

The Lord is My Habitation

“Thou hast made the Lord, which is my refuge, even the most High, thy habitation.” — Psalm 91:9

David is particularly famous for his various statements concerning his trust and the caring of the Lord His God. Psalm 91 begins with one of his most famous assertions about the safety of abiding in the presence of God. In this Psalm he puts forth that he is particularly confident of this “place” in God’s care is most secure and trustworthy.

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, 33. Other critics, and they are the majority, trace in it a different hand, but regard it as suggested by Ps. 90.

The subject is the security of the man who thoroughly trusts in God. This subject is worked out by an “antiphonal arrangement” (Cheyne)—the first speaker delivering vers. 1, 2; the second, vers. 3, 4; then the first responding with vers. 5–8; and again the second with vers. 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 (vers. 14–16).

This psalm is, apparently, liturgical, and is “the most vivid of the liturgical psalms” (Cheyne). It has a certain resemblance to the speech of Eliphaz the Temanite in Job 5:17–23, but stands at a higher elevation.

This Psalm is that from which the Devil dared to tempt our Lord Jesus Christ: let us therefore attend to it, that thus armed, we may be enabled to resist the tempter, not presuming in ourselves, but in Him who before us was tempted, that we might not be overcome when tempted. Temptation to Him was not necessary: the temptation of Christ is our learning, but if we listen to His answers to the devil, in order that, when ourselves are tempted, we may answer in like manner, we are then entering through the gate, as ye have heard it read in the Gospel. For what is to enter by the gate? To enter by Christ, who Himself said, “I am the door:” and to enter through Christ, is to imitate His ways.... He urges us to imitate Him in those works which He could not have done had He not been made Man; for how could He endure sufferings, unless He had become a Man? How could He otherwise have died, been crucified, been humbled? Thus then do thou, when thou sufferest the troubles of this world, which the devil, openly by men, or secretly, as in Job’s case, inflicts; be courageous, be of long suffering; “thou shall dwell under the defence of the Most High,” as this Psalm expresses it: for if thou depart from the help of the Most High, without strength to aid thyself, thou wilt fall.

This psalm describes God’s ongoing sovereign protection of His people from the ever-present dangers and terrors which surround humanity. The

original setting may be that of an army about to go to battle. Most of the terrors mentioned in this psalm are left undefined, no doubt intentionally, so that no kind of danger is omitted from application. Believers in every age can read this psalm to learn that nothing can harm a child of God unless the Lord permits it. However, in light of the many references in the Psalms to the future messianic kingdom (cