many cases, our health is affected by our daily lifestyle, which includes eating habits and exercise. It is self-discipline which keeps people guided and on-track when it comes the lifestyle; and our lifestyle can contribute to our overall health. When it comes to studying the Bible (and other resources) and writing (as well as collecting opinions and ideas) I am seated in front of a computer, which is not necessarily healthy. There is no exercise occurring; movement is primarily occurring in my fingers. What I know is, there are exercises which I need to engage in—particularly at my age—so that I can return to my chair and computer tomorrow to continue writing. That takes self-discipline. Self-discipline is a part of the Christian life. And, as an aside, stay in fellowship when you are working out, and you have the added benefit of doing divine good.

Psalm 91:6a ...[You will not fear] of pestilence [that] stalks [you] in the darkness;...

No doubt that this was the phrase which caused R. B. Thieme, III to present Psalm 91 in his streaming series.

**Application:** As an aside, we may be on a program to read the entire Bible over the space of a year or two, but how much do we really get out of it? It is the pastor's job not only to explain what these passages mean, but then to provide application of the doctrines found in the Bible. It is not difficult to be a complete idiot as a Christian. However, Bible doctrine is often the cure for that.

Psalm 91:6a ...[You will not fear] of pestilence [that] stalks [you] in the darkness;...

### Psalm 91:6a Contagion which strikes at night (various commentators)

Barnes: *The plague or pestilence was common in Oriental countries.*

Barnes continues: *That walk in darkness* - Not that it particularly comes in the night, but that it seems to creep along as if in the night; that is, where one cannot mark its progress, or anticipate when or whom it will strike. The laws of its movements are unknown, and it comes upon people as an enemy that suddenly attacks us in the night.<sup>316</sup>

<sup>315</sup> Before I completed this chapter, Berachah reopened. Bobby faithfully recorded 32 streaming lessons [online](#), teaching to a very nearly empty auditorium. This represents 11 weeks, which is nearly 3 months during which Berachah was closed to the public.

<sup>316</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:6.

## Psalm 91:6a Contagion which strikes at night (various commentators)

Benson: *Nor for the pestilence, &c. — This verse explains the former, and shows what that terror and arrow signify; that walks in darkness — That makes progress and spreads death and desolation in an invisible manner, such as can neither be foreseen nor prevented.*<sup>317</sup>

The Expositor's Bible Commentary: *In Psalm 91:6 pestilence is personified as stalking, shrouded in darkness, the more terrible because it strikes unseen.*<sup>318</sup>

Dr. John Gill: *Some think, and not without cause, that what is figuratively expressed in the preceding verse is here explained; and, indeed, the "pestilence" may well be called the "terror by night": the name of the plague, at a distance, is terrible; the near approach of it is more so; when it enters a country, city, or town, what fleeing is there from it?*

Gill continues: *and in the night season it is more dreadful than in the day; not only to think of it in the gloomy watches of the night, but to see the vast numbers carried out to be interred, and to hear the dismal cry, Bring out your dead: and so it is here said to "walk in darkness"; in the darkness of the night, or to arise from dark and unknown causes; when it moves and walks through cities, towns, and villages, and there is no stopping it.*<sup>319</sup>

Matthew Henry: *No locks nor bars can shut out diseases, while we carry about with us in our bodies the seeds of them.*<sup>320</sup>

Matthew Poole: *That walk; that spreads, or makes progress. In darkness; either invisibly, so as we can neither foresee nor prevent it; or rather, by night, as Psalm 91:5.*<sup>321</sup>

Charles Haddon Spurgeon: *"Nor for the pestilence that walks in darkness." It is shrouded in mystery as to its cause and cure, it marches on, unseen of men, slaying with hidden weapons, like an enemy stabbing in the dark, yet those who dwell in God are not afraid of it. Nothing is more alarming than the assassin's plot, for he may at any moment steal in upon a man, and lay him low at a stroke; and such is the plague in the days of its power, none can promise themselves freedom from it for an hour in any place in the infected city; it enters a house men know not how, and its very breath is mortal; yet those choice souls who dwell in God will live above fear in the most plague-stricken places.*<sup>322</sup>

Charles Haddon Spurgeon: *It is very wonderful when men have lived near to God, and have received special faith to grasp such a promise as this, how they have outlived the most deadly pestilences. I collected sometime ago a little list of names of devout men who in the times of pestilence remained in the field to visit the sick and to attend to those who were dying, and it is marvelous that they outlived all, and their names stand now upon the catalogue of fame as benefactors of the race.*

Spurgeon continues: *I have already said that I do not believe that this applies to all believers, for good men die as well as bad men in days of pestilence; but there are some who dwell near to God to whom the promise comes with special power, and they have been able to do and dare for God without fear, and their faith has been abundantly rewarded.*<sup>323</sup>

<sup>317</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:5–6.

<sup>318</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

<sup>319</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:6.

<sup>320</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1–8.

<sup>321</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:6.

<sup>322</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>323</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

## Psalm 91:6a Contagion which strikes at night (various commentators)

Charles Haddon Spurgeon: *When God takes his people to dwell in nearness to himself, and they have faith in this promise, I make no doubt that, literally, in the time of actual pestilence, they will be preserved. It is not every professing Christian, nor every believer who attains this height of experience; but only such as believe the promise, and fulfill the heavenly condition of dwelling in the secret place of the most High. How could cholera or fever get into the secret place of the most High? How could any arrows, how could any pestilence, ever be able to reach that secure abode of God? If you dwell there, you are invincible, invulnerable, infinitely secure.*<sup>324</sup>

R. Tuck: *Moses, Aaron, Caleb, and Joshua [were protected] in the times of sudden pestilence in the desert.*<sup>325</sup>

Whedon: *Pestilence that walketh in darkness—The usual idea of רבד, pestilence, is here preserved, a mode of destruction, whether by sickness or other divine judgment, which is sudden, secret, and without warning. (See on Psalm 91:3.) It “walketh in darkness,” like the angel of death. Amos 4:10.*<sup>326</sup>

Treasury of Scriptural Knowledge: Psalm 121:5–6 Exodus 12:29–30 2Kings 19:35.<sup>327</sup>

Chapter Outline

Charts, Maps and Short Doctrines

### Psalm 91:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qeteb (קֶטֶב) [pronounced <i>KEH-teb</i> ]	<i>destruction, ruin</i>	masculine singular noun	Strong's #6986 (& #6987) BDB #881
shûwd (שׁוּד) [pronounced <i>shood</i> ]	<i>to ruin, to destroy, to devastate, to waste; to spoil</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7763 BDB #994
tsâh <sup>o</sup> rayim (צַהֲרַיִם) [pronounced <i>TZAW-ho-rah-YIHM</i> ]	<i>midday, noon, noonday; metaphorically for very great happiness (Job 11:17 Psalm 37:6)</i>	masculine dual noun; pausal form	Strong's #6672 BDB #843

**Translation:** ...[or] of destruction at noon.

Literally, we should not be afraid of *destruction devastating at noon*. In v. 5, we had similar things with a contrast—one happened in the daytime and the other at night. Here, the contrast is, the pestilence's path to harm us may not be known. If I contract the current COVID19 virus, I will be unable to pinpoint where and when it happened. On the other hand, this second phrase in v. 6 is a big thing which happens, right out in the open at noon, which everyone observes. It might be a hurricane, a tornado, a storm an earthquake or some similar forces of nature (or of God). All of a sudden, there is devastation. This is something that we need not fear.

**Application:** We face these things personally *only* if it is a part of the plan of God for our lives.

<sup>324</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>325</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.

<sup>326</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:6.

<sup>327</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:6.



Psalm 91:6b ...[You will not fear] of destruction at noon.

### Psalm 91:6b Destruction at noon (various commentators)

Barnes: *Nor for the destruction* - The word used here - *בטק qeteb* - means properly a cutting off, a destruction, as a destroying storm, Isa. 28:2; and then, contagious pestilence, Deut. 32:24. It may be applied here to anything that sweeps away people - whether storm, war, pestilence, or famine.

Barnes continues: *That wastes at noonday* - It lays waste, or produces desolation, at noon; that is, visibly, openly. The meaning is, that whenever, or in whatever form, calamity comes which sweeps away the race - whether at midnight or at noon - whether in the form of pestilence, war, or famine - he who trusts in God need not - will not - be afraid. He will feel either that he will be preserved from its ravages, or that if he is cut off he has nothing to fear. He is a friend of God, and he has a hope of a better life. In death, and in the future world, there is nothing of which he should be afraid. The Septuagint and the Latin Vulgate render this, strangely enough, "Nor of mischance and the demon of noonday."<sup>328</sup>

Benson: *nor for the destruction at noon-day* — That, like a bold enemy, assaults us openly, and though discovered cannot be resisted.<sup>329</sup>

The Expositor's Bible Commentary: *Psalm 91:6 b has been understood, as by the Targum and LXX, to refer to demons who exercise their power in noonday. But this explanation rests upon a misreading of the word rendered "devastates."*<sup>330</sup>

Dr. John Gill: *as the pestilence, which may be increased, and rage the more, through the heat of the day; and which destroys great numbers wherever it comes: seventy thousand were taken off in three days by the plague occasioned by David's numbering of the people.*<sup>331</sup>

Matthew Poole: *That wastes at noon-day; that like a bold enemy assaults us openly, and though discovered cannot be resisted.*<sup>332</sup>

Charles Haddon Spurgeon: *"Nor for the destruction that wastes at noonday."* Famine may starve, or bloody war devour, earthquake may overturn and tempest may strike, but amid all, the man who has sought the mercy seat and is sheltered beneath the wings which overshadow it, will abide in perfect peace.<sup>333</sup>

Whedon: *Destruction that wastes at noon-day*—A description of a battle, and parallel to the "arrow that flies by day," Psalm 91:5. It is better to thus take Psalm 91:4-5, as one verse of four lines, as some do, and as the antitheses would justify. But *בשק*, destruction, seems best understood of the sirocco, the terror of all travellers and dwellers in and adjacent to the Arabian desert. In the two other places where the word occurs it is associated with "burning heat" (Deut. 32:24) and violent "storm," (Isa. 28:2,) the known accompaniments of the sirocco. See on Psalm 103:16.<sup>334</sup>

Treasury of Scriptural Knowledge: Num. 16:48 2Sam. 24:15 Matt. 24:6–7 1Cor. 10:3–10.<sup>335</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

Psalm 91:6 ...[or] of pestilence [that] stalks [you] in the darkness; [or] of destruction at noon.

<sup>328</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:6.

<sup>329</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:5–6.

<sup>330</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

<sup>331</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:6.

<sup>332</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:6.

<sup>333</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>334</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:6.

<sup>335</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:6.

Psalm 91:6 ...[or] of pestilence [that] stalks [you] in the darkness; [or] of destruction at noon.

### Psalm 91:6 is interpreted as if these are demons walking (various commentators)

The Cambridge Bible: *Plague and Pestilence are personified as destroying angels. Cp. Isa. 37:36.*<sup>336</sup> (This was not the read that I got from this verse.)

Clarke: *Nor for the pestilence that walk in darkness; nor for the destruction that wastes at noonday - The rabbins supposed that the empire of death was under two demons, one of which ruled by day, the other by night. The Vulgate and Septuagint have - the noonday devil. The ancients thought that there were some demons who had the power to injure particularly at noonday.*<sup>337</sup>

Clarke continues: *It has been stated among the heathens that the gods should be worshipped at all times, but the demons should be worshipped at midday: probably because these demons, having been employed during the night, required rest at noonday and that was the most proper time to appease them. See Calmet on this place. Both the Vulgate and Septuagint seem to have reference to this superstition.*

Clark concludes: *The Syriac understands the passage of a pestilential wind, that blows at noonday. Aquila translates, of the bite of the noonday demon.*<sup>338</sup>

Bishop Mant paraphrases Psalm 91:6 :—

*"Plagues that in the darkness waste,  
Nor the noontide's purple blast."*<sup>339</sup>

Trapp: *Nor for the destruction that wastes at noonday] For the noonday devil (so the Vulgate renders it after the Septuagint), as, for pestilence walking in darkness, one old English manuscript has goblin. The Chaldee here expounds it, the company of devils.*

Trapp then includes the next verse in this interpretation: *As in the next verse, "A thousand will fall at your side, and ten thousand," ...A thousand devils will pitch their tents on your right hand and on your left; but will not hurt you, because the good angels will guard you against them.*

Trapp then appears to disagree with this approach: *But it is better to understand all (as before) of the pestilence, though I doubt not but the devil, that old man slayer, has a hand in this and other common calamities, yet not without the Lord's overruling power limiting him.*<sup>340</sup>

I believe that this psalm, along with several others, in the Dead Sea Scrolls, are understood or titled in such a way as to indicate demon activity. However, this is not the primary interpretation that I am seeing regarding this psalm.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 91:5–6 You should not fear night terrors or arrows flying towards you in the day. You should not fear an epidemic that seems to stalk you or a sudden catastrophe in the middle of the day.

**Application:** In life, the believer is under God's protection and blessing. This does not mean that we will avoid all pain and difficulties, but it does mean that our lives can potentially be reasonably easy in the devil's world.

<sup>336</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:6.

<sup>337</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:6.

<sup>338</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:6.

<sup>339</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:6.

<sup>340</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:6.

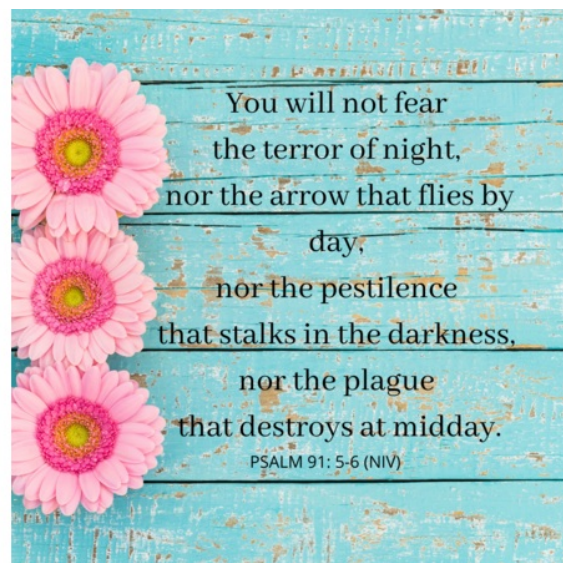
**Psalm 91:5–6 (NIV)** (a graphic); from **Blog Talk Radio**; accessed May 30, 2020.

Psalm 91:5-6 You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in the darkness, nor the plague that destroys at midday. (NIV)

### Chapter Outline

#### Charts, Graphics and Short Doctrines

**Application:** We do not need to be on red alert at all times in this life, despite being Christians who may be under attack at any point in time. God is already on red alert for it. Therefore, we can sleep easily, without a care. Your enemy may be desperately plotting your downfall right now; but God knew about him and his machinations back in eternity past. God protects us and His angels protect us. So, when it is nighttime, get some sleep.



Psalm 91:5–6 You will not fear night terrors, [or] arrows flying [at you] in the day; [or] of pestilence [that] stalks [you] in the darkness; [or] of destruction at noon.

### Psalm 91:5–6 The perils of daily life (various commentators)

Notice that the psalmist tells us that the growing believer is safe at all hours of the day: night, day, darkness or noon.

The Expositor's Bible Commentary: *The assaults of enemies and the devastations of pestilence are taken in Psalm 91:5-6 as types of all perils. These evils speak of a less artificial stage of society than that in which our experience moves, but they serve us as symbols of more complex dangers besetting outward and inward life.*<sup>341</sup>

Dr. John Gill: *this [plague] also may be the "arrow that flieth by day"; which flies as swift as an arrow, and that flies as swift as a bird (r); this is taken out of the Lord's quiver, has its commission and direction from him, and does execution by night and by day: the plague that smote the firstborn in Egypt was in the night.*<sup>342</sup>

Matthew Henry: *That he will not only keep them from evil, but from the fear of evil...[Even] When we are retired into our chambers, our beds, and have made all as safe as we can about us, yet there is terror by night, from thieves and robbers, winds and storms, besides those things that are the creatures of fancy and imagination, which are often most frightful of all.*<sup>343</sup>

Keil and Delitzsch: *This is an impregnable defence (a) in war-times, Psalm 91:5, against nightly surprises, and in the battle by day; (b) in times of pestilence, Psalm 91:6, when the destroying angel, who passes through and destroys the people (Exodus 11:4), can do no harm to him who has taken refuge in God, either in the midnight or the noontide hours.*<sup>344</sup>

<sup>341</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

<sup>342</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:6.

<sup>343</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1–8.

<sup>344</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91:3–9.

## Psalm 91:5–6 The perils of daily life (various commentators)

NIV Study Bible: *terror. As in 64:1 ("threat"), reference is to attack by enemies; thus it is paired with "arrow." These two references to threats from war are arrayed alongside "pestilence" and "plague" (v. 6), two references to mortal diseases that often reached epidemic proportions.*<sup>345</sup>

The Open Bible: *God's protection is continuous night and day. The ills mentioned here are personified. In the ancient world, each of these was thought to be a god.*<sup>346</sup>

Charles Haddon Spurgeon: *Days of horror and nights of terror are for other men, his days and nights are alike spent with God, and therefore pass away in sacred quiet. His peace is not a thing of times and seasons, it does not rise and set with the sun, nor does it depend upon the healthiness of the atmosphere or the security of the country. Upon the child of the Lord's own heart, pestilence has no destroying power, and calamity no wasting influence: pestilence walks in darkness, but he dwells in light; destruction wastes at noonday, but upon him another sun has risen whose beams bring restoration. Remember that the voice which says "you will not fear" is that of God himself, who hereby pledges his word for the safety of those who abide under his shadow, nay, not for their safety only, but for their serenity. So far will they be from being injured that they will not even be made to fear the ills which are around them, since the Lord protects them.*<sup>347</sup>

R. Tuck: *Typical perils of the saints...*

1. *The common Eastern terror of the night, both as time of insecurity and time of spread of disease. Thieves work at night; sudden attacks of enemies are made at night; the angel of pestilence strikes at night; wild beasts roam at night; fires mostly break out at night.*
2. *The dangers of sunstroke and lightning flash, which are the "arrows that fly by day."*
3. *The diseases that breed in unsanitary conditions, and gain force to sweep thousands away.*
4. *The open and subtle attacks of the animals of the desert. The lion that attacks in front; the adder that bites the heel. Bonar tells us that "the putrid plague fever often comes on in the night, while the patient is asleep; the solstitial disease seizes in heat of harvest upon a man in open air, and cuts him off, perhaps, ere evening." Now what of spiritual peril may these typify?*

Tuck also divides up these perils thus:

- I. The perils that connect with the consciousness of helplessness. At night we can do nothing to ward off evils. So there are times in life when we feel to be in circumstances which we cannot even try to control. The good man would be hopelessly distressed if he were compelled to think he was at the mercy of circumstances. The psalmist knows that darkness and light are both alike to his protecting God.
- II. The perils that come through the overmastering of our efforts. In the day we can watch, we can resist, we can order our conduct wisely, we can act promptly; and yet we are constantly finding the forces round us are bigger than we. Sunstroke and lightning typify the things that will not be "according to our mind." But the psalmist knows nothing is beyond the Divine restraint. That which happens is permitted.
- III. The perils that come to us vicariously. We are constantly suffering from the sins and neglects of others. If we do right and our neighbour does wrong, both may have to suffer the consequences that result. As in case of infectious diseases. So national troubles reach the evil and the good alike.
- IV. The perils that come through wilful wrong doers. Represented by the violent "lion," and the insidious, treacherous "adder." The psalmist believes in God as Restraint of the wrath of men.<sup>348</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

<sup>345</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

<sup>346</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 783 (footnote).

<sup>347</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3–8.

<sup>348</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.



Will fall from your side a thousand; and ten thousand from your right hand; unto you, he will not come near.

Psalms  
91:7

A thousand will fall at your side while ten thousand [fall] at your right hand, [yet] none will come near to you [to harm you].

Even in battle, a thousand may fall on one side and ten thousand may fall dead on the other, yet no enemy can come near to you.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	Will fall from your side a thousand; and ten thousand from your right hand; unto you, he will not come near.
Dead Sea Scrolls	A thousand may fa[ll] at your side, ten th[ousand at] your right [and] — but it <i>will n[ot] strike you</i> . <sup>173</sup>
Psalms Targum	<sup>173</sup> 11QPsAp <sup>a</sup> : <i>but it will not get close to you.</i> 4QPs <sup>b</sup> MT LXX. <i>You will invoke the holy name; a thousand will fall at your left side, and ten thousand at your right; they will not come near you to do harm.</i>
Revised Douay-Rheims	A thousand will fall at your side, and ten thousand at your right hand: but it will not come near you.
Plain English Aramaic Bible	Thousands will fall by your side and ten thousand by your right hand, and they shall not come near you.
Lamsa's Peshitta (Syriac)	Thousands shall fall at your side, and ten thousand at your right hand; but it shall not come near you.
Updated Brenton (Greek)	A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you.
Significant differences:	The targum begins and ends with phrases not found in the Hebrew. It also has <i>left side</i> rather than just <i>side</i> .

The Aramaic appears to have *thousands* rather than *a thousand*.

### Limited Vocabulary Translations:

Bible in Basic English	You will see a thousand falling by your side, and ten thousand at your right hand; but it will not come near you.
Easy English	A thousand people may die by your side. Ten thousand people may die by your right hand. But the danger will not come near to you.
Easy-to-Read Version–2001	You will defeat 1,000 enemies. Your own right hand will defeat 10,000 enemy soldiers. Your enemies will not even touch you!
Easy-to-Read Version–2008	A thousand people may fall dead at your side or ten thousand right beside you, but nothing bad will happen to you!
God's Word™	They will not come near you, even though a thousand may fall dead beside you or ten thousand at your right side.
Good News Bible (TEV)	A thousand may fall dead beside you, ten thousand all around you, but you will not be harmed.
The Message	Even though others succumb all around, drop like flies right and left, no harm will even graze you.
NIRV	A thousand may fall dead at your side.

Ten thousand may fall near your right hand.  
But no harm will come to you.

**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press paraphrase	Though a thousand fall at my side, though ten thousand are dying around me, the evil will not touch me.
Contemporary English V. The Living Bible	You will not be harmed, though thousands fall all around you. Though a thousand fall at my side, though ten thousand are dying around me, the evil will not touch me.
New Berkeley Version	A thousand will fall right beside you and ten thousand at your right hand, but it shall not come near you.
New Living Translation	Though a thousand fall at your side, though ten thousand are dying around you, these evils will not touch you.
Unlocked Dynamic Bible	Even if a thousand people fall dead alongside you, even if ten thousand people are dying around you, you will not be harmed.

**Partially literal and partially paraphrased translations:**

American English Bible	A thousand will fall at your right, And ten thousand, you'll hold in your hand.
Common English Bible	Even if one thousand people fall dead next to you, ten thousand right beside you— it won't happen to you.
New Advent (Knox) Bible	Though a thousand fall at thy side, ten thousand at thy right hand, it shall never come next or near thee; rather, thy eyes shall look about thee, and see the reward of sinners. V. 8 is included for context.
Translation for Translators	Even if a thousand people fall <i>dead</i> alongside you, even if ten thousand <i>people are dying</i> around you, you will not be harmed.

**Mostly literal renderings (with some occasional paraphrasing):**

Calmet	A thousand enemies may fall upon you on one side, and ten thousand may fall upon you on your right hand: but they will not come near you to take away your life.
Revised Ferrar-Fenton Bible	A thousand may fall at your side, Ten thousand upon your right hand, But upon you they will not alight.
HCSB	Though a thousand fall at your side and ten thousand at your right hand, the pestilence will not reach you.
International Standard V	If a thousand fall at your side or ten thousand at your right hand, it will not overcome you.
Jubilee Bible 2000	Thousands shall fall at thy side and ten thousands at thy right hand, <i>but</i> it shall not come near thee.
Unlocked Literal Bible	A thousand may fall at your side and ten thousand at your right hand, but it will not reach you.
Urim-Thummim Version	A thousand will fall at your side, and 10,000 at your right hand; but it will not come near you.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	A thousand may fall at your side, ten thousand at your right hand, but nothing shall befall you, his faithfulness is your shield.
New English Bible—1970	A thousand may fall at your side, ten thousand close at hand, but you it shall not touch; his truth Or his arm will be your shield and your rampart his truth ... rampart: transposed from end of v4.
New Jerusalem Bible	Though a thousand fall at your side, ten thousand at your right hand, you yourself will remain unscathed.
Revised English Bible—1989	A thousand may fall at your side, ten thousand close at hand, but you it will not touch.

### Jewish/Hebrew Names Bibles:

<i>The Scriptures</i> 1998	A thousand fall at your side, And ten thousand at your right hand; But it does not come near you.
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### Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible	A thousand were to fall away at your side, and a myriad at your right hand - were they to draw near you? -
Concordant Literal Version	A thousand may fall at your side, And ten thousand at your right hand; It shall not come close to you."
exeGesés companion Bible	A thousand fall at your side and myriads at your right; but they approach you not.
Orthodox Jewish Bible	An elef (thousand) may fall at thy side, and ten thousand at thy yamin (right hand); but it shall not come near thee.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	A thousand may fall at your side And ten thousand at your right hand, But danger will not come near you.
The Expanded Bible	At your side one thousand people may ·die [ <sup>L</sup> fall], or even ten thousand ·right beside you [ <sup>L</sup> at your right hand], but ·you will not be hurt [ <sup>L</sup> it will not touch you].
Kretzmann's Commentary	A thousand shall fall at thy side and ten thousand at thy right hand, overcome by the attacks of the enemies, submitting to the various secret and open attacks of the devil and the children of this world; but it shall not come nigh thee, not be able to harm those who cling to the protection of the Lord in firm faith.
The Pulpit Commentary	A thousand shall fall at thy side, and ten thousand at thy right hand. The meaning is, "Though a thousand, or even ten thousand, should fall beside thee, in battle, or through pestilence, or sunstroke," yet—It shall not come nigh thee—the danger, whatever it be, shall not touch thy person; thou shalt be protected from it.
Syngein/Thieme	{Deliverance from Death} A thousand shall fall at your side, and ten thousand at your right hand; but it shall not come near you. {Note: As long as God has a purpose for your life, none of these things will kill you. Yet, when He is done with you in His plan, nothing can keep you on this earth - His timing.}
The Voice	A thousand may fall on your left,

ten thousand may die on your right,  
but these horrors won't come near you.

### Bible Translations with Many Footnotes:

The Complete Tanach

A thousand will be stationed at your side, and ten thousand at your right hand; but it will not approach you.

**A thousand will be stationed at your side:** Heb. 'לפי, an expression of encamping, as (Gen. 25:18): "before the face of all his brothers did he settle (לפני)."

**at your side:** At your left a thousand demons will be stationed, and they will not approach you to harm [you].

NET Bible®

Though a thousand may fall beside you,  
and a multitude on your right side,  
it<sup>12</sup> will not reach you.

<sup>12tn</sup> Apparently the deadly disease mentioned in v. 6b is the understood subject here.

### Literal, almost word-for-word, renderings:

C. Thompson (updated) OT A thousand may fall at your side; and ten thousand at your right hand: but it will not approach you.

**Psalm 91:7 (KJV)** (a graphic); from **A Little Perspective**; accessed May 30, 2020.

World English Bible

A thousand may fall at your side, and ten thousand at your right hand; but it will not come near you.

Young's Updated LT

There fall at your side a thousand, And a myriad at your right hand, Unto you it comes not near.



### The gist of this passage:

A military metaphor: a thousand may fall on one side of you and ten thousand on the other, but whatever the danger is, it will not come near to you.

Psalm 91:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâphal (נָפַל) [pronounced naw-FAHL]	to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5307 BDB #656
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577



## Psalm 91:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsad (צד) [pronounced tzahd]	side	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6654 BDB #841
The phrase <i>from a side</i> means <i>at the side of, to the side of, on the side of, beside</i> .			
'eleph (אלף) [pronounced EH-lef]	a thousand, a family [unit], a clan; (500?); a military unit	masculine singular noun	Strong's #505 (and #504) BDB #48

**Translation:** [A thousand will fall at your side...](#)

God's protection extends even to war, one of the most chaotic experiences in life. Life and death during war can seem so arbitrary, but that is not really the case. God is everywhere watching and protecting His Own.

During a battle, there may be a thousand people fall dead to one side of you. These may be those in the opposing army; there may be a great many who are on your side. But, the fact is, you are alive and standing and observing; and a thousand at the same spot are not.

Psalm 91:7a [A thousand will fall at your side...](#)

### Psalm 91:7a A thousand will fall at your side (various commentators)

Barnes: [A thousand will fall at your side](#) - *Though a thousand should fall at your side, or close to you. This alludes to the manner in which the pestilence often moves among people.*<sup>349</sup>

Benson: [A thousand will fall at your side](#) — *At your left side, this being opposed to the right hand, immediately mentioned.*<sup>350</sup>

Dr. John Gill: [A thousand will fall at your side,....](#) *The left side, as the Targum; so the Arabic version, and Jarchi and Kimchi; which sense the opposition and distinction in the next clause direct unto: this is not to be understood of falling in battle, as some interpret it, but by the pestilence before spoken of.*<sup>351</sup>

Quite a number of commentators made a deal of saying that this is the left hand or left side. The thrust of the passage is not how many are falling on this side and that, but this is really metaphorical. We do not have many instances of Christians meandering about, and suddenly, they notice 1000 bodies laying on one side of them and 10,000 on the other. The idea is, there are things which may occur that decimate a city or county; but the believer does not need to concern himself with such.

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[Charts, Maps and Short Doctrines](#)

<sup>349</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:7.

<sup>350</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:7.

<sup>351</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:7.

## Psalm 91:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time	simple wāw conjunction	No Strong's # BDB #251
r <sup>e</sup> bābāh (רַבְבָּה) [pronounced r <sup>eb</sup> vaw- BVAW]	multitude, myriad, ten thousand	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #7233 BDB #914
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
yāmīyn (יְמִינִי) [pronounced yaw-MEEN]	[to] the right hand, the right side, on the right, at the right; the south	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3225 BDB #411

**Translation:** ...while ten thousand [fall] at your right hand,...

On your other side, there may be 10,000 men who drop dead. They may all be enemies; and some of them may be your allies. But, again, you are left standing.

God does not promise this to just any believer. When a believer is advancing spiritually, God is more likely to watch more carefully over that believer (I am speaking anthropopathically). God can better advance His plan and glorify Himself using a believer who is advancing spiritually.

As R. B. Thieme, Jr. often said: *As long as God has a purpose for your life, none of these things will kill you. Yet, when He is done with you in His plan, nothing can keep you on this earth - [it is all] His timing.*<sup>352</sup>

Psalm 91:7b ...while ten thousand [fall] at your right hand,...

### Psalm 91:7b And 10,000 fall of your right hand (various commentators)

Barnes: *And ten thousand at your right hand* - Compare Psalm 3:6. The word "myriad" would better represent the exact idea in the original, as the Hebrew word is different from that which is translated "a thousand." It is put here for any large number. No matter how many fall around you, on the right hand and the left, you will have nothing to fear.<sup>353</sup>

Dr. John Gill: *and ten thousand at your right hand*; which shows both the great devastation made by the plague where it comes, and the special care and providence of God in preserving his people from it; of which David had an experience, when vast numbers of his people were destroyed by it on the right and left.<sup>354</sup>

NIV Study Bible: Hebrew poetic convention called for 10,000 following 1000 in parallel construction.<sup>355</sup>

<sup>352</sup> From [http://syndein.com/Psalms\\_91.html](http://syndein.com/Psalms_91.html) accessed May 9, 2020.

<sup>353</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:7.

<sup>354</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:7.

<sup>355</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

## Psalm 91:7b And 10,000 fall of your right hand (various commentators)

Trapp: *A thousand will fall, etc.*] This deadly disease lays heaps upon heaps (as we have had lamentable experience), and scarce leaves living enough to bury the dead, as in the days of Decius the emperor.<sup>356</sup>

I left in the reference to Decius the emperor, even though I do not know who he is and you probably don't either. When it comes to the application of Scripture, every generation is different; and what a pastor-teacher often does is translates the Scripture into recent events (as I have throughout this study). These events are quite helpful for the average believer for 1 or 2 or maybe even 10 or so years. However, at some point in time, these events become dated.

### Chapter Outline

### Charts, Maps and Short Doctrines

## Psalm 91:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâgash (נָגַשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; pausal form	Strong's #5066 BDB #620

**Translation:** ... [yet] none will come near to you [to harm you].

If God so chooses, no man can come near you to do you harm.

In application of this verse, war can be a highly contactual activity. This verse does not insure you that you will not need to worry about close contact with the enemy in war. It does mean that, within the confines of God's plan, you are protected from your enemies, even if they are near to you. It will be as if they are far away.

We have to bear in mind that, even though these verses say something very specific—and this verse clearly is protection afforded by God at war—this does not confine us to *only* that application. The principle behind this verse (and many others in Psalm 91) is God's protection. Therefore, you may never be on a battlefield; but God still provides His protection for us; and we still needs His protection.

Psalm 91:7c ... [yet] none will come near to you [to harm you].

<sup>356</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:7.

## Psalm 91:7c The danger will not come near to you (various commentators)

Barnes: *But it will not come near to you* - You will be safe. You may feel assured of the divine protection. Your mind may be calm through a sense of such guardianship, and your very calmness will conduce to your safety. This refers, as remarked above, to a "general" law in regard to the judgments of God. It is true that others, beside the dissipated, vicious, and debased, may be the victims; but the great law is that temperance, soberness, virtue, cleanliness, and that regard to comfort and health to which religion and virtue prompt, constitute a marked security - so marked as to illustrate the "general" law referred to in the psalm before us.<sup>357</sup>

Benson: *but it will not come near you* — This and such like promises are not to be understood absolutely and universally, as if no truly good man could be cut off by the plague, or by other common calamities, which is confuted both by other plain texts of Scripture, and by unquestionable experience; but with due limitations and conditions; either on man's part, as, if there be a defect in his faith or obedience; or on God's part, when God sees death is more for his good than life, as it apparently is, when righteous men are taken away from the evil to come, as is said Isa. 57:1. In which case, though God does not give the thing promised, yet he give a far greater mercy instead of it, and so fulfils his promise in the best sense, and with most advantage.<sup>358</sup>

Dr. John Gill: *but it will not come near you*; it may come near the place where good men are, or else it could not be said that a thousand should fall on their side, and ten thousand at their right hand: the plague that killed the firstborn in Egypt was near the dwellings of the Israelites, though it entered not into them; and that in David's time was near him, though he was not infected with it: but the meaning is, that it should not come so near such as to seize their bodies and they fall by the distemper; there being a particular providence oftentimes concerned for their safety, which guards them from it; see Ezek. 9:4, not but that good men may fall in a common calamity, and by an epidemical distemper; but then it is for their good, and not their hurt; they are taken away from the evil to come, and are delivered from a worse plague than that by which they fall, the plague of their own hearts, the evil of sin.

Gill continues: *the Targum adds, "will not come near to hurt", though it understands it of devils.*<sup>359</sup>

Treasury of Scriptural Knowledge: Psalm 32:6; Gen. 7:23; Exodus 12:12-13; Num. 14:37-38; Joshua 14:10.<sup>360</sup>

### Chapter Outline

### Charts, Maps and Short Doctrines

Psalm 91:7 A thousand will fall at your side while ten thousand [fall] at your right hand, [yet] none will come near to you [to harm you].

Now, you might say, *there are a thousand fallen on one side of me and ten thousand on the other; that is the very definition of "near"*. Here, *to come near* is *coming close enough to strike you down as well*. When God wants you unharmed, no one can touch you.

When God wants you unharmed,  
no one can touch you.

Psalm 91:7 A thousand will fall at your side while ten thousand [fall] at your right hand, [yet] none will come near to you [to harm you].

<sup>357</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:7.

<sup>358</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:7.

<sup>359</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:7.

<sup>360</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:7.



## Psalm 91:7 The military example (various commentators)

The Cambridge Bible: *Though a thousand fall ... it shall not come nigh thee*] The emphasis is on thee. Thou shalt be as safe as Israel when the firstborn of the Egyptians were smitten (Exodus 12:23): unharmed thyself thou shalt be a spectator of the punishment of the wicked, as Israel was at the Red Sea (Exodus 14:30-31).<sup>361</sup>

Clarke: Calmet thinks this place should be translated thus: *"A thousand enemies may fall upon you on one side, and ten thousand may fall upon you on your right hand: but they will not come near you to take away your life."* It is a promise of perfect protection, and the utmost safety.<sup>362</sup>

Matthew Poole: *It will not come near you*: this and such-like promises are not to be understood absolutely and universally, as if no truly good man could be cut off by the plague or other common calamities, which is confitted both by other plain texts of Scripture, and by unquestionable experience; but with due limitations and conditions, either on man's part, as if there be a defect in his faith or obedience; or on God's part, when God sees that death is more for his good than life, as it apparently is when righteous men axe taken away from the evil to come, as is said, Isa. 57:1; in which case, though God does not give the thing promised, yet he give a far greater mercy instead of it, and so fulfils his promise in the best sense, and with most advantage.

Poole continues: As, if one man should solemnly promise to another to give him his daily food every day, he not only might, but ought, notwithstanding this promise, to deny and withdraw this food, when his body is so distempered, that in the judgment of the wisest physicians the taking of his food would evidently endanger his life.<sup>363</sup>

Charles Haddon Spurgeon: *"A thousand will fall at your side, and ten thousand at your right hand."* So terribly may the plague rage among men that the bills of mortality may become very heavy and continue to grow ten times heavier still, yet will such as this Psalm speaks of survive the scythe of death. *"It will not come near you."* It will be so near as to be at your side, and yet not near enough to touch you; like a fire it will burn all around, yet will not the smell of it pass upon you.

Spurgeon continues: How true is this of the plague of moral evil, of heresy, and of backsliding. Whole nations are infected, yet the man who communes with God is not affected by the contagion; he holds the truth when falsehood is all the fashion. Professors all around him are plague-smitten, the church is wasted, the very life of religion decays, but in the same place and time, in fellowship with God, the believer renews his youth, and his soul knows no sickness. In a measure this also is true of physical evil; the Lord still puts a difference between Israel and Egypt in the day of his plagues. Sennacherib's army is blasted, but Jerusalem is in health.<sup>364</sup>

Dr. Bob Utley: This is a hyperbolic expression using military imagery of the believer's personal care, provided by his covenant God.<sup>365</sup>

[Chapter Outline](#)

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Psalm 91:7 Even in battle, a thousand may fall on one side and ten thousand may fall dead on the other, yet no enemy can come near to you.

<sup>361</sup> The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:7-8.

<sup>362</sup> Adam Clarke, Adam Clarke's Commentary on the Bible; from e-Sword, Psalm 91:7.

<sup>363</sup> Matthew Poole, English Annotations on the Holy Bible; ©1685; from e-Sword, Psalm 91:7.

<sup>364</sup> Charles Haddon Spurgeon, A Treasury of David; e-Sword, Psalm 91:3-8.

<sup>365</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:5-10.

**Only in your [two] eyes you will examine carefully and a recompense of wicked ones you will see.**

Psalm  
91:8

**Only you will examine carefully with your [own] eyes and [then] you will see the recompense of the lawless.**

**If you carefully examine your life and the situations in your life, you will be able to see that God justly punishes the lawless.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Only in your [two] eyes you will examine carefully and a recompense of wicked ones you will see.
Dead Sea Scrolls	[You will] mere [look on] with your eyes <sup>174</sup> [and se]e <sup>175</sup> the recompense <sup>176</sup> of the wick[ed]. <sup>174</sup> 11QPsAp <sup>a</sup> with your eyes look on (different word order) 4QPs <sup>b</sup> MT LXX. <sup>175</sup> The Hebrew verb comes before <i>recompense</i> 11QPsAp <sup>a</sup> . Verb comes after <i>the wicked</i> MT LXX. <sup>176</sup> 11QPsAp <sup>a</sup> and MT use two different but related Hebrew words; the meaning is very similar.
Psalms Targum	Only with your eyes you will watch, and you will see the wicked <i>as they are destroyed</i> .
Revised Douay-Rheims	But you will consider with your eyes: and will see the reward of the wicked.
Plain English Aramaic Bible	But with your eyes alone you shall see the reward of the wicked.
Lamsa's Peshitta (Syriac)	Only with your eyes shall you behold the reward of the wicked.
Updated Brenton (Greek)	Only with your eyes shall you observe and see the reward of sinners.

Significant differences: The italics in the targum apparently indicates text not found in the original Hebrew.

#### Limited Vocabulary Translations:

Bible in Basic English	Only with your eyes will you see the reward of the evil-doers.
Easy English	Your eyes will see it and watch, while it destroys bad people.
Easy-to-Read Version–2001	Just look, and you will see that those wicked people are punished!
Easy-to-Read Version–2008	All you will have to do is watch, and you will see that the wicked are punished.
<i>The Message</i>	You'll stand untouched, watch it all from a distance, watch the wicked turn into corpses.
NIRV	You will see with your own eyes how God punishes sinful people.

#### Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	I will see how the wicked are punished but I will not share it.
Contemporary English V.	And with your own eyes you will see the punishment of the wicked.
The Living Bible	I will see how the wicked are punished, but I will not share it.
New Berkeley Version	You will merely see it with your eyes and witness the sinners' reward.
New Life Version	You will only look on with your eyes, and see how the sinful are punished.
New Living Translation	Just open your eyes, and see how the wicked are punished.
Unlocked Dynamic Bible	Look and see that wicked people are being punished!

#### Partially literal and partially paraphrased translations:

American English Bible	You'll see it all with your eyes and then think, 'This is the outcome for sinners.'
Beck's American Translation	You will only watch it with your eyes and see how the wicked are paid back.
Translation for Translators	Look and see that «wicked people are being punished/God is punishing wicked people»!

### Mostly literal renderings (with some occasional paraphrasing):

College Press Bible Study	Only with your own eyes will you look on, and the recompense of lawless ones will you see. (Updated)
Revised Ferrar-Fenton Bible	Your eyes only on them shall look, And see the reward of the bad,...
God's Truth (Tyndale) HCSB	Yes with your eyes shall you behold, and see the reward of the ungodly. You will only see it with your eyes and witness the punishment of the wicked.
International Standard V	Only observe [Or Only you will observe] it with your eyes, and you will see how the wicked are paid back.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Open your eyes: you will see how the wicked are repaid.
The Heritage Bible	Only with your eyes you shall look intently and see the reward of the wicked,...
New American Bible (2011)	You need simply watch; the punishment of the wicked you will see. Ps 92:12.
New Jerusalem Bible	You have only to keep your eyes open to see how the wicked are repaid, you who say, 'Yahweh my refuge!' and make Elyon your fortress. V. 9 is included for context.
Revised English Bible—1989	With your own eyes you will observe this; you will see the retribution on the wicked.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Only keep your eyes open, and you will see how the wicked are punished.
<i>The Scriptures</i> 1998	Only with your eyes you look on, And see the reward of the wrong ones.
Tree of Life Version	You will only look on with your eyes and see the wicked paid back.

### Weird English, 𐤀𐤃𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible	ONLY WITH YOUR EYES SHALL YOU OBSERVE AND SEE THE REWARD OF SINNERS.
Awful Scroll Bible	Your eyes were to come about looking upon them, even was you to perceive the making good of they doomed.
Concordant Literal Version exeGeses companion Bible	But with your eyes you shall look And see the repayment of the wicked. But look with your eyes and see the retribution of the wicked.
Orthodox Jewish Bible	Only with thine eyes shalt thou behold and see the shillumah (recompense, retribution) of the resha'im.
Rotherham's <i>Emphasized B.</i>	Save only, with thine own eyes, shalt thou discern, And, the recompense of the lawless, shalt thou see.

### Expanded/Embellished Bibles:

The Amplified Bible	You will only [be a spectator as you] look on with your eyes And witness the [divine] repayment of the wicked [as you watch safely from the shelter of the Most High].
The Expanded Bible	You will only ·watch [ <sup>L</sup> look with your eyes] and see the wicked ·punished [recompensed].
Kretzmann's Commentary	Only with thine eyes shalt thou behold and see the reward of the wicked, for the unbelievers will be taken by the enemy and will have to suffer for their wickedness.
The Pulpit Commentary	Only with thine eyes shalt thou behold and see the reward (or, "the recompense") of the wicked; i.e. without suffering anything thyself, thou shalt look on, and see the punishment of the ungodly. So Israel in the land of Goshen "looked on," and saw the calamities of the Egyptians.
Syndein/Thieme	{Deliverance from Eternal Judgment} Only with your eyes shall you behold/'regard with respect' and see/observe the reward/retribution of the wicked. {the wicked are the unbelievers at the Great White Throne Judgment}.
The Voice	Only your eyes will witness the punishment that awaits the evil, but you will not suffer because of it.

### Bible Translations with Many Footnotes:

The Complete Tanach	You will but gaze with your eyes, and you will see the annihilation of the wicked. <b>and... the annihilation:</b> Heb. תמלוּ, complete destruction. And why?
NET Bible®	Certainly you will see it with your very own eyes – you will see the wicked paid back. <sup>13</sup> <sup>13tn</sup> Heb "retribution on the wicked."

### Literal, almost word-for-word, renderings:

C. Thompson (updated) OT Modern Literal Version	But you with your eyes will observe, and see the reward of the wicked. You will only behold with your eyes and see the reward of the wicked.
A Voice in the Wilderness	Only with your eyes shall you look, and see the retribution of the wicked.
World English Bible	You will only look with your eyes, and see the recompense of the wicked.
Young's Updated LT	But with your eyes you look, And the reward of the wicked you see.

**The gist of this passage:** This is a promise from God that we will be able to see the unjust receive their just rewards from God.

Psalm 91:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
raq (רַק) [pronounced rahk]	only, provided, altogether, surely; in any case; but; nevertheless	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
ʿēynayim (עֵינַיִם) [pronounced gay-nah-YIM]	eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744



## Psalm 91:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This phrase is literally <i>in your eyes</i> , but it can be translated <i>in your opinion, in your estimation, to your way of thinking, as you see [it]</i> . The dual and plural forms of this word appear to be identical. Possibly, this could also mean, <i>as you please, as you want, as you desire, whatever you think is right</i> .			
nâbaṭ (נָבַט) [pronounced naw <sup>h</sup> -VAHT]	to look intently at, to examine carefully; to rest one's eyes upon [something]; to look, to behold; metaphorically, to regard, to consider; to bear patiently	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #5027 BDB #613

**Translation:** Only you will examine carefully with your [own] eyes...

I believe that David is asking the reader—presumably one who is growing spiritually (which is why he would be reading this psalm)—to examine his recent past and what has happened. David is asking you and I to consider what we know to be true about our lives and interactions with others.

Psalm 91:8a Only you will examine carefully with your [own] eyes...

### Psalm 91:8a Only you will see with your own eyes (various commentators)

Barnes: *Only* - That is, This is "all" that will occur to you. The only thing which you have to anticipate is, that you will see how God punishes sinners.<sup>366</sup>

Benson: *Only with your eyes will you behold, etc.* — Without any terror or danger to yourself, and with a thankful reflection on God's goodness to you.<sup>367</sup>

Dr. John Gill: *Only with your eyes will you behold,....* The flying arrow, the walking pestilence, and wasting destruction, and the great devastations made by it.<sup>368</sup>

Trapp: *Only with your eyes will you behold]* And say, Oh the severity of divine justice! Oh the venomous and mischievous nature and effects of men's sin! Behold the goodness and severity of God; on them which fell severity, but toward me goodness, if I continue in his goodness; otherwise I will also be cut off, Rom. 11:22.<sup>369</sup>

Whedon: *With your eyes will you behold*—Like the Israelites who saw the overthrow of their enemies, a stated Exodus 14:30-31.<sup>370</sup>

Treasury of Scriptural Knowledge: Psalm 37:34 58:10–11 92:11 Prov. 3:25–26 Mal. 1:5.<sup>371</sup>

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<sup>366</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:8.

<sup>367</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:8.

<sup>368</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:8.

<sup>369</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:8.

<sup>370</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:8.

<sup>371</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:8.

# Psalm 91:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shillûmâh (שִׁלְמוֹהַ) [pronounced <i>shill-loo-MAW</i> ]	<i>requital, retribution, recompense</i>	feminine singular construct	Strong's #8011 BDB #1024
I believe that this is the second word found only here; and the third rare word of this psalm.			
Dr. Bob Utley: <i>"the recompense" This form of the basic root (BDB 1024) is found only here in the OT. Similar forms are found in Deut. 32:35; Isa. 59:18 (twice).</i> <sup>372</sup>			
r <sup>e</sup> shâ'ym (רְשָׁעִים) [pronounced <i>r<sup>e</sup>-shaw-GEEM</i> ]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong's #7563 BDB #957
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe; to perceive, to understand, to learn, to know</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906

**Translation:** ...and [then] you will see the recompense of the lawless.

If you think about it, David is saying, then you can remember how the lawless (or wicked) have been recompensed. They have received back to themselves for what they have done.

**Application:** Like anyone, I have had my detractors in life; my enemies, if you will—people who have treated me unfairly. For the most part, I just set that aside. I don't want to have revenge; I don't do follow up; but in one case I found out—without trying to—that the person who fired me was fired two years later from his job.

**Application:** I trust God in this respect—not as strongly as I should but a reasonable amount. I don't go out looking to make enemies, I do not attempt to provoke people; but I still gather up a rather sizeable number of enemies. I know that God can deal with them; I know that I do not have to follow up and find some way to get revenge, because that is just unnecessary. When God is on your side, you do not ever need to seek some sort of vengeance. God has that handled and He knows all of the facts.

**Application:** In the past month, with the riots and the activity of Antifa and other so-called anarchist groups, we have found that the United States has some very serious enemies within. Furthermore, they seem to have some sway on the national conversation. Like all other enemies, we cannot allow ourselves to be discouraged, angered or frightened by them. We live in the devil's world and the lack of logic along with the insanity that we witness should not concern us. It is not our job to take a gun or a baseball bat and go out and confront these guys; but it is legitimate to protect your business and your home.

Psalm 91:8b ...and [then] you will see the recompense of the lawless.

<sup>372</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:5–10.

## Psalm 91:8b Seeing the recompense of the lawless (various commentators)

Barnes: *With your eyes will you behold and see the reward of the wicked* - Your own eyes will see it. See the notes at Psalm 37:34. You will see the just punishment of the ungodly, the vicious, the profane, the sensual. You will see what is the proper fruit of their conduct; what is the just expression of the views which God takes of their character.

Barnes continues: *This undoubtedly refers to the general principle that there is a moral government on earth; that vice is often punished as such; that the general course of the divine dealings is such as to show that God is favorable to virtue, and is opposed to vice.*

Barnes continues: *The system is not complete here, and there are many things which could not be reconciled with this, if the present world were all, and if there were no future state: but the course of events indicates the general character of the divine administration, and what is the tendency of things. The completion - the actual and perfect adjustment - is reserved for a future state. The facts as they occur on earth prove that there is an attribute of justice in God; the fact that his dealings here are not wholly and fully in accordance with what justice demands, proves that there will be a state where full justice will be done, and where the whole system will be adjusted.*<sup>373</sup>

Benson: *and see the reward of the wicked* — The just recompense of their sins, or the vengeance of God upon them. Observe well, reader, those that preserve their purity in times of general corruption, may trust God with their safety in times of general desolation. When multitudes die around us, though thereby we ought to be awakened to prepare for our own death, yet we ought not to be afraid with any amazement, nor make ourselves subject to bondage, as many do all their lifetime, through fear of death. The sprinkling of blood secured the firstborn of Israel, when thousands fell.<sup>374</sup>

Gary Everett: We see people dying of sickness, full of financial difficulties and problems on jobs, with families and marriages, even terrible accidents. Psalm 91:8 says that we will only see them with our eyes. That is, we do not have to experience these types of calamities of all those around us. We do not have to fear these things coming into our lives as children of God. Calamities are not a matter of fate, nor of chance, but it is the product of not following after Godliness and abiding under His wing of protection.<sup>375</sup>

Dr. John Gill: *and see the reward of the wicked*; the vengeance of God upon them, and this as a just punishment for their sins; not looking upon it with delight and pleasure, rejoicing in the misery of their fellow creatures, any otherwise than as the glory of divine justice is displayed in it; see Psalm 52:6, the pestilence is always threatened, and it always comes, as a Judgment upon a wicked generation of men; and so it is ever to be considered, and is considered by good men, Lev. 26:5.<sup>376</sup>

Matthew Henry: *Egypt [was harmed] by the pestilence, which was both the punishment of the oppressors and the enlargement of the oppressed; this Israel saw when they saw themselves unhurt, untouched. As it will aggravate the damnation of sinners that with their eyes they shall behold and see the reward of the righteous (Luke 13:28), so it will magnify the salvation of the saints that with their eyes they shall behold and see the destruction of the wicked (Isa. 66:24; Psalm 58:10).*<sup>377</sup>

Trapp: *And see the reward of the wicked*] Yourself being, as it were, shot free.<sup>378</sup>

Treasury of Scriptural Knowledge: Isa. 3:11 Heb. 2:2.<sup>379</sup>

<sup>373</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:8.

<sup>374</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:8.

<sup>375</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 91:1–16.

<sup>376</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:8.

<sup>377</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1–8.

<sup>378</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:8.

<sup>379</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:8.

## Chapter Outline

## Charts, Maps and Short Doctrines

Psalm 91:8 Only you will examine carefully with your [own] eyes and [then] you will see the recompense of the lawless.

**Illustration:** It is quite remarkable to read this verse and examine it carefully during the 2020 riots.<sup>380</sup> You see the actions of a considerable number of people, you pray that they receive their just rewards for their unspeakable actions. This verse insures that they will and that we will see it.

**Illustration:** A commentator on the news recently suggests that a perfect government is necessary, and, although I dismissed this thought at first, it is clear that, some of these rioters and looters will receive the punishment that they deserve; but clearly, many of them will get away with it. The closer our government is set to divine standards, the better the justice that will be meted out. The further that we are from these standards, the less justice. The key is to parallel God's view of government as much as possible (which is not something that we can impose on a society, but must be accepted by that society). This would be a government that adhere to divine establishment standards. We must bear in mind that, even though this is the devil's world, God will ultimately impose His perfect justice over all—and we believers will all see this.

Psalm 91:8 Only you will examine carefully with your [own] eyes and [then] you will see the recompense of the lawless.

### Psalm 91:8 You will see the recompense of the wicked (various commentators)

The Cambridge Bible: *[Though you will be unharmed, you will] be a spectator of the punishment of the wicked, as Israel was at the Red Sea (Exodus 14:30-31). That punishment is the indispensable counterpart of the deliverance of the righteous, Psalm 91:14-16.*<sup>381</sup>

Clarke: *The reward of the wicked* - You will not only be safe yourself, but you will see all your enemies discomfited and cast down.<sup>382</sup>

Matthew Poole: *You will see [for yourself] without any terror or danger to yourself, and with a delightful and thankful reflection upon God's goodness to you. The reward of the wicked; the just recompense of their sins, or the vengeance of God upon them.*<sup>383</sup>

Charles Haddon Spurgeon: *"Only with your eyes will you behold and see the reward of the wicked."* The sight will reveal both the justice and the mercy of God; in them that perish the severity of God will be manifest, and in the believer's escape the richness of divine goodness will be apparent.

Spurgeon continues: *The sight of God's judgments softens the heart, excites a solemn awe, creates gratitude, and so stirs up the deepest kind of adoration. It is such a sight as none of us would wish to see, and yet if we did see it we might thus be lifted up to the very noblest style of manhood. Let us but watch providence, and we shall find ourselves living in a school where examples of the ultimate reward of sin are very plentiful. One case may not be judged alone lest we misjudge, but instances of divine visitation will be plentiful in the memory of any attentive observer of men and things; from all these put together we may fairly draw conclusions, and unless we shut our eyes to that which is self-evident, we shall soon perceive that there is after all a moral ruler over the sons of men, who sooner or later rewards the ungodly with due punishment.*<sup>384</sup>

<sup>380</sup> During this year in the United States, the COVID19 pandemic was followed by riots in major (and minor) cities all over the land.

<sup>381</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:7-8.

<sup>382</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:8.

<sup>383</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:8.

<sup>384</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:3-8.



## Psalm 91:8 You will see the recompense of the wicked (various commentators)

Dr. Bob Utey: As God's people are subject to the attack of the wicked, they will also be an observer of their judgment (cf. Psalm 37:34; Psalm 54:7; Psalm 58:10).<sup>385</sup>

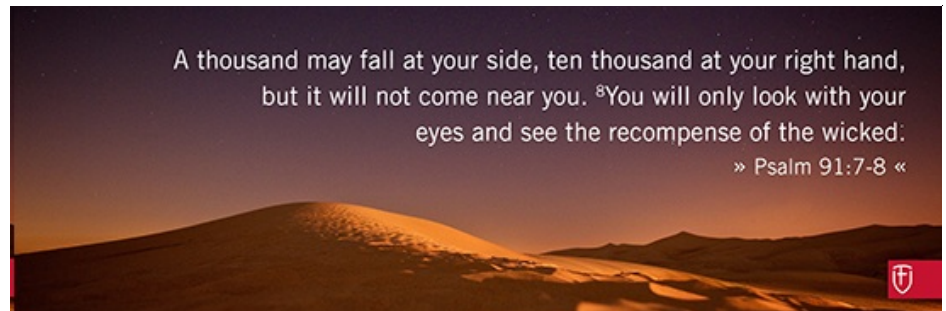
I must add, this is not an absolute. Further, if you have the faith, then you do not necessarily need to see the actual recompense.

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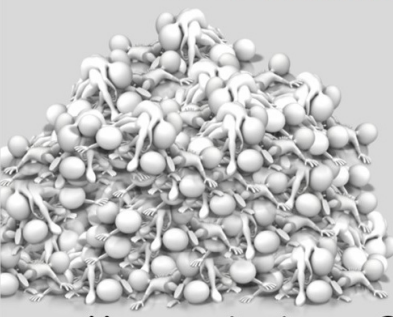

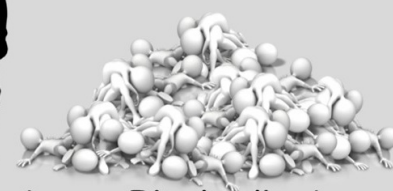
Psalm 91:8 If you carefully examine your life and the situations in your life, you will be able to see that God justly punishes the lawless.

Matthew Henry summarizes vv. 1–8: *He that by faith chooses God for his protector, shall find all in him that he needs or can desire. And those who have found the comfort of*



Psalms 91:5-8

“You will **NOT FEAR** the **TERROR** of the night,  
the **arrow** that flies by day,  
6 the **Plague** that stalks in darkness,  
or the **Pestilence** that ravages at noon.  
7 Though 1,000 fall at your side  
& 10,000 at your right hand,  
the **Pestilence** will not reach you.

Unrepentant      Obedient      Disobedient

8 You will only see it with your eyes  
& witness the punishment of the wicked.”

RevelationScriptures.com

making the Lord their refuge, cannot but desire that others may do so. The spiritual life is protected by Divine grace from the temptations of Satan, which are as the snares of the fowler, and from the contagion of sin, which is a noisome pestilence. Great security is promised to believers in the midst of danger. Wisdom shall keep them from being afraid without cause, and faith shall keep them from being unduly afraid. Whatever is done, our heavenly Father's will is done; and we have no reason to fear. God's people shall see, not only God's promises fulfilled, but his threatenings. Then let sinners come unto the Lord upon his mercy-seat, through the Redeemer's name; and encourage others to trust in him also.<sup>386</sup>

**Psalm 91:7–8 (WEB)** (a graphic); from [Fighter Verses](#); accessed May 30, 2020.

**Psalm 91:5–8 (CSB)** (a graphic); from [Book of Revelation](#); accessed May 30, 2020.

<sup>385</sup> Dr. Bob Utey, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:5–10.

<sup>386</sup> Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Psalm 91:1–8.

In this graphic, the 1000 are the disobedient who fall on one side of the maturing believer; and the 10,000 are the unrepentant who fall on the other side of the maturing believer.

The final words are stirring—**You will...witness the punishment of the wicked**. I would understand this to refer to temporally, regarding those who have tried to make you miserable; and in eternity, those who refused to believe in the Lord.

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The Cambridge Bible: *Psalms 91:9-16: Renewed assurances of Divine protection, ratified by a Divine promise.*<sup>387</sup>

In this next passage, there are a number of verses that seemed to lead, one to the other. The most common place to cut off this progression is at the end of v. 12, but that was not universal.

From this point forward, we have a two-track interpretation. On the one hand, these are reassurances given to the mature believer; and, on the other hand, this is also about the Lord Jesus Christ. Both tracks will still lead us to a conundrum in the end. My translation below, with the capitalization of the pronouns, is track 2. Probably the only way to properly explain this is to put the **translations side-by-side** and offer up to sets of explanations (which will not be dramatically different).

This is all related to the dual authorship of Scripture. There is a man—David—who writes these things, based upon the inspiration of God the Holy Spirit and based upon his own actual experiences; and there are the words of God the Holy Spirit. David is speaking here of himself and other believers who receive God's protection, and he has a particular understanding of what he is writing. God the Holy Spirit takes this into the divine realm, speaking of God the Son and God's protection of Him. This is known as the **Dual Authorship of the Scriptures** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Sometimes, the human author conveys one set of meanings by what he writes; but then God the Holy Spirit conveys a different set of meanings, but by using the exact same words. A simple example of this is **Isa. 53**, which we read and understand to be about our Lord on the cross. However, that was not the original meaning; that was not what the author himself was thinking when he wrote those words (another example would be Abraham's offering up his own son to God as a sacrifice—he understood it one way and we understand it in a different way).

**For You, Y<sup>e</sup>howah, [are] my refuge; Most High, You have made [possibly, set?] Your habitation; will not be allowed unto You evil and a scourge will not come near into Your tent; for His angels He will commission for You, to guard You in all Your ways. Upon [two] palms they will lift You up lest strike in the stone Your foot.**

Psalm  
91:9–12

**For You, Y<sup>e</sup>howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here] [or, You have made the Most High Your home]; evil will not befall You and the [effects of a] plague will not come near to Your tent; for He commissions His angels for You, to guard You in all of Your ways. They will lift You up with [their] hands so that Your foot does not [even] strike against a stone.**

**For You, Jehovah, are my refuge; You, the Most High, have made your habitation with me; evil will not befall You and the effects of a plague will not come near to Your tent; this is because God has commissioned His angels for you, to guard You in all that You do. His angels will lift you up with their hands so that You will not even stub Your toe against a stone.**

Here is how others have translated this verse:

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<sup>387</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:9.

**Ancient texts:**

Masoretic Text (Hebrew)	For You, Y <sup>e</sup> howah, [are] my refuge; Most High, You have made [possibly, set?] Your habitation; will not be allowed unto You evil and a scourge will not come near into Your tent; for His angels He will commission for You, to guard You in all Your ways. Upon [two] palms they will lift You up lest strike in the stone Your foot.
Dead Sea Scrolls	<i>[For you have invo]ked [your] shel[ter...] his delight.<sup>177</sup></i> <i>You will se[re] no harm,<sup>178</sup> and] no [disaster] will strike<sup>179</sup> in your t[en]ts.<sup>180</sup></i> Fo[r] he will give orders to his angels concerning you, to gu[ar]d you in all] your [ways]. In their hands [they will lift] you [up], so that [you do] no [strike your] foot [against a st]one. <sup>177</sup> Meaning unclear 11QPsAp <sup>a</sup> . <i>For you have made the LORD—who is my refuge—yes the Most High, your dwelling-place</i> MT LXX. <sup>178</sup> 11QPsAp <sup>a</sup> . <i>No harm will befall you</i> MT LXX. <sup>179</sup> 11QPsAp <sup>a</sup> . <i>No disaster will come near</i> MT LXX. <sup>180</sup> 11QPsAp <sup>a</sup> . <i>Your tent</i> MT LXX.
Psalms Targum	<i>Solomon answered and said: “For you are my confidence, O Lord; in the highest dwelling place you have placed the house of your presence.”</i> <i>The lord of the world responded and thus he said: “No harm shall happen to you; and no plague or demon shall come near to your tents.”</i> For he will command his angels concerning you to guard you in all your ways. They will lift you up by their strength, lest you stumble on the evil impulse, which is likened to the stones at your feet.
Revised Douay-Rheims	Because you, O Lord, are my hope: you have made the most High your refuge. There will no evil come to you: nor will the scourge come near your dwelling. For he has given his angels charge over you; to keep you in all your ways. In their hands they will bear you up: lest you dash your foot against a stone.
Plain English Aramaic Bible	Because you are Lord Jehovah my trust, for you have set your dwelling on high, Evil shall not come near you and disease shall not come near your dwellings, For he will command his Angels concerning you, to keep you in all your ways And upon their arms they shall take you up, lest you strike your foot.
Lamsa’s Peshitta (Syriac)	For thou, O LORD, art my trust; thou hast established thy habitation in the highest. There shall no evil befall you, neither shall any plague come near your dwelling. For he shall give his angels charge over you to keep you in all your ways. They shall bear you up in their hands, lest you dash your foot against a stone.
Updated Brenton (Greek)	For You, O Lord, are my hope; You, my soul, have made the Most High your refuge. No evils shall come upon you, and no scourge shall draw near to your dwelling. For He shall give His angels charge over you, to keep you in all your ways. They shall bear you up on their hands, lest at any time you dash your foot against a stone.
Significant differences:	The Hebrew calls the Lord <i>my refuge</i> ; every other ancient text appears to have something different.

The second phrase is more difficult, as one might interpret *Most High* to be a vocative or as an accusative. So, I understood this phrase to address God, *the Most High* (which is parallel to the first phrase), but not every translation did that. So the differences in the second phrase are more differences of interpretation. This will be discussed in great detail at the end of v. 9 in the exegesis [below](#).

The targum adds *and demons* to the 4<sup>th</sup> phrase.

**Limited Vocabulary Translations:**

Bible in Basic English

Because you have said, I am in the hands of the Lord, the Most High is my safe resting-place;

No evil will come on you, and no disease will come near your tent.

For he will give you into the care of his angels to keep you wherever you go.

In their hands they will keep you up, so that your foot may not be crushed against a stone.

Easy English

For you, Lord, make me safe.

Because the Most High is your home,

bad things will not happen to you.

And there will be no fighting near where you live.

[91:9-10] In verses 5-10, we read about dangers, arrows, illnesses, bad things and fighting. Arrows are sharp sticks that bows shoot. Today we have guns! Bible students have two ideas about all these things:

– They are a plague. A plague is an illness that people catch from each other. If one person becomes ill, many other people that live near also become ill.

– They are bad (or evil) spirits. An evil spirit is a servant of God's enemy Satan. We cannot see them, but we can see what they do. They make people ill in their minds and their bodies.

These verses tell us not to be afraid! If we trust in God (ask God for help and believe that he will give it) then he will protect us from illness and evil spirits. It is important to know that the psalm does not mean the illnesses that we often get, like colds. It means plagues. Even if we become ill through a plague, God will protect us after we die. We will live with him in heaven, his home. And God will always protect us from evil spirits. In verse 7, 'by your side' may mean 'by your left side.' In verse 9, it says 'the Most High is your home.' This is picture language while we live on earth. It means we can go to God any time and anywhere. We can pray to him and he will hear and answer us. As it says in verse 15. When we die and get to heaven then God's home will be our home. But we must love and obey God for this to happen.

For God will tell his angels what to do for you.

They will make you safe everywhere that you go.

Their hands will give you help

so that you will not even hurt your feet on a stone.

[91:12] In verse 11, the angels are God's servants. We cannot always see them, but they are always there to give us help. In verse 13, lions are animals that eat other animals. They even eat people! Cobras and serpents are snakes. When they bite you, they put poison into you. But 'walk on' and 'under your feet' mean that lions and snakes will not hurt us if we love and obey God. But this does not mean that we have to walk on snakes to see if the psalm is true. It means that if we walk on it without knowing that it is there, we will be safe.

Easy-to-Read Version–2001

Why? Because you trust the Lord. You made God Most-High your place of safety. Nothing bad will happen to you. There will be no diseases in your home. God will command his angels for you, and they will protect you wherever you go. Their hands will catch you, so that you will not hit your foot on a rock.

Easy-to-Read Version–2008

You trust in the LORD for protection. You have made God Most High your place of safety.

So nothing bad will happen to you. No diseases will come near your home.

He will command his angels to protect you wherever you go.

Their hands will catch you so that you will not hit your foot on a rock.

God's Word™

You, O LORD, are my refuge! You have made the Most High your home.

No harm will come to you. No sickness will come near your house.

He will put his angels in charge of you to protect you in all your ways.

They will carry you in their hands so that you never hit your foot against a rock.

Good News Bible (TEV)

You have made the LORD your defender, the Most High your protector, and so no disaster will strike you, no violence will come near your home.



God will put his angels in charge of you to protect you wherever you go.  
They will hold you up with their hands to keep you from hurting your feet on the stones.

*The Message*

Yes, because God's your refuge,  
the High God your very own home,  
Evil can't get close to you,  
harm can't get through the door.  
He ordered his angels  
to guard you wherever you go.

## NIRV

If you stumble, they'll catch you;  
their job is to keep you from falling.  
Suppose you say, "The Lord is the one who keeps me safe."  
Suppose you let the Most High God be like a home to you.  
Then no harm will come to you.  
No terrible plague will come near your tent.  
The Lord will command his angels  
to take good care of you.  
They will lift you up in their hands.  
Then you won't trip over a stone.

**Thought-for-thought translations; dynamic translations; paraphrases:**

## College Press paraphrase

For Jehovah is my refuge! I choose the God above all gods to shelter me.  
How then can evil overtake me or any plague come near?  
For He orders His angels to protect you wherever you go.  
They will steady you with their hands to keep you from stumbling against the rocks on the trail.

## Contemporary English V.

The LORD Most High is your fortress. Run to him for safety,  
and no terrible disasters will strike you or your home.  
God will command his angels to protect you wherever you go.  
They will carry you in their arms, and you won't hurt your feet on the stones.

## The Living Bible

For Jehovah is my refuge! I choose the God above all gods to shelter me. How then can evil overtake me or any plague come near? For he orders his angels to protect you wherever you go. They will steady you with their hands to keep you from stumbling against the rocks on the trail.

## New Berkeley Version

For Thou, O LORD, art my refuge.<sup>m</sup>  
Since you, too have established the Most High as your shelter,  
no harm shall befall you,  
nor shall any plague come near your tent.  
For He gives His angels orders regarding you,  
to protect you wherever you go.  
They will support you with their hands,  
lest you strike your foot against a stone.<sup>n</sup>

<sup>m</sup> Read Psalm 121:7 [The LORD will keep you from all evil; he will keep your life. The LORD will keep your going out and your coming in from this time forth and forevermore.—Psalm 121:7–8; ESV] in this connection, where being kept from harm is equivalent to our soul being kept safe, if our trust is in God

<sup>n</sup> Quoted by Satan [Matt. 4:6], to tempt Jesus, but true for all believers. God's angels are around us now.

## New Life Version

Because you have made the Lord your safe place, and the Most High the place where you live, nothing will hurt you. No trouble will come near your tent.  
For He will tell His angels to care for you and keep you in all your ways. They will hold you up in their hands. So your foot will not hit against a stone.

## New Living Translation

If you make the Lord your refuge,  
if you make the Most High your shelter,

	no evil will conquer you; no plague will come near your home. For he will order his angels to protect you wherever you go. They will hold you up with their hands so you won't even hurt your foot on a stone.
Unlocked Dynamic Bible	Yahweh protects me; trust God Almighty to shelter you, too. If you do, nothing evil will happen to you; no plague will come near your house because Yahweh will command his angels to protect you in whatever you are doing. They will hold you up with their hands so that you will not hurt your foot on a big stone.

**Partially literal and partially paraphrased translations:**

American English Bible	O Jehovah; You're the One that I trust. If you'll make the Most High your refuge, Nothing bad will approach you And the whip will not enter your tent. For, to His messengers, He will give orders... He'll tell them to keep an eye on your ways, So then, with their hands, they will lift you, And no stone will stumble your feet.
Beck's American Translation	If you have made the LORD, who is my refuge, the Most High, your home, He will not let any harm come to you or disaster come near your tent, because He orders His angels to be with you and protect you everywhere you go. They will carry you in their hands and not let you stub your foot against a stone.
Common English Bible	Because you've made the Lord my refuge, the Most High, your place of residence— no evil will happen to you; no disease will come close to your tent. Because he will order his messengers to help you, to protect you wherever you go. They will carry you with their own hands so you don't bruise your foot on a stone.
New Advent (Knox) Bible	He, the Lord, is thy refuge; thou hast found a stronghold in the most High. There is no harm that can befall thee, no plague that shall come near thy dwelling. He has given charge to his angels concerning thee, to watch over thee wheresoever thou goest; they will hold thee up with their hands lest thou shouldst chance to trip on a stone.
Translation for Translators	If you allow Yahweh to protect you, if you trust God Almighty to «shelter/take care of» you, nothing evil will happen to you; no plague will come near your house, because Yahweh will command his angels to protect you wherever you go. They will hold you up with their hands, with the result that you will not hurt your foot on a big stone.

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	Whilst you have the LORD for your guard,
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God's Truth (Tyndale)	<p>You placed on the Highest your hope.—          So sickness will not approach you,          Contagion not enter your Rest,          For you He will order His Angels          To keep guard upon all your paths,          Who will in their hands hold you up,          From striking your foot on a stone.          For you Lord are my hope, you have set your house of defense very high.          There shall no evil happen unto you, neither shall any plague come near your dwelling.          For he shall give his angels charge over you, to keep you in all your ways.          They shall bear you in their hands, that you hurt not your foot against a stone.</p>
International Standard V	<p>"Lord, you are my refuge!"          Because you chose the Most High as your dwelling place,          no evil will fall upon you,          and no affliction will approach your tent,          for he will command his angels          to protect you in all your ways.          With their hands they will lift you up          so you will not trip over a stone.</p>
Unlocked Literal Bible	<p>For Yahweh is my refuge! Make the Most High your refuge also.          No evil will overtake you; no affliction will come near your home.          For he will direct his angels to protect you, to guard you in all your ways.          They will lift you up with their hand so that you will not hit your foot on a stone.</p>
Urim-Thummim Version	<p>Because you have made YHWH, who is my refuge, even the Most High your habitation;          There will no bad befall you, neither will any plague come near your tent.          Because he will give his angels charge over you, to guard you in all your ways.          They will bear you up in their hands, unless you dash your foot against a stone.</p>

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	<p>If you have made the Lord your refuge,          the Most High your stronghold,          no harm will come upon you,          no disaster will draw near your home.          For he will command his angels          to guard you in all your ways.          They will lift you up with their hands          so that your foot will not hit a stone.</p>
The Heritage Bible	<p>Because you, Jehovah, are my refuge; you have put the Most High as your tabernacle;          There shall no evil happen to you, and no blow shall come near your tent,          Because he shall command his messengers over you, to hedge you about in all your ways.          They will lift you upon <i>their</i> palms lest you dash your foot against a stone.</p>
New American Bible (2011)	<p>Because you have the LORD for your refuge          and have made the Most High your stronghold,          No evil shall befall you,          no affliction come near your tent.<sup>f</sup>          *For he commands his angels with regard to you,<sup>g</sup>          to guard you wherever you go.<sup>h</sup>          With their hands they shall support you,          lest you strike your foot against a stone.<sup>i</sup></p>

\* [91:11–12] The words are cited in Lk 4:10–11; Mt 4:6, as Satan tempts Jesus in the desert.

f. [91:10] Prv 12:21; Dt 7:15.

g. [91:11–12] Mt 4:6; Lk 4:10f.

h. [91:11] Heb 1:14.

i. [91:12] Ps 121:3; Prv 3:23.

New English Bible–1970

For you, the LORD is a <sup>prob. rdg, Heb my</sup> safe retreat;  
you have made the Most High your refuge.

No disaster shall befall you,  
no calamity shall come upon your home.

For he has charged his angels  
to guard you wherever you go,  
to lift you on their hands

for fear you should strike your foot against a stone.

New Jerusalem Bible

No disaster can overtake you, no plague come near your tent;

he has given his angels orders about you to guard you wherever you go.

They will carry you in their arms in case you trip over a stone. V. 9 was placed with the previous passage for context.

Revised English Bible–1989

Surely you are my refuge, LORD. You have made the Most High your dwelling-place;

no disaster will befall you, no calamity touch your home.

For he will charge his angels to guard you wherever you go,  
to lift you on their hands for fear you strike your foot against a stone.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

For you have made ADONAI, the Most High,  
who is my refuge, your dwelling-place.

No disaster will happen to you,  
no calamity will come near your tent;  
for he will order his angels to care for you  
and guard you wherever you go.

They will carry you in their hands,  
so that you won't trip on a stone.

Hebraic Roots Bible

Because You, O YAHWEH, are My refuge; You make the Most High Your habitation,

no evil shall happen to You, nor shall any plague come near Your tent.

For He shall give His cherubs charge over You, to keep You in all Your ways.

They shall bear You up in their hands, that You not dash Your foot on a stone.

Tree of Life Version

For you have made Elyon your dwelling, even Adonai, who is my refuge,  
so no evil will befall you nor any plague come near your tent.

For He will give His angels charge over you, to guard you in all your ways.

Upon their hands they will lift you up, lest you strike your foot against a stone.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

FOR YOU, JESUS, ARE MY HOPE: YOU, MY SOUL, HAVE MADE THE MOST HIGH YOUR REFUGE.

NO EVILS SHALL COME UPON YOU, AND NO SCOURGING/AFFLICTION SHALL DRAW NEAR TO YOUR DWELLING.

FOR HE SHALL GIVE HIS ANGELS CHARGE CONCERNING YOU, TO KEEP YOU IN ALL YOUR WAYS.

THEY SHALL BEAR YOU UP ON THEIR HANDS, LEST AT ANY TIME YOU DASH YOUR FOOT AGAINST A STONE.



Awful Scroll Bible	<p>Since you is to have fixed Jehovah, as to your refuge, even he superior your habitation -          was evil to come about an opportunity to you, or was a striking to come near your tent? -          He was to be to his <i>angelic</i> messengers the layer charge, to watch over you in your course.          Surely were they to bear you up in their hands, was you to strike your foot against a stone.</p>
Concordant Literal Version	<p>For You, O Yahweh, are my Refuge! Because you have made the Supreme your habitation,          Evil shall not be your fate, And contagion, it shall not approach into your tent."          For He shall enjoin His messengers concerning you, To keep you in all your ways."          On their palms shall they lift you, Lest you should strike your foot against a stone."</p>
exeGesés companion Bible	<p>Because you, O Yah Veh, my refuge          set Elyon your habitation.          Neither evil happens you,          nor any plague approach your tent;          for he misvahs his angels over you,          to guard you in all your ways:          hey lift you in their palms          lest you stub your foot against a stone:...</p>
Orthodox Jewish Bible	<p>Because thou hast made Hashem, which is my refuge, even Elyon, thy ma'on (habitation, dwelling; see Yn 14:2 OJBC)          There shall no ra'ah (evil, disaster) befall thee, neither shall any nega come near thy ohel.          For He shall give charge to His malachim (angels) concerning thee, to be shomer over thee in kol drakhim of thee.          They [the malachim of Hashem] shall bear thee up on their palms, lest thou dash thy regel against an even (stone).</p>
Rotherham's <i>Emphasized B.</i>	<p>Because, thou, hast made Yahweh, my refuge,—The Most High, thou hast made thy dwelling-place,          There shall not be sent unto thee misfortune, Nor shall, plague, come near into thy tent;          For, his messengers, will he charge concealing thee, To keep thee, in all thy ways;          On hands, will they bear thee up, Lest thou strike, against a stone, thy foot;...</p>

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Because you have made the Lord, [who is] my refuge,          Even the Most High, your dwelling place,          No evil will befall you,          Nor will any plague come near your tent.          For He will command His angels in regard to you,          To protect and defend and guard you in all your ways [of obedience and service].          They will lift you up in their hands,          So that you do not [even] strike your foot against a stone.</p>
The Expanded Bible	<p>·The Lord is your protection [<sup>L</sup>For you, Lord, are my refuge];          you have made God Most High your ·place of safety [dwelling place].          Nothing ·bad [evil; harmful] will ·happen to [befall] you;          no ·disaster [blow; or plague] will ·come to [approach] your ·home [<sup>L</sup>tent].          He has ·put his angels in charge of [<sup>L</sup>commanded his angels/messengers concerning] you          to ·watch over [keep; guard] ·you wherever you go [<sup>L</sup>all your ways].          They will ·catch you [lift you up] in their hands</p>

Kretzmann's Commentary	<p>so that you will not hit your foot on a rock [Matt. 4:6; Luke 4:10–11].</p> <p>Because thou, every believer, hast made the Lord, which is my Refuge, rather the psalmist speaks for himself, "For Thou, Jehovah, art my Refuge," even the Most High, thy Habitation, literally, "the Most High hast thou made thy Habitation. " there shall no evil befall thee, coming upon the believer with sudden destruction, neither shall any plague come nigh thy dwelling, no stroke of misfortune and enmity which can bring us real harm, diminish our salvation, and the blessings of God's grace.</p> <p>For He, Jehovah, the God of salvation, shall give His angels charge over thee, placing the believers in their special care, as a guard against all evil, to keep thee in all thy ways, as long as the believers walk on the ways of God's will and good pleasure.</p> <p>They shall bear thee up in their hands, lest thou dash thy foot against a stone, carefully carrying the believers over all obstructions of their faith and spiritual life, so that their salvation will never be really endangered. Every Christian lives the life and performs the work which God has intended for him. If death takes him away, it means that the goal set by God has been reached, so far as he is concerned, that all the difficulties and obstructions and afflictions of life are behind him. In the mean time, it is true,...</p>
The Pulpit Commentary	<p>Because thou hast made the Lord, which is my Refuge, even the Most High, thy Habitation; literally, for thou, O Lord, art my Refuge; thou hast made the Most High thy Dwelling place, which can scarcely be made to yield a tolerable sense. It is supposed that a word—תַּרְמָא—has dropped out, and that the verse originally ran thus: "Because thou hast said, Jehovah is my Refuge, and hast made the Most High thy Dwelling place" (comp. verses 1, 2). The second speaker for a second time addresses the first.</p> <p>There shall no evil befall thee, neither shall any plague come nigh thy dwelling. The faithful man is to be preserved from evil of every kind. His very "dwelling" is to be protected so that his family may suffer no hurt.</p> <p>For he shall give his angels charge over thee, to keep thee in all thy ways (comp. Psalm 34:7). The faithful are under the constant care of angels (Heb. 1:14), who guide them and direct them perpetually. Satan made a crafty use of this promise when he tempted our Lord (Matt. 4:6; Luke 4:10, Luke 4:11). No doubt it applies to him pre-eminently, as the specially "Faithful One."</p> <p>They shall bear thee up in their hands; rather, upon their hands—lifting thee over difficulties and stumbling blocks. Lest thou dash thy foot against a stone (comp. Prov. 3:23, Prov. 3:24). Moral impediments are, no doubt, chiefly meant.</p>
Syndein/Thieme	<p>{Soloist 2}</p> <p>{Verses 9-16: Principle of Deliverance}</p> <p>{Source of Deliverance}</p> <p>Because You . . . O Jehovah/God . . . my refuge/'shelter from the storm' {machaceh - a shelter discovered in the nick of time before a great storm that is found to be more than adequate and the finder is very satisfied},</p> <p>{Verses 9b-16: Soloist 1}</p> <p>You have designated/'set up in a place' {suwm} 'the Most High'/'The Very High'/'The Lofty One' {'Elyown} . . . Your habitation/'permanent dwelling place' {ma'own}.</p> <p>{Note: RBT says the Most High is a title for the Lord Jesus Christ. This is 'permanent truth' in an 'impermanent' person. And that (doctrine) gives that person stability.}</p> <p>The 'whole range of misfortune' does not touch you. {idiom: means that the pressures are there, but they never quite get you down. No pressure is too great for the plan of God}</p> <p>Neither shall any blow/stroke/ 'catastrophe meant to knock you out' {nega`} come near your dwelling.</p>

{Note: Nega` usually means 'plague', but originally meant any catastrophe means to take you down. This verse means life will have great pressures for you, but with bible doctrine you will not crack up under the pressures of life}

{Guardian Angels in the Angelic Conflict - The Relationship}

**For He** {God the Father} **shall give His angels** {elect angels appointed as guardian angels - see Hebrews 1:14} **charge over you**, {specific tactical commands by which the believer is protected} **to guard you** {shamar - military word to be on guard duty - to guard some fixed facility - 'you' in this case} **in all your Ways**.

{Note: In interpretation, originally this was addressed to the Exodus generation. Though they were terrible believers - at a moment's notice ready to go to idolatry when Moses was gone! Yet, God's grace sent angels to protect even them! That is grace! In application, this grace applies to all believers throughout history. 'All your ways' means when you are in fellowship and when you are out of fellowship - the grace of God always protects you.}

**They** {the guardian angels} **shall bear/lift you up in** {their} **hands**, **'with the result that' you do not dash your foot against a stone**. {a rock in the path a traveler might trip over in a desert walk}

{Note: 'Their hands' was what KJV says. But 'their' is not there because apparently these angels do not have hands. This is like an anthropomorphism. This is to ascribe characteristics (usually of God) to us in terms we might understand.}

{Note: See Luke 4:10-11 and Matthew 4:6 where the devil distorts true Divine Viewpoint in a temptation of the humanity of Jesus. Satan uses this verse hinting that Jesus would be protected if He jumped off a cliff.}.

The Voice

**For you made the Eternal** [your]<sup>[a]</sup> **refuge,**  
**the Most High your only home.**

**No evil will come to you;**  
**plagues will be turned away at your door.**

**He will command His heavenly messengers to guard you,**  
**to keep you safe in every way.**

**They will hold you up in their hands**  
**so that you will not *crash, or fall, or even graze* your foot on a stone.**<sup>[b]</sup>

[a] 91:9 Hebrew manuscripts read, "who is my."

[b] 91:11–12 Matthew 4:6; Luke 4:10–11

## Bible Translations with Many Footnotes:

College Press Bible Study

**Because you have said**<sup>[281]</sup>—"Jehovah is my refuge,"  
<sup>[281]</sup> **So Gt.**

**have made the Most High your dwelling-place**<sup>[282]</sup>

<sup>[282]</sup> **As in Psalm 90:1.**

**There will not be suffered to meet you misfortune,**  
**and plague**<sup>[283]</sup> **shall not draw near in thy tent.**<sup>[284]</sup>

<sup>[283]</sup> Or: "stroke." Heb. nega'. Cp. Psalm 38:11 note.

<sup>[284]</sup> Some cod. (w. 1 ear. pr. ed., and Aram.): "tents" (pl.)—Gn.

**For his messengers will he charge concerning you,**  
**to keep you in all your ways:**

**On their palms will they bear you up,**  
**lest you strike against a stone your foot. (Updated)**

The Complete Tanach

**For you** [said], "The Lord is my refuge"; **the Most High you made your dwelling.**

**For you:** You said, "The Lord is my refuge." This is an elliptical verse.

**the Most High you made your dwelling:** You made the Holy One, blessed be He, the seat of your trust.

No harm will befall you, nor will a plague draw near to your tent.

**No... will befall:** Heb. הִנָּאֵל אֵל, will not happen. Similarly, (Exod. 21:13): “and God allowed it to happen (הִנָּאֵל) to his hand.”

For He will command His angels on your behalf to guard you in all your ways.  
On [their] hands they will bear you, lest your foot stumble on a stone.

**lest... stumble:** Heb. הִפָּגַע, lest it [your foot] stumble, and so every expression of הִפָּגַע, acupir, azoper, to hit, strike against.

NET Bible®

For you have taken refuge in the Lord,  
my shelter, the sovereign One.<sup>14</sup>  
No harm will overtake<sup>15</sup> you;  
no illness<sup>16</sup> will come near your home.<sup>17</sup>  
For he will order his angels<sup>18</sup>  
to protect you in all you do.<sup>19</sup>  
They will lift you up in their hands,  
so you will not slip and fall on a stone.<sup>20</sup>

<sup>14tn</sup> Heb “for you, the Lord, my shelter, the Most High, you have made your dwelling place.”

<sup>15tn</sup> Or “confront.”

<sup>16tn</sup> For this sense of the Hebrew term עָוָה see Ps 38:11.

<sup>17tn</sup> Heb “your tent.”

<sup>18tn</sup> Heb “for his angels he will command concerning you.”

<sup>19tn</sup> Heb “in all your ways.”

<sup>20tn</sup> Heb “so your foot will not strike a stone.”

### Literal, almost word-for-word, renderings:

English Standard Version	Because you have made the LORD your dwelling place— the Most High, who is my refuge— no evil shall be allowed to befall you, no plague come near your tent. For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone.
Modern Literal Version	For you, O Jehovah, are my refuge! You have made the Most High your habitation. There will no evil befall you, nor will any plague come near your tent, for he will give his messengers charge over you, to keep you in all your ways. They will bear you up in their hands, lest you dash your foot against a stone.
A Voice in the Wilderness	Because you have made Jehovah, who is my refuge, even the Most High, your dwelling place, no evil shall befall you, nor shall any plague come near your dwelling; for He shall give His angels charge over you, to keep you in all your ways. In their hands they shall bear you up, lest you dash your foot against a stone.
Young’s Updated LT	(For you, O Jehovah, are my refuge,) The Most High you made your habitation. Evil happens not unto you, And a plague comes not near your tent, For His messengers He charges for you, To keep you in all your ways, On the hands they bear you up, Lest you strike against a stone your foot.

**The gist of this passage:** God is the refuge of the writer of this psalm; and he is protected from evil and from plagues. God has charged angels to protect us, to watch over us, to even lift us up so that we do not stub our feet against a stone.

9-12

V. 9 starts out easy enough, but then, v. 9b is a conundrum.

## Psalm 91:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
mach <sup>e</sup> zeh (מַחְזֶה) [pronounced mahkh <sup>e</sup> -SEH]	<i>refuge, shelter; the person to whom one flees</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4268 BDB #340

**Translation:** For You, Y<sup>e</sup>howah, [are] my refuge;...

This passage begins simply enough—the psalmist, David, says that God is his refuge. No matter what situation David finds himself in, he can look to God for the solving of that problem.

Let's say this is like standing behind your big brother or parents for protection. David understands that his ultimate Protector is God. He may take refuge in his God.

Psalm 91:9a For You, Y<sup>e</sup>howah, [are] my refuge;...

### Psalm 91:9a For you, O Jehovah, are my refuge (various commentators)

Barnes: *Because you have made the Lord, which is my refuge - literally, "For you, O Jehovah, (art) my refuge." ...The idea is, that the psalmist "himself" had made Yahweh his refuge, or his defense. The language is an expression of his own feeling - of his own experience - in having made God his refuge, and is designed here to be a ground of exhortation to others to do the same thing. He could say that he had made God his refuge; he could say that God was now his refuge; and he could appeal to this - to his own experience - when he exhorted others to do the same, and gave them assurance of safety in doing it.*

Barnes on other takes: *The Chaldee Paraphrase regards this as the language of Solomon, who, according to that version, is one of the speakers in the psalm: "Solomon answered and said, "Since you, O Lord, are my refuge," etc. Tholuck regards this as the response of the choir.*<sup>388</sup>

E. W. Bullinger: *[The] Hebrew reads "For you, O LORD, [are] my refuge. "The change of person marks the Structure, and is not due to "textual corruption".*<sup>389</sup>

<sup>388</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:9.

<sup>389</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:9.



## Psalm 91:9a For you, O Jehovah, are my refuge (various commentators)

Gill: *Because you have made the Lord which is my refuge,.... So the words, according to Kimchi, also are directed to the good man; giving the reason of his safety, because he trusts in the Lord, and puts himself under his protection: but they should rather be rendered, and the accents require such a reading, "because you, Lord, are my refuge"; and so are either the words of the good man that trusts in the Lord; or rather of the psalmist himself, seeing his safety in the midst of danger, and ascribing it to the Lord; whose providence was in a peculiar manner over him, whose power protected him, and he was as an asylum or city of refuge to him; so that nothing could hurt him.*<sup>390</sup>

Treasury of Scriptural Knowledge: Psalm 91:2, Psalm 142:4-5, Psalm 146:5-6.<sup>391</sup>

Chapter Outline

Charts, Maps and Short Doctrines

### Psalm 91:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿEl <sup>e</sup> yôwn (עֲלִיּוֹן) [pronounced <i>gel<sup>e</sup>-YOHN</i> ]	<i>high, higher; Most High, highest, Supreme; transliterated, Elyon</i>	masculine singular noun	Strong's #5945 BDB #751
The Phœnicians and the Carthaginians used the same word to refer to their gods.			
sîym (שִׂים) [pronounced <i>seem</i> ]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i> ]	<i>to put, to place, to set; to make; to appoint</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #7760 BDB #962
mâ'ôwn/mâ'îyn (מְאֹון/מְאִיין) [pronounced <i>maw- GOHN/maw-GEEN</i> ]	<i>dwelling, habitation; refuge; lair</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4583 BDB #732
The great difficulty is, in v. 9a, we have the 1 <sup>st</sup> person singular suffix; and in 9b we have the 2 <sup>nd</sup> person masculine singular suffix. If these are the same, it is much easier to put together a reasonable interpretation of these two phrases together.			
As written, v. 9b seems to be missing a word or two.			

**Translation:** ...*Most High, You have made* [or, *appointed*] *Your habitation [here]* [or, *You have made the Most High Your home*];...

This phrase is somewhat confusing, and many translators mix up the words in this verse in order to come up with a palatable rendering. I gave the translation which I gave, as David is addressing Y<sup>e</sup>howah in the previous phrase, and this is a similar circumstance, where *Most High* might be understood as a vocative. But this leaves us hanging with regards to what exactly did God, the Most High, do with His habitation? He *made* it, He *set* it, He *appointed* it? Meaning what, exactly? I have added the adverb *here*, suggesting that God, the Most High has made His habitation here on earth. We understand this; it makes perfect sense to us; but would David really understand these words? Surely, that would not have been his meaning.

Is David saying, in v. 9a that God is his refuge and that the person to whom this psalm is addressed has made the Most High his habitation as well?

<sup>390</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:9.

<sup>391</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:9.

Matthew Henry seems to have this approach in mind: *The psalmist assures believers of divine protection, from his own experience; and that which he says is the word of God, and what we may rely upon.*<sup>392</sup>

Or, in the alternative, David continues addressing Y<sup>e</sup>howah directly, saying, “**You have made the Most High Your home.**” So, somehow, God makes God His Home. We can understand this as God the Son makes God the Father His home. This is more difficult for someone in the Old Testament to understand. Both interpretations are reasonable, but neither seems to be something that David, given his limited perspective, would have understood. Old Testament saints appear to be unaware of the Trinity, despite writing about it (Isaiah in particular comes to mind).

Psalm 91:9b ...**Most High, You have made** [or, *appointed*] **Your habitation [here]** [or, You have made the Most High Your home];...

### Psalm 91:9b O, Most High, You have made Your habitation here (commentators)

Barnes: *Even the Most High Your habitation* - literally, “*The Most High have You made Your habitation;*” or, *your home. On the word habitation, see the notes at Psalm 90:1. The idea is, that he had, as it were, chosen to abide with God, or to dwell with him - to find his home with him as in a father’s house. The consequence of this, or the security which would follow, he states in the following verses.*

E. W. Bullinger: *Hebrew reads “The MOST HIGH [Whom you have made] your habitation”, supplying the Ellipsis from the preceding line.*<sup>393</sup>

Dr. John Gill: *even the most High, your habitation;* it should be rendered, “*you have made the most High your habitation*”; being an apostrophe of the psalmist to his own soul, observing the ground of his security; the most high God being made and used by him as his habitation, or dwelling place, where he dwelt, as every good man does, safely, quietly, comfortably, pleasantly, and continually.<sup>394</sup>

Matthew Henry: *They are such as make the Most High their habitation (Psalm 91:9), as are continually with God and rest in Him, as make His name both their temple and their strong tower, as dwell in love and so dwell in God. It is our duty to be at home in God, to make our choice of Him, and then to live our life in Him as our habitation, to converse with Him, and delight in Him, and depend upon Him; and then it shall be our privilege to be at home in God.*<sup>395</sup>

Being at home with God, or making Him our habitation, involves the basic spiritual skills: name your sins to God and learn as much about God and His thinking as you are able (a day-by-day process of taking in Bible doctrine).

Treasury of Scriptural Knowledge: Psalm 91:1, Psalm 71:3, Psalm 90:1.<sup>396</sup>

#### Chapter Outline

#### Charts, Maps and Short Doctrines

What follows are a number of translations of v. 9 (some include all or a portion of v. 10). It may help to focus where v. 9 leads us, then to backtrack from there to interpret it.

In any case, the understanding of this fairly short phrase is more difficult than one might assume at first.

<sup>392</sup> Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>393</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:9.

<sup>394</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 91:9.

<sup>395</sup> Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>396</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:9.

### Translations of Psalm 91:9 (and portions of 10)

American English Bible	O Jehovah; You're the One that I trust. If you'll make the Most High your refuge,...
Common English Bible	Because you've made the Lord my refuge, the Most High, your place of residence—...
International Standard V	"Lord, you are my refuge!" Because you chose the Most High as your dwelling place,...
Urim-Thummim Version	Because you have made YHWH, who is my refuge, even the Most High your habitation;...
Christian Community (1988)	If you have made the Lord your refuge, the Most High your stronghold, no harm will come upon you,...
Complete Jewish Bible	For you have made <i>ADONAI</i> , the Most High, who is my refuge, your dwelling-place.
Hebraic Roots Bible	Because You, O YAHWEH, are My refuge; You make the Most High Your habitation,...
<i>The Amplified Bible</i>	Because you have made the Lord, [who is] my refuge, Even the Most High, your dwelling place, No evil will befall you, Nor will any plague come near your tent.
English Standard Version	Because you have made the LORD your dwelling place— the Most High, who is my refuge— no evil shall be allowed to befall you, no plague come near your tent.
Modern Literal Version	For you, O Jehovah, are my refuge! You have made the Most High your habitation. There will no evil befall you, nor will any plague come near your tent,...
A Voice in the Wilderness	Because you have made Jehovah, who is my refuge, even the Most High, your dwelling place, no evil shall befall you, nor shall any plague come near your dwelling;...

There is a surprising lack of agreement here, despite the fact that most everyone is dealing with the same underlying text.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

After stopping and taking some time to review various translations of v. 9, you will see that its interpretation is not an easy thing.

As mentioned in the Hebrew exegesis, some of the difficulties come from the different suffixes found in v. 9a and 9b. Some of the solutions come from simply changing one of those.

### Translators Interpret Psalm 91:9

One way to understand this passage is, David first speaks to Y<sup>e</sup>howah and then, secondly, speaks to the supergrace believer (v. 9b). There is no reason to interpret the second phrase in this way, but it would have fit with David and his situation. This would give us:

For You, Y<sup>e</sup>howah, [are] my refuge; [David speaks directly to God];  
and you [O supergrace believer] have made the Most High your home. [David addresses the supergrace believer.]

## Translators Interpret Psalm 91:9

This is a valid interpretation, but there is at least a minor problems: *you* refers to God in one verse and to the supergrace believer in the other. It is preferable to, at least within a specific context, to have the same number and person (that is, the 2<sup>nd</sup> person singular *you*) refer to the same person. Now, it appears as though this interpretation sort of pulls the supergrace believer out of thin air. However, the 2<sup>nd</sup> person singular refers to the supergrace believer in the previous verse and the next verse.

I would think better to interpret these as parallel phrases, but with this important distinction: in v. 9a, it reads *my refuge*; and in v. 9b, it reads, *Your habitation*.

The ESV solves this problem by mixing the words up, giving us:

Because you have made the LORD your dwelling place— the Most High, who is my refuge—...

The Holy Name KJV also does some clever rearranging with the words:

Because you have made Yāhwè (יְהוָה,) [Who is] my refuge, [even] “Elyôn (עֵלְיֹן), your habitation;... (I updated the old English)

The Concordant Literal Version simply interprets the *you*'s in this verse to refer to different persons:

For You, O Yahweh, are my Refuge! Because you have made the Supreme your habitation,...

Green's literal translation gives this a consistent, Trinitarian translation:

Because You, O Jehovah, are My refuge; You make the Most High Your habitation,... As you can see by the capitalized pronouns, David, as the author, is completely excised from this verse.

The World English Bible simply changes one of the pronouns to even out their translation (which I bolded):

Because you have made Yahweh **your** refuge, and the Most High your dwelling place,...

The Alpha and Omega Bible has David addressing himself (his soul) in the 2<sup>nd</sup> person (this is in order to account for the change of person):

**FOR YOU, JESUS, ARE MY HOPE: YOU, MY SOUL, HAVE MADE THE MOST HIGH YOUR REFUGE.**

The NET Bible, which is filled with footnotes, provides two translations for this verse:

For you have taken refuge in the Lord,  
my shelter, the sovereign One.

Their footnote indicates that the Hebrew reads: ...for you, the Lord, my shelter, the Most High, you have made your dwelling place...

It is easy to skim through the various translations and think that they are all saying the same thing, but clearly, they are not. Personally, if necessary, I could spend the next few days working on this verse alone. A translator does not have this luxury. They have to pick a point of view and go with it; and no translators will provide a massive footnote for this verse (or any other difficult verse), writing, “Well, I could have gone in several different directions on this verse...”

Before coming up with a solution to this difficult verse, we will continue with the translation.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 91:9 For You, Y<sup>e</sup>howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here] [or, You have made the Most High Your home];...

Spurgeon records the words of Mary B. M. Duncan: *No man can have two homes - two places of constant resort. And if the Lord be truly "our habitation," we can have no other refuge for our souls, no other resting-place for our hearts.*<sup>397</sup>

Psalm 91:9 For You, Y<sup>e</sup>howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here] [or, You have made the Most High Your home];...

### Psalm 91:9 Jehovah is my refuge and habitation (various commentators)

The Cambridge Bible: *For you, Jehovah, are my refuge!*  
*You have made the Most High your habitation.*

So we must render. The A.V. is an attempt to escape from the difficulties of the verse, but it involves an intolerably harsh construction. As the text stands, the Psalmist begins the second division of the Psalm by repeating the profession of Psalm 91:2, and then, as before, addresses Israel as a whole, or the godly Israelite. Psalm 91:9 b is virtually a protasis;—If or since you have made ... *there will no evil befall you.*

The Cambridge Bible continues: *Here too some critics would cut the knot of the change of persons by emending, Because you have said, Jehovah is my refuge, and have made the Most High your habitation; or, For as for you, Jehovah is your refuge. But the change is unnecessary. The word for habitation is the same as that rendered dwelling-place in Psalm 90:1. The rendering of the P.B.V., "you have set your house of defence very high," is probably a misunderstanding of the Vulgate..., which, as the LXX..., means, You have made the Most High your refuge.*<sup>398</sup>

Clarke: *Seeing you have taken Jehovah, the Most High, for your portion and your refuge, no evil will come near your dwelling; you will be safe in your soul, body, household, and property (Psalm 91:10).*<sup>399</sup>

Matthew Poole: *Because You, O Lord, are my refuge, You, O my soul, (which is easily understood out of the foregoing words, and to which David oft suddenly turns his speech,) have made the Most High your habitation; which is the only ground and reason of that safety last mentioned. As for the variation of persons, that he sometimes speaks to and of others, and sometimes to and of himself, nothing is more frequent in this book; nor does it make any alteration in the sense.*<sup>400</sup>

Poole might be the only person to suggest that the 2<sup>nd</sup> person here is David addressing his own soul.

### Chapter Outline

### Charts, Maps and Short Doctrines

### Psalm 91:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לו' or לו') [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ânâh (אָנָה) [pronounced aw-NAW]	to be sent, be allowed to meet, to be caused to meet; to alight upon someone; to befall	3 <sup>rd</sup> person feminine singular, Pual imperfect	Strong's #579 BDB #58

<sup>397</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>398</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:9.

<sup>399</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:9.

<sup>400</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:9.



### Psalm 91:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #413 BDB #39
râ'âh (רָעָה) [pronounced raw-ĠAW]	evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible	feminine singular adjective/noun	Strong's #7451 BDB #949

**Translation:** ...evil will not befall You...

There are two basic ways to understand this phrase; and both understandings leave us with some serious questions. One way is to understand that evil, misery, distress or disaster will not befall the Lord in His incarnation on this earth. The second way is to understand that this applies to the mature believer (lower case, *you*).

The obvious problem with the Lord is, *evil certain did befall Him; He was crucified*. And if we are speaking about the individual believer who is growing and maturing, we have no guarantees that we will live a misery or difficulty-free life.

With Jesus, He allowed Himself to go to the cross willingly. This was God's plan; and Jesus agreed to it, including the final crucifixion, an experience Jesus would have preferred, in His humanity, not to endure (Matt. 26:39, 42).

What could be more evil than the long torturous death given to a man from a corrupt legal system, and yet, because of this, you and I are saved from the wrath of God.

With us, we will face difficulties and heartaches; but God allows us to live through these things with a relaxed mental attitude (God provides us the way to have that). So, this is not a promise which insures us that we will not face any difficulties in life; but that God has provided what is necessary.

Psalm 91:10a ...evil will not befall You...

#### Psalm 91:10a No evil will befall you (various commentators)

Barnes: *There will no evil befall you* - The Chaldee Paraphrase has, "The Lord of the world answered and said, "There will no evil befall you," etc. The sentiment, however, is that the psalmist could assure such an one, from his own personal experience, that he would be safe. He had himself made Yahweh his refuge, and he could speak with confidence of the safety of doing so. This, of course, is to be understood as a general truth, in accordance with what has been said above.<sup>401</sup>

Clarke: *Every pious man may expect such protection from his God and Father.*<sup>402</sup>

By pious, we are not speaking of men which have an extremely holy vocabulary; or who *praise the Lord* every chance that they get; nor are we speaking of men who live out in the woods with other men, dedicating their lives to God. This is a person from virtually any walk of life who is filled with the Spirit (through rebound) and who is taking in Bible doctrine into their soul and believing it.

<sup>401</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:10.

<sup>402</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:9.

## Psalm 91:10a No evil will befall you (various commentators)

Dr. John Gill: *There will no evil befall you,.... The evil of sin cleaves to the best of saints, the evil of temptations besets them, and the evil of afflictions comes upon them, as chastisements from the Lord; for they must expect to receive evil, in this sense, as well as good, from his hands; but the evil of punishment never touches them; and therefore, when any public calamity befalls them in common with others, yet not as an evil of punishment; it is not an evil to them, it is for their good.*<sup>403</sup>

Matthew Henry: *Whatever happens to them [believers who have made God their dwelling place], nothing shall hurt them.*<sup>404</sup>

Keil and Delitzsch: *The promises rise ever higher and higher and sound more glorious.*<sup>405</sup>

Charles Haddon Spurgeon: *"There will no evil befall you." It may have the appearance of evil; but it will turn out to your good. There will be but the appearance of evil, not the reality of it: "There will no evil befall you."*<sup>406</sup>

True to form, Spurgeon makes an observation not seen by other commentators: there are things which come to us that, superficially, we may judge to be evil and we want it to just go away (I am dealing with something like this in my personal life right at this moment). But, though it has the appearance of evil, what is taking place is for the believer's good and it contributes to the plan of God. Bear in mind, God is able to use anything in our lives and all around us, and mix it together and make the end result good.

Treasury of Scriptural Knowledge: Psalm 121:7; Prov. 12:21; Rom. 8:25.<sup>407</sup>

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[Charts, Maps and Short Doctrines](#)

Psalm 91:9–10a **For You, Y<sup>e</sup>howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here] [or, You have made the Most High Your home]; evil will not befall You...**

## The Threefold Preservation from, in and by Danger (John Arrowsmith)

There is a threefold preservation which believers in the Revealed God may look for from divine providence. One from, another in, and a third by, dangers.

- I. First, from dangers, according to the promise in one of the Psalms, **"Because you have made the Lord who is my refuge, even the Most High your habitation: there will no evil befall you, neither will any plague come near your dwelling."** Austin had appointed to go to a certain town to visit the Christians there, and to give them a sermon or more. The day and place were known to his enemies, who set armed men to lie in wait for him by the way which he was to pass, and kill him. As God would have it, the guide whom the people had sent with him to prevent his going out of the right way mistook, and led him into a by-path, yet brought him at last to his journey's end. Which when the people understood, as also the adversaries' disappointment, they adored the providence of God, and gave him thanks for that great deliverance.
- II. In dangers. So in Job 5:19–20. **"He will deliver you in six troubles, yea in seven there will no evil touch you. In famine he will redeem you from death; and in war from the power of the sword."** In time of famine the widow of Sarepta's store was made to hold out. The providence of God was with Daniel in the lion's den, shutting up the mouths of those furious beasts: and with the men in the fiery furnace, giving a prohibition to the fire that it should not burn, when they were in the jaws of danger, yea of death. The church has always been a lily among thorns, yet flourishes still. This bush is yet far from a consumption, although it has seldom or never been out of the fire.

<sup>403</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:10.

<sup>404</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>405</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91:9–16.

<sup>406</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>407</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:10.

## The Threefold Preservation from, in and by Danger (John Arrowsmith)

III. By danger. There is a preservation from greater evils by less. No poison but Providence knows how to make an antidote; so Jonah was swallowed by a whale, and by that danger kept alive. Joseph thrown into a pit, and afterwards sold into Egypt, and by these hazards became the savior of his family...Faith is endangered by security, but secure in the midst of danger, as Esther's was when she said, "[If I perish I perish.](#)" God preserves us, not as we do fruits that are to last but for a year, in sugar; but as flesh for a long voyage in salt, we must expect in this life much brine and pickle, because our heavenly Father preserves us as those whom he resolves to keep for ever, in and by dangers themselves.

Paul's thorn in the flesh, which had much of danger and trouble in it, was given him on purpose to prevent pride, which was a great evil. "[Lest I should be exalted above measure through abundance of revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.](#)" Elsewhere having commemorated Alexander the coppersmith's withstanding aria doing him much evil, yea Nero's opening his mouth as a lion against him, and the Lord's delivering of him there, he concludes as more than a conqueror. "[And the Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever, Amen.](#)" 2Tim. 4:14–15, 17–18.

Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

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### Psalm 91:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nega <sup>c</sup> (עָנָה) [pronounced <i>NEH-gahû</i> ]	<i>bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating], scourge</i>	masculine singular noun	Strong's #5061 BDB #619
lô <sup>'</sup> (אֵל or אֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>to come near, to approach, to draw near</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong #7126 BDB #897
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ohel (לֵּהָא) [pronounced <i>OH-heh</i> ]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #168 BDB #13

E. W. Bullinger: *dwelling* = *tent*. Some codices, with one early printed edition and Aramaean, read "*tents*" (*plural*).<sup>408</sup>

**Translation:** ...and the [effects of a] plague will not come near to Your tent;...

<sup>408</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:10.

The *tent* here is a metonym for the *inhabitants of that tent*. We do not worry so much about a plague striking our tent (or front porch, or mailbox, or whatever); but we are concerned if it strikes those inside our homes.

Again, this may be applied both to the Lord Jesus Christ and to the maturing believer. If God wants the mature believer to remain alive, He will keep a myriad of disasters from striking him. Bear in mind, if you are a growing believer, Satan would like nothing more than to destroy you and make you face a long, painful death; but God does not give you over to Satan (God does give some believers over to Satan under the principle of the **sin unto death**). One proof in our lives as believers is, we know how much Satan hates us and wants to harm us; yet none of us faith a death so harsh as to come from Satan (unless that person is under the sin unto death).

The same is true of Jesus. Satan would like nothing more than to make the humanity of the Lord suffer greatly. This is, in part, why Jesus went to the cross. Somehow, the worst form of execution was devised prior to the Lord's life and then, after living a sinless life, Jesus was subjected to this form of execution. Jesus willingly assented to such a death, because this was God's plan.

Psalm 91:10b ...and the [effects of a] plague will not come near to Your tent;...

### Psalm 91:10b The plague will not come close to your tent (various commentators)

Barnes: *Neither will any plague come near your dwelling* - On the word rendered "plague" here נגף *nega'* - see Psalm 38:12, note; Psalm 39:11, note. It is not the same word which is used in Psalm 91:6, and translated "pestilence;" and it does not refer to what is technically called the "plague." It may denote anything that would be expressive of the divine displeasure, or that would be sent as a punishment. The word rendered "dwelling" here means a tent; and the idea is, that no such mark of displeasure would abide with him, or enter his tent as its home. Of course, this also must be understood as a general promise, or as meaning that religion would constitute a general ground of security.

The Cambridge Bible: *Lit., your tent, a survival of the language of nomad life.*<sup>409</sup>

Dr. John Gill: *...neither will any plague come near your dwelling*; how should it, when they dwell in God, and have made him, the most High, their habitation (u); Psalm 91:1 otherwise it may come near their temporal dwellings;...though it may not enter into them; and, should it, yet not as an evil, or by way of punishment; see Prov. 3:33.<sup>410</sup>

Trapp: *Neither shall any plague* What a wonderful separation made the Lord between the houses of the Israelites and the Egyptians, Exodus 11:7. See Job 5:1-27, and take these places, as Psalm 91:6. For it may befall a saint to share in a common calamity; as the good corn and weeds are cut down together, but for a different end and purpose.<sup>411</sup>

Whedon: *Come near your dwelling*—The allusion is to Exodus 12:23 [For the LORD will pass through to strike the Egyptians, and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you.—ESV; capitalized]. Compare Isa. 54:14.<sup>412</sup>

Treasury of Scriptural Knowledge: Deut. 7:15; Job 5:24.<sup>413</sup>

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<sup>409</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:10 .

<sup>410</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:10.

<sup>411</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:10.

<sup>412</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:10.

<sup>413</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:10.

Psalm 91:10 ...evil will not befall You and the [effects of a] plague will not come near to Your tent;...

Preacher's Complete Homiletical Commentary sums this up: *The main idea of the Poet, that the godly are safe from perils of all kinds and from all perils. The variety of figures employed shows that the Psalmist is thinking of peril of every kind, coming from whatever source, and that he paints all dangers and fears vividly to the eye of his mind, in order to express the more joyfully his confidence that none of these things can move him, that over all he is more than conqueror.*<sup>414</sup>

Or, as Paul expressed it, **If God is for us, who can be against us?** (Rom. 8:31b; ESV)

Psalm 91:10 ...evil will not befall You and the [effects of a] plague will not come near to Your tent;...

### **Are there any limits to God's protection? (Preacher's Homiletical Commentary)**

But is all this true? Is it not a fact that pestilence seizes the saint as well as the sinner? Does not the plague enter the dwelling of the good man as well as that of the evil? It is unquestionable that the godly are not exempt from "the ills that flesh is heir to." Loss, sickness, suffering, death, fall to their lot even as to others. What, then, does the Psalmist mean in these verses? How are we to understand them?

We must bear in mind that we are interpreting poetry, not prose. The sacred poets of the Hebrews, like all other poets, used figurative and rhetorical language. And to interpret their poems in the same way as we interpret an historical document, or a logical treatise, or an apostolic letter, would be utterly misleading. The plain truth expressed in these verses is, that God is the Protector of His people, and that they are secure who put their trust in Him. Nor is it difficult to show that in times of pestilence and peril the position of the godly man is far superior to that of the ungodly. We may mention at least three things in which this is clearly manifest.

(1) Faith in God is a great safeguard against disease and danger. Stier states that some years ago a distinguished physician in St. Petersburg recommended this Psalm as the best defence against the cholera. And Tholuck admirably says—"As the general who carries within him the conviction that he is called to a great work, whilst the bullets fall thick as hail about him, stands with calm eye and firm foot, and says: I know that the bullet is not yet cast which can strike me, so stands the man of prophetic faith in the hour of danger, with the conviction that the thunderbolt will turn aside from his head, and the torrent dry up at his feet, and the arrows fall blunted from his breast, because the Lord wills it." Faith in God is the great condition of calmness and courage in time of danger.

(2) The godly man observes the laws of health. Pestilence and disease find their victims chiefly amongst the intemperate and licentious, who by their sinful habits are predisposed to their attacks, and unable to resist their power. But the godly man, by reason of his life of virtue, temperance, and cleanliness, often escapes the most deadly diseases without any attack, or if attacked frequently recovers.

(3) Suffering and death wear a different aspect to the godly man from that which they present to the wicked. He knows that suffering is educational; "that tribulation worketh patience;" that out of affliction and conflict the saints often bring great spoil of spiritual treasures; that "these light afflictions, which are but for a moment, are working for him a far more exceeding and eternal weight of glory." He has gracious support in all his trials and afflictions; and, being sanctified by God, great blessings accrue to him by means of them. And to the godly men of this Christian age death is not an evil; it signifies not loss, but gain; it is the gate of life; it is birth into a higher and diviner form of life. It is true, then, that no real evil can befall the godly soul who is trusting in the Lord. And if suffering and sorrow and loss should be his portion, God will educe from them blessings of transcendent and perpetual value. "We know that all things work together for good to them that love God."

<sup>414</sup> *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:3–10.



## Are there any limits to God's protection? (Preacher's Homiletical Commentary)

The Preacher's Complete Homiletical Commentary makes some excellent points here, and allow me 2 examples. I have a friend going back to high school who, despite the AIDS epidemic, continued to go out to bars frequented by homosexuals. This was relatively reckless behavior. I have known many people who have used drugs and have continued to use them for many decades. This is all very dangerous stuff and it is certain that people who takes these kinds of chances in order to have fun die at a younger age than the believer who indulges in none of this.<sup>415</sup>

I have also noticed that people who are not Christians tend to be more easily enticed by prescribed psychotropic drugs. These are very dangerous drugs, even when prescribed; and I know of at least two suicides of close friends who were taking such drugs.

Israel was protected by the Mosaic Law. There were many dietary laws which kept the people of Israel safe during a time when there was no refrigeration. I have seen memes on the internet making fun of such dietary laws, thinking that things today are exactly the same as things back in ancient Israel. However, this is not the case; and that should be factored into one's understanding of the Mosaic Law.

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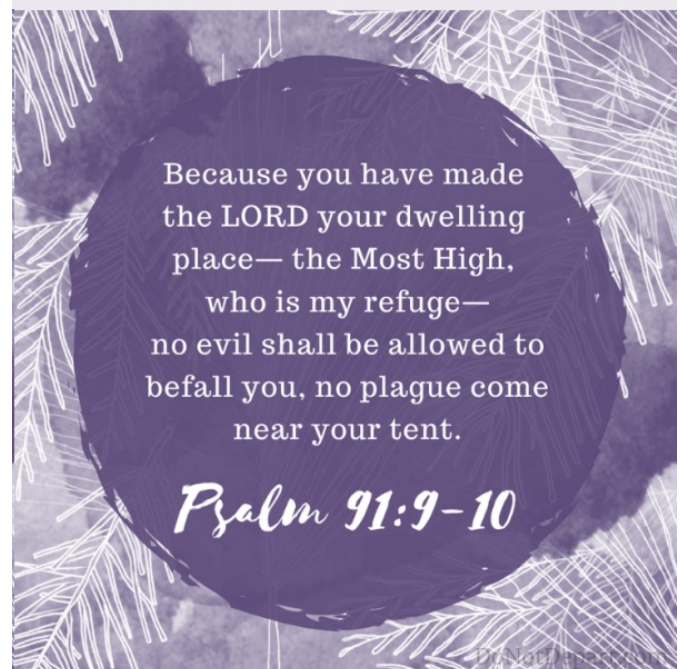
Psalm 91:9–10 For You, Y<sup>e</sup>howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here] [or, You have made the Most High Your home]; evil will not befall You and the [effects of a] plague will not come near to Your tent;...

The Open Bible: *Security is available to those who make the Most High—and not something else—their shelter.*<sup>416</sup>

**Psalm 91:9–10 (WEB)** (a graphic); from **Do Not Depart**; accessed May 30, 2020.

Benson: *Because you have made the Most High your habitation — Which is the only ground and reason of that safety here mentioned; there will no evil befall you — Namely, so as to destroy or really hurt you. Though affliction befall you, yet there will be no real evil in it; for it will come from the love of God, and will be sanctified; it will come, not for your hurt, but for your good; and though for the present it be not joyous but grievous, yet, in the end, it will yield so well that you yourself will own no evil befell you. Neither will any plague come near your dwelling — This promise is not made to all that dwell near a righteous man, as, suppose, to his children, servants, and neighbours, who may, possibly, be wicked persons, and so strangers from God's covenant and promises.*<sup>417</sup>

Stay close to God.  
His protection ripples  
out to others.



<sup>415</sup> Obviously, there are believers who have weaknesses in these areas.

<sup>416</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 784 (footnote).

<sup>417</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:9–12.

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## Charts, Graphics and Short Doctrines

Hawker: *Here is the ground of the believer's confidence. Jesus, as the sinner's Surety, made God his hope, and rested his salvation upon him and his covenant-engagements.*<sup>418</sup>

## Psalm 91:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mal'âkê (מַלְאָכִי) [pronounced mah'-AWK <sup>e</sup> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4397 BDB #521
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #6680 BDB #845
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...for He commissions His angels for You,...

Again, for the maturing believer and for the Lord Jesus Christ, God has commission angels to look out for them. Almost from the beginning, the religious crowd in Jerusalem wanted to destroy the Lord (and, before them, Herod wanted to destroy the infant Jesus<sup>419</sup>). Here and elsewhere, there clearly appears to be a place for the protection by angels.

We, as individual believers, have the same thing. We do not see the **Angelic Conflict** occurring all around us, but it is there; and if you are a growing believer or a mature believer, then there is a cadre of angels commission by God to offer us protection. We only know about them intellectually at this point; but I believe that we may be allowed to look back and see how this took place.

The Bible reveals God and His plan to us; and it also reveals something else outside of our perception zone: angels. The Bible confirms for us their reality, their nature and their responsibilities.<sup>420</sup> One might be surprised as to the consistency with which they are presented in Scripture, whether in Genesis, the psalms, the gospels or Revelation.

Psalm 91:11a ...for He commissions His angels for You,...

<sup>418</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Psalm 91:9–10.

<sup>419</sup> Who knows how many times in between there were plots afoot to end His life.

<sup>420</sup> This threefold observation is actually from *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by S. Conway.

## Psalm 91:11a God commissions His angels on our behalf (various commentators)

Barnes: *For he will give his angels charge over you* - literally, "He will give "command" to his angels." That is, he would instruct them, or appoint them for this purpose.<sup>421</sup>

Benson: *For he will give his angels charge over you* — Those blessed, powerful, and watchful spirits, whom God has appointed to minister to, and take care of, the heirs of salvation.<sup>422</sup>

Clarke: *He will give his angels charge over you* - Evil spirits may attempt to injure you; but they will not be able. The angels of God will have an especial charge to accompany, defend, and preserve you; and against their power, the influence of evil spirits cannot prevail. These will, when necessary, turn your steps out of the way of danger; ward it off when it comes in your ordinary path; suggest to your mind prudent counsels, profitable designs, and pious purposes; and thus minister to you as a child of God, and an heir of salvation.<sup>423</sup>

Dr. John Gill: *For he will give his angels charge over you,....* Created spirits, so called, made by the Lord, and are at his command; who are ministering spirits to his people, who encamp about them, and are concerned in the preservation of them; they being committed to their care and charge by him who is Lord of heaven and earth: Satan applied this passage to Christ, Matt. 4:6, nor did our Lord object to the application of it; and it can hardly be thought that he would have ventured to have done it, had he been aware that a misapplication might be objected; or that it was not the received sense of the place: what he is to be blamed for, in quoting it, was the wrong purpose for which he produced it, and for leaving out the next clause, which he saw was against his design.<sup>424</sup>

Matthew Poole: *His angels; those blessed, and powerful, and watchful spirits whom God hath appointed to mind the affairs of this lower world, and to take care of the heirs of salvation, Heb. 1:14.*<sup>425</sup>

Charles Haddon Spurgeon: "*For he will give his angels charge over you.*" Not one guardian angel, as some fondly dream, but all the angels are here alluded to. They are the bodyguard of the princes of the blood imperial of heaven, and they have received commission from their Lord and ours to watch carefully over all the interests of the faithful.

Spurgeon continues: *When men have a charge they become doubly careful, and therefore the angels are represented as bidden by God himself to see to it that the elect are secured. It is down in the marching orders of the hosts of heaven that they take special note of the people who dwell in God. It is not to be wondered at that the servants are bidden to be careful of the comfort of their Master's guests; and we may be quite sure that when they are specially charged by the Lord himself they will carefully discharge the duty imposed upon them.*<sup>426</sup>

Charles Haddon Spurgeon: *They get special commandment to take care of the saints of God-the angels, those unseen but swift and mighty messengers of heaven.*<sup>427</sup>

Charles Haddon Spurgeon: *He who travels on the king's business, by daylight, along the king's highway, may be sure of the king's protection. "He will give his angels charge over you, to keep you in all your ways."* Come here, Gabriel, Michael, and all the rest of you," says the great King of kings to the angels around his throne; and when they come at his call, he says, "Take care of my child. Watch over him today. He will be in peril; suffer no evil to come near him."<sup>428</sup>

<sup>421</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:11.

<sup>422</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:9–12.

<sup>423</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:11.

<sup>424</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, .

<sup>425</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:11.

<sup>426</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:11–13.

<sup>427</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>428</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

## Psalm 91:11a God commissions His angels on our behalf (various commentators)

Trapp: *For he will give his angels charge over you*] This guard of angels, many angels, yea, all, if need be, to secure every poor believer, how meanly soever he thinks of himself, or is esteemed by others, is no small privilege. See Matt. 4:6.<sup>429</sup>

Dr. Bob Utley: *This may be the OT background (note Exodus 23:20) to Matt. 18:10; Luke 4:10-11 (LXX) and Acts 12:15 of the concept of "guardian angels."* Also note, if you combine Heb. 1:14 with Psalm 103:21, there seems to be a connection.<sup>430</sup>

E. W. Bullinger: See Matt. 4:6. Luke 4:10.<sup>431</sup>

Treasury of Scriptural Knowledge: Psalm 34:7 71:3 2Kings 6:16–17 Matt. 4:6 Luke 4:10–11 Heb. 1:14.<sup>432</sup>

Whedon: *The doctrine of angelic ministry to God's children, or chosen ones, is everywhere recognised in the Bible. Gen. 28:12; Psalm 34:7; Matt. 18:10; Heb. 1:14.*<sup>433</sup>

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Psalm 91:11a ...for He commissions His angels for You,...

## Angels, as we understand them (by C. Smith)

In the book of Hebrews, talking of angels, it said, "**Are they not all ministering spirits, who have been sent forth to minister unto you who are heirs of salvation?**" (Heb. 1:14 ) Now there is a vast number of heavenly hosts that are known as angels. These angels have different rankings, categories. There are cherubim, a special class of angels. There is a mention in the scripture of archangels, which seem to be the highest form of angelic being. Michael being an archangel. It is also thought that Gabriel is an archangel, though I do not know that the scripture gives to him that title. But angels of great authority and power. Then there are angels, it would seem, that rank under them in authority.

The New Testament does rank the heavenly beings as principalities, powers, mights, dominions, thrones and authorities. Various rankings of the angelic beings. It's more or less like saying, lieutenants and sergeants and corporals and privates, as far as their having rankings in the angelic realm. Just when the angels were created is not specified in the scriptures. But the angels were created as servants of God, and their duty is that of serving the Lord and of serving those who are following after the Lord. "**He will give His angels charge over you, to keep you in all your way. To bear you up lest at any time you would dash your foot against a stone.**"

Angels seem to be spirits that are capable of taking on a bodily form. In the Old Testament, many times we find angels taking on a human form. In the New Testament we also found angels taking on human form. When Peter was in prison, the angel came to him and said, "Put your shoes on and follow me." And Peter tied on his sandals and followed the angels as the prison doors opened of their own accord, until the angel let him out into the street. And then the angel left him. And suddenly Peter woke up to the fact that he was free. He thought he was having a vision. But all of a sudden, he feels the chill night air and he says, "Wow, it's not a vision. I'm actually out of that place, you know." And so he headed for the place where the church was meeting and praying for him. Paul the apostle spoke about, "Last night, an angel of the Lord stood by me and he assured me that though the ship is going to be destroyed, there will be no loss of life" ( Acts 27:22-24 ). And he spoke

<sup>429</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:11.

<sup>430</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:11–13.

<sup>431</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:11.

<sup>432</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:11.

<sup>433</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:11.



## Angels, as we understand them (by C. Smith)

about how the angel had visited him and ministered to him. Of course, we read of the angels ministering to Jesus Christ in the Garden of Gethsemane. And we are told in Hebrews that we ought to be careful to entertain strangers, for it's very possible that you might be entertaining angels without knowing it.

Now, the angels were created by God; they are a created being of God, and it would seem, well not seem, it is true that they were created with a free will, just as you have been created with a free will. And one of the angels exercised his will against God. And in the fourteenth chapter of Isaiah, we read how that Satan, in exercising his will against God, exalting himself over against God, declaring that he would be like God, was cast forth. A fallen angel. There is a hint in the twelfth chapter of the book of Revelation that one-third of the angels went with Satan when he rebelled against the Lord. "The dragon cast forth out of heaven and with his tail, he drew a third part of the stars" ( Rev. 12:3-4 ). And the word stars is a word that is often used for angels.

We do know that there are evil spirits in the world under Satan's guidance and control, as well as the good spirits, the angels of God that are obedient to their first estate. Yet, there are "angels which kept not their first estate, which are reserved in chains awaiting the day of judgment" ( Jude 1:6 ).

Just what are the full characteristics and all of angels, we do not know. It would appear that before the flood, the angels were coming down and involving themselves in physical relationships with women so that giants were born. And these could be the angels to which the scripture refers, those which kept not their first estate and are now being reserved in the chains awaiting the day of judgment.

I am convinced that there are angels that God has assigned to watch over us. I've never seen, to my knowledge, an angel, outside of my wife. I would be less than honest if I would say I wouldn't like to see an angel. I think it'd be a very exciting experience. I think it'd be quite exciting to meet an angel and to know that they were an angel, and to... well, I'd like to meet the angel that's supposed to be guarding me. I'd like to know where he was a few times.

Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Psalm 91:1–16 (you can check this passage out if you want to read how Smith believes he was delivered by angels when he was a kid<sup>434</sup>).

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### Psalm 91:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8104 BDB #1036
bê (ב) [pronounced b <sup>e</sup> h]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

<sup>434</sup> Don't misunderstand my tone; there were many circumstances in my life, had they gone just slightly south, my life would have been so much different. This was a fairly long story, however.



## Psalm 91:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
d <sup>e</sup> râkîym (דַּרְכַּיִם) [pronounced deh-raw-KEEM]	ways, roads, paths; journeys, courses; works; towards; manner, habit, a way [of life, living]; of moral character	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1870 BDB #202

**Translation:** ...to guard You in all of Your ways.

The angels are provided by God to guard the Lord Jesus Christ and to guard us as maturing believers.

Psalm 91:11b ...to guard You in all of Your ways.

### Psalm 91:11b The Lord will guard you in all of Your ways (various commentators)

Barnes: *To keep you in all your ways* - To preserve you wheresoever you go.<sup>435</sup>

Benson: *They will bear you up in their hands — Sustain or uphold you in your goings, as we do a child or a weakly man, especially in uneven or dangerous paths.*<sup>436</sup>

E. W. Bullinger: *in all thy ways.* These words were omitted by Satan, the Scripture being misquoted and misapplied. The words "at any time" are added in Matt. 4:6. Verse 13 is also omitted, because it refers to Satan's own head being crushed (Gen. 3:15).<sup>437</sup>

Clarke: *To keep you in all your ways* - The path of duty is the way of safety.<sup>438</sup>

Dr. John Gill: *to keep you in all your ways*; in walking and travelling from place to place, as Providence calls and directs; and in all civil ways, in all lawful business and employment of life; in all spiritual ones, as the ways of God and religion: what Satan tempted Christ to was neither of these ways; it was not a natural way of going, nor the duty of his office, nor any of the ways of God.<sup>439</sup>

Matthew Henry: Observe the extent of the promise; it is *to keep you in all your ways*: even where there is no apparent danger yet we need it, and where there is the most imminent danger we will have it.<sup>440</sup>

Matthew Poole: *In all your ways*; in the whole course of your life, and in all your lawful undertakings.<sup>441</sup>

Charles Haddon Spurgeon: *"To keep you in all your ways."* To be a body-guard, a garrison to the body, soul, and spirit of the saint. The limit of this protection "in all your ways" is yet no limit to the heart which is right with God. It is not the way of the believer to go out of his way. He keeps in the way, and then the angels keep him. The protection here promised is exceeding broad as to place, for it refers to all our ways, and what do we wish for more? How angels thus keep us we cannot tell. Whether they repel demons, counteract spiritual plots, or even ward off the subtler physical forces of disease, we do not know. Perhaps we will one day stand amazed at the multiplied services which the unseen bands have rendered to us.<sup>442</sup>

<sup>435</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:11.

<sup>436</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:9–12.

<sup>437</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:11.

<sup>438</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:11.

<sup>439</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:11.

<sup>440</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>441</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:11.

<sup>442</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:11–13.

## Psalm 91:11b The Lord will guard you in all of Your ways (various commentators)

Trapp: *To keep you in all your ways*] In all your lawful and Christian undertakings; for no further does God or his holy angels take charge of you. If we keep not within God's precincts, we cannot look for his protection. Wefts and strays fall to the Lord of the soil. The State secures none that are abroad at undue hours, that travel not between sun and sun. Divines observe, that the devil, citing this text, Matt. 4:6, left out these words on purpose, as not for his purpose; yet does not our Saviour so much as upbraid him with this mutilation, nor yet tell him of that which follows.<sup>443</sup>

Dr. Bob Utley: *This is a wonderful promise for those who trust in God and flee to His care. However, this is also a biblical hyperbole. We live in a fallen, evil world. Believers do face trials, sickness, temptation, etc. (cf. Matt. 5:10-12 John 15:18-21 John 16:1-3 John 17:14 Acts 14:22 Rom. 5:3-4 Rom. 8:17 2Cor. 4:16-18 2Cor. 6:3-10 2Cor. 11:23-30 Php. 1:29 1Thess. 3:3 2Tim. 3:12 James 1:2-4 1Peter 3:14 1Peter 4:12-16 Rev. 11:7 Rev. 13:7).*<sup>444</sup>

Whedon: *Preserve thee from the dangers which may beset thy daily life, in whatever path duty may call thee. Thus the path of duty becomes the path of safety. This passage was perversely quoted by the tempter to Christ to encourage him to presumption. Matt. 4:6.*<sup>445</sup>

Treasury of Scriptural Knowledge: Prov. 3:6 Isa. 31:1 Jer. 2:18.<sup>446</sup>

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Psalm 91:11 ...for He commissions His angels for You, to guard You in all of Your ways.

I have included a [treatise on angels](#) found in Preacher's Complete Homiletical Commentary.

**Psalm 91:11 (NLT)** (a graphic); from [B & B Easel Events](#); accessed May 30, 2020.

For further information, see the doctrine of the **Angelic Conflict** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Psalm 91:11 ...for He commissions His angels for You, to guard You in all of Your ways.

<sup>443</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:11.

<sup>444</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:11–13.

<sup>445</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:11.

<sup>446</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:11.

## Psalm 91:11 Angelic protected given to the believer (various commentators)

From The Cambridge Bible: Cp. Gen. 24:7; Gen. 24:40; Exodus 23:20 (*"I send an angel before you to keep you in the way"*); Psalm 34:7...If the words are primarily addressed to Israel, there is a particular force in the citation. Israel was a type of Christ; had He not then the fullest right to claim for Himself the promises made to Israel?<sup>447</sup>

Clarke: You cannot reasonably expect protection if you walk not in the way of obedience. your ways are the paths of duty, which God's word and providence have marked out for you. The way of sin is not your way - your duty, your interest. Keep in your own ways, not in those of sin, Satan, the world, and the flesh; and God will take care of you.<sup>448</sup>

The Geneva Bible: God has not appointed one angel to every man, but many to be ministers of his providence to keep and defend his in their calling, which is the way to walk in without tempting God.<sup>449</sup>

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Psalm 91:10–11 ...evil will not befall You and the [effects of a] plague will not come near to Your tent; for He commissions His angels for You, to guard You in all of Your ways.

Psalm 91:9–11 For You, Y<sup>e</sup>howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here] [or, You have made the Most High Your home]; evil will not befall You and the [effects of a] plague will not come near to Your tent; for He commissions His angels for You, to guard You in all of Your ways.

## Psalm 91:9–11 What God protects us from (various commentators)

Gary Everett: God will protect his children by placing a hedge about them (Job 1:10). Job 1:10, *"Have not you made an hedge about him, and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land."*

This hedge of protection will be a group of angels that are assigned to accompany us to protect us from the demonic forces of Satan.<sup>450</sup>

<sup>447</sup> The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:11.

<sup>448</sup> Adam Clarke, Adam Clarke's Commentary on the Bible; from e-Sword, Psalm 91:11.

<sup>449</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 91:11.

<sup>450</sup> Gary H. Everett Gary Everett's Bible Commentary; ©1981-2013; from e-sword, Psalm 91:1–16.

## Psalm 91:9–11 What God protects us from (various commentators)

### C. Short on the security of the saints:

#### I. The dwelling place of the good man—God. In such an abode we find:

1. Shelter, protection. (John 14:23.)
2. Nutriment.
3. Rest.
4. Companionship.

#### II. The safety of this abode.

1. Omnipotent love encompasses him.
2. The power of the good man to convert all things to his welfare. "All things are yours."

#### III. The guards and servants of the good man. The angels are God's messengers and ministers.

1. God employs innumerable invisible ministries to serve us. Angels and unseen powers "that walk the earth both when we wake and when we sleep."
2. Innumerable visible ministries. "More servants wait on man than he'll take notice of" (see George Herbert's poem).<sup>451</sup>

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## Psalm 91:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine dual noun	Strong's #3709 BDB #496
These nouns are tied together because of the fact that they are concave.			
nâsâ' (נָסַא') [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5375 BDB #669

**Translation:** They will lift You up with [their] hands...

I don't think that we are looking at a circumstance where, we are physically in the midst of some danger (about to be hit by a car or, a tractor is falling out of the sky towards our heads); and then the angels quickly usher us out of the way. Now, I do believe that something along these lines is certainly possible, and there may have been times when we were rescued by angels from certain situations. Now, whether any of these were as graphic as what I described, I could not say. I tend to lean towards under perception of the facts to be fairly mundane as compare to the idea of being physically lifted up by angels and skirted away.

The Lord *test-drove* the spiritual life for the Church Age. That is, what He did and the resources which He had, and the life which He enjoyed—all of this is parallel to the life that we live.

It is worth noting that Jesus did not throw Himself from the pinnacle of the Temple, even though it appears that angels would bear Him up under their wings. Maybe we should follow this example?

<sup>451</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by C. Short.



Psalm 91:12a They will lift You up with [their] hands...

### Psalm 91:12a The angels will bear you up with their hands (various commentators)

Barnes: *They will bear you up ... - As if they took hold of you, and held you up, when about to fall.*<sup>452</sup>

The Cambridge Bible: *Compare the metaphor in Exodus 19:4 [You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself—ESV; capitalized].*<sup>453</sup>

Clarke: *Take the same care of you as a nurse does of a weak and tender child; lead you, - teach you to walk, - lift you up out of the way of danger, "lest you shouldst dash your foot against a stone," receive any kind of injury, or be prevented from pursuing your path with safety and comfort.*<sup>454</sup>

Dr. Thomas Constable: *Those who trust in the Lord can rely on His protection. He will commission angels to watch over and protect His own. This is one of the passages in Scripture that reveals the existence and activity of "guardian angels" (cf. Matt. 18:10; Heb. 1:14).*<sup>455</sup>

Dr. John Gill: *[V. 12a] denotes the strength and power of angels to carry the saints in their hands; their tender care of them, such as a parent or nurse have of children; the helpless condition of the people of God, who are like infants, and need to be dealt with after this manner; the condescension of angels to take such an office on them, in submission to the will of God; the constant view they have of the saints, being always in their hands, and so in sight: thus they bear them, up in life, and at death carry their souls to Abraham's bosom.*<sup>456</sup>

Matthew Henry: *The care which the angels take of the saints, pursuant to this charge: They will bear you up in their hands, which denotes both their great ability and their great affection. They are able to bear up the saints out of the reach of danger, and they do it with all the tenderness and affection wherewith the nurse carries the little child about in her arms; it speaks us helpless and them helpful.*<sup>457</sup>

Matthew Poole: *sustain or uphold you in your goings, as we do a child or a weakly man, especially in uneven or dangerous paths. Or, will carry you aloft, as upon eagles' wings, when it will be needful for you.*<sup>458</sup>

Charles Haddon Spurgeon: *"They," that is the angels, God's own angels, shall cheerfully become our servitors. "They shall bear thee up in their hands"; as nurses carry little children, with careful love, so shall those glorious spirits upbear each individual believer.*<sup>459</sup>

Trapp: *Be sensible of the many good offices done us by the blessed angels, not once looking for our thanks.*<sup>460</sup>

Treasury of Scriptural Knowledge: Isa. 46:3 63:9.<sup>461</sup>

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<sup>452</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:12.

<sup>453</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:12.

<sup>454</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:12.

<sup>455</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:9–13.

<sup>456</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:12.

<sup>457</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>458</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:12.

<sup>459</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:11–13.

<sup>460</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:12.

<sup>461</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:12.



## Psalm 91:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pen (פֶּן) [pronounced <i>pen</i> ]	<i>lest, peradventure, or else, in order to prevent, or, so that [plus a negative]</i>	conjunction	Strong's #6435 BDB #814
nâgaph (נָגַף) [pronounced <i>naw-GAHF</i> ]	<i>to strike, to strike down, to hit; to stub [the toe]; to dash</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5062 BDB #619
b <sup>e</sup> (בֵּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'eben (אֶבֶן) [pronounced <i>EH<sup>B</sup>-ven</i> ]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun with the definite article	Strong's #68 BDB #6
regel (רֶגֶל) [pronounced <i>REH-gehl</i> ]	<i>foot, leg; metaphorically step, gait, pace; turn</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7272 BDB #919

**Translation:** ...so that Your foot does not [even] strike against a stone.

Again, this is not something which we should interpret literally, meaning, that we will never stub our toes ever no matter what. However, this is special protection, and we, as maturing believers, can depend upon the protection of God, who has assigned a number of angels to run interference for us. A quarterback knows where to run based upon the blockers and where they are; and based upon where other members of the team are. He views the field in a split second and then runs, taking everyone's position and movement into consideration. This is like us, as mature believers, viewing the field of life, and then determining which way to go.

The illustration here is quite fascinating, but it is fascinating how what may seem to be a trivial event can change everything. I am reminded of **Dr. Charles Krauthammer**, who dove into a swimming pool as a young man, and that event change his life forever. Sometimes the slightest misstep, the unfortunate stumble, and our own life may be changed for weeks, months or even years.<sup>462</sup> We are given great assurance here about such things.

The Lord's life was quite similar in this way—the angels were there to protect Him, but, there would come a time when Jesus would go to the cross and experience excruciating pain—both physical, mental,



<sup>462</sup> These comments are inspired by S. Conway. *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by S. Conway.

emotional and spiritual. Can you imagine dying for the sins of a person who will blaspheme you and refuse to believe in you? Many of those for whom Christ died will spend a significant portion of their lives rejecting Him or even hating Him.

Satan incorrectly treated this passage as an absolute. When tempting the Lord, he was saying, essentially, “Look, You can jump off tall buildings all day long and no harm will come to you because of these guardian angels.” The Lord has guardian angels and we have guardian angels; and there is protection provided for us that we have no full appreciation of. However, this does not mean that we should turn ourselves into death-defying showmen who will jump off buildings to reveal the protection of God. That dog won’t hunt. God has given us a brain and a variety of resources. In life, we should function as if we have a normal brain with normal resources. Our lives should not be lived as if our brain is disconnected. When I jog, it is along side of the road, not in the middle of the road. Do I believe that God is protecting me? Of course I do. Does this mean that I should play in traffic? Of course not; that would be acting as if my brain was disconnected.

**Application:** Does this mean that no believer should have a dangerous occupation; or that every believer should avoid all risk? Again, of course not. Various occupations are more risky than others. I go up and down ladders all day long. For many people my age, that would be a risky proposition. There are others who work on electrical lines, sometimes in the ground, sometimes in the air. Is that occupation for me? Not at all. However, can a person be working 30 feet up in the air around high voltage lines? Absolutely. A believer can play football, race cars, work on high rises, be a cop or a fireman, etc. When you step into your car to drive to your safe office in the morning, you are taking a risk. You may commute by subway or by bus; and you are still taking a risk. Inherent in life is risk. This does not mean that you should tempt fate (if you are an unbeliever) or tempt God (if you are a believer). Nor am I urging anyone to only work from home (don’t most accidents occur in the home?).

**Application:** What this passage is telling us is to not worry about our lives and whether we are going to live or die, regardless of the circumstances. At the same time, we are not to tempt God.

**Why Men Die Young** (a graphic); from [The Sun](#); accessed May 10, 2020. I found many examples of this which made me laugh; some were, unfortunately, unsuitable for a Bible study.



**Why Men Die Young 2** (a graphic); from [Bit Rebels](#); accessed May 10, 2020 (with a number of similar [photographs](#)). For many men, they see these photos and think, *Oh, yeah, that was Tuesday.*

Psalm 91:12b ...so that Your foot does not [even] strike against a stone.

**Psalm 91:12b So that you do not strike your foot against a stone (commentators)**

Barnes: *Lest you dash your foot ... - Lest you should stumble and fall. They will protect you so that you may walk safely.*<sup>463</sup>

<sup>463</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:12.

## Psalm 91:12b So that you do not strike your foot against a stone (commentators)

Benson: *lest you dash your foot against a stone* — So as to hurt it, or to cause you to fall.<sup>464</sup>

The Cambridge Bible: *and stumble and fall. Compare. Prov. 3:23 [Then you will walk on your way securely, and your foot will not stumble—ESV].*<sup>465</sup>

Clarke: *Let us remember that it is God, whose these angels are; He gives them charge from Him they receive their commission, - to Him they are responsible for their charge. From God you are to expect them; and for their help he alone is to receive the praise. It is expressly said, He will give his angels charge; to show that they are not to be prayed to nor praised but God alone, whose servants they are.*<sup>466</sup>

Dr. Thomas Constable: *The writer was using hyperbole when he wrote that the believer will not even stub his or her toe.*<sup>467</sup>

Dr. John Gill: *lest you dash your foot against a stone; lest they fall into sin, or into any calamity and distress; lest the least hurt or mischief befall them, or the least injury be done them; see Prov. 3:23. The Targum interprets it of the evil concupiscence, or corruption of nature, which is like a stone; see Ezek. 36:26.*<sup>468</sup>

Matthew Henry: *They are condescending in their ministrations; they keep the feet of the saints, lest they dash them against a stone, lest they stumble and fall into sin and into trouble.*<sup>469</sup>

NIV Study Bible: *On the stony trails of Canaan (see Prov. 3:23).*<sup>470</sup>

Matthew Poole: *so as to hurt your foot, or to cause you to fall.*<sup>471</sup>

Charles Haddon Spurgeon: *"Lest you dash your foot against a stone;" even minor ills they ward off. It is most desirable that we should not stumble, but as the way is rough, it is most gracious on the Lord's part to send his servants to bear us up above the loose pebbles. If we cannot have the way smoothed it answers every purpose if we have angels to bear us up in their hands. Since the greatest ills may arise out of little accidents, it shows the wisdom of the Lord that from the smaller evils we are protected.*<sup>472</sup>

Compare Psalm 94:18 *When I thought, "My foot slips," Your steadfast love, O LORD, held me up. (ESV; capitalized)*

Treasury of Scriptural Knowledge: Psalm 37:24 Job 5:23 Prov. 3:23.<sup>473</sup>

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Robert Hawker: *This Psalm is the more remarkable in that the accursed enemy himself, in his temptations of Christ, hesitated not to make quotations from it, as referring to Christ.*<sup>474</sup>

I used the ESV; capitalized below:

<sup>464</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:9–12.

<sup>465</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:12.

<sup>466</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:12.

<sup>467</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:9–13.

<sup>468</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:12.

<sup>469</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>470</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

<sup>471</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:12.

<sup>472</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:11–13.

<sup>473</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:12.

<sup>474</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Psalm 91:1.



## Satan Quotes Psalm 91:11–12 in Matthew 4

Scripture	Text/Commentary
Matt. 4:5 Then the devil took Him to the holy city and set Him on the pinnacle of the temple...	Satan has, in some form or fashion, some control over the Lord, and what happens here seems quite supernatural. There is a front section to the Temple, sort of an entryway or something, which stands up very high so that it can be seen from miles away (its actual height is a matter of speculation). Somehow, Satan brings Jesus to this point—to the very top of the pinnacle. Whether we are 50' in the air or several hundred feet, we do not know, but Satan is apparently able to bring Jesus to that place, so that Jesus is now sitting at the top of this structure.
Matt. 4:6 ...and said to Him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels concerning you,' and 'On their hands they will bear you up, lest you strike your foot against a stone.' "	Satan quotes Psalm 91:11–12, the very passage that we are studying. It is, in part, why I have applied this passage to the Lord. After all, if we have guardian angels, would not the Son of God in His humanity have the same?  The temptation which Satan places before the Lord is, <i>You can simply jump down from here, according to Your Scriptures; why not do that?</i>
Matt. 4:7 Jesus said to him, "Again it is written, 'You shall not put the Lord your God to the test.' "	Jesus quotes back Scripture to Satan (Deut. 6:16). Again, to the unbeliever, this is equivalent to saying, <i>don't tempt fate</i> ; and to us as believers, <i>don't tempt God</i> (that is, <i>Do not put the Lord your God to the test.</i> ).

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Psalm 91:12 They will lift You up with [their] hands so that Your foot does not [even] strike against a stone.

They refers to angelic beings. This is what they do on behalf of maturing believer; and on behalf of the Lord in His humanity.

Psalm 91:12 They will lift You up with [their] hands so that Your foot does not [even] strike against a stone.

### Satan quotes Psalm 91:12 when tempting Jesus (various commentators)

Barnes: *This passage Psalm 91:11-12 was applied to the Saviour by the tempter. Matt. 4:6...This, however, does not prove that it had an original reference to the Messiah, for even if we should suppose that Satan was a correct and reliable expounder of the Scriptures, all that the passage would prove as used by him would be, that the righteous, or those who were the friends of God, might rely confidently on his protection, and that Jesus, if he was of God, might do this as others might.*<sup>475</sup>

Benson: *Satan, it is well known, tempted Christ to cast himself from a pinnacle of the temple upon the presumption of this promise, which he quoted, implying, that angels should guard and support him in all dangers whatever.*<sup>476</sup>

<sup>475</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:11.

<sup>476</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:9–12.

## Satan quotes Psalm 91:12 when tempting Jesus (various commentators)

Constable later writes: *Satan quoted Psalm 91:11-12 when he tempted Jesus in the wilderness (Matt. 4:6). He urged Him to interpret this promise literally. However, Jesus declined to tempt God by deliberately putting Himself in a dangerous situation to see if God would miraculously deliver Him.*<sup>477</sup>

S. Conway: *Satan quotes this passage; but, as he always does when he quotes Scripture—a not uncommon custom of his—he alters it; he leaves out the qualifying clause...When Satan used this passage, he meant to suggest to our Lord that if the promise was that he should not even stumble over a stone, how much more might he be sure of protection were He to cast Himself down from the pinnacle of the temple.*<sup>478</sup>

Hawker: *Surely we must be senseless indeed, if we do not view Christ here, when the devil himself hesitated not to acknowledge it. Turn, Reader, to the subject of thy Redeemer's temptation, and observe how Christ converted what Satan meant as the trial of his faith into the very source of his thanksgiving and joy; Matt. 4:7.*<sup>479</sup>

Home: *But Christ, in answer, at once detected and exposed the sophistry of the grand deceiver, by showing that the promise belonged only to those who fell unavoidably into danger, in the course of duty; such might hope for the help and protection of Heaven; but that he who should wantonly and absurdly throw himself into peril, merely to try whether Providence would bring him out of it, must expect to perish for his pains.*<sup>480</sup>

C. Smith: *Now when Jesus was being tempted by Satan, Satan quoted this particular passage of scripture to Him, as he took Him up to the pinnacle of the temple and he suggested that He jump off. For Satan said, "It is written, 'He shall give His angels charge over thee: to keep thee in thy ways, to bear thee up, lest at any time you dash your foot against a stone.' So why don't You jump? See if the angels will hold you up." Jesus said, "It is written again, 'Thou shalt not tempt, or test, the Lord thy God'" (Matt. 4:6-7). You are not to put yourself deliberately in a place of jeopardy just to test the scriptures. It is tragic that every once in a while we read how down in the mountains of Kentucky the cult that is down there that handles rattlesnakes because it says if they take up serpents, they shall not harm them.*

Smith continues: *Or they test their faith every once in a while by drinking strychnine. But that is not what God means in Mark's gospel when He said, "If they drink any deadly thing it shall not harm them" (Mark 16:18). God never intended for us to just go around and test our faith by deliberately putting ourselves in jeopardy. If the cultist people down there would only read the full body of scripture, rather than taking isolated verses, they would never follow... they would never fall into those kind of unscriptural practices. God has promised that His angels will have charge over thee to keep thee in all thy ways.*<sup>481</sup>

Charles Haddon Spurgeon: *You remember how the devil misapplied this text to Christ. He was quite right in the application; but he was quite wrong in the quotation, for he left out the words "in all thy ways." God will help us in our ways if we keep in his ways. When we meet with trouble and accident, we ought to inquire whether we are in God's way.*<sup>482</sup>

Dr. Bob Utley: *Psalm 91:11-12...[is] quoted by Satan in Jesus' temptation experience in the wilderness (cf. Matt. 4:6; Luke 4:10-11). The promise of God's care must not be proof texted into a presumptuous demand. Believers do suffer (cf. Job; Psalms 72 versus Deuteronomy 27-28; and Rom. 8:28-30 versus Rom. 8:31-39).*<sup>483</sup>

<sup>477</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:9–13.

<sup>478</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by S. Conway.

<sup>479</sup> Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, Psalm 91:11–13.

<sup>480</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:9–12.

<sup>481</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Psalm 91:1–16.

<sup>482</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>483</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:11–13.



## Chapter Outline

## Charts, Maps and Short Doctrines

Psalm 91:11–12 ...for He commissions His angels for You, to guard You in all of Your ways. They will lift You up with [their] hands so that Your foot does not [even] strike against a stone.

Psalm 91:11–12 ...for He commissions His angels for You, to guard You in all of Your ways. They will lift You up with [their] hands so that Your foot does not [even] strike against a stone.

### Psalm 91:11–12 God commissions His angels to watch over us (commentators)

S. Conway: *[It is wonderful that] angels concern themselves about such little things as these.*<sup>484</sup>

Gary Everett: *God does watch over us using His angels (Heb. 1:14). Heb. 1:14, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”*<sup>485</sup>

Matthew Henry: *That the angels of light shall be serviceable to them, Psalm 91:11–12.*

Matthew Henry continues: *The charge given to the angels concerning the saints. He who is the Lord of the angels, who gave them their being and gives laws to them, whose they are and whom they were made to serve, he will give his angels a charge over you, not only over the church in general, but over every particular believer. The angels keep the charge of the Lord their God; and this is the charge they receive from him. It denotes the great care God takes of the saints, in that the angels themselves will be charged with them, and employed for them. The charge is to keep you in all your ways; here is a limitation of the promise: They will keep you in your ways, that is, “as long as you keeps in the way of your duty;” those that go out of that way put themselves out of God’s protection.*<sup>486</sup>

Jamieson, Fausset and Brown: *This exemption from evil is the result of trust in God, who employs angels as ministering spirits (Heb. 1:14—Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?—ESV).*<sup>487</sup>

Keil and Delitzsch: *The angel guardianship which is apportioned to him who trusts in God appears in Psalm 91:11–12 as a universal fact, not as a solitary fact and occurring only in extraordinary instances.*<sup>488</sup>

Charles Haddon Spurgeon: *O you [all] angels, this day watch over my people keep them in all their ways. Be to them as a nurse who bears up her child in her hands, and if they are likely to meet with even some minor trial, lest they should skip and sin, “bear them up lest they dash their foot against a stone.”*<sup>489</sup>

Charles Haddon Spurgeon: *What royal protection we have, a guard of angels, who count it their delight and their honour to wait upon the seed-royal of the universe, for such are all the saints of God!*<sup>490</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

**Psalm 91:11–12 (NIV)** (a graphic); from [Its Erin Morris](#); accessed May 30, 2020.

<sup>484</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by S. Conway.

<sup>485</sup> Gary H. Everett *Gary Everett’s Bible Commentary*; ©1981-2013; from e-sword, Psalm 91:1–16.

<sup>486</sup> Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>487</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:9–12.

<sup>488</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91:9–16.

<sup>489</sup> Charles Haddon Spurgeon, *C. H. Spurgeon’s Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>490</sup> Charles Haddon Spurgeon, *C. H. Spurgeon’s Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

Psalm 91:9–12 For You, Jehovah, are my refuge; You, the Most High, have made your habitation with me; evil will not befall You and the effects of a plague will not come near to Your tent; this is because God has commissioned His angels for you, to guard You in all that You do. His angels will lift you up with their hands so that You will not even stub Your toe against a stone.

Matthew Henry: *Here is great security promised to believers in the midst of this danger: "You will not be afraid. God by his grace will keep you from disquieting distrustful fear (that fear which has torment) in the midst of the greatest dangers. Wisdom will keep you from being causelessly afraid, and faith will keep you from being inordinately afraid."* (I believe that Matthew Henry was paraphrasing the past few verses.)<sup>491</sup>

We commonly apply these verses to the maturing believer. The great historical example of God looking after His Own is the people of Jacob who are enslaved in Egypt. When God came to them, Egypt had all of the power, the strength and authority. The Israelites were slaves. God began to torment Egypt with plagues so that they would let God's people go. Early on in the administration of these plagues, God isolated Israel. They were subject to a few plagues at the very beginning, so that they believed in the Revealed God. However, for most part, these plague/judgments did not touch Israel in Goshen. There was this invisible barrier between them. The thick darkness, the locust, the hail—none of it harmed the people of God in Goshen. But right next to them, the rest of Egypt was pummeled by these things.

**Illustration:** Now, again, these things are not an absolute and, for instance, you will not avoid physical death—there will be many circumstances and situations where judgment comes to your city, county, state or country, and you will not be harmed. However, there are some times when this will come to you, and God will preserve you within that judgment, even though some of its harm may befall you. I have been in both circumstances. When we had the real estate crisis, I was hit pretty hard. But, I did not lose any of my properties. I worked hard and made virtually no money; but I was protected still by God. In the COVID19 pandemic, I was virtually untouched (so far). But I don't mean simply by the disease; I mean by all the related effects of the disease. On many days, my life was easier and better as a result of national and state guidelines. I could zip to and from my projects unobstructed by heavy traffic.

**Application:** The point being, we all face disasters and judgments which widely affect those all around us. We have enemies, and those enemies—no matter what we try—do what they can to bring us down. And they may have all of the power and we may have none. But God is over all; and God is able. And we are in His Son. It is not even a fair fight! What is our part in all of this? James tells us. **Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.** (James 4:8; ESV, capitalized) How do we draw near to God? We *cleanse our hands* (we rebound, so that our hands are able to produce divine



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<sup>491</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:1–8.

good); and we *purify our hearts* (this is through the intake of Bible doctrine). Notice how all of what James says fits together. **Cleanse your hands, you sinners,...** When you sin, what is the solution? You name those sins to God. **...purify your hearts, you double-minded.** Which of us has a pure heart? Certainly not me. I am double-minded. I know divine viewpoint and I have my own point of view. What would God have us do as over-against, what do we want to do? We find this out through the intake of Bible doctrine, **operation Z**, if you will. In this way, we better apprehend the thinking of Jesus Christ. In this way, we better learn the mind of Christ.

I have simply taken my mostly literal translation and made some minor modifications. In the first translation, I have understood this to apply mostly to the maturing believer (which is in keeping with the overall context of the psalm). In the second translation, I have understood this to apply to the Lord as the Revealed Member of the Trinity.

### Two Approaches to Psalm 91:9–12

First Translation	Second Translation	Commentary
For You, Y <sup>e</sup> howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here, on earth, to protect Your people];...	For You, Y <sup>e</sup> howah, [are] my refuge; Most High, You have made [or, appointed] Your habitation [here, on earth]...	In both cases, David, the human author, is addressing God, calling Him (H) his refuge. In the first translation, God is making His habitation on earth to protect His people; in the second, Y <sup>e</sup> howah, the Revealed God, is literally making His habitation here on earth (in both cases, I am going slightly beyond the text with this interpretation).
...[because of this,] evil will not befall you [the maturing believer] and the [effects of a] plague will not come near to your tent;...	...evil will not befall You and the [effects of a] plague will not come near to Your tent;...	1 <sup>st</sup> interpretation: Much of this psalm is addressed to the maturing believer, and this theme of divine protection is continued.  2 <sup>nd</sup> interpretation: the protection of God the Son by God the Father is specifically referenced.
...for He commissions His angels for you, to protect you in all of your activities.	...for He commissions His angels for You, to guard You in all of Your ways.	1 <sup>st</sup> : David speaks of the guardian angels which God has commissioned to protect us. 2 <sup>nd</sup> : God provides these same angels for His Son.
They will lift you up with [their] hands so that your foot does not [even] strike against a stone.	They will lift You up with [their] hands so that Your foot does not [even] strike against a stone.	1 <sup>st</sup> : David speaks of the carefulness and consistency of the guardian angels regarding the maturing believer. 2 <sup>nd</sup> : God provides the same for His Son.
This first translation is David's understanding of what he is writing.	This second translation is God the Holy Spirit revealing to us the relationship between God the Father and God the Son.	I believe that this same parallel interpretation could have been done to the entire psalm.

You will note that the differences in these translations are primarily a change in capitalization of some of the pronouns; and some explanatory text is added here or there to help explain the interpretation. In one place I have the word *protect*; and in the other *guard*.

My hope here is, you can read through each translation, read the explanation, and think, *that makes perfect sense; I get it*. What we have here is another case of a parallel track of the human author and the Divine Author. Each person/Person uses the exact same words to express a set of ideas and doctrines which may be closely related; but they are clearly different in many respects.

This parallel or dual track of translations and interpretations is explained in the doctrine of the **Dual Authorship of the Scriptures** ([HTML](#)) ([PDF](#)) ([WPD](#)) (which doctrine I will update with this passage).

Chapter OutlineCharts, Graphics and Short Doctrines

Related to this is Satan’s misinterpretation of this passage, previously spoken of.

Upon a (fierce) lion and cobra you will trample; you will tread [with your feet] [over] a young lion and a deadly snake.

Psalm 91:13

You will trample [underfoot] the fierce lion and the cobra [possibly, *adder, asp*]; you will tread down [with your feet] the young lion and the deadly snake.

You are so protected by God that you will trample the fierce lion and the cobra underfoot; your feet will walk over the young lion or any deadly snake.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Upon a (fierce) lion and cobra you will trample; you will tread [with your feet] [over] a young lion and a deadly snake.
Dead Sea Scrolls	[You will tr]ead [on] <i>the cobra [and the viper]</i> ; <sup>181</sup> you will trample underfo[ot the strong young lion] and the serpent. <sup>181</sup> 11QPsAp <sup>a</sup> (one Hebrew word reconstructed) LXX. <i>The lion and the cobra</i> 4QPs <sup>b</sup> MT.
Psalms Targum	You will trample on <sup>[6]</sup> the <i>lions’ whelp</i> and the adder; you will tread down the lion and the viper. <sup>[6]</sup> Trample on: kick
Revised Douay-Rheims	You will walk upon the asp and the basilisk: and you will trample under foot the lion and the dragon.
Plain English Aramaic Bible	Upon the viper and upon the cockatrice you shall tread, and you shall trample the lion and the dragon.
Lamsa’s Peshitta (Syriac)	You shall tread upon the viper and adder; you shall trample under foot the lion and the great serpent.
Updated Brenton (Greek)	You shall tread on the asp and basilisk; and you shall trample on the lion and dragon.
Significant differences:	The ancient translations speak of trampling underfoot two types of snakes in the first phrase (the targum being the exception here). In the Hebrew, it is on the lion and cobra. In the second phrase, the Hebrew seems to have a similar pairing—a young lion and a deadly snake. The ancient translations, apart from the targum, have a <i>lion and dragon</i> .

Limited Vocabulary Translations:

Bible in Basic English	You will put your foot on the lion and the snake; the young lion and the great snake will be crushed under your feet.
Easy-to-Read Version–2001	You will have power to walk on lions and poisonous snakes.
Easy-to-Read Version–2008	You will have power to trample on lions and poisonous snakes.
The Message	You’ll walk unharmed among lions and snakes, and kick young lions and serpents from the path.



**Thought-for-thought translations; dynamic translations; paraphrases:**

College Press paraphrase	You can safely meet a lion or step on poisonous snakes; yes, even trample them beneath your feet!
Contemporary English V. The Living Bible	You will overpower the strongest lions and the most deadly snakes. You can safely meet a lion or step on poisonous snakes, yes, even trample them beneath your feet!
New Berkeley Version	You will trample on the lion and the adder; you shall tread upon the lion cub and on the snake.
New Life Version	You will walk upon the lion and the snake. You will crush under your feet the young lion and the snake.
New Living Translation	You will trample upon lions and cobras; you will crush fierce lions and serpents under your feet!
Unlocked Dynamic Bible	You will be kept safe from being harmed by your enemies; it will be as though you were killing strong lions and poisonous snakes by stepping on them!

**Partially literal and partially paraphrased translations:**

American English Bible	You can step on an asp or a cobra, And trample on lions or dragons.
Common English Bible	You'll march on top of lions and vipers; you'll trample young lions and serpents underfoot.
New Advent (Knox) Bible Translation for Translators	Thou shalt tread safely on asp and adder, crush lion and serpent under thy feet. You will be <i>kept safe from being harmed by your enemies</i> [MET]; <i>it will be as though</i> you are stepping on lions and poisonous snakes <i>without them harming you!</i>

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	You may tread on a lion or asp, Your feet may descend on a snake.—
God's Truth (Tyndale)	You shall go upon the Lion and Adder, the young Lion and the Dragon shall you tread under your feet.
International Standard V	You will stomp on lions and snakes; you will trample young lions and serpents.
Unlocked Literal Bible	You will crush lions and adders under your feet; you will trample on young lions and serpents.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	You will tread on wildcats and snakes and trample the lion and the dragon.
New American Bible (2011)	You can tread upon the asp and the viper, trample the lion and the dragon. Is 11:8; Lk 10:19.
New English Bible—1970	You shall step on asp and cobra, you shall tread safely on snake and serpent.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	You will tread down lions and snakes, young lions and serpents you will trample underfoot.
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**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	YOU SHALL TREAD ON THE ASP AND BASILISK: AND YOU SHALL TRAMPLE ON THE LION AND DRAGON. †(Luke 10:19)
Awful Scroll Bible	You was to tread down the lion and snake, even the young lion with the serpent was you to trample.
Concordant Literal Version	Upon the black lion and the cobra shall you tread; You shall tramp down the sheltered lion and the snake.
exeGesese companion Bible	...you tread on the roaring lion and asp; and trample the whelp and the monster under foot.
Orthodox Jewish Bible	Thou shalt tread upon the lion and adder; the young lion and the tannin (serpent) shalt thou trample under foot.
Rotherham's <i>Emphasized B.</i>	On the lion and adder, shalt thou tread, Shalt trample on young lion and crocodile.

### Expanded/Embellished Bibles:

The Expanded Bible	You will ·walk [tread] on lions and cobras; you will ·step on [trample] strong lions and snakes.
Kretzmann's Commentary	...thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet, overcome all the attacks of the powers of hell, no matter how fierce and insidious they are. The Lord now Himself takes up the strain of the psalm, substantiating what His servant has said.
The Pulpit Commentary	Thou shalt tread upon the lion and adder. Conquered enemies prostrated themselves before their conquerors, who, to mark the completeness of the subjection, placed a foot upon the prostrate form. From this practice the metaphor of "treading under foot" for conquering became a commonplace (see Psalm 7:5 44:5 55:12, etc.). The "lion" here represents all open and violent foes; the "adder," all secret and malignant ones. The young lion (kephir, the lion in the height of his strength) and the dragon (tannin, the most dreadful form of serpent) shalt thou trample under feet. An emphatic repetition, with a certain heightening of the colour. You shall 'be heavy footed'/'stumble around' {darak - Qal imperfect} upon the 'angry lion' {shachal - is one of 8 words for lion - this is the loud, roaring, angry lion looking for food - this is how Peter described Satan looking to prey on believers this is the lion at its most dangerous - I Peter 5:6-8} and the snake/adder. {pethen - this is a poisonous snake - its venom is false teaching} The 'young lion' {k@phiyr - the young one is ambitious - trying to show he also can kill the human ambitious 'young lion' is just as dangerous} and the 'constrictor type snake'/'one who stretches out' {tanniyn - the boa type who wraps around you and squeezes the truth out of you so you can be filled with false doctrine} shall you trample under feet.
Syndein/Thieme	
The Voice	You will walk on the lion and the cobra; you will trample the lion and the serpent underfoot.

### Bible Translations with Many Footnotes:

College Press Bible Study	On reptile <sup>[285]</sup> and cobra shalt thou tread, <sup>[285]</sup> So Br., reading z-h-l for sh-h-l. M.T.: "lion." shalt trample on young lion and serpent. <sup>[286]</sup> <sup>[286]</sup> Or: "dragon (as devourer), or (sea)- or (river)-monster"—O.G.
NET Bible®	You will subdue <sup>21</sup> a lion and a snake; <sup>22</sup> you will trample underfoot a young lion and a serpent. <sup>21tn</sup> Heb "walk upon." <sup>22tn</sup> Or perhaps "cobra" (see Ps 58:4).

### Literal, almost word-for-word, renderings:

C. Thompson (updated) OT Modern KJV	Upon an asp and a basilisk you will tread: and trample down a lion and a dragon. You shall tread on the lion and adder; the young lion and the jackal You shall trample underfoot.
Restored Holy Bible 6.0	Thou shall tread upon the lion and asp: the young lion and the monster shall Thou trample under feet;...
A Voice in the Wilderness	You shall tread upon the lion and the viper, the young lion and the dragon you shall trample underfoot.
World English Bible	You will tread on the lion and cobra. You will trample the young lion and the serpent underfoot.
Young's Updated LT	On lion and asp you tread, You tramp young lion and dragon.

**The gist of this passage:** God protects us from untoward wild animals.

### Psalm 91:13a

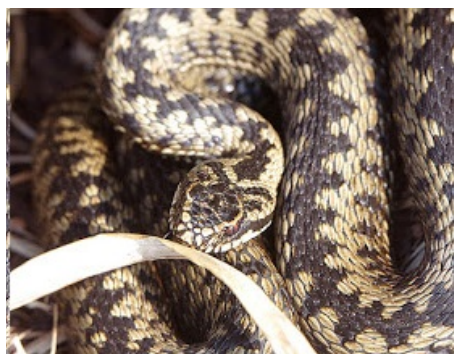
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shachal (שַׁחַל) [pronounced <i>SHAH-khah!</i> ]	<i>a roaring; lion, fierce lion</i>	masculine singular noun	Strong's #7826 BDB #1006
This is a poetical word for <i>lion</i> , and is often rendered <i>fierce lion</i> . This comes from the verb <i>to roar</i> .			
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pethen (פֶּתֶן) [pronounced <i>PEH-then</i> ]	<i>asps (Egyptian cobras), adder, viper; these are poisonous snakes</i>	masculine singular noun	Strong's #6620 BDB #837
dârak <sup>e</sup> (דָּרַךְ) [pronounced <i>daw-RAHK</i> ]	<i>to march, to trample, to walk over, to walk; to bend [a bow—by stepping on it]; to enter [a place by walking]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #1869 BDB #201

**Translation:** You will trample [underfoot] the fierce lion and the cobra [possibly, adder, asp];...

**A lion family** (a photo); from [Shutterstock](#); accessed June 6, 2020.



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**A European Adder** (a photo); from [Dave's Birding Diary](#); accessed June 6, 2020.

This psalm is all about God's protection. With God, you might trample a fierce lion underfoot; and you might do the same to a cobra.

One might understand the lion at night and the small adder by day to be animals very capable of being hidden from us before they act.

In life, we face a great deal of opposition, as children of God. This opposition may be as obvious as a lion standing in front of us, roaring; or as subtle as a cobra slithering through the high grass right where we are walking. We are protected from these very things and what they represent.

This verse does not tell you to go jump a fence at the zoo and run after the fiercest lion you see. It speaks of God's complete and total protection.

A good example of this is David, when his sheep were being harassed by a lion. David had to go after the lion and kill it.

Psalm 91:13a *You will trample [underfoot] the fierce lion and the cobra [possibly, adder, asp];...*

### Psalm 91:13a You will trample the lion and the cobra (various commentators)

Barnes: *You will tread upon the lion and adder* - You will be safe among dangers, as if the rage of the lion were restrained, and he became like a lamb, and as if the poisonous tooth of the serpent were extracted. Compare Mark 16:18. The word used here to denote the "lion" is a poetic term, not employed in prose. The word rendered "adder" is, in the margin, asp. The Hebrew word - פתן pethen - commonly means viper, asp, or adder. See Job 20:14, note; Job 20:16, note; compare Psalm 58:4; Isa. 11:8. It may be applied to any venomous serpent.<sup>492</sup>

Barnes: On the meaning of the word here rendered "asps" (פתן pethen)... There can be little doubt that the "asp," or aspic, of antiquity, which was so celebrated, is here intended. The bite was deadly, and was regarded as incurable. The sight became immediately dim after the bite - a swelling took place, and pain was felt in the stomach, followed by stupor, convulsions, and death. It is probably the same as the "boetan" of the Arabians. It is about a foot in length, and two inches in circumference - its color being black and white.<sup>493</sup>

Benson: *You will tread upon the lion* — The lion will lie prostrate at your feet, and you will securely put your feet upon his neck, as the Israelites did upon the necks of the Canaanitish kings.<sup>494</sup>

E. W. Bullinger: *adder: or asp.*<sup>495</sup>

Clarke: *You will tread upon the lion and adder* - Even the king of the forest will not be able to injure you; should one of these attack you, the angels whom God sends will give you an easy victory over him. And even the asp, (פתן pethen), one of the most venomous of serpents, will not be able to injure you.

Clarke continues: The asp is a very small serpent, and peculiar to Egypt and Libya. Its poison kills without the possibility of a remedy. Those who are bitten by it die in about from three to eight hours; and it is said they die by sleep, without any kind of pain. Lord Bacon says the asp is less painful than all the other instruments of death. He supposes it to have an affinity to opium, but to be less disagreeable in its operation. It was probably on this account that Cleopatra, queen of Egypt, chose to die by the asp, as she was determined to prevent the designs of Augustus, who intended to have carried her captive to Rome to grace his triumph.<sup>496</sup>

<sup>492</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:13.

<sup>493</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 20:14.

<sup>494</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:13.

<sup>495</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:3.

<sup>496</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:13.



## Psalm 91:13a You will trample the lion and the cobra (various commentators)

Dr. John Gill: *You will tread upon the lion and adder,....* Or be unhurt by such savage and poisonous creatures; as the Israelites, when they travelled through the wilderness, in which were serpents and scorpions; and many of the servants of God have been delivered from them, or have slain them, as Samson, David, and Daniel; and so Christ was among the wild beasts in the wilderness, and yet not touched or hurt by them; and his disciples had power given them by him to tread on serpents and scorpions, and to take up serpents, without receiving any damage from them; and when a viper fastened on the hand of the Apostle Paul, he shook it off, without being hurt by it; see Mark 1:13, Acts 28:5, it may be understood figuratively of Satan, who, for his voraciousness and cruelty, is compared to a lion; and, for his craft and subtlety, to a serpent, 1Peter 5:8.<sup>497</sup>

Matthew Henry: *You will tread upon the lion and adder.* The devil is called a roaring lion, the old serpent, the red dragon; so that to this promise the apostle seems to refer in that (Rom. 16:20), *The God of peace will tread Satan under your feet.* Christ has broken the serpent's head, spoiled our spiritual enemies (Col. 2:15—*He disarmed the rulers and authorities and put them to open shame, by triumphing over them in Him.*—ESV; capitalized), and through him we are more than conquerors; for Christ calls us, as Joshua called the captains of Israel, to come and set our feet on the necks of vanquished enemies.

Matthew Henry continues: Some think that this promise had its full accomplishment in Christ, and the miraculous power which he had over the whole creation, healing the sick, casting out devils...[that] It may be applied to that care of the divine Providence by which we are preserved from ravenous noxious creatures (*the wild beasts of the field will be at peace with you*, Job 5:23); nay, and have ways and means of taming them, James 3:7 (*For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind...*—ESV; capitalized).<sup>498</sup>

Matthew Poole: *The lion will lie prostrate at your feet, and you will securely put your feet upon his neck, as the Israelites did upon the necks of the Canaanitish kings*, Joshua 10:24.<sup>499</sup>

Charles Haddon Spurgeon: *Strength and mastery may be united. The young lion and the dragon, but the child of God shall overcome them.*<sup>500</sup>

Charles Haddon Spurgeon: *"You will tread upon the lion and adder."* Over force and fraud will you march victoriously; bold opponents and treacherous adversaries will alike be trodden down. When our shoes are iron and brass, lions and adders are easily enough crushed beneath our heel.<sup>501</sup>

Whedon: *Two deadly enemies, the one representing open violence, the other secret cunning; both formerly, and the adder...still, infesting the Arabian desert. To "tread upon the lion," may be understood in the sense of triumphing over a vanquished enemy, as Judges 5:21; Isa. 63:3; or, in the sense of an accidental treading upon, from being too near the monster as he lies concealed in the path. This danger is the common terror of the natives where this animal abounds...See Job 4:11.*<sup>502</sup>

Whedon: *The תנשׁ (pethen) is here described as being untamable by charming, and in Psalm 91:13, as dangerous to the traveller...The pethen is supposed to be the same as the asp of Scripture, or Egyptian cobra. As to the deafness, all serpents of the same species do not yield alike to the charmer.*<sup>503</sup>

<sup>497</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:13.

<sup>498</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>499</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:13.

<sup>500</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>501</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:11–13.

<sup>502</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:13.

<sup>503</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 58:4.

## Psalm 91:13a You will trample the lion and the cobra (various commentators)

Wood: *In the dark there is no animal so invisible as the lion. Almost every hunter has told a similar story of the utter inability to see him, though he was so close that they could hear his breathing. Sometimes, when he has crept near an encampment, he crouches closely to the ground, and in the semi-darkness looks so like a large stone, or a little hillock, that one might pass close to it without perceiving its real nature. This gives the opportunity for which the lion has been watching, and in a moment he strikes down the careless straggler.* Whedon adds: *This is especially true of the "old lion," שׁוֹלַיִשׁ, layish, who is too feeble to roam at large for prey.*<sup>504</sup>

Whedon: *Tread upon the... adder*—This allusion to a common danger—arising from the serpent lying concealed in the path—though here spoken of the pethen...applies well to the שׁוֹפִיפִּי (shephiphon,) the cerastes, or horned adder. See on Gen. 49:17.<sup>505</sup>

Treasury of Scriptural Knowledge: tread: Judges 14:5–6 Job 5:23 1Sam. 17:37 Dan. 6:22 2Tim. 4:17.

adder: or, asp, Psalm 58:4 Mark 16:18 Acts 28:3–6 Rom. 3:13 16:20.<sup>506</sup>

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### Psalm 91:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râmaç (רָמַח) [pronounced raw-MAHÇ]	<i>to tread [with the feet], to trample, to walk over anything</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7429 BDB #942
k <sup>e</sup> phîyr (רִפְיָר) [pronounced keh-FEER]	<i>a young lion; a lion which has been weaned from its mother and is just beginning to hunt</i>	masculine singular noun	Strong's #3715 BDB #498
This means, also, <i>a village</i> . As a lion is covered with a mane, so a village with walls.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tannôyn (תַּנְיִן) [pronounced tahn-NEEN]	<i>jackal, hyena; crocodile; shark; a [deadly and poisonous] snake, serpent</i>	masculine singular noun (this noun appears to be used as a singular)	Strong's #8577 BDB #1072

BDB includes the translations *dragon, dinosaur, river [or sea] monster; serpent*.

This is a very difficult word and there is no little controversy about it. See the **Doctrine of Tan and Taniym** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Translation:** ...you will tread down [with your feet] the young lion and the deadly snake.

I think in order to maintain the parallelism, the second noun is some sort of deadly, poisonous snake. I think this essentially repeats the previous thought, almost word-for-word.

<sup>504</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:13.

<sup>505</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:13.

<sup>506</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:13.

Psalm 91:13b ...you will tread down [with your feet] the young lion and the deadly snake.

### Psalm 91:13b You will tread down the young lion and deadly snake (commentators)

Barnes: The young lion - The “young” lion is mentioned as particularly fierce and violent. See Psalm 17:12.

Barnes continues: *And the dragon ...* - Hebrew, תַּנִּינִי tannîyn. See Psalm 74:13, note; Job 7:12, note; Isa. 27:1, note. In Exodus 7:9-10, Exodus 7:12, the word is rendered serpent (and serpents); in Gen. 1:21; and Job 7:12; whale (and whales); in Deut. 32:33; Neh. 2:13; Psalm 74:13; Psalm 148:7; Isa. 27:1; Isa. 51:9; Jer. 51:34, as here, dragon (and dragons); in Lam. 4:3, sea monsters. The word does not occur elsewhere. It would perhaps properly denote a sea monster; yet it may be applied to a serpent. Thus applied, it would denote a serpent of the largest and most dangerous kind; and the idea is, that he who trusted in God would be safe amidst the most fearful dangers, as if he should walk safely amidst venomous serpents.<sup>507</sup>

Benson: *The young lion and the dragon will you trample*, etc. — By which he figuratively understands all pernicious creatures, though never so strong, and fierce, and subtle, and all sorts of enemies. “The fury and venom of our spiritual enemies,” especially, “are often portrayed by the natural qualities of lions and serpents.”

Benson continues: *And it is observable, that when the seventy disciples returned to Christ with joy, saying, Lord, even the devils are subject to us through your name, he answered them in the metaphorical language of this Psalm, Behold I give unto you power to tread on scorpions and serpents*, etc. A promise this, which, in part, at least, belongs to all his faithful servants, whom through grace, he makes more than conquerors in all their conflicts with the same adversaries; enabling them to resist the devil, as St. Peter exhorts, steadfast in the faith; or bruising Satan under their feet, as St. Paul expresses it. We have need, however, to pray “for courage to resist the lion’s rage, and wisdom to elude the serpent’s wiles.”<sup>508</sup>

Clarke: *The dragon will you trample* - The תַּנִּינִי tannin, which we translate dragon, means often any large aquatic animal; and perhaps here the crocodile or alligator.<sup>509</sup>

Dr. John Gill: *the young lion and the dragon will you trample underfoot*; which also may be understood of the great dragon, the old serpent, called the devil and Satan; whom Christ trampled under his feet when he hung on the cross, and spoiled him and his principalities and powers; and who, in a short time, will be bruised under the feet of his people, as he has been already by the seed of the woman, Gen. 3:15.<sup>510</sup>

Matthew Poole: *The dragon*; by which he synecdochically understands all pernicious creatures, though never so strong, and fierce, and subtle, and all sorts of enemies.<sup>511</sup>

Charles Haddon Spurgeon: *“The young lion and the dragon will you trample under feet.”* The strongest foe in power, and the most mysterious in cunning, will be conquered by the man of God. Not only from stones in the way, but from serpents also, will we be safe. To men who dwell in God the most evil forces become harmless, they wear a charmed life, and defy the deadliest ills. Their feet come into contact with the worst of foes, even Satan himself nibbles at their heel, but in Christ Jesus they have the assured hope of bruising Satan under their feet shortly. The people of God are the real “George and the dragon,” the true lion-kings and serpent-tamers. Their dominion over the powers of darkness makes them cry, “Lord, even the devils are subject unto us through your word.”<sup>512</sup>

Whedon on the principle words in this verse: *Young lion*—Proverbially bloodthirsty and ferocious in its youthful strength. See Ezek. 19:3.

<sup>507</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 91:13.

<sup>508</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:13.

<sup>509</sup> Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Psalm 91:13.

<sup>510</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 91:13.

<sup>511</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:13.

<sup>512</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:11–13.

## Psalm 91:13b You will tread down the young lion and deadly snake (commentators)

**Dragon**—The Hebrew may denote a monster either of the serpent or crocodile family, whether inhabiting the land or water, but here denotes some formidable land serpent.

**Trample under feet**—A stronger expression than “tread,” in preceding verse, denoting the most perfect triumph over them. On this power over beasts and reptiles see Dan. 6:22; Mark 16:18; Luke 10:19; Acts 28:3-5. It is difficult to imagine how the Israelites, with their flocks, herds and families, could pass through the desert safely without superhuman protection from the evils enumerated in this psalm.<sup>513</sup>

Treasury of Scriptural Knowledge: the dragon: Isa. 27:1 Rev. 12:9 20:1-2.<sup>514</sup>

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Psalm 91:13 You will trample [underfoot] the fierce lion and the cobra [possibly, adder, asp]; you will tread down [with your feet] the young lion and the deadly snake.

We read through this list of 4 dangers or 4 enemies, and we may find ourselves nonplussed. There are many areas on the earth where none of these animals are a personal problem. When I walk out my front door, I do not fear the fierce lion or the young lion. However, I do have enemies in this life—and I am not a person who goes out to seek them. We all have enemies in this life. I can think back on the various places where I have worked, and in about half of them, I had enemies there.

**Psalm 91:13 (NIV)** (a graphic); from [Lift Up Your Eyes](#); accessed May 31, 2020.

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Many commentators use this opportunity to quote from Mark 16 about picking up deadly snakes and not getting harmed by them. That is a disputed portion of the New Testament which is likely bogus.

We are presented with passages like this, and does this mean that we need to wander about in cobra country, and seeing how many cobras we can step on? Of course not! That is not the purpose of this passage at all. We are protected from these things (which are metaphorical), but that does not mean that we seek them out to test God. Remember, when Satan was tempting Jesus, telling Him to jump off the pinnacle of the Temple because the angels would hold Him up, did Jesus jump? Did Jesus first say, “Okay, now, watch this, smart guy!” and then hurl Himself to the ground far below? “Do not tempt the Lord your God,” is what Jesus said to Satan.

We encounter many things in life—far more than we realize—and God protects us. I was working on a house a month ago, and I noticed something sticking out from under a garbage bag. I moved the garbage bag, and there was a portion of a reasonable sized black snake. Birds had found a hole in house and come in; and this snake, seeing this as his very own KFC, came in through the same entrance. I did not have a rake to move the snake

<sup>513</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:13.

<sup>514</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:13.



(I have no desire to kill a snake, poisonous or not), so I put up a piece of plywood at the door of the room, about 4' high. I later peeked into the room to see if the snake was there. I looked down by the garbage bag and saw nothing, thinking that the snake had exited the room. Then I looked up, and there the snake was, staring at me face to face, at eye-level. He had climbed up the plywood to explore. Despite having worked on this passage for its beginning stages, I still stepped back and forced the door closed, deciding to deal with him later (he later left of his own accord, having polished off the bird population<sup>515</sup>). What I was not going to do is reach out and grab a strange snake in order to see what would happen.

Dr. Thomas Constable: *Jesus referred to Psalm 91:13 when He sent the disciples out on a preaching mission (Luke 10:19). Again, it seems clear that His intention was to assure the disciples that God would take care of them. He was not encouraging them to put their lives in danger deliberately.*<sup>516</sup>

This ancient interchange went like this:

Luke 10:17 **The seventy-two returned with joy, saying, "Lord, even the demons are subject to us in your name!"**

The disciples were amazed at the great power which they had when they went out to proclaim Christ.

Luke 10:18–20 **And He said to them, "I saw Satan fall like lightning from heaven. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven."** (ESV; capitalized)

Jesus looks forward to Satan being thrown out of heaven (Rev. 9:1 12:7–9) and then incarcerated (Rev. 20:2). And Jesus also alludes back to Psalm 91:13 with these words.

Psalm 91:13 **You will trample [underfoot] the fierce lion and the cobra [possibly, adder, asp]; you will tread down [with your feet] the young lion and the deadly snake.**

### **Psalm 91:13 God protects us from many perils (various commentators)**

The Cambridge Bible: *You will triumphantly overcome all obstacles and dangers, whether of fierce and open violence, or of secret and insidious treachery. Cp. Luke 10:19; Rom. 16:20.*<sup>517</sup>

Dr. Thomas Constable: *Psalm 91:13 also seems to be hyperbolic. It pictures overcoming dangerous animals. God has given some believers this kind of protection occasionally (e.g., Daniel 6; Acts 28:3-6), but the writer's point was that God will protect His people from all kinds of dangers.*<sup>518</sup>

Gary Everett: *The lion and adder and dragon are figurative of demonic forces that we have been given authority over through the name of Jesus.*<sup>519</sup>

The Expositor's Bible Commentary: *The perils, further specified in Psalm 91:13, correspond to those of the previous part in being open and secret: the lion with its roar and leap, the adder with its stealthy glide among the herbage and its unlooked-for bite. So, the two sets of assurances, taken together, cover the whole ground of life.*<sup>520</sup>

<sup>515</sup> I assume this because there was no more snake and no more birds remaining.

<sup>516</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:9–13.

<sup>517</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:13.

<sup>518</sup> Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, Psalm 91:9–13.

<sup>519</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 91:1–16.

<sup>520</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

## Psalm 91:13 God protects us from many perils (various commentators)

The Geneva Bible: *You will not only be preserved from all evil, but overcome it whether it is secret or open.*<sup>521</sup>

Jamieson, Fausset and Brown: *Even the fiercest, strongest, and most insidious animals may be trampled on with impunity.*<sup>522</sup>

Keil and Delitzsch: *Psalm 91:13 tells what he who trusts in God has power to do by virtue of this divine succour through the medium of angels.*

Keil and Delitzsch continue: *They are all kinds of destructive powers belonging to nature, and particularly to the spirit-world, that are meant. They are called lions and fierce lions from the side of their open power, which threatens destruction, and adders and dragons from the side of their venomous secret malice. In Psalm 91:13 it is promised that the man who trusts in God shall walk on over these monsters, these malignant foes, proud in God and unharmed; in Psalm 91:13, that he shall tread them to the ground (cf. Rom. 16:20).*<sup>523</sup>

NIV Study Bible: *lion...cobra...great lion...serpent. These double references to lions and to poisonous snakes balance the double references of vv. 5–6, and complete the illustrative roster of mortal threats (see Amos 5:19).*<sup>524</sup>

Hamilton Smith Commentary: *He will triumph over all the power of the devil, whether coming against Him as the lion, the adder, or the dragon. As the lion, the devil wields a destructive power over man; as the adder, he beguiles men (2Cor. 11:3); as the dragon he persecutes (Rev. 12).*<sup>525</sup>

Although Smith interprets this as protection of the Christ, I believe that this may also be applied to the maturing believer.

Charles Haddon Spurgeon: *God often gives victories like these to his people, so that Satan and all the powers of evil are trampled down by the holy child-take confidence of the man who is resolved to serve his God.*<sup>526</sup>

Trapp: *Psalm 91:13, "You will tread upon the lion and adder," etc., to teach us, in dealing with an adversary, not to lie at the catch, but answer to the thing, etc.*<sup>527</sup>

Trapp: *No creature will harm you, so as to hinder your eternal happiness. See Isa. 11:6-8 Hosea 2:18 Job 5:23 Mark 16:18. This text was shamefully abused by Pope Alexander, A.D. 1159, when at Venice he trod upon the neck of the Emperor Frederic Barbarossa [he apparently quoted this verse].*<sup>528</sup>

Dr. Bob Utley: *This links the previous promises historically to the wilderness wandering period or it may be figurative language for the problems humans face in a fallen world (cf. Psalm 58:3-5; Luke 10:19).*<sup>529</sup>

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<sup>521</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 91:13.

<sup>522</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:13.

<sup>523</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91:9–16.

<sup>524</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

<sup>525</sup> Hamilton Smith Commentary, from e-sword; Psalm 91.

<sup>526</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>527</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:11.

<sup>528</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:13.

<sup>529</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:11–13.

Psalm 91:13 You will trample [underfoot] the fierce lion and the cobra [possibly, *adder*, *asp*]; you will tread down [with your feet] the young lion and the deadly snake.

## Enemies of the Believer and Their Defeat (Preacher's Homiletical Commentary)

### The Foes and Victory of the Good (Psalm 91:13)

- I. The foes of the good. These are—
  1. Numerous. "The lion and adder, the young lion and the dragon."
 

"Angels your march oppose,  
Who still in strength excel,  
Your secret, sworn, eternal foes,  
Countless, invisible."  
—C. Wesley.

The enemies of the good in human society, in commerce, in amusements, in literature, are very many. And to these and the countless evil spirits must be added the "fleshly lusts which war against the soul."
  2. Various. "The lion," whose strength, courage, and ferocity are proverbial. The word which is translated "adder" signifies "a poisonous snake." "The young lion" is mentioned as particularly fierce and violent. And the word which is translated "the dragon," signifies here a "land serpent of a powerful and deadly kind." Thus varied are the foes of the godly man. The world, the flesh, and the devil are all arrayed against him. He has to battle with the syren enticements of temptation and the fierce attacks of persecution, &c.
  3. Terrible. "The lion, adder, young lion, and dragon" are very terrible foes to the traveller. If once they have him in their power, they will destroy him. The foes of the godly soul are to be dreaded for their malignity, subtlety, and power. He is a fool who thinks lightly of the forces of evil which are working and fighting in this world.
- II. The victory of the good. This is—
  1. Complete.
    - 1) Over all foes. "The lion and adder, the young lion and the dragon" shall all be vanquished. The world, the flesh, and the devil, persecutions and seductions, inward foes and outward, shall all be overcome by the man who trusts in God.
    - 2) Over all foes completely. "Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." "His meaning is, thou shalt intentionally tread upon them like a conqueror, thou shalt tread upon them to testify thy dominion over them. You shall have power to overcome whatsoever may annoy you." "The God of peace shall bruise Satan under your feet shortly." The Christian will come out of life's conflicts "more than a conqueror" through Christ.
  2. Certain.
    - 1) Because angels aid us against our foes. They are intelligent, powerful, swift, glorious allies.
    - 2) Because God guarantees it. "Thou shalt tread," &c. Here is no perhaps, but a certain promise from Him who is the truth. Take courage then, brother, in life's battles. Trust and fight, and a glorious victory will be yours.

*The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:13.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 91:13 You are so protected by God that you will trample the fierce lion and the cobra underfoot; your feet will walk over the young lion or any deadly snake.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## God Speaks of the Maturing Believer, Affirming His Protection

There seem to be a great number of parallel thoughts in this psalm. The various references to mature believers seem to abound in this psalm.

In the passage which follows (vv. 14–16), there are 6 *I wills* promised by God. I wonder how these would compare with the 6 *I wills* of Satan (from the book of Isaiah). Before comparing these myself, I found out that **someone else** had already done this (in fact, **several** did).

"Because he holds fast to Me in love, I will deliver him; I will protect him, because he knows My name. When he calls to Me, I will answer him; I will be with him in trouble; I will rescue him and honor him. With long life I will satisfy him and show him My salvation." (Psalm 91:14; ESV; capitalized)

### Introducing Psalm 91:14–16 (various commentators)

The Cambridge Bible: *God Himself speaks, solemnly confirming the Psalmist's faith.*<sup>530</sup>

The Geneva Bible: *To assure the faithful of God's protection, the psalmist brings in God to confirm the same.*<sup>531</sup>

Jamieson, Fausset and Brown: *God Himself speaks (compare Psalm 46:10 75:2–3). All the terms to express safety and peace indicate the most undoubting confidence (compare Psalm 18:2 20:1 22:5).*<sup>532</sup>

Keil and Delitzsch: *[The Lord's] closing utterance, rich in promise, forms, perhaps not unaccidentally, a seven-line strophe.*<sup>533</sup>

NIV Study Bible: *Employing there form of a prophetic oracle, the author supports his testimony by assuring the godly that it is confirmed by all the promises of God to those who truly love and trust him.*<sup>534</sup>

John Wesley: *This and the two following verses are the words of God.*<sup>535</sup>

Dr. Bob Utley:<sup>536</sup>

God speaks and thereby sets up an "if. . . then" covenant blessing relationship (cf. Leviticus 26; Deuteronomy 27-30). God (then) Believer (if) God's Blessings

1. deliver him love (lit. "cleave to") God (perfect) be with him in time of trouble
2. set him on high knows God's name (perfect) rescue him
3. answer him calls upon God (perfect) honor him (cf. John 12:26)
  - a. with long life
  - b. behold God's salvation

## Chapter Outline

## Charts, Maps and Short Doctrines

<sup>530</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:14–16.

<sup>531</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 91:14.

<sup>532</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:14–16.

<sup>533</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 91 chapter comments.

<sup>534</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 877 (footnote).

<sup>535</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 91:14.

<sup>536</sup> Dr. Bob Utley, Copyright © 2014 Bible Lessons International; [www.freebiblecommentary.org](http://www.freebiblecommentary.org); from e-sword; Psalm 91:14–16.



**Because in Me he joins [or, longs for, burns in love for], and I will deliver him; I will set him on high because he has known My name.**

Psalms  
91:14

**Because he longs for Me, I will deliver him; I will set him on high [in safety, away from danger] because he has known My name.**

**Because he loves Me, I will deliver him; I will remove him from danger because he has known My name.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Because in Me he joins [or, longs for, burns in love for], and I will deliver him; I will set him on high because he has known My name.
Dead Sea Scrolls	[Because you delight [in the LORD He will] [rescue you] and [make you secure].
Psalms Targum	Because he has <u>taken pleasure in my word</u> , and I will deliver him; I will exalt him because he knows my name.
Revised Douay-Rheims	Because he <u>hoped</u> in me I will deliver him: I will protect him because he has known my name.
Plain English Aramaic Bible	Because he seeks me I shall save him; I shall strengthen him, because he knows my Name.
Lamsa's Peshitta (Syriac)	Because he has loved me, therefore will I deliver him; I will set him on high because he has known my name.
Updated Brenton (Greek)	For he has <u>hoped</u> in Me, and I will deliver him; I will <u>protect</u> him, because he has known My name.
Significant differences:	The first phrase in the targum is somewhat different. The Latin and Greek both have <i>hope</i> where the Hebrew has <i>longs for, loves</i> .  In the second phrase, the Aramaic has <i>strengthen</i> ; but Lamsa has <i>set on high</i> , which is in accordance with the Hebrew. The Greek appears to have <i>protect</i> , which may be an interpretation of being <i>set on high</i> .

#### Limited Vocabulary Translations:

Bible in Basic English	Because he has given me his love, I will take him out of danger: I will put him in a place of honour, because he has kept my name in his heart.
Easy English	God says I will make the person safe that loves me. Danger will not hurt him that knows and trusts in my name.
Easy-to-Read Version–2001	The Lord says, "If a person trusts me, I will save him. I will protect my followers who worship my name.
Easy-to-Read Version–2008	The Lord says, "If someone trusts me, I will save them. I will protect my followers who call to me for help.
The Message	"If you'll hold on to me for dear life," says GOD, "I'll get you out of any trouble. I'll give you the best of care if you'll only get to know and trust me.
NIRV	The LORD says, "I will save the one who loves me. I will keep him safe, because he trusts in me.

#### Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase	For the Lord says, "Because he loves Me, I will rescue him; I will make him great because he trusts in My name.
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Contemporary English V.	The Lord says, "If you love me and truly know who I am, I will rescue you and keep you safe.
The Living Bible	For the Lord says, "Because he loves me, I will rescue him; I will make him great because he trusts in my name.
New Berkeley Version	Because he has anchored his love in Me, <sup>o</sup> I will deliver him. I will place him securely on high, for he has faith in My name. <sup>o</sup> From here to the end of this psalm God speaks of us, who sense our need of Him; it is a personal promise.
New Life Version	Because he has loved Me, I will bring him out of trouble. I will set him in a safe place on high, because he has known My name.
New Living Translation	The LORD says, "I will rescue those who love me. I will protect those who trust in my name.
Unlocked Dynamic Bible	Yahweh says, "I will rescue those who love me; I will protect them because they acknowledge that I am Yahweh.

### Partially literal and partially paraphrased translations:

American English Bible	'Because he trusts Me, I'll save him... I'll be his shelter, for he knows My Name.
Beck's American Translation	(The Lord:) "Because he clings to Me in love, I will rescue him and put him in a safe high place, because he knows My name.
Common English Bible	God says, [Heb lacks <i>God</i> says.] "Because you are devoted to me, I'll rescue you. I'll protect you because you know my name.
New Advent (Knox) Bible	He trusts in me, mine it is to rescue him; he acknowledges my name, from me he shall have protection; when he calls upon me, I will listen, in affliction I am at his side, to bring him safety and honour. V. 15 is included for context.
Translation for Translators	<i>Yahweh</i> says, "I will rescue those who love me, I will protect them because they <acknowledge that I am Yahweh/know me>.

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	"He trusted on me,— I deliver; He knew my name,—So I hold up!
God's Truth (Tyndale)	Because he has set his love upon me, I shall deliver him: I shall defend him, for he has known my name.
HCSB	Because he is lovingly devoted to Me, I will deliver him; I will protect him because he knows My name.
International Standard V	<b>The LORD Speaks</b> Because he has focused his love on me, I will deliver him. I will protect him [Or will set him on high] because he knows my name.
NIV, ©2011	"Because he [That is, probably the king] loves me," says the Lord, "I will rescue him; I will protect him, for he acknowledges my name.
Unlocked Literal Bible	Because he is devoted to me, I will rescue him. I will protect him because he is loyal to me.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	"Because they cling to me, I will rescue them," says the Lord. "I will protect those who know my name
New American Bible (2011)	<b>II</b> Because he clings to me I will deliver him; because he knows my name I will set him on high. Ps 9:11; 119:132.
New English Bible—1970	Because his love is set on me, I will deliver him; I will lift him beyond danger, for he knows me by my name.
New Jerusalem Bible	'Since he clings to me I rescue him, I raise him high, since he acknowledges my name.
Revised English Bible—1989	Because his love holds fast to me, I shall deliver him; I shall lift him to safety, for he knows my name.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Because he loves me, I will rescue him; because he knows my name, I will protect him.
<i>The Scriptures</i> 1998	"Because he cleaves to Me in love, Therefore I deliver him; I set him on high, Because he has known My Name.
Tree of Life Version	"Because he has devoted his love to Me, I will deliver him. I will set him securely on high, because he knows My Name.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	FOR HE HAS HOPED IN ME, AND I WILL DELIVER HIM: I WILL PROTECT HIM, BECAUSE HE HAS KNOWN MY NAME.
Awful Scroll Bible	Since that he is to have been attached to me, I was to be the rescuer of him, even was I to be the exalter of him, for he is to have known my name.
Concordant Literal Version	Because he is attached to Me, I shall deliver him; I shall make him impregnable, for he knows My Name."
exeGesés companion Bible	Because he attaches himself to me, I slip him away; loft him, because he knows my name.
Orthodox Jewish Bible	Because he hath set his longing upon Me, therefore will I rescue him; I will set him on high, because he hath da'as of Shmi (My Name).

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	"Because he set his love on Me, therefore I will save him; I will set him [securely] on high, because he knows My name [he confidently trusts and relies on Me, knowing I will never abandon him, no, never].
The Expanded Bible	The Lord says, "Whoever ·loves [desires] me, I will ·save [rescue]. I will ·protect [lift to safety] those who know ·me [· my name].
Kretzmann's Commentary	Because he hath set his love upon Me, clinging to the Lord with the assurance of complete trust, therefore will I deliver him, from all afflictions and from the attacks of Satan and his host; I will set him on high, exalt him out of the enemy's reach, because he hath known My name, set his faith upon God, accepted His grace, mercy, and salvation.
The Pulpit Commentary	Because he has set his love upon me (see Deut. 7:7; Deut. 10:15). "By a sudden and effective transition," as Professor Cheyne remarks, "Jehovah becomes the speaker" of the concluding strophe. It is not enough that the faithful should encourage each other by their anticipations of God's coming mercies, God himself now speaks by the mouth of his prophet, and makes promises in his own Person. I will deliver him. A ratification of Psalm 91:3, Psalm 91:7, Psalm 91:10-15. I will set

Syndein/Thieme	<p>him on high; i.e. "exalt him above his fellows"—"bring him to honour." <b>Because he has known my Name.</b> "Knowing God's Name" is nearly equivalent to knowing him. It implies, besides knowledge, faith and trust in the Almighty.</p> <p><b>Because he</b> {the believer} <b>has set his love</b> {chashaq - this word for love means to so burn with love that the object of our love fulfills your love} <b>upon Me</b> {God and in particular the idea behind the Person - His Word/ Doctrine}.</p> <p><b>Therefore I</b> {Doctrine} <b>will deliver him. I will exalt him on High . . . because he has known My Name.</b> {we know God through the study of His Word - Salvation and the spiritual growth to maturity is in view here.}.</p>
The Voice	<p>"Because he clings to Me in love, I will rescue him <i>from harm</i>; I will set him above danger. Because he has known Me by name.</p>

### Bible Translations with Many Footnotes:

College Press Bible Study	<p>"Because on me he has set his love<sup>[287]</sup> I will deliver him, <sup>[287]</sup> Or: "to me has become attached." Cp. Psalm 18:1 and Expn. I will set him on high because he has come to know my name:.</p>
The Complete Tanach	<p>For he yearns for Me, and I shall rescue him; I shall fortify him because he knows My name.</p>
NET Bible®	<p>The Lord says,<sup>23</sup> "Because he is devoted to me, I will deliver him; I will protect him<sup>24</sup> because he is loyal to me."<sup>25</sup> <sup>23tn</sup> The words "the Lord says" are supplied in the translation to clarify that the words which follow are the Lord's oracle of assurance. <sup>24tn</sup> Or "make him secure" (Heb "set him on high"). <sup>25tn</sup> Heb "because he knows my name" (see Ps 9:10).</p>

### Literal, almost word-for-word, renderings:

Charles Thompson OT	<p>Because he trusted in me, I will deliver him: I will protect him because he knew my name.</p>
Context Group Version	<p>Because he has set his allegiance on me, therefore I will deliver him: I will set him on high, because he has known my name.</p>
English Standard Version	<p>"Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name.</p>
Niobi Study Bible	<p>"Because he has set his love upon Me, therefore will I deliver him; I will set him on high, because he has known My name.</p>
Webster's Bible Translation	<p>"Because he has set his love on me, therefore I will deliver him. I will set him on high, because he has known my name.</p>
Young's Updated LT	<p>Because in Me he has delighted, I also deliver him—I set him on high, Because he has known My name.</p>

<b>The gist of this passage:</b>	<p>Because such a one delights in the Lord (or loves Him), God will deliver him; because such a one knows God by name, God places him on high (possibly for protection).</p>
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## Psalm 91:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #88
This pair of words are most often translated, <i>because</i> .			
châshaq (חַשַּׁק) [pronounced khaw-SHAHK]	<i>to join together, to cleave to; to be attached to, to long for, to burn in love for; to love</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2836 BDB #365
w <sup>e</sup> (or v <sup>e</sup> ) (וְ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâlaṭ (פָּלַט) [pronounced paw-LAHT]	<i>to bring into security; to deliver; to cause to escape; to cast forth; to be delivered; to slip away</i>	1 <sup>st</sup> person singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6403 BDB #812

**Translation:** *Because he longs for Me, I will deliver him;...*

This is God speaking. The context and the change of person (a characteristic of this psalm), we know this is God.

The longing for God indicates that God is speaking about a mature believer. The mature believer wants to know more and more about God and about His plan. This is accomplished by attending a church where Bible doctrine is carefully taught on a very regular basis. God delivers the mature believer from whatever trouble or difficulty that he is in.

Psalm 91:14a *Because he longs for Me, I will deliver him;...*

### Psalm 91:14a Because he loves Me, I will deliver him (various commentators)

Barnes: *Because he has set his love upon me* - Has become attached to me; has united himself with me; is my friend. The Hebrew word expresses the strongest attachment, and is equivalent to our expression - "to fall in love." It refers here to the fact that God is the object of supreme affection on the part of his people; and it also here implies, that this springs from their hearts; that they have seen such beauty in his character, and have such strong desire for him, that their hearts go out in warm affection toward him.

*Therefore will I deliver him* - I will save him from trouble and from danger.<sup>537</sup>

Rev. Joseph Benson: *Because he has set his love upon me* — In the former part of the Psalm the prophet had spoken in his own person; but here God himself is introduced as the speaker, confirming the preceding promises, and giving an account of the reasons of his singular care of all that truly believe and trust in him.

Benson continues: *Therefore will I deliver him* — I will abundantly recompense his love with my favour and blessing.<sup>538</sup>

<sup>537</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:14.

<sup>538</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:14–16.

## Psalm 91:14a Because he loves Me, I will deliver him (various commentators)

E. W. Bullinger: *has set His love*. Hebrew. *hashak*. Indicates the deepest affection. Compare Deut. 7:7; Deut. 10:15; Isa. 38:17. Only here in the Psalms.<sup>539</sup>

The Cambridge Bible: *He has set His love upon me*] Love responds to love. The word means to cling to with love, and is used of God's love for Israel in Deut. 7:7; Deut. 10:15.<sup>540</sup>

Clarke: *Because he has set his love upon me* - Here the Most High is introduced as confirming the word of his servant. He has fixed his love - his heart and soul, on me. *Therefore will I deliver him* - I will save him in all troubles, temptations, and evils of every kind.<sup>541</sup>

Dr. John Gill: *Because he has set his love upon me,....* These are the words of God Himself; and, according to Aben Ezra, are directed to the angels, describing the good man, and making promises to him; and in this clause he is represented as one that had "set his love" upon the Lord, being first loved by the Lord, and having the grace of love wrought in his heart by him: the phrase denotes the strength of his affection to God, and the sincerity of it; its singularity, being placed alone on him, and the settlement and fixedness of it, so as nothing could separate from it: this the Lord takes great notice of, and is highly well pleased with.

Gill continues: *therefore will I deliver him*: from noisome diseases before mentioned, from all afflictions into which he comes, and from all the temptations of the evil one, so as that he shall not be hurt or destroyed by them.<sup>542</sup>

Matthew Poole: *I will deliver him*; I will abundantly recompense his love with my favour and blessing.<sup>543</sup>

Charles Haddon Spurgeon: He loves me, and therefore I love him, and I will deliver him because he loves me.<sup>544</sup>

Charles Haddon Spurgeon: Does God take notice of our poor love? Oh, yes, he values the love of his people, for he knows where it came from; it is a part of his own love; the creation of his grace!<sup>545</sup>

Charles Haddon Spurgeon: "*Because he has set his love upon me, therefore will I deliver him.*" Not because he deserves to be thus kept, but because with all his imperfections he does love his God; therefore not the angels of God only, but the God of angels himself will come to his rescue in all perilous times, and will effectually deliver him. When the heart is enamoured of the Lord, all taken up with him, and intensely attached to him, the Lord will recognise the sacred flame, and preserve the man who bears it in his bosom.<sup>546</sup>

We should be quick to note that loving God is not an emotional thing that we whip up. We have a desire to know God and to know more about Him; and that we get by means of a well-qualified pastor-teacher.

Trapp: *Because he has set his love upon me, etc.*] Because He cleaves unto me, and acquiesces in me... Thus God is brought in speaking toward the close of all, for greater assurance.<sup>547</sup>

Treasury of Scriptural Knowledge: Psalm 91:9 1Chron. 29:3 John 14:23 16:27 Rom. 8:28 James 1:12 2:5.<sup>548</sup>

<sup>539</sup> E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, Psalm 91:14.

<sup>540</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:14.

<sup>541</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:14.

<sup>542</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:14.

<sup>543</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:14.

<sup>544</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1-16.

<sup>545</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1-16.

<sup>546</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:14-16.

<sup>547</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:14.

<sup>548</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:14.

## Chapter Outline

## Charts, Maps and Short Doctrines

## Psalm 91:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâgab (שָׁגַב) [pronounced saw-GAH <sup>B</sup> V]	<i>to be set on high, to exalt [lift up] [when in trouble]; to protect safely</i>	1 <sup>st</sup> person singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7682 BDB #960
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâda' (יָדָע) [pronounced yaw-DAH <sup>G</sup> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3045 BDB #393
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #8034 BDB #1027

**Translation:** ...I will set him on high [in safety, away from danger] because he has known My name.

*He has known My name* has a literal meaning and a metaphorical one. Literally, this is a reference to someone who knows the name of God, which is, in the Old Testament, *Y<sup>e</sup>howah*. But, I believe we may properly understand this to indicate that the believer here knows more than the name (which is often a metonym for a person's character). Therefore, the person spoke of here knows the character and essence of God.

This suggests protection for the believer, without regards to his spiritual maturity. *Has known* is in the perfect tense, most often referring to something which has occurred in the past or in a point of time. Spiritual growth takes place over a period of time. There is incremental growth just as there is with physical growth. That takes place over a long period of time; but salvation occurs in a point of time, when one believes in Jesus Christ (or, in the Old Testament era, in the Lord).

*Being set on high* has two possible meanings: (1) temporally speaking, we are set on high, out of the way, out of danger. Sometimes we are delivered through the danger; and sometimes, we are just set aside, or set on high, over and above the danger. (2) We may also understand this as being glorified or exalted. It appears to me that, by performing divine good in our lives, that will be saved and perhaps glorified to some extent in eternity. All divine good production has an eternal shelf life (human good has a very short shelf life). Now, quite obviously, we are reflecting the glory of God when we do divine good—as God has made it possible for us to do that. But, it appears to me that there will be some approbation of a non-sinful nature afforded us in eternity.

For those who are concerned about the latter, the key is, keep growing spiritually and, if possible, apprehend your spiritual gift. Then put that gift (or gifts) into action whenever you are able.

Psalm 91:14b ...I will set him on high [in safety, away from danger] because he has known My name.

## Psalm 91:14b Because he knows Me, I will set him on high (various commentators)

Barnes: *I will set him on high* - By acknowledging him as my own, and treating him accordingly.

Barnes continues: *Because he has known my name* - He has known me; that is, he understands my true character, and has learned to love me.<sup>549</sup>

Rev. Joseph Benson: *I will set him on high* — In a high and safe place, where no evil can reach him; *because he has known my name* — With a true and saving knowledge, so as to love me and put his trust in me; God's name being here, as often elsewhere, put for God himself.<sup>550</sup>

The Cambridge Bible: *set him on high*] In safety from his enemies. Cp. Psalm 20:1. *known my name*] Recognised My revealed character as the faithful guardian of My people. Cp. Psalm 9:10; Psalm 5:11.<sup>551</sup>

Clarke: *I will set him on high* - I will place him out of the reach of all his enemies. I will honor and ennoble him, *because he has known my name* - because he has loved, honored, and served me, and rendered me that worship which is my due. He has known me to be the God of infinite mercy and love.<sup>552</sup>

Dr. John Gill: *I will set him on high*; on the Rock Christ Jesus, that is higher than he, higher than the angels, higher than the heavens, and where he is now out of the reach of all his enemies, and will be set hereafter on high in heaven, among princes, inheriting the throne of glory; yea, even set upon the same throne with Christ himself:

Gill continues: *because he has known my name*; himself, his being, and perfections; his Son, the Angel of his presence, in whom his name, nature, and perfections are; and his name as proclaimed in him, a God gracious and merciful; and this not merely notionally, but experimentally, and affectionately and fiducially; for such, that truly know him, love him, and trust in him; and these exalt him, and so are exalted and set on high by him.<sup>553</sup>

Matthew Poole: *On high*; in a high and safe place, where no evil can reach him. *Has known my name*, with a true and saving knowledge, so as to love me and put his trust in me. God's name is here put for God himself, as it is also Deut. 28:58 Psalm 20:1 105:1.<sup>554</sup>

Charles Haddon Spurgeon: Does God value such feeble and imperfect knowledge of his name as we possess? Yes; and he rewards that knowledge: "*I will set him on high.*"<sup>555</sup>

Charles Haddon Spurgeon: "*I will set him on high, because he has known my name.*" The man has known the attributes of God so as to trust in Him, and then by experience has arrived at a yet deeper knowledge, this will be regarded by the Lord as a pledge of His grace, and He will set the owner of it above danger or fear, where he will dwell in peace and joy. None abide in intimate fellowship with God unless they possess...an intelligent trust in Him.<sup>556</sup>

Trapp: *I will set him on high, because he has known my name*] And hence it is that his heart is so set upon me. They that know God's name will surely trust in him, Psalm 9:10. "*Your name is as an ointment poured out, therefore do the virgins love you,*" Song of Songs. 1:3...men, therefore, care not for God because they know not his excellencies.<sup>557</sup>

<sup>549</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:14.

<sup>550</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:14–16.

<sup>551</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:14.

<sup>552</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:14.

<sup>553</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:14.

<sup>554</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:14.

<sup>555</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>556</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:14–16.

<sup>557</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:14.



Treasury of Scriptural Knowledge: I will set: Psalm 59:1 \*marg. Psalm 89:16-17; Isa. 33:16; Phi. 2:9-11. known: Psalm 9:10; John 17:3; Gal. 4:9.<sup>558</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

Psalm 91:14 Because he longs for Me, I will deliver him; I will set him on high [in safety, away from danger] because he has known My name.

**Psalm 91:14** (a graphic); from **Media SWNCDN**; accessed May 30, 2020.

Psalm 91:14 Because he loves Me, I will deliver him; I will remove him from danger because he has known My name.



**He will call Me and I will answer him; with him I [am] in adversity; I will deliver him and I will honor him.**

Psalm  
91:15

**He will call on Me and I will answer him; I [will be] with him in adversity; I will deliver him and I will honor him.**

**When he calls to Me, I will answer him; when he is in adversity, I will be there with him; I will deliver him from difficulties and pressures; and I will honor him both in time and eternity.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	He will call Me and I will answer him; with him I [am] in adversity; I will deliver him and I will honor him.
Dead Sea Scrolls	Missing
Psalms Targum	He will <i>pray in my presence</i> and I will answer him; I am with him in distress, I will save him and glorify [exalt] him.
Revised Douay-Rheims	He shall cry to me, and I will hear him: I am with him in tribulation, I will deliver him, and I will glorify him.
Plain English Aramaic Bible	He will call me and I shall answer him; I am with him in trouble; I shall <u>strengthen</u> him and I shall honor him.
Lamsa's Peshitta (Syriac)	He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him.
Updated Brenton (Greek)	He shall call upon Me, and I will hearken to him; I am with him in affliction; and I will deliver him, and glorify him.

Significant differences: The targum has *pray in My presence* rather than *call on Me*.

One translation from the Aramaic has *strengthen* rather than *deliver*.

You will notice that some translators/translations *helped* God the Holy Spirit out by changing the person and number where they thought necessary.

### Limited Vocabulary Translations:

<sup>558</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:14.

Bible in Basic English	When his cry comes up to me, I will give him an answer: I will be with him in trouble; I will make him free from danger and give him honour.
Easy English	He will pray to me and I will answer him. When he has trouble, I will be with him. I will save him and make him famous.
Easy-to-Read Version–2008	When my followers call to me, I will answer them. I will be with them when they are in trouble. I will rescue them and honor them.
God's Word™	When you call to me, I will answer you. I will be with you when you are in trouble. I will save you and honor you.
The Message	Call me and I'll answer, be at your side in bad times; I'll rescue you, then throw you a party.
New Simplified Bible	When you call to me, I will answer you. I will be with you when you are in trouble. I will deliver you and honor you.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Contemporary English V.	When you are in trouble, call out to me. I will answer and be there to protect and honor you.
New Life Version	He will call upon Me, and I will answer him. I will be with him in trouble. I will take him out of trouble and honor him.
Unlocked Dynamic Bible	When they call out to me, I will answer them. I will help them when they are experiencing trouble; I will rescue them and honor them.

**Partially literal and partially paraphrased translations:**

American English Bible	He'll cry out to Me and I'll listen, And during hard times, I will be there. [I placed v. 15c with the next verse.]
Common English Bible	Whenever you cry out to me, I'll answer. I'll be with you in troubling times. I'll save you and glorify you.
Translation for Translators	When they call out to me, I will answer them. I will help them when they are experiencing trouble; I will rescue them and honor them.

**Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	He calls,—I reply I am with You; I deliver and help in distress.
God's Truth (Tyndale)	When he calls upon me, I shall hear him: Yes I am with him in his trouble, whereout I will deliver him, and bring him to honor.
International Standard V	When he calls out to me, I will answer him. I will be with him in his [The Heb. lacks his] distress. I will deliver him, and I will honor him.
Unlocked Literal Bible	When he calls to me, I will answer him. I will be with him in trouble; I will give him victory and will honor him.

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible	He shall call upon me, and I will answer him; I <i>will</i> be with him in oppression; I will equip him for battle, and give him heavy glory.
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New Jerusalem Bible	He calls to me and I answer him: in distress I am at his side, I rescue him and bring him honour.
New RSV	When they call to me, I will answer them; I will be with them in trouble, I will rescue them and honor them.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He will call on me, and I will answer him. I will be with him when he is in trouble. I will extricate him and bring him honor.
<i>The Scriptures</i> 1998	"When he calls on Me, I answer him; I am with him in distress; I deliver him and esteem him.
Tree of Life Version	When he calls on Me, I will answer him. I will be with him in trouble, rescue him, and honor him.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	HE SHALL CALL UPON ME, AND I WILL HEARKEN TO HIM: I AM WITH HIM IN AFFLICTION; AND I WILL DELIVER HIM, AND GLORIFY HIM.
Awful Scroll Bible	He was to call on me and I was to respond to him in his distresses, indeed was I to be he who takes him out of them, and was to be he who dignifies him.
Concordant Literal Version	He shall call on Me, and I shall answer him; I am with him in distress; I shall liberate him and glorify him."
exeGesés companion Bible	He calls on me and I answer him; I am with him in tribulation; I rescue him and honor him:...
Orthodox Jewish Bible	He shall call upon Me, and I will answer him; I will be with him in tzoros; I will deliver him, and honor him.

### Expanded/Embellished Bibles:

The Expanded Bible	They will call to me, and I will answer them. I will be with them in ·trouble [distress]; I will rescue them and ·honor [glorify] them.
Kretzmann's Commentary	He shall call upon Me, and I will answer him, coming to the believer's assistance no matter what difficulty he may find himself in; I will be with him in trouble, standing at his side even in the hour of death; I will deliver him and honor him, bringing him up to the glories of heaven.
The Pulpit Commentary	He shall call upon me, and I will answer him. This is equivalent to, "Whenever he calls upon me, I will answer him," or "I will grant all his prayers." I will be with him in trouble (comp. Psalm 46:1). I will deliver him (see above, Psalm 91:14). And honour him; or, "bring him to honour" (compare "I will set him on high," in the preceding verse).
Syndein/Thieme	He {the believer} shall call upon Me {God the Father}, and I will answer him. {Note: Why? Because he has a love affair with doctrine and knows HOW to pray!} {3 Types of Answers from God} I {God particularly His Word metabolized in his soul} will be with him in trouble. {deliverance through the trouble is in view here} I will deliver him. {deliverance out from the trouble is in view here} And honor him {this is the grace of God - no matter what happens, God always demonstrates His grace to mature believers}.
The Voice	He will call on Me, and I will answer. I'll be with him through hard times; I'll rescue him and grant him honor.

**Bible Translations with Many Footnotes:**

College Press Bible Study	He shall cry unto me and I will answer him, with him will I myself be in distress: I will rescue him and will glorify him.
NET Bible®	When he calls out to me, I will answer him. I will be with him when he is in trouble; I will rescue him and bring him honor.
New American Bible (2011)	He will call upon me and I will answer; [Jer 33:3; Zec 13:9] I will be with him in distress; [Is 43:2] I will deliver him and give him honor.

**Literal, almost word-for-word, renderings:**

Charles Thompson OT	He will call on me, and I will answer him: I am with him in affliction: I will deliver him and honour him.
English Standard Version	When he calls to me, I will answer him; I will be with him in trouble; I will rescue him and honor him.
Green's Literal Translation	He shall call on Me and I will answer Him; I <i>will be</i> with Him in distress; I will rescue Him and honor Him.
World English Bible	He will call on me, and I will answer him. I will be with him in trouble. I will deliver him, and honor him.
Young's Updated LT	He does call Me, and I answer him, I am with him in distress, I deliver him, and honour him.

**The gist of this passage:** God promises that, when called upon, He will answer; and when the mature believer is in distress, God will deliver him and honor him.

Psalm 91:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #7121 BDB #894
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânâh (אָנָה) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	1 <sup>st</sup> person singular, Qal imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6030 BDB #772, #777

**Translation:** He will call on Me and I will answer him;...

Prayer works, even when one is in adversity. We may assume from the context, this is the sort of prayer that God says He will respond to.



Remember when Israel was in Egypt enslaved to the Egyptians? God heard their cries and He sent Moses to deliver them out of Egypt. As later study in Exodus reveals, that generation of Israelites was vain and rebellious and God loathed that generation.

Psalm 91:15a *He will call on Me and I will answer him;...*

### Psalm 91:15a I will call upon God and He will answer me (various commentators)

Barnes: *He shall call upon Me* - He shall have the privilege of calling on Me in prayer; and he will do it. *And I will answer him* - I will regard his supplications, and will grant his requests. There could be no greater privilege - no more precious promise - than this.<sup>559</sup>

Rev. Joseph Benson: *He shall call upon me* — As he knows and loves me, so he will offer up sincere and fervent prayers to me upon all occasions. *And I will answer him* — I will grant his petitions as far as will be for his good and my glory.<sup>560</sup>

Clarke: *He shall call upon Me* - He must continue to pray; all his blessings must come in this way, when he calls, I will answer him - I will give him whatever is best for him.<sup>561</sup>

The Expositor's Bible Commentary: God desires that men should cling to Him, know His name, and call on Him.<sup>562</sup>

Dr. John Gill: *He shall call upon me, and I will answer him,....* God is to be invoked by prayer, and to be called upon in every time of trouble, in faith and with fervency, in truth and uprightness, and sincerity of soul; and he himself directs and encourages to it, and promises an answer, which he always sooner or later gives; for he is a God hearing and answering prayer; see Psalm 50:15.<sup>563</sup>

Matthew Poole: *He shall call upon me*, to wit, in trouble, which is expressed in the following clause. As he knoweth and loveth me, so he will offer up sincere and fervent prayers to me upon all occasions.<sup>564</sup>

Charles Haddon Spurgeon: Were there ever words fuller of consolation than these? "*He shall call upon Me.*" Grace will take care to give us the spirit of prayer. "*And I will answer him.*" Grace will give the answer.<sup>565</sup>

Charles Haddon Spurgeon: "*He shall call upon me, and I will answer him.*" He will have need to pray, he will be led to pray aright, and the answer shall surely come. Saints are first called of God, and then they call upon God; such calls as theirs always obtain answers.<sup>566</sup>

Trapp: *He shall call upon me*] This is an indispensable duty, and will be cheerfully performed by those who know and love the Lord.

*I will deliver him, &c.]* As he did David, Joseph, Daniel, and others.<sup>567</sup>

Whedon: *I will answer him*—The response given to Psalm 91:15-16 of the preceding psalm.<sup>568</sup>

<sup>559</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:15.

<sup>560</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:14–16.

<sup>561</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:15.

<sup>562</sup> *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

<sup>563</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:15.

<sup>564</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:15.

<sup>565</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>566</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:14–16.

<sup>567</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:15.

<sup>568</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:15.

## Psalm 91:15a I will call upon God and He will answer me (various commentators)

I am not sure if there is a typo in Whedon's quote, but from the previous psalm: [Make us glad for as many days as you have afflicted us, and for as many years as we have seen evil. Let your work be shown to your servants, and your glorious power to their children.](#) (Psalm 90:15–16; ESV; capitalized)

Treasury of Scriptural Knowledge: Psalm 10:17, Psalm 18:3-4, Psalm 18:15; Isa. 58:9, Isa. 65:24; Jer. 29:12-13, Jer. 33:3; Rom. 10:12-13; Heb. 5:7.<sup>569</sup>

Chapter Outline

Charts, Maps and Short Doctrines

### Psalm 91:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767
’ânôkîy (אֲנֹכִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me;</i> (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsârâh (צָרָה) [pronounced <i>tzaw-RAW</i> ]	<i>anguish, adversity, affliction, travail, trouble, distress; a female enemy</i>	feminine singular noun	Strong's #6869 BDB #865

**Translation:** ...I [will be] with him in adversity;...

Whenever you are dealing with adversities, pressures, and distressing circumstances, God is there with you. Now, often, we should understand this in terms of His Word being in us. He also has His angels there to deliver us. And, many, many times, God delivers us through the difficulty. We are not always completely separated from the pressures that we face. They do not magically disappear in life.

So that there is no misunderstanding, if you choose not to grow spiritually in this life—even though you have been saved by God in grace—then adversity is going to be just as difficult for you as it is for everyone else. In fact, it could be worse for you because you will find yourself under **divine discipline** as well.

Life is rarely constant with difficult adversity every day; nor is your life one of clear sunny skies and a clear cool temperature. You may go through an extended period of time with little or no pressure (weeks, months or even years) and then you may go through a period of time where there is a constant pressure (a co-worker who talks behind your back, a lawsuit, a health issue, job troubles, relationship difficulties). The maturing believer should be able to treat both pressure and no-pressure times the same. No matter what the circumstances you are in, you use these circumstances to advance spiritually in the Christian life.

Apparently, throughout much of Paul's life as a minister of God, he suffered from painful eye problems. At no time was this *not* an issue to him. During his every waking hour, Paul would have felt this pain. However, his maturity level was such that, he was able to endure it and be incredibly productive.

<sup>569</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:15.

Psalm 91:15b ...I [will be] with him in adversity;...

### Psalm 91:15b I will be with him in adversity (various commentators)

Barnes: *I will be with him in trouble* - I will stand by him; I will not forsake him.<sup>570</sup>

Benson: *I will be with him in trouble* — To keep him from sinking under his burden.<sup>571</sup>

Clarke: *I will be with him in trouble* - Literally, I am with him...as soon as the trouble comes, I am there.<sup>572</sup>

Dr. John Gill: *I will be with him in trouble*; the Lord knows his people in adversity; he visits them in their affliction, grants his gracious presence with them, supports them under it, that they are not overwhelmed by it; he bears them up and through it, and makes all things work together for their good.<sup>573</sup>

Matthew Poole: *I will be with him in trouble*, to keep him from sinking under his burden.<sup>574</sup>

Charles Haddon Spurgeon: "*I am with him in trouble.*" Heirs of heaven are conscious of a special divine presence in times of severe trial. God is always near in sympathy and in power to help his tried ones. "*I will deliver him, and honour him.*" The man honours God, and God honours him. Believers are not delivered or preserved in a way which lowers them, and makes them feel themselves degraded; far from it, the Lord's salvation bestows honour upon those it delivers. God first gives us conquering grace, and then rewards us for it.<sup>575</sup>

Charles Haddon Spurgeon: Whatever that trouble is, I will be with him in it. If he be dishonoured, if he be in poverty, if he be in sickness, if that sickness should drive his best friend away from his bed, still, 'I will be with him in trouble.'<sup>576</sup>

Treasury of Scriptural Knowledge: Psalm 23:4, Psalm 138:7; Isa. 41:10, Isa. 43:1-2; Matt. 28:20; John 16:32; Acts 18:9-10; 2Tim. 4:17.<sup>577</sup>

Whedon: *In trouble*—Compare Gen. 46:4; Isa. 63:9.<sup>578</sup>

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### Psalm 91:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châlats (חָלַט) [pronounced khaw-LAHTS]	to draw out, to take away; to set free, to deliver; to spoil, to despoil, to plunder	1 <sup>st</sup> person singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2502 BDB #323
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

<sup>570</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:15.

<sup>571</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:14–16.

<sup>572</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:15.

<sup>573</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:15.

<sup>574</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:15.

<sup>575</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:14–16.

<sup>576</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>577</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:15.

<sup>578</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:15.

## Psalm 91:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâbêd (כָּבֵד) [pronounced kaw <sup>b</sup> -VADE]	<i>to make heavy, to make insensible; to honor, to do honor to</i>	1 <sup>st</sup> person singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3513 BDB #457

**Translation:** ...I will deliver him and I will honor him.

In any case, God delivers the believer who is faithful in the Word and who calls upon Him. This does not mean that God ignores immature believers. God delivers His people. There are very few generations as rebellious as the Exodus generation, and yet, God delivered them.

God will honor those who glorify Him in eternity. So many people, when nearing death, wonder, *what is my legacy? What have I done on this earth that will cause anyone to remember me?* If you produce divine good while filled with the Spirit, then you have produced divine good that will last forever, and will be honored and immortalized by God.

Psalm 91:15c ...I will deliver him and I will honor him.

### Psalm 91:15c God promises to deliver and honor (various commentators)

Barnes continues: *I will deliver him, and honor him* - I will not only rescue him from danger, but I will exalt him to honor. I will recognize him as my friend, and will regard and treat him as such. On earth he shall be treated as my friend; in another world he shall be exalted to honor among the redeemed, and become the associate of holy beings forever.<sup>579</sup>

Clarke: *I will deliver him* - For his good I may permit him to be exercised for a time, but delivered he shall be. *And honor him* - ...“I will glorify him.” I will load him with honor; that honor that comes from God. I will even show to men how highly I prize such.<sup>580</sup>

Dr. John Gill: *I will deliver him, and honour him*: deliverance is again promised, to denote the certainty of it; and with this addition, that the Lord will honour such that know him, and love him: all his saints are honoured by him, by taking them into his family, and giving them a name better than that of sons and daughters of the greatest potentate; by clothing them with the righteousness of his Son; by adorning them with the graces of his Spirit; by granting them communion and fellowship with himself, and by bringing them to his kingdom and glory.<sup>581</sup>

Whedon: *Deliver... honour*—Deliverance from trouble, even all the perils enumerated, which have been the world's terror, is not the fulness of the salvation promised. The soul is advanced to “honour” also. *God sets him on high*—to be understood of, and fully realized in, the spiritual life.<sup>582</sup>

The Cambridge Bible: Cp. Psalm 50:15; Psalm 50:23. *honour him*] Or, *glorify him*. Cp. Jer. 30:19.<sup>583</sup>

<sup>579</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:15.

<sup>580</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:15.

<sup>581</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:15.

<sup>582</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:15.

<sup>583</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:15–16.



Treasury of Scriptural Knowledge: deliver: Psalm 37:40; 2Cor. 1:9-10; honour: 1Sam. 2:30; John 5:44, John 12:26, John 12:43; 1Peter 1:21, 1Peter 3:22, 1Peter 5:4; Rev. 3:21.<sup>584</sup>

## Chapter Outline

## Charts, Maps and Short Doctrines

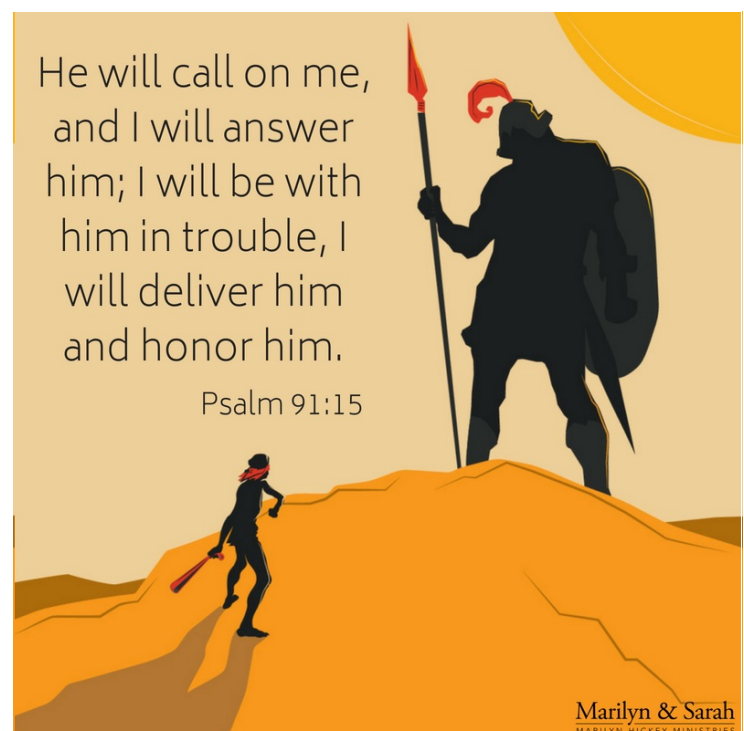
Psalm 91:15 He will call on Me and I will answer him; I [will be] with him in adversity; I will deliver him and I will honor him.

Prayer presents somewhat of a conundrum for the advancing believer. We know that God has determined everything in eternity past, included the solution to all of our problems. Therefore, why do we need to pray to Him? Why not just sit back and see what He planned out? Surely those who have packed into a car with children for a long trip have heard the question, *are we there yet?* (a question asked perhaps a dozen times) Aren't we like those children making our petitions known to God? He knew our problems in eternity past; He knew our petitions in eternity past; and how is God not the parent tired of hearing, *are we there yet?* God wants us to pray to Him; and, in fact, He demands that we do. Secondly, our prayers to Him glorify Him. And, in fact, a knowledgeable prayer from the believer glorifies God even more. What I mean is, there are times and situations which do not necessarily demand prayer. God has given us the situation and the resources by which to handle the situation, and He allows us the space to apply doctrine in order to solve the situation. But there are situations where we do not have the solution within ourselves. There are times when there is no human solution and no apparent spiritual solution. Then we turn to God and request His help. By this, the doctrine in our souls is vindicated; thus glorifying God and His Word; and our petitions to Him glorifies Him as well.

This brings up another topic, and that is the glorification of God. So many have made the complaint, "Is God just this big egomaniac who constantly needs His ego stroked?" We ask questions like these because we continually want to bring God down to our level. When God is glorified, men come to Him. There are times when your life and your testimony causes another person to come to God. Furthermore, there is this whole Angelic Conflict going on all around us, and God being glorified is a good thing in that realm.

3000 years ago, God spoke to the angels and said, "Take a look at Abraham. This is my man. The world will change because of Abraham." And the angels look down on Abraham and what do they see? A common shepherd, living under the shadow of his father. They may have asked God, "So what? Who is this guy? Why does he play any part in Your plan." And God says, "Keep watching." Don't you want to be a person that God points to and says, "Watch this man. He is My man and he will glorify Me"? If you would like some kind of recognition and even a modicum of approbation, God offers you that.

By the way, sometimes there is just the exact right amount of recognition and approbation. You may think that you want to be famous and be recognized everywhere, and people want to have a selfie with you or get your autograph—but that enjoyment might last for about 30 minutes—about the point in time that you realize, you might not ever be able to turn this off. I am the recipient of just the right amount of recognition. I took a gal to Austin (not where I live)—to see a play if memory serves—and when a man takes a woman out, sometimes he likes to impress her. However, we cannot just run our mouths telling the woman of every great thing that we



<sup>584</sup> Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:15.

have ever done, because that does not work either. So, there I was, walking along side this gal down 6<sup>th</sup> Street in Austin, and there is a group of young people driving by, and one screams my name, “Kukis” at the top of his lungs. Now, given the situation, that was the exact right perfect amount of glorification for me to receive (despite the fact that this lad probably was not sober).

**Psalm 91:15 (NIV)** (a graphic); from [Marilyn Hickey Ministries](#); accessed May 31, 2020. This is a very nice visual of David and Goliath, which illustrates this principle.

Psalm 91:15 **When he calls to Me, I will answer him; when he is in adversity, I will be there with him; I will deliver him from difficulties and pressures; and I will honor him both in time and eternity.**

The Expositor’s Bible Commentary: *Evil may be experienced. Sorrows will come. But they will not touch the central core of the true life, and from them God will deliver, not only by causing them to cease, but by fitting us to bear.*<sup>585</sup>

Psalm 91:14–15 **Because he longs for Me, I will deliver him; I will set him on high [in safety, away from danger] because he has known My name. He will call on Me and I will answer him; I [will be] with him in adversity; I will deliver him and I will honor him.**

### Psalm 91:14–15 The reward of trust in God (C. Short)

- I. What are the qualities that God values most in character?
  1. The knowledge of his Name; i.e. of his nature and character, now revealed to us more fully than then, in the Person and work of Jesus Christ.
  2. The setting our love upon him. Because he is what he is, and because our love is the surest pledge of obedience to his will.
  3. Dependence upon God. Expressed by the habit of prayer—calling upon him.
- II. In what way God honours and rewards those qualities,
  1. He will deliver him in trouble. By giving him strength superior to all his trials. We cannot escape trouble, but we can conquer it by the aid of the Spirit of God.
  2. He will exalt him to the possession of high honours. Give him a position of great security—high above all danger. And of great influence and usefulness. This is high honour.
  3. He will answer his prayers. In the only ways in which a supremely good and wise Being will answer the prayers of the erring and sinful—by giving them what they need, and not always what they ask for.

*The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by C. Short.

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**Length of days I will satisfy him and I will show him in My salvation.**

Psalm  
91:16

**I will satisfy him [with] a long life and I will show him My salvation.**

**I will give the mature believer a long life and I will reveal to Him My deliverance.**

Here is how others have translated this verse:

**Ancient texts:**

<sup>585</sup> *Expositor’s Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, Psalm 91:1–16.

Masoretic Text (Hebrew)  
Dead Sea Scrolls

Length of days I will satisfy him and I will show him in My salvation.  
[and he will show you his victory.<sup>182</sup> Selah.<sup>183</sup> Then they will answer "Amen,  
Amen"<sup>184</sup> Selah.<sup>185</sup>

<sup>182</sup> 11QPsAp<sup>a</sup>. For vss. 14–16, MT and LXX include some of this material but have a longer text: *Because he loves Me, I will rescue him; I will make him secure, for he has acknowledged My name. When he calls upon Me, I will answer him; I will be with him in trouble, I will rescue him and honor him. With long life I will satisfy him, and I will show him My victory.* [It is far more likely that text dropped out rather than text was added.]

<sup>183</sup> 11QPsAp<sup>a</sup> (see v. 4 and the final word in this Psalm). Not in MT LXX.

<sup>184</sup> 11QPsAp<sup>a</sup> (see Neh. 8:6). Not in MT LXX.

<sup>185</sup> 11QPsAp<sup>a</sup> (see vs 4 and the longer text in vs 16b). Not in MT LXX.

Psalms Targum  
Revised Douay-Rheims  
Lamsa's Peshitta (Syriac)  
Updated Brenton (Greek)

I will satisfy him with length of days; I will show him my redemption.  
I will fill him with length of days; and I will show him my salvation.  
With long life will I satisfy him, and show him my salvation.  
I will satisfy him with length of days, and show him My salvation.

Significant differences: None.

### Limited Vocabulary Translations:

Bible in Basic English  
Easy English

With long life will he be rewarded; and I will let him see my salvation.  
I will make him happy with a long life.  
He will enjoy what I will do for him.

[91:16] The last three verses are words of God. 'What I will do for him' in verse 16 means 'the things I do to save him.' We call this 'his salvation.' Salvation means 'saving' or 'making safe.' In the psalm, it means while we are alive on earth. Christians believe it also means after we die.

Easy-to-Read Version–2001  
Easy-to-Read Version–2008  
The Message

I will give my followers a long life. And I will save them.  
I will give my followers a long life and show them my power to save."  
I'll give you a long life,  
give you a long drink of salvation!"

Names of God Bible

I will satisfy you with a long life.  
I will show you how I will save you.

NIRV

I will give him a long and full life.  
I will save him."

### Thought-for-thought translations; dynamic translations; paraphrases:

College Press paraphrase

I will satisfy him with a full life<sup>[290]</sup> and give him My salvation."  
<sup>[290]</sup> Literally, "with long life."

Contemporary English V.  
The Living Bible

You will live a long life and see my saving power."  
I will satisfy him with a full life<sup>[b]</sup> and give him my salvation."  
[b] Psalm 91:16 with a full life, literally, "with long life."

New Life Version  
New Living Translation

I will please him with a long life. And I will show him My saving power.  
I will reward them with a long life  
and give them my salvation."

Unlocked Dynamic Bible

I will reward them by enabling them to live a long time, and I will save them."

### Partially literal and partially paraphrased translations:

American English Bible

I'll extend the days of his life,  
And show him the many ways I can save.'

Beck's American Translation

With a long life I will satisfy him

Common English Bible	and have him drink his fill of My salvation." I'll fill you full with old age. I'll show you my salvation."
New Advent (Knox) Bible Translation for Translators	Length of days he shall have to content him, and find in me deliverance. I will reward them by enabling them to live a long time, and I will save them."

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	I content with extension of days, And will let him see that I can save.
International Standard V	I will satisfy him with long life; I will show him my deliverance.
Jubilee Bible 2000	With long life I will satisfy him and show him my saving health.

### Catholic Bibles (those having the imprimatur):

New American Bible (2011)	With length of days I will satisfy him, and fill him with my saving power. Prv 3:2.
New English Bible—1970	I will satisfy him with long life to enjoy the fullness of my salvation.
New Jerusalem Bible	I shall satisfy him with long life, and grant him to see my salvation.'

### Jewish/Hebrew Names Bibles:

Hebraic Roots Bible <i>The Scriptures</i> 1998 Tree of Life Version	I will satisfy him with length of days, and will make Him see My Y'shua*. "With long life I satisfy him, And show him My deliverance." With long life will I satisfy him and show him My salvation."
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### Weird English, 𐤀𐤁𐤅𐤃 English, Anachronistic English Translations:

Alpha & Omega Bible	I WILL SATISFY HIM WITH LENGTH OF DAYS, AND SHOW HIM MY SALVATION.
Awful Scroll Bible	With length of days was I to make him satisfied, even was he to come about perceiving my salvation.
Concordant Literal Version exeGeses companion Bible	With length of days shall I satisfy him, And I shall show him My salvation." ...with length of days I satisfy him and have him see my salvation.
Orthodox Jewish Bible	With orech yamim (length of days, long life) will I satisfy him, and show him My Yeshuah (salvation).

### Expanded/Embellished Bibles:

The Expanded Bible	I will ·give them a long, full life [ <sup>1</sup> satisfy them with length of days], and ·they will see how I can save [ <sup>1</sup> show them my salvation/victory]."
Kretzmann's Commentary	With long life, that of eternity in and with God, will I satisfy him, in an everlasting enjoyment, and show him My salvation; for in heaven we shall see God face to face and know Him and all His wonderful blessings upon us, even as we are known.
The Pulpit Commentary	With long life (or, length of days) will I satisfy him. Length of days is always viewed in the Old Testament as a blessing, and a special reward for obedience (Exodus 20:12; Deut. 5:16; 2Kings 20:6; 2Chron. 1:11; Psalm 21:4; Prov. 3:2, Prov. 3:16, etc.). It is only in the New Testament that we learn how much "better" it is "to depart, and be with Christ" (Php. 1:23). And show him my salvation (comp. Psalm 50:23); i.e. "make him experience what salvation is." "Salvation," as



Professor Cheyne observes, "is both an act and a state"—an act on God's part, a state on man's.

Syndein/Thieme

...With 'a gratifying life'/'a life of grace' I {God} will keep on causing him to be satiated/'completely satisfied'. {this is how God 'honors' the mature believer} and show him My deliverance {means 2 things here - dying grace and eternity future}.

The Voice

I'll reward him with many good years *on this earth* and let him witness My salvation."

### Bible Translations with Many Footnotes:

College Press Bible Study

With length of days will I satisfy him, and will content<sup>[288]</sup> him with my salvation."

<sup>[288]</sup> Or (ml.) "saturate." So (r-w-h) Gt. M.T.: "let him gaze upon my salvation."

The Complete Tanach

With length of days I shall satiate him, and I shall show him My salvation.

New American Standard B.

"With <sup>[f]</sup>a long life I will satisfy him

And <sup>[g]</sup>let him see My salvation."

<sup>[f]</sup> Psalm 91:16 Lit length of days

<sup>[g]</sup> Psalm 91:16 Or cause him to feast his eyes on

NET Bible®

I will satisfy him with long life,<sup>26</sup> and will let him see my salvation.

<sup>26tn</sup> Heb "length of days."

### Literal, almost word-for-word, renderings:

Context Group Version

With long life I will satisfy him, And show him my rescue.

Webster's Bible Translation

I will satisfy him with long life, and show him my salvation."

Young's Updated LT

With length of days I satisfy him, And I cause him to look on My salvation!

### The gist of this passage:

God will satisfy the mature believer with a long and full life; and he will see God's salvation.

## Psalm 91:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôrek <sup>e</sup> (אֶרֶךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular construct	Strong's #753 BDB #73
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
Together, these mean <i>length of days; i.e., longevity, long life.</i>			
sâba <sup>c</sup> (עָבַד) [pronounced saw <sup>b</sup> -VAHG]	<i>to satisfy, to satisfy [with food or drink], to fill, to satiate</i>	1 <sup>st</sup> person singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7646 BDB #959

**Translation:** I will satisfy him [with] a long life...

Back in v. 14, it appears that we are speaking about a mature believer. That is, a believer who loves God by means of his understanding of God. This does not refer to some emotional feeling; there are times when you might have an emotional response to something spiritual (and every person is different). You might hear or be singing *A Mighty Fortress is our God* or some other hymn, and it strikes you suddenly emotionally, and you

appreciate it (I have had this experience with several Christian hymns). However, you will not feel that same way each time you sing or hear that hymn; but it may happen a few times. How you feel during a Christian song is not necessary a measure of your Christian growth.

If you are concerned about death, then believe in Jesus and then choose to grow spiritually. You grow spiritually by hearing doctrine while filled with the Spirit.

Our lives are not simply increased by a number of days; but the life as a believer is increased greatly in quality as well.

**Application:** One of the causes of the progressivism today is for the government to guarantee us positive rights. Former President Obama talked on occasion of the Constitution's Bill of Rights as being a list of *negative rights*; whereas, he wanted some positive rights, as positive is much better than negative. He called for the Constitution to include things that the government promises to do for its citizens. Whereas, this is a horrible idea, which robs people of their freedoms; the Bible is filled with promises from God—positive rights, you may want to call them—which He promises to do for us.

**Application:** In real life, people often find out the hard way that government is not benevolent, it is not your friend, and it is not going to go out of its way to give you anything unless you have filled out the paperwork exactly as they require and turn it in when they require it to be turned in. However, God's promises are real and He can be depended upon to fulfill His Word to you.

**Illustration:** I can offer up personal experience of a government promise which I have never received; yet I have been trying to fill out the paperwork and to gain that promise, *which I paid for*. I fully realize that I may receive it and I may not; it all depends upon the workings and mood of a few bureaucrats. I am not complaining nor am I asking for help here; I am simply offering up an illustration. Government cannot be depended upon; God can.

There was a group called *Jews for Jesus* (they are still around, I believe, 2 or 3 generations later.) I heard a show by them which has always grabbed me emotionally; a **little skit** (audio only) that they did.

Psalm 91:16a I will satisfy him [with] a long life...

### Psalm 91:16a The promise of a long life (various commentators)

Rev. Joseph Benson: *With long life* — *Either in this world, when it is expedient for my service, and for his benefit; or, at least, in the next world, where he shall live to eternity, in the blissful sight and enjoyment of me in glory.*<sup>586</sup>

The Cambridge Bible: *with long life* Lit., *with length of days* (Deut. 30:20; Prov. 3:2; Prov. 3:16); *in fulfilment of the ancient promises, Exodus 20:12; Exodus 23:26 ("the number of thy days I will fulfil"), and in contrast to the destruction of the wicked, Psalm 91:7-8.*<sup>587</sup>

Regarding *satisfy*, The Cambridge Bible suggests Psalm 90:14 (*Satisfy us in the morning with your steadfast love, that we may rejoice and be glad all our days.*).

Clarke: *Literally, With length of days will I fill him up. He shall neither live a useless life, nor die before his time. He shall live happy and die happy.*<sup>588</sup>

<sup>586</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:14–16.

<sup>587</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:15–16.

<sup>588</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Psalm 91:16.

## Psalm 91:16a The promise of a long life (various commentators)

J. B. Folengius: *This promise concerning length of life contains a gift of God by no means to be despised. Many enemies indeed will plot against his life, and desire to extinguish him as suddenly and as quickly as possible; but I shall so guard him that he shall live to a good old age and be filled with years, and desire to depart from life.*<sup>589</sup>

The Geneva Bible: *For he is content with that life that God gives for by death the shortness of this life is recompensed with immortality.*<sup>590</sup>

Dr. John Gill: *With long life will I satisfy him,... In this world: the saints live in it as long as they choose to live; and when they come to die, be it when it will, they are, like Abraham, full of years, or satisfied with them; they have had enough of them, and would not live always here; but, with good old Simeon, desire to depart in peace; and in the other world they shall be satisfied with length of days, for ever and ever, even with eternal life; and nothing short of this will satisfy a good man.*<sup>591</sup>

Matthew Poole: *With long life will I satisfy him; either in this world, when it is expedient for my service, and for his benefit; or, at least, in the next world, where he shall live to eternity in the blissful sight and enjoyment of God in glory.*<sup>592</sup>

Charles Haddon Spurgeon: *Now, it is not a promise to every good man that he shall live for a long period, for some among the best of men die in very early youth, but still they have had a full life, for life must not be measured by years. Oh, how much do some men pack into a little time! How much of life there may be in the man whose course is finished ere he is thirty years of age, and how little may some live who expand their days into 80 or 90 years.*<sup>593</sup>

Charles Haddon Spurgeon: *He will live as long as he wants to live. Even if he should have but few years, yet he shall have a long life; for life is to be measured by the life that is in it, not by the length along which it drags. Still, God's children do live to a far longer age than any other people in the world; they are on the whole a long-lived race. They who fear God are delivered from the vices which would deprive them of the vigor of life; and the joy and contentment they have in God help them to live longer than others.*<sup>594</sup>

Charles Haddon Spurgeon: *"With long life will I satisfy him." The man described in this Psalm fills out the measure of his days, and whether he dies young or old he is quite satisfied with life, and is content to leave it. He shall rise from life's banquet as a man who has had enough, and would not have more even if he could.*

Trapp: *With long life, &c.] He shall have enough of this life present even to a satiety, and heaven in the end.*<sup>595</sup>

Whedon: *Long life*—Compare the complaint of the brevity and frailty of life. *Psalms 90.*<sup>596</sup>

I have to admit that this is an area where I must trust the Lord. My life has been really wonderful for so long, and I don't want to leave all the grace that has been given me (regardless of the fact that I know what happens after is even greater). I just really enjoy what God has given me to go on earth. And, I admit, I really appreciate the underserved blessing as well.

<sup>589</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

<sup>590</sup> Geneva Bible Translation Notes; courtesy of e-sword; 1599; Psalm 91:16.

<sup>591</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:16.

<sup>592</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:16.

<sup>593</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>594</sup> Charles Haddon Spurgeon, *C. H. Spurgeon's Expositions Volumes 1-3A*; from e-sword, Psalm 91:1–16.

<sup>595</sup> John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and H. Martin; e-sword, Psalm 91:16.

<sup>596</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:16.

Treasury of Scriptural Knowledge: Psalm 21:4 Gen. 25:8 Job 5:26 Prov. 3:2, 16 22:4 Isa. 65:20–22.<sup>597</sup>

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Psalm 91:16a I will satisfy him [with] a long life...

**God's Promise of a Long Life (Albert Barnes)**

"With long life will I satisfy him," etc. The margin here is length of days; that is, days lengthened out or multiplied. The meaning is, I will give him length of days as he desires, or until he is satisfied with life; - implying

- (1) that it is natural to desire long life;
- (2) that long life is to be regarded as a blessing (comp. Prov. 3:2, Prov. 3:16; Exodus 20:12);
- (3) that the tendency of religion is to lengthen out life; since virtue, temperance, regular industry, calmness of mind, moderation in all things, freedom from excesses in eating and drinking, - to all of which religion prompts, - contribute to health and to length of days; and
- (4) that a time will come, even under this promised blessing of length of days, when a man will be "satisfied" with living; when he will have no strong desire to live longer; when, under the infirmities of advanced years, and under his lonely feelings from the fact that his early friends have fallen, and under the influence of a bright hope of heaven, he will feel that he has had enough of life here, and that it is better to depart to another world. "And shew him my salvation." In another life, after he shall be satisfied with this life. - Albert Barnes.

Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:16.

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**Psalm 91:16b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	1 <sup>st</sup> person singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7200 BDB #906
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yêsha <sup>c</sup> (יָשָׁע) [pronounced <i>YAY-shahg</i> ]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3468 BDB #447

**Translation:** ...and I will show him My salvation.

I believe this refers to God revealing various aspects of an actual deliverance to a believer. This sometimes gives us confidence; as does Bible doctrine.

<sup>597</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:16.

We will obviously be fully aware of God's salvation in eternity; but the mature believer enjoys viewing God's deliverance in time.

Psalm 91:16b ...and I will show him My salvation.

### Psalm 91:16b I will show him My salvation (various commentators)

Barnes: *And shew him my salvation - In another life, after he shall be "satisfied" with this life. The promise extends beyond the grave: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." See the notes at 1Tim. 4:8. Thus, religion blesses man in this life, and blesses him forever. In possession of this, it is a great thing to him to live long; and then it is a great thing to die - to go to be forever with God.*<sup>598</sup>

Rev. Joseph Benson: *And show him my salvation — Either here or hereafter.*<sup>599</sup>

The Cambridge Bible: *my salvation*] Visible manifestations of God's Providence proving His care for His people, such as the author of Psalms 90 desired to see, and especially the deliverance from Babylon. Cp. Psalm 98:2-3. Each such manifestation was a harbinger of the final Messianic glory which is the goal of O.T. hope. In the light of N.T. revelation the words of the verse gain a new and larger meaning (1Jn. 5:11; 1Peter 1:5 ff.).<sup>600</sup>

Clarke: *And show him my salvation - ... [more literally,] "I will make him see (or contemplate) in my salvation." He shall discover infinite lengths, breadths, depths, and heights, in my salvation. He shall feel boundless desires, and shall discover that I have provided boundless gratifications for them. He shall dwell in my glory, and throughout eternity increase in his resemblance to and enjoyment of me. Thus shall it be done to the man whom the Lord delights to honor; and he delights to honor that man who places his love on him. In a word, he shall have a long life in this world, and an eternity of blessedness in the world to come.*

Dr. John Gill: *and show him my salvation*; Jesus Christ, the author of salvation, whom God appointed to do it, and who has finished it; salvation itself, wrought out by him; its fulness and suitableness, and interest in it; and also eternal glory and happiness, the completion and consummation of salvation: the former is shown unto and seen by faith here; the latter will be seen and enjoyed in heaven to all eternity. Aben Ezra and Kimchi refer this salvation to the days of the Messiah.<sup>601</sup>

Jamieson, Fausset and Brown: *show him — literally, "make him see" (Psalm 50:23; Luke 2:30).*<sup>602</sup>

Matthew Poole: *Show him my salvation, either here or hereafter.*<sup>603</sup>

Charles Haddon Spurgeon: *"And shew him my salvation." The full sight of divine grace shall be his closing vision. He shall look from Amana and Lebanon. Not with destruction before him black as night, but with salvation bright as noonday smiling upon him he shall enter into his rest.*<sup>604</sup>

<sup>598</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 91:16.

<sup>599</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Psalm 91:14–16.

<sup>600</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Psalm 91:15–16.

<sup>601</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 91:16.

<sup>602</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Psalm 91:16.

<sup>603</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 91:16.

<sup>604</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91:14–16.



## Psalm 91:16b I will show him My salvation (various commentators)

Whedon: *Show him my salvation—Cause him to see my salvation.* The acme of all Old Testament hope and desire. To such a character as this psalm describes, God would not only grant all present deliverance and honour, but open to his view the higher knowledge of that mysterious plan of redemption, involving the office of Messiah, to which all Old Testament rites pointed. See John 8:56; Heb. 11:13; Matt. 13:17.<sup>605</sup>

Treasury of Scriptural Knowledge: Psalm 16:11 50:23 Isa. 45:17 Luke 2:30 3:6.<sup>606</sup>

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Psalm 91:16 I will satisfy him [with] a long life and I will show him My salvation.

Psalm 91:14–16 Because he longs for Me, I will deliver him; I will set him on high [in safety, away from danger] because he has known My name. He will call on Me and I will answer him; I [will be] with him in adversity; I will deliver him and I will honor him. I will satisfy him [with] a long life and I will show him My salvation.

## Psalm 91:14–16 The things which God assures us of (various commentators)

Gary Everett: *God will not only give us a long life to live, seventy to eighty years (Psalm 90:10), but also will daily bring His children divine salvation or deliverance from calamities and problems and destruction of the devil in every area of our lives.*<sup>607</sup>

C. Smith: *God's glorious response to that person who is dwelling in the secret place of the Most High. Because you've set your love upon God, God said, "This is what I'm going to do for you: deliver you, set you on high. I will answer you. I will be with you in trouble. I will deliver and honor you."*<sup>608</sup>

R. Tuck:

- I. God's presence with us means the best possible limitation of our trouble.
- II. God's presence with us means abundant comforting under our trouble.
- III. God's presence with us means the fulfilment of the mission of our trouble.
- IV. God's presence with us assures of a "happy issue out of all our afflictions."

God with us in trouble is the fact; but everything for us depends on our sensible realization of the fact.<sup>609</sup>

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<sup>605</sup> Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Psalm 91:16.

<sup>606</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Psalm 91:16.

<sup>607</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Psalm 91:1–16.

<sup>608</sup> Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, Psalm 91:1–16.

<sup>609</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91; Homilies by R. Tuck.

Psalm 91:16 I will give the mature believer a long life and I will reveal to Him My deliverance.

**Psalm 91:16 God satisfies you with long life** (a graphic); from **Faith - Grace - Jesus**; accessed May 30, 2020.

The Hamilton Smith Commentary sums up these past few verses: *To the personal perfection of this perfect Man, God will give a perfect answer. God can say of Christ*

*I will deliver Him,  
I will set Him on high,  
I will answer Him,  
I will be with Him,  
I will honour Him,  
I will satisfy Him with  
length of days, and  
I will show Him My  
salvation.*<sup>610</sup>



Psalm 91:14–16

Because he longs for Me, I will deliver him;  
I will set him on high [in safety, away from danger]  
because he has known My name.  
He will call on Me and I will answer him;  
I [will be] with him in adversity;  
I will deliver him and I will honor him.  
I will satisfy him [with] a long life  
and I will show him My salvation.

### Psalm 91:14–16 God promises deliverance to certain believers (commentators)

Matthew Henry: *[The psalmist] brings in God himself speaking words of comfort to the saints, and declaring the mercy he had in store for them, Psalm 91:14-16.*

Matthew Henry continues: *To whom these promises do belong; they are described by three characters: - (1.) They are such as know God's name. His nature we cannot fully know; but by His name He has made Himself known, and with that we must acquaint ourselves. (2.) They are such as have set their love upon Him; and those who rightly know Him will love Him, will place their love upon Him as the only adequate object of it, will let out their love towards him with pleasure and enlargement, and will fix their love upon Him with a resolution never to remove it to any rival. (3.) They are such as call upon Him, as by prayer keep up a constant correspondence with Him, and in every difficult case refer themselves to Him.*<sup>611</sup>

Matthew Henry: See Psalm 34:19; 2Tim. 3:11; 2Tim. 4:18.<sup>612</sup>

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<sup>610</sup> Hamilton Smith Commentary, from e-sword; Psalm 91.

<sup>611</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

<sup>612</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

Psalm 91:14–16 "Because he holds fast to Me in love, I will deliver him; I will protect him, because he knows My name. When he calls to Me, I will answer him; I will be with him in trouble; I will rescue him and honor him. With long life I will satisfy him and show him My salvation." (ESV; capitalized)

### Psalm 91:14–16 The promises God makes to the saints (Matthew Henry)

Matthew Henry: *What the promises are which God makes to the saints. (1.) That He will, in due time, deliver them out of trouble: I will deliver Him (Psalm 91:14 and again Psalm 91:15), denoting a double deliverance, living and dying, a deliverance in trouble and a deliverance out of trouble. If God proportions the degree and continuance of our troubles to our strength, if He keeps us from offending Him in our troubles, and makes our death our discharge, at length, from all our troubles, then this promise is fulfilled.*<sup>613</sup>

(2.) That he will, in the mean time, be with them in trouble, Psalm 91:15. If he does not immediately put a period to their afflictions, yet they will have his gracious presence with them in their troubles; he will take notice of their sorrows, and know their souls in adversity, will visit them graciously by his word and Spirit, and converse with them, will take their part, will support and comfort them, and sanctify their afflictions to them, which will be the surest token of his presence with them in their troubles.

(3.) That herein he will answer their prayers: He will call upon me; I will pour upon him the spirit of prayer, and then I will answer, answer by promises (Psalm 85:8), answer by providences, bringing in seasonable relief, and answer by graces, strengthening them with strength in their souls (Psalm 138:3); thus he answered Paul with grace sufficient, 2Cor. 12:9.

(4.) That he will exalt and dignify them: I will set him on high, out of the reach of trouble, above the stormy region, on a rock above the waves, Isa. 33:16. They will be enabled, by the grace of God, to look down upon the things of this world with a holy contempt and indifference, to look up to the things of the other world with a holy ambition and concern; and then they are set on high. I will honour him; those are truly honourable whom God puts honour upon by taking them into covenant and communion with himself and designing them for his kingdom and glory, John 12:26.

(5.) That they will have a sufficiency of life in this world (Psalm 91:16): With length of days will I satisfy him; that is, [1.] They will live long enough: they will be continued in this world till they have done the work they were sent into this world for and are ready for heaven, and that is long enough. Who would wish to live a day longer than God has some work to do, either by him or upon him? [2.] They will think it long enough; for God by his grace will wean them from the world and make them willing to leave it. A man may die young, and yet die full of days, satur dierum - satisfied with living. A wicked worldly man is not satisfied, no, not with long life; he still cries, Give, give. But he that has his treasure and heart in another world has soon enough of this; he would not live always.

(6.) That they will have an eternal life in the other world. This crowns the blessedness: I will show him my salvation, show him the Messiah (so some); good old Simeon was then satisfied with long life when he could say, My eyes have seen your salvation, nor was there any greater joy to the Old Testament saints than to see Christ's day, though at a distance. It is more probably that the word refers to the better country, that is, the heavenly, which the patriarchs desired and sought: he will show him that, bring him to that blessed state, the felicity of which consists so much in seeing that face to face which we here see through a glass darkly; and, in the mean time, he will give him a prospect of it. All these promises, some think, point primarily at Christ, and had their accomplishment in his resurrection and exaltation.

Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

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A good contrast:

<sup>613</sup> Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

## The 5 “I wills” of Satan (Compiled by Rev. George F. Parsons )

- 1) **"I will ascend into heaven."** Lucifer wanted to mount up or scale to the heavens. He desired to occupy the highest heavens: to probe, and to penetrate the kingdom of the infinite God. He wanted to have a very HIGH position!
- 2) **"I will exalt my throne above the stars of god."** Lucifer's position and service before God's throne was not enough. He wanted a throne from which he could exercise final authority and make decisions pertaining to the angelic host ("the stars of God"). He wanted to rule over all the angels. God had made him an exalted angel, but Lucifer wanted to be exalted even more. (He was not content to shine as the "morning star"; he wanted to shine as the star of stars--with a brilliance that would far outshine all the other stars (even as the sun's brightness makes all the other stars fade away so that you cannot even see them during daylight hours).
- 3) **"I will sit also upon the mount of the congregation."** He desired to sit or be enthroned in the highest place having all the angelic assemblies in submission to him. He wanted to be the center of attention. He wanted to be IDOLIZED by all.
- 4) **"I will ascend above the heights of the clouds."** "Clouds" are often used in the Bible to speak of the glory of God (see Matthew 24:30; Acts 1:9; Rev. 1:7). Lucifer coveted God's glory for his own. He failed to acknowledge that his glory and beauty all came from and was dependent upon God. In his sinful pride, Lucifer wanted a glory that would impress and dazzle all creatures.
- 5) **"I will be like the Most High."** He wanted to be EQUAL with God and to take God's place as Possessor and Ruler of all. He wanted to become a completely independent creature, responsible to no one.

Final Note by Rev. David J. Bauer: We are asked many times just what is the problem we encounter most often in our work with strife-torn congregations. In general I can put it into one word: PRIDE.

- Pride causes us to put self on the throne instead of Christ our Savior.
- Pride causes us to not own our sin, nor be broken over it and the damage it causes others in and out of the church.
- Pride keeps us from apologizing to those we have offended.
- Pride keeps us from authentic biblical repentance and restoration.
- Pride is deadly to our personal and spiritual life, and to the life of the church.
- Pride is as ancient as the fall of Satan, and is still one of his favorite tools.

**"Pride goes before destruction, and a haughty spirit before a fall."** –Proverbs 16:18

**"Likewise, you [all] younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resists the proud, and give grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he cares for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walks about, seeking whom he may devour."** –1 Peter 5:5-8

From <http://biblerelatedministries.org/5lwills.pdf> accessed May 24, 2020.

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We should compare these final words to these other “I will” statements from Scripture.

## The “I will” statements of God, Satan and Jesus (Shari Abbot)

### The Five “I Wills” of Satan

## The “I will” statements of God, Satan and Jesus (Shari Abbot)

In Isaiah 14:13-14 are five phrases expressing the sinful desires of Lucifer. Each begins with “I will” and reveals Satan’s self-sufficiency and his self-worship.

Isaiah 14:13-14 For you [Lucifer] have said in your heart:

I will ascend into heaven,  
I will exalt my throne above the stars of God;  
I will also sit on the mount of the congregation In the sides of the north;  
I will ascend above the heights of the clouds,  
I will be like the Most High.

This passage is often referred to as The Five “I wills” of Satan. The statements reveal Satan’s sinful nature, his rebellion, his disobedience, his self-sufficiency, his pride, his self-exaltation, and his all-encompassing pride and arrogance.

For Satan, it’s all about him, and nothing about God.

John Milton, in his epic poem, “Paradise Lost,” expounded on the sinful nature of Satan’s heart using poetic license. Although not biblical words, Milton certainly describes Satan’s intent and desire when he “quotes” Satan as saying, “Better to reign in hell, than serve in heaven.”

### The Five “I Wills” of God

In Exodus 6:6-8, found between two declarations of God’s Name (“I am the Lord...my name Jehovah” Ex 6:2-3 and “I am the Lord” Ex 6:8), are five precious “I Will” promises of God. In this passage, God tells what He will do to free His people (Ex 6:1).

I will bring you out from under the burdens of the Egyptians (vs 6)  
I will take you to Me for a people (vs 7)  
I will be to you a God (vs 7)  
I will bring you in unto the land (vs 8)  
I will give it to you for a heritage. (vs 8)

The five “I Will” statements of Satan were sinful and brought death. The five “I Will” statements of God give hope and comfort. And, in the New Testament, the seven “I Will” statements of Jesus and His seven “I Am” statements give us assurance of who God is, what He has done for us, and will continue to do for us. They remind us of His love, grace, and mercy for us, and His faithfulness to us. They produce in us unbounded joy and overflowing love.

### The Seven “I Wills” of Jesus

I will make you fishers of men. (Matt 4:19)  
I will give you rest (Matt 11:28)  
I will keep you. (John 6:37)  
I will love you (John 14:21).  
I will do what you ask in my name. (John 14:14)  
I will come again and see you again (John 14:3, 16:22)  
I will send the [Holy Spirit] to you. (John 16:7)

### The Seven “I Am” Statements of Jesus

I am the bread of life (John 6:35)  
I am the light of the world (John 8:12)



## The “I will” statements of God, Satan and Jesus (Shari Abbot)

I am the gate for the sheep (John 10:7)  
 I am the good shepherd (John 10:11)  
 I am the resurrection and the life (John 11:25)  
 I am the way and the truth and the life (John 14:6)  
 I am the true vine (John 15:1)

### Conclusion

Yes, there is a spiritual war that rages. Satan continues to rebel against his Creator and it's always his desire to tempt you and deceive you. But don't give Satan more power than he has. Remember, “**greater is He that is in you [the Holy Spirit], than he that is in the world [Satan].**” (1 John 4:4)

For our struggle is not [actually] against human beings, but against rulers and authorities and leaders of this world's darkness, and against the spiritual forces of evil in the heavenly realms. [Note: “Heavenly realms” here refers to the struggle against Satanic powers which permeates life around us]. (Eph. 6:12; AUV)

Because our struggle is not against blood and flesh, but against the rulers, against the authorities, against the world-rulers of the darkness of this age, against the spiritual [forces] of the wickedness in the heavenlies [or, heavenly [realms]]. (Eph. 6:12; ALT)

From <https://reasonsforhopejesus.com/i-will-satan-god-jesus/> accessed May 24, 2020.

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Matthew Henry sums up the latter half of this psalm: *Whatever happens, nothing shall hurt the believer; though trouble and affliction befall, it shall come, not for his hurt, but for good, though for the present it be not joyous but grievous. Those who rightly know God, will set their love upon him. They by prayer constantly call upon him. His promise is, that he will in due time deliver the believer out of trouble, and in the mean time be with him in trouble. The Lord will manage all his worldly concerns, and preserve his life on earth, so long as it shall be good for him. For encouragement in this he looks unto Jesus. He shall live long enough; till he has done the work he was sent into this world for, and is ready for heaven. Who would wish to live a day longer than God has some work to do, either by him or upon him? A man may die young, yet be satisfied with living. But a wicked man is not satisfied even with long life. At length the believer's conflict ends; he has done for ever with trouble, sin, and temptation.*<sup>614</sup>

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## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Psalm 91 is in the Word of God

1. Primarily, we learn that God protects the growing believer in a myriad of situations.

<sup>614</sup> Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible*; from e-Sword, Psalm 91:9–16.

## Why Psalm 91 is in the Word of God

2. God's promises are the armor of the growing believer.
3. Psalm 91 is a very popular psalm. Many believers have memorized verses from this psalm to call upon in times of trouble.
4. Because of the many promises and assurances found in this psalm, the believer is encouraged to trust God and enjoy the ride of life.
5. There are illustrations in this psalm which appear to directly impact a soldier in battle. Although we may make application of these passages in battle and in life; there are very important verses which the believing soldier should know and even memorize.
6. God assures us that there will be justice meted out to the lawless.
7. Psalm 91 is one of the many chapters of Scripture which deals with the believer and his relationship to angels in the unseen conflict.
8. One thing which few of us appreciate is, how a single misstep can change a person's life forever. That is very much the importance of the *angels bearing us up*.
9. Satan quotes this psalm to Jesus, trying to get the Lord to jump down from the pinnacle of the Temple. We study that passage and interpret that passage in Psalm 91 accordingly.
10. As we find throughout Scripture, there are particular passages which apply to specific things which are not really applicable to us in a direct way. For instance, there is mention of protection from the lion and the adder. Most of us in our lives do not need to be protected from either animal. Psalm 91 gives us the opportunity to investigate that concept more carefully.
11. This psalm promises a longer life and, by implication, a greater quality of life, for the growing believer.
12. This psalm encourages us to have trust in God; and, therefore, not in political leaders, political systems, movements or governments.

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These are things which we learn while studying this particular chapter.

## What We Learn from Psalm 91

1. This psalm afforded the chance to mix in quotations from Benjamin Franklin, Dwight D. Eisenhower, Billy Graham, Mae West, Antoine de Saint-Exupéry, and Robert Louis Stevenson.
2. There were a number of times when we could relate this psalm to the current COVID19 pandemic.
3. We took the opportunity to compare security provided by government as over against security provided by God. We have seen the latter attempted during the time this document was being written and assembled.
4. Because the inscription of this psalm is found in Greek and Latin manuscripts, but not in the Hebrew, this allowed us to concern ourselves with the ancient manuscripts, the discrepancies between ancient manuscripts; and we considered the Dead Sea Scrolls and the part they play in affirming the accuracy of the Biblical text.
5. People tend to focus on the miraculous when thinking about God and the Bible; but we learn that God often uses natural means to guide and protect us in this natural world. I gave several concrete examples of this, some of which impact our long life. In other words, we do not need some sort of presumed set of observable miracles to get us through each day. This is not in any way discounting the unseen conflict occurring all around us and the protection afforded to us by that.
6. We saw how many of the unusual things described in this chapter (arrows flying at us in the day; invading the space of lions or of poisonous snakes) could be applied to our lives today.
7. This psalm afforded me the chance to speak to the many enemies which we have in life. Believers do not tend to go looking for trouble; but it is not unusual for us to collect enemies in life. Psalm 91 gives us assurance about our interactions with our enemies.<sup>1</sup>
8. We also spoke of national enemies within the United States and our interactions with them.

## What We Learn from Psalm 91

9. Several times, this document discusses the concept of the dual authorship of the Scriptures. Not every writer of Scripture—particularly in the Old Testament—fully understood all of the ramifications of their own words.
10. A fascinating topic which came out of this study was the dangerous jobs and activities that many men engage in. Is this testing God? How should the believer consider such a thing?
11. Although this psalm is designed primarily to be applied to the maturing believer, some time was spent discussing believers who do not mature and God's attitude towards them.

There were a number of misconceptions about this psalm which needed to be cleared up. For some reasons, this was associated with demonic activity and protection and also with the Temple, the Tabernacle and/or the Holy of Holies. I did not see any direct links between this psalm and those topics (although, quite obviously, God's protection does extend to our place in the unseen Angelic Conflict).

<sup>1</sup> What normal person would not be concerned today about our relationship with China and its very aggressive behavior? However, this is just one more thing which will knock the believer off balance.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

## Jesus Christ in Psalm 91

The entire psalm could be understood as the interactions between God the Father and God the Son. I have taken time to present [vv. 9–12](#) in that way.

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Shmoop tends to be rather flippant.

## Shmoop Summary of Psalm 91

No matter how many men fall in battle next to the writer, he is protected by God's angels. Can we get that option on our auto insurance, please?

From <https://www.shmoop.com/study-guides/bible/psalms/summary#psalms-90-114-summary> accessed June 12, 2020.

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Larry Dixon wrote a short summary of Psalm 91 called, Not a One-way Relationship! I believe what he meant to say was...

## Psalm 91 Not a One-Side Relationship (Dixon/Kukis)

What are the believer's responsibilities in relating to the God of the Bible? The Psalmist has made it quite clear that the Creator wants a relationship with His creatures! But what steps are we to take to cooperate with Him in this journey?

## Psalm 91 Not a One-Side Relationship (Dixon/Kukis)

- (1) First and foremost, we are to believe in Jesus Christ as our Savior. He has died for our sins and He provides the only avenue to God.
- (2) We are to live in the shelter of the Most High (v. 1), which involves being filled with the Holy Spirit and growing in grace and knowledge of our Lord Jesus Christ.
- (3) We are to trust in the Lord as our refuge and fortress (v. 2). This indicates trust in Him and in His provisions. So this psalm is not about every believer.
- (4) We turn away from our fears, as we may trust God in all things. This is the faith-rest life. (Vv. 3–8)
- (5) We can depend upon God sending angelic help to assist us as we face our enemies. There is an unseen conflict going on all around us, and we have no idea how many times we have dodged a bullet based upon what angels have done on our behalf. (Vv. 9–13)
- (6) We can count on God's intervention in our lives if we are advancing to the supergrace life. As a result of spiritual growth, we love God (not an emotion), we call upon Him in prayer to make our requests known to Him (and to the angels in our periphery), and we find satisfaction in the Christian life. These 3 things are a result of spiritual growth, not the means.

What is required of the believer in the Age of Israel is found in Micah 6:6–8:

"With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt offerings, with calves a year old?

Will the LORD be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God? (ESV; capitalized)

Dixon's original version is here:

<https://larrydixon.files.wordpress.com/2016/10/screen-shot-2016-10-08-at-6-19-42-am.png>

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### Addendum

The ESV; capitalized is used below.

#### Psalm 91:9–10 Break Up the Flow of the Psalm (a suggestion by MacLaren)

We have already belabored v. 9 and the problems is presented to us based upon a single suffix. MacLaren has a slightly different approach, suggesting that v. 9 is to jar us. First let's look at these verses and note vv. 9–10:

## Psalm 91:9–10 Break Up the Flow of the Psalm (a suggestion by MacLaren)

Psa 91:2–13 I will say to the LORD, "My refuge and my fortress, my God, in whom I trust."  
 For He will deliver you from the snare of the fowler and from the deadly pestilence.  
 He will cover you with His pinions, and under His wings you will find refuge; His faithfulness is a shield and buckler.  
 You will not fear the terror of the night, nor the arrow that flies by day,  
 nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday.  
 A thousand may fall at your side, ten thousand at your right hand, but it will not come near you.  
 You will only look with your eyes and see the recompense of the wicked.  
     Because you have made the LORD your dwelling place— the Most High, who is my refuge—  
     no evil shall be allowed to befall you, no plague come near your tent.  
 For He will command his angels concerning you to guard you in all your ways.  
 On their hands they will bear you up, lest you strike your foot against a stone.  
 You will tread on the lion and the adder; the young lion and the serpent you will trample underfoot.

When seeing all of this together, it certainly does make sense that vv. 9–10 break things up.

MacLaren: *These words seem to cut in two the long series of rich promises and blessings which occupy the rest of the psalm. But it is precisely this interruption of the flow of the promises which puts us on the right track for understanding the words in question, because it leads us to take them as the voice of the devout man, to whom the promises are addressed, responding to them by the expression of his own faith.*

MacLaren continues: *Whether or no we regard the first clause as the voice of the Psalmist speaking to God, and the other as the same man speaking to himself, does not matter. The point is that, first, there is an exclamation of personal faith, and that then that is followed and answered, as it were, by the further promise of continual blessings. One voice says, "Thou, Lord! are my Refuge," and then another voice—not God's, because that speaks in majesty at the end of the psalm—replies to that burst of confidence, "You have made the Lord your habitation" {as you have done by this confession of faith}, "there will no evil come near your dwelling." <sup>615</sup>*

What follows is MacLaren's conclusions based upon all this:

### I. We have here the cry of the devout soul.

I observed that it seems to cut in two the stream of promised blessings, and that fact is significant. The psalm begins with the deep truth that 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.' Then a single voice speaks, 'I will say of the Lord, He is my Refuge and my Fortress, my God, in Him will I trust.' Then that voice, which thus responds to the general statement of the first verse, is answered by a stream of promises. The first part of our text comes in as the second speech of the same voice, repeating substantially the same thing as it said at first.

Now, notice that this cry of the soul, recognising God as its Asylum and Home, comes in response to a revelation of God's blessing, and to large words of promise. There is no true refuge nor any peace and rest for a man unless in grasping the articulate word of God, and building his assurance upon that. Anything else is not confidence, but folly; anything else is building upon sand, and not upon the Rock. If I trust my own or my brother's conception of the divine nature, if I build upon any thoughts of my own, I am building upon what will yield and give. For all peaceful casting of my soul into the arms of God there must be, first, a plain stretching out of the hands of God to catch me when I drop. So the words of my text, 'Thou art my Refuge,' are the best answer of the devout soul to the plain words of divine promise. How abundant these are we all know, how full

<sup>615</sup> Alexander MacLaren, D. D., Litt. D., *Expositions Of Holy Scripture*; from e-Sword, Psalm 91:9–10.



## Psalm 91:9–10 Break Up the Flow of the Psalm (a suggestion by MacLaren)

of manifold insight and adaptation to our circumstances and our nature we may all experience, if we care to prove them.

But let us be sure that we are hearkening to the voice with which He speaks through our daily circumstances as well as by the unmistakable revelation of His will and heart in Jesus Christ. And then let us be sure that no word of His, that comes fluttering down from the heavens, meaning a benediction and enclosing a promise, falls at our feet ungathered and unregarded, or is trodden into the dust by our careless heels. The manna lies all about us; let us see that we gather it. 'When Thou saidst, Seek ye My Face, my heart said unto Thee, Thy Face, Lord, will I seek.' When Thou saidst, 'I will be thy Strength and thy Righteousness,' have I said, 'Surely, O Jehovah! Thou art my Refuge'? Turn His promises into your creed, and whatever He has declared in the sweet thunder of His voice, loud as the voice of many waters, and melodious as 'harpers harping with their harps,' do you take for your profession of faith in the faithful promises of your God.

Still further, this cry of the devout soul suggests to me that our response ought to be the establishment of a close personal relation between us and God. 'Thou, O Lord! art my Refuge.' The Psalmist did not content himself with saying 'Lord! Thou hast been our Dwelling-place in all generations,' or as one of the other psalmists has it, 'God is our Refuge and our Strength.' That thought was blessed, but it was not enough for the Psalmist's present need, and it is never enough for the deepest necessities of any soul. We must isolate ourselves and stand, God and we, alone together-at heart-grips-we grasping His hand, and He giving Himself to us-if the promises which are sent down into the world for all who will make them theirs can become ours. They are made payable to your order; you must put your name on the back before you get the proceeds. There must be what our good old Puritan forefathers used to call, in somewhat hard language, 'the appropriating act of faith,' in order that God's richest blessings may be of any use to us. Put out your hand to grasp them, and say, 'Mine,' not 'Ours.' The thought of others as sharing in them will come afterwards, for he who has once realised the absolute isolation of the soul and has been alone with God, and in solitude has taken God's gifts as his very own, is he who will feel fellowship and brotherhood with all who are partakers of like precious faith and blessings. The 'ours' will come; but you must begin with the 'mine'-'my Lord and my God.' 'He loved me, and gave Himself for me.'

Just as when the Israelites gathered on the banks of the Red Sea, and Miriam and the maidens came out with songs and timbrels, though their hearts throbbed with joy, and music rang from their lips for national deliverance, their hymn made the whole deliverance the property of each, and each of the chorus sang, 'The Lord is my Strength and my Song, He also is become my Salvation,' so we must individualise the common blessing. Every poor soul has a right to the whole of God, and unless a man claims all the divine nature as his, he has little chance of possessing the promised blessings. The response of the individual to the worldwide promises and revelations of the Father is, 'Thou, O Lord! art my Refuge.'

Further, note how this cry of the devout soul recognises God as He to whom we must go because we need a refuge. The word 'refuge' here gives the picture of some stronghold, or fortified place, in which men may find security from all sorts of dangers, invasions by surrounding foes, storm and tempest, rising flood, or anything else that threatens. Only he who knows himself to be in danger bethinks himself of a refuge. It is only when we know our danger and defencelessness that God, as the Refuge of our souls, becomes precious to us. So, underlying, and an essential part of, all our confidence in God, is the clear recognition of our own necessity. The sense of our own emptiness must precede our grasp of His fulness. The conviction of our own insufficiency and sinfulness must precede our casting ourselves on His mercy and righteousness. In all regions the consciousness of human want must go before the recognition of the divine supply.

### II. Now, note the still more abundant answer which that cry evokes.

I said that the words on which I have been commenting thus far, seem to break in two the continuity of the stream of blessings and promises. But there may be observed a certain distinction of tone between those promises which precede and those which follow the cry. Those that follow have a certain elevation and depth,

## Psalm 91:9–10 Break Up the Flow of the Psalm (a suggestion by MacLaren)

completeness and fulness, beyond those that precede. This enhancing of the promises, following on the faithful grasp of previous promises, suggests the thought that, when God is giving, and His servant thankfully accepts and garners up His gifts, He opens His hand wider and gives more. When He pours His rain upon the unthankful and the evil, and they let the precious, fertilising drops run to waste, there comes after a while a diminution of the blessing; but they who store in patient and thankful hearts the faithful promises of God, have taken a sure way to make His gifts still larger and His promises still sweeter, and their fulfilment more faithful and precious.

But now notice the remarkable language in which this answer is couched. 'Thou hast made the Most High thy Habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling.'

Did you ever notice that there are two dwelling-places spoken of in this verse? 'Thou hast made the Most High thy Habitation'; 'There shall no plague come nigh thy dwelling.' The reference of the latter word to the former one is even more striking if you observe that, literally translated, as in the Revised Version, it means a particular kind of abode-namely, a tent. 'Thou hast made the Most High thy habitation.' The same word is employed in the 90th Psalm: 'Lord, Thou hast been our Dwelling-place in all generations.' Beside that venerable and ancient abode, that has stood fresh, strong, incorruptible, and unaffected by the lapse of millenniums, there stands the little transitory canvas tent in which our earthly lives are spent. We have two dwelling-places. By the body we are brought into connection with this frail, evanescent, illusory outer world, and we try to make our homes out of shifting cloud-wrack, and dream that we can compel mutability to become immutable, that we may dwell secure. But fate is too strong for us, and although we say that we will make our nest in the rocks, and shall never be moved, the home that is visible and linked with the material passes and melts as a cloud. We need a better dwelling-place than earth and that which holds to earth. We have God Himself for our true Home. Never mind what becomes of the tent, as long as the mansion stands firm. Do not let us be saddened, though we know that it is canvas, and that the walls will soon rot and must some day be folded up and borne away, if we have the Rock of Ages for our dwelling-place.

Let us abide in the Eternal God by the devotion of our hearts, by the affiancing of our faith, by the submission of our wills, by the aspiration of our yearnings, by the conformity of our conduct to His will. Let us abide in the Eternal God, that 'when the earthly house of this tabernacle is dissolved,' we may enter into two buildings 'eternal in the heavens'-the one the spiritual body which knows no corruption, and the other the bosom of the Eternal God Himself. 'Because thou hast made Him thy Habitation,' that Dwelling shall suffer no evil to come near it or its tenant.

Still further, notice the scope of this great promise. I suppose there is some reference in the form of it to the old story of Israel's exemption from the Egyptian plagues, and a hint that that might be taken as a parable and prophetic picture of what will be true about every man who puts his trust in God. But the wide scope and the paradoxical completeness of the promise itself, instead of being a difficulty, point the way to its true interpretation. 'There shall no plague come nigh thy dwelling'-and yet we are smitten down by all the woes that afflict humanity. 'No evil shall befall thee'-and yet 'all the ills that flesh is heir to' are dealt out sometimes with a more liberal hand to them who abide in God than to them who dwell only in the tent upon earth. What then? Is God true, or is He not? Did this psalmist mean to promise the very questionable blessing of escape from all the good of the discipline of sorrow? Is it true, in the unconditional sense in which it is often asserted, that 'prosperity is the blessing of the Old Testament, and adversity of the New'? I think not, and I am sure that this psalmist, when he said, 'there shall no evil befall thee, nor any plague come nigh thy dwelling,' was thinking exactly the same thing which Paul had in his mind when he said, 'All things work together for good to them that love God, to them that are called according to His purpose.' If I make God my Refuge, I shall get something a great deal better than escape from outward sorrow-namely, an amulet which will turn the outward sorrow into joy. The bitter water will still be given me to drink, but it will be filtered water, out of which God will strain all the poison, though He leaves plenty of the bitterness in it; for bitterness is a tonic. The evil that is in the evil will be taken out of it, in the measure in which we make God our Refuge, and 'all will be right that seems most wrong' when we recognise it to be 'His sweet will.'

## Psalm 91:9–10 Break Up the Flow of the Psalm (a suggestion by MacLaren)

Dear brother! the secret of exemption from every evil lies in no peculiar Providence, ordering in some special manner our outward circumstances, but in the submission of our wills to that which the good hand of the Lord our God sends us for our good; and in cleaving close to Him as our Refuge. Nothing can be 'evil' which knits me more closely to God; and whatever tempest drives me to His breast, though all the four winds of the heavens strive on the surface of the sea, it will be better for me than calm weather that entices me to stray farther away from Him.

We shall know that some day. Let us be sure of it now, and explain by it our earthly experience, even as we shall know it when we get up yonder and 'see all the way by which the Lord our God has led us.'

Alexander MacLaren, D. D., Litt. D., *Expositions Of Holy Scripture*; from e-Sword, Psalm 91:9–10.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Despite not being a big fan of poetry, let me throw this into the mix.

## Long Life (by Bryan W. Procter)

They err who measure life by years,  
With false or thoughtless tongue;  
Some hearts grow old before their time;  
Others are always young.  
'Tis not the number of the lines  
On life's fast filling page,  
'Tis not the pulse's added throbs,  
Which constitute their age.  
Some souls are serfs among the free  
While others nobly thrive;  
They stand just where their fathers stood  
Dead, even while they live.  
Others, all spirit, heart, and sense,  
Theirs the mysterious power,  
To live in thrills of joy or woe,  
A twelvemonth in an hour!

Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 91 chapter comments.

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## On the topic of angels (Preacher's Complete Homiletical Commentary)

### The Angelic Ministers of the Godly

In pursuance of the main topic the Poet here speaks of angels as charged by God to help and defend His people. Literally the word angel signifies a messenger, and may be used personally or impersonally. It is used in the Scriptures to designate ordinary messengers, prophets, Christian ministers, &c. In this place it denotes superhuman spirits—angels, as the word is commonly understood at present. From the representations of the holy Word it is clear that the angels rank high in the scale of being. They are said to possess great power. "Angels that excel in strength." "Mighty angels." And most astonishing achievements of power are attributed to them. They also possess great intelligence. This is plainly implied in the words of the Lord—"But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." It is also implied in the statement that

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they are "full of eyes before and behind," and "full of eyes within." The amazing power that they wield is chiefly the power of intelligence and wisdom. They also possess complete moral purity. They are spoken of in the Bible as "saints," "holy ones," and "holy angels." Dwelling in that world where not even the shadow of moral defilement can enter, and standing in the immediate presence of God, they must be entirely free from even the smallest moral stain or imperfection. Their power, intelligence, purity, differ from ours in this, that they are perfect in kind. They differ from those of God in this, that they are imperfect in degree. There is before the angels a career of constant progress, both moral and intellectual, through all eternity. Moreover, they are represented as interested in the affairs of this world, and as actively employed by God in connection with those affairs. "They are represented as being, in the widest sense, agents of God's providence, natural and supernatural, to the body and to the soul. Thus the operations of nature are spoken of as under angelic guidance fulfilling the will of God.... More particularly, however, angels are spoken of as ministers of what is commonly called the 'supernatural,' or perhaps more correctly the 'spiritual' Providence of God; as agents in the great scheme of the spiritual redemption and sanctification of man." "The angel of the Lord" is said to "encamp round about them that fear Him, and to deliver them." They are represented as watching over Christ's little ones; as rejoicing over a penitent sinner; as bearing the spirits of the redeemed into Paradise; and as "ministering spirits" for the spiritual guidance and help of the heirs of salvation. And in the text they are said to be charged by God to uphold and aid His people. That they should thus minister to the godly is in the highest degree reasonable.

- (1) From the interest which they take in man (Luke 15:10; 1Peter 1:12).
- (2) Inasmuch as a fallen angel led man to his ruin, and still by malign influences seeks our destruction, does it not seem appropriate and reasonable that holy angels should aid us in every virtuous and worthy effort?
- (3) It is the law of God's universe that His creatures should minister to each other. All things and all beings are made for service. The higher order of beings are made to minister to the lower—the strong to help the weak, the enlightened to instruct the ignorant, &c. Our Lord "came not to be ministered unto, but to minister." "I am among you," He said, "as He that serveth." God is the Great Minister of all His creatures. How reasonable then that angels should minister to men! If we are asked in what way angels minister to men? or, how they serve us? we may with strict fairness decline to reply. We may accept a fact without being able to explain its mode. All men, indeed, do so in many things. So we accept as true the statement that angelic beings aid men, though we are unable to explain by what method they do so. But may it not be that they aid us by suggesting to our mind thoughts, reasons, and motives to action, and by awakening emotions in our souls? &c. Any way, we thankfully accept and rejoice in their ministry as a precious reality.

- I. In the text the angelic ministers of the good are said to be— Commissioned by God. "He shall give His angels charge over thee."
  1. They are "His angels." He called them into being. He sustains them. The most mighty and glorious of their number is dependent upon Him. He is sovereign over them all. Loyal and reverently they acknowledge His sovereign right over them.
  2. They are commissioned by Him. He allots to them their respective duties. They "do His commandments, hearkening unto the voice of His word." They are "His hosts, ministers of His that do His pleasure." The "charge" which in the text they are said to receive is more than a mere direction or order; it is a solemn command. All the angelic ministers of the godly obey His behests; they serve under Him,—they are carrying out His purposes.
- II. This angelic ministry is— Exercised for the godly as individuals. "He shall give His angels charge over thee." God is profoundly solicitous for the well-being of each one of His people. He does not overlook the individual in the multitude. He cares for every godly soul with a care as complete and constant as though He had no other soul to care for. So in the ministry of His angels unto men He gives them charge not simply of His Church or of the communities which compose it, but of every individual member who trusts in Him. So that every true believer may say, "In my lonely labour, and sorrow, and conflict, when far removed from human help and fellowship, my angelic helpers still have me in their charge, and are still near to help me." Thus an angel ministered to Elijah (1Kings 19:4-8); to Daniel (Dan. 6:22); to Peter (Acts 12:7-10).

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- III. This angelic ministry is— Exercised for the godly only when they are in their true path. "To keep thee in all thy ways." It is significant that when Satan quoted this verse in the temptation of our Lord, he omitted this clause. Had he quoted the whole verse, his temptation would have refuted itself. "The 'ways' spoken of in the Psalm are the 'ways' of obedience and duty, not the 'ways' of presumption or self-seeking." In the ways which God has prescribed for us to walk in we shall find safety and support even when the way is roughest and we are feeblest. But if we step out of the way, we forfeit the help of the angel ministers. If we are out of the way, their business is not to help us but to oppose us, if haply their opposition may lead us to retrace our steps and re-enter our true path. So long as we are in our way we are sure of the Divine help and protection, for His angels will not fail in their charge; but if we are out of our way, we are exposed to dangers from every quarter. The path of duty is the path of safety.
- IV. The angelic ministry is— Exercised for the godly always when they are in their true path. "To keep thee in all thy ways." God calls men to tread different ways. He also calls the same person to tread different ways at different times. There are the ways of arduous duty, and of severe trial, and of peaceful progress, &c. God's way for one man is the way of patient endurance, He calls him to suffer; His way for another man is the way of constant and perhaps difficult service, He calls him to work; His way for vast numbers is that of quietly and faithfully discharging "the daily round and common tasks" of life, He calls them to diligence and faithfulness. In all the paths of life which He calls us to tread our angelic ministers are near for our help. When our path lies by the rippling waters of gentle streams, beneath azure skies, amid beauteous scenes and with genial breezes, they keep us in our way. And when we travel the steep and rugged way, beneath heavy clouds and amid furious storms, they bear us up on their hands lest we dash our foot against a stone. In the thronged and dusty way of life's busy scenes, and in the retired and peaceful paths of quiet service, they keep us. "To keep thee in all thy ways."
- V. By means of the exercise of this angelic ministry the godly are enabled to surmount all the hindrances and conquer all the foes that beset their way. "They shall bear thee up on their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under foot." "By the 'lion and adder,' " says Perowne, "there is no need to understand exclusively, or chiefly, the powers of darkness, the evil spirits. As by 'a stone' all hindrances, so by 'the lion and dragon' all hostile powers are denoted." By means of this angelic ministry the godly are—
1. Preserved from falling. "They shall bear thee up on their hands, lest thou dash thy foot against a stone." One great object of the ministry of angels is to guard the good lest they stumble and fall into sin. They aid us to overcome the hindrances of life. "If we cannot have the way smoothed, it answers every purpose if we have angels to bear us up on their hands."
  2. Enabled to conquer the most powerful foes. "The lion" and "the young lion" represent enemies of great strength and violence. Satan is said to go about "as a roaring lion seeking whom he may devour." The most powerful enemies of the good cannot cope with one of the angels of God. One angel of the Lord in one night smote one hundred and eighty-five thousand Assyrians. The man who trusts in the Lord, looking upon the most numerous and most powerful enemies, in full assurance of victory may say, "Fear not; for they that be with us are more than they that be with them." Our helpers are more numerous and more powerful than our enemies.
  3. Enabled to conquer the most cunning foes. "The adder" and "the dragon" represent enemies of great secrecy and cunning. Satan is designated a serpent and a dragon. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." St. Paul speaks of the "wiles of the devil." Many of the foes against which the godly have to contend in society to-day seek to gain their victory not by strength but by subtlety, not by force but by fraud. But our angelic helpers aid us in this respect also. We have assurance of complete victory over both "the roaring lion" and the "old serpent." Triumphantly we shall tread our foes under our feet. Over both the might of opposition and the cunning of temptation we shall be more than conquerors.

#### CONCLUSION.

1. Our subject affords encouragement to trust in God. How numerous and efficient are the agencies He employs to save us!
2. Our subject reveals the dignity of the godly man. Angels, the highest beings in creation, the holy, the



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glorious, the powerful, are employed by God to serve him. Child of God, realise thy dignity, walk worthily of it.

3. Our subject calls us to the service of others. Angels serve us, Christ serves us now in heaven, the Holy Ghost serves, the Heavenly Father serves, God is the great servant of all. To serve God by ministering to our fellow-creatures is our duty and privilege. Let us secure the blessedness of unselfish and hearty service.

The Preacher’s Complete Homiletical Commentary; edited by Joseph S. Exell, 1892; from e-sword, Psalm 91:11–13.

Chapter Outline

Charts, Graphics and Short Doctrines

The Angels (The Pulpit Commentary)

"He shall give his angels charge," etc. The restful spirit of absolute trust in God rises in this psalm to its loftiest height. It is a glorious commentary on Isa. 26:3. The Divine answer at the close (Isa. 26:14-16) shows how near the Lord is to the soul that trusts him. Compare, as an equally glorious New Testament parallel, Rom. 8:31-39. St. Paul defies "angels and principalities" of evil to harm God’s children. Here holy angels are declared to be their watchful helpers and guardians.

I. HIS ANGELS. Angels sustain a most close, happy, exalted relation to God, of nearness, love, service (Psalm 103:20; Luke 1:19; Rev. 5:11).

II. THEY ARE OUR FELLOW SUBJECTS AND FELLOW SERVANTS IN THE HEAVENLY KINGDOM OF OUR RISEN LORD. (1Peter 3:22; Rev. 22:8, Rev. 22:9.) Jesus, who received their ministry on earth (Matt. 4:11; Luke 22:43), commands it now (Rev. 22:16).

III. THEIR MIGHTY POWERS ARE WILLINGLY AND OBEDIENTLY EXERCISED IN MINISTERING TO THE WELFARE OF GOD’S CHILDREN. (Heb. 1:14.) Note: They minister to God for his children. Their power is inconceivably great. One angel was able to destroy Sodom and the other guilty cities. The same angel gently, though firmly, led Lot out. One angel smote the firstborn (comp. Matt. 28:2, Matt. 28:5; Acts 11:7, etc.; Matt. 26:53).

IV. ANGELS ARE TO BE OUR FELLOW WORSHIPPERS AND ASSOCIATES IN THE ETERNAL HOME. (Luke 20:36; Heb. 12:22.)

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, Psalm 91:11 (homiletics).

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 91

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Title and Theme of God’s Protective Psalm	
Praise from [a song] by David.	Praise of God from a song by David.
The one remaining in the protection of the Most high,	The one who remains under the protection of the Most High,
he abides in the [protective] shadow of the Almighty.	that same one also lives under the protective shadow of the Almighty.

A Complete Translation of Psalm 91	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
David's prayer on behalf of another believer	
I will speak to Y <sup>e</sup> howah—[Who is] my Refuge and my Fortress and my Elohim—	I will speak to Jehovah—Who is my Refuge, my Fortress and my God—
I trust in Him, for He will save you from the trapper's snare and from a destructive pandemic.	I trust in Him, for He will save us from the trap of a fowler or from an invasive contagion.
God's faithfulness to the maturing believer	
He will cover you with His feathers; you will [be able to] seek refuge under His wings.	The Lord will cover you with His feathers, as a bird protects her young. You will always be able to seek refuge and safety under His wings.
His truth [and faithfulness] [will be] a shield and buckler [for you].	His truth and faithfulness will be a shield and buckler for you.
You will not fear night terrors, [or] arrows flying [at you] in the day;	You should not fear night terrors or arrows flying towards you in the day.
[or] of pestilence [that] stalks [you] in the darkness; [or] of destruction at noon.	You should not fear an epidemic that seems to stalk you or a sudden catastrophe in the middle of the day.
A thousand will fall at your side while ten thousand [fall] at your right hand,	Even in battle, a thousand may fall on one side and ten thousand may fall dead on the other,
[yet] none will come near to you [to harm you].	yet no enemy can come near to you.
Only you will examine carefully with your [own] eyes and [then] you will see the recompense of the lawless.	If you carefully examine your life and the situations in your life, you will be able to see that God justly punishes the lawless.
For You, Y <sup>e</sup> howah, [are] my refuge;	For You, Jehovah, are my refuge;
Most High, You have made [or, <i>appointed</i> ] Your habitation [here] [or, You have made the Most High Your home];	You, the Most High, have made your habitation with me;
evil will not befall You and the [effects of a] plague will not come near to Your tent;	evil will not befall You and the effects of a plague will not come near to Your tent;
for He commissions His angels for You, to guard You in all of Your ways.	this is because God has commissioned His angels for you, to guard You in all that You do.
They will lift You up with [their] hands so that Your foot does not [even] strike against a stone.	His angels will lift you up with their hands so that You will not even stub Your toe against a stone.
You will trample [underfoot] the fierce lion and the cobra [possibly, <i>adder</i> , <i>asp</i> ];	You are so protected by God that you will trample the fierce lion and the cobra underfoot;
you will tread down [with your feet] the young lion and the deadly snake.	your feet will walk over the young lion or any deadly snake.
God testifies directly to His faithfulness	
Because he longs for Me, I will deliver him;	Because he loves Me, I will deliver him;

A Complete Translation of Psalm 91	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
I will set him on high [in safety, away from danger] because he has known My name.	I will remove him from danger because he has known My name.
He will call on Me and I will answer him;	When he calls to Me, I will answer him;
I [will be] with him in adversity;	when he is in adversity, I will be there with him;
I will deliver him and I will honor him.	I will deliver him from difficulties and pressures; and I will honor him both in time and eternity.
I will satisfy him [with] a long life and I will show him My salvation.	I will give the mature believer a long life and I will reveal to Him My deliverance.
Chapter Outline	Charts, Graphics and Short Doctrines

Doctrinal Teachers Who Have Taught Psalm 91			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1961 Basics	#23–24	Psalm 91
	1992 Spiritual Dynamics	#50	Psalm 91:7-14
	1966 Psalms	#46–50	Psalm 91
R. B. Thieme, III	2019 Practical Divine Wisdom	#80 or so	Psalm 91

There were quite a number of images featuring the complete Psalm 91:

Additional Links:

Josiah Silva breaks this psalm down 6 short lessons, each one can be read in 2 or 3 minutes, If you wanted a place to go to get a good, quick overall view of this psalm, let me suggest Silva's [website](#).

**Psalm 91 (NIV)** (a graphic); from [Pinterest](#); accessed May 30, 2020.

# Psalm 91

**Whoever dwells in the shelter of the Most High  
will rest in the shadow of the Almighty.  
I will say of the Lord, He is my refuge and my  
fortress,  
my God, in whom I trust.  
Surely he will save you  
from the fowlers snare  
and from the deadly pestilence.  
He will cover you with his feathers,  
and under his wings you will find refuge  
his faithfulness will be your shield and rampart.  
You will not fear the terror of night,  
nor the arrow that flies by day,  
nor the pestilence that stalks in the darkness,  
nor the plague that destroys at midday.  
A thousand may fall at your side,  
ten thousand at your right hand,  
but it will not come near you.  
You will only observe with your eyes  
and see the punishment of the wicked.  
If you say, The Lord is my refuge,  
and you make the Most High your dwelling,  
no harm will overtake you,  
no disaster will come near your tent.  
For he will command his angels concerning you  
to guard you in all your ways  
they will lift you up in their hands,  
so that you will not strike your foot against a  
stone.  
You will tread on the lion and the cobra  
you will trample the great lion and the serpent.  
Because he loves me, says the Lord, I will rescue  
him  
I will protect him, for he acknowledges my name.  
He will call on me, and I will answer him  
I will be with him in trouble,  
I will deliver him and honor him.  
With long life I will satisfy him  
and show him my salvation.**



**Psalms 91 (NLT) My Absolute Favorite Psalm** (a graphic); from [Pinterest](#); accessed May 30, 2020.



# Psalm 91

- 1 Those who live in the shelter of the Most High will find rest in the shadow of the Almighty.
- 2 This I declare of the LORD: He alone is my refuge, my place of safety; he is my God, and I am trusting him.
- 3 For he will rescue you from every trap and protect you from the fatal plague.
- 4 He will shield you with his wings. He will shelter you with his feathers. His faithful promises are your armor and protection.
- 5 Do not be afraid of the terrors of the night, nor fear the dangers of the day,
- 6 nor dread the plague that stalks in darkness, nor the disaster that strikes at midday.
- 7 Though a thousand fall at your side, though ten thousand are dying around you, these evils will not touch you.
- 8 But you will see it with your eyes; you will see how the wicked are punished.
- 9 If you make the LORD your refuge, if you make the Most High your shelter,
- 10 no evil will conquer you; no plague will come near your dwelling.
- 11 For he orders his angels to protect you wherever you go.
- 12 They will hold you with their hands to keep you from striking your foot on a stone.
- 13 You will trample down lions and poisonous snakes; you will crush fierce lions and serpents under your feet!
- 14 The LORD says, "I will rescue those who love me. I will protect those who trust in my name.
- 15 When they call on me, I will answer; I will be with them in trouble. I will rescue them and honor them.
- 16 I will satisfy them with a long life and give them my salvation."


*Thank You Lord, Amen.*



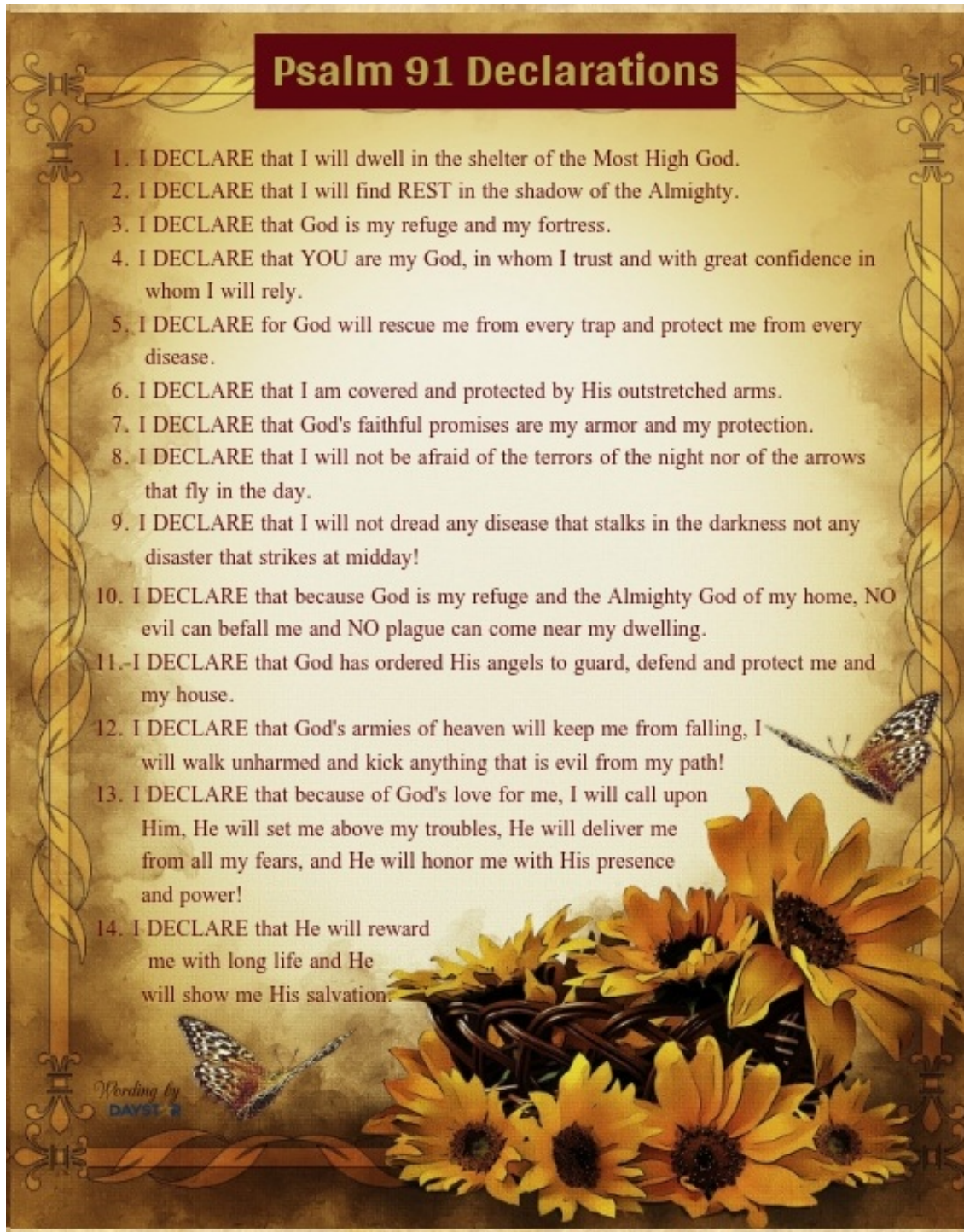
Psalm 91 (KJV) (a graphic); from [Healing is Yours](#); accessed May 30, 2020.

# Psalm 91

My God	<i>He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.</i>
My Refuge	<i>I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.</i>
My Fortress	<i>Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.</i>
My Defender	<i>He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.</i>
My Protector	<i>Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;</i>
My Shelter	<i>Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.</i>
My Place of Safety	<i>A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.</i>
My Shield	<i>Only with thine eyes shalt thou behold and see the reward of the wicked.</i>
My Deliverer	<i>Because thou hast made the Lord, which is my refuge, even the most High, thy habitation;</i>
My Health	<i>There shall no evil befall thee, neither shall any plague come nigh thy dwelling.</i>
My Habitation	<i>For he shall give his angels charge over thee, to keep thee in all thy ways.</i>
My Rest	<i>They shall bear thee up in their hands, lest thou dash thy foot against a stone.</i>
My Peace	<i>Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.</i>
My Tower of Strength	<i>Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.</i>
My Salvation	<i>He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.</i>
	<i>With long life will I satisfy him, and shew him my salvation.</i>



**Psalms 91 Declarations** (a graphic); from [Poster My Wall](#); accessed May 30, 2020.





Hannah Pagel's original digital design rendering of Psalm 91 (a graphic); from [Fine Art America](#); accessed May 30, 2020.



**A Soldier's Psalm 91 Prayer** (a graphic); from [Lamp Post Publishing](http://LampPostPublishing.com); accessed May 30, 2020.

## A SOLDIER'S PSALM 91 PRAYER

O Lord Most High, help me to dwell in your secret place  
and abide under Your shadow.  
Help me to believe and say out loud for everyone to hear  
that You are my refuge and my fortress;  
That You are my God; and that in You I put my trust.  
O Lord God Almighty,  
Please deliver me from hidden traps and diseases.  
Father God, cover me with Your camouflage;  
Hide me under Your wings;  
Let Your truth be my shield and buckler  
Against the fiery darts--the lies--of the enemy.  
Lord Jesus, help me not to be afraid of terrorists' attacks in the night;  
Or weapons that fly by day; or sicknesses that walk in darkness;  
Or destruction that wastes at noonday.  
O Holy God, though a thousand fall at my side,  
And ten thousand fall at my right hand;  
Please let it not come close to my companions and me.  
O Lord Most High, let me live to see the reward of the wicked,  
Because You are my refuge and my home.  
Let no evil conquer me.  
Let no plague come into my house or near my family.  
O Lord, my Strength and my Redeemer,  
Please set angels over me to keep me in all Your ways,  
To bear me up in their hands and to keep my feet from stumbling.  
Father God, help me to tread upon the lion and adder  
And trample the young lion and the dragon under my feet.  
Lord Jesus, I love you with all my heart and I know Your name.  
Deliver me and lift me on high to soar with the eagles.  
I call upon you to be with me in times of trouble and  
To deliver and honor me because I know Your name.  
Please show me Your salvation and satisfy me with a long life.  
I ask this prayer in the name of Jesus Christ. Amen

[www.LampPostPublishing.com/Soldiers-Psalms-91-prayer/](http://www.LampPostPublishing.com/Soldiers-Psalms-91-prayer/)



**Corona Virus Protection Psalm 91** (a graphic); from [Happy Homeschool Mom](#); accessed May 30, 2020.

# CORONA VIRUS PROTECTION

He who dwells in the secret place of the Most High Shall abide under the shadow of the Almighty. I will say of the Lord, **"He is my refuge and my fortress; My God, in Him I will trust."** Surely **He shall deliver you** from the snare of the fowler and from the **perilous pestilence**. He shall cover you with His feathers, and under His wings you shall take refuge; His truth shall be your shield and buckler. **You shall not be afraid** of the terror by night, nor of the arrow that flies by day, Nor of the **pestilence** that walks in darkness, nor of the destruction that lays waste at noonday. A thousand may fall at your side, and ten thousand at your right hand; but **it shall not come near you**.

Only with your eyes shall you look, and see the reward of the wicked. Because you have made the Lord, who is my refuge, even the Most High, your dwelling place, **no evil shall befall you, nor shall any plague come near your dwelling; for He shall give His angels charge over you**, to keep you in all your ways.

In their hands they shall bear you up, lest you dash your foot against a stone. You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot.

**"Because he has set his love upon Me, therefore I will deliver him; I will set him on high, because he has known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him and honor him. With long life I will satisfy him, and show him My salvation."**

PSALM 91





Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Psalm folder	Exegetical Studies in the Psalms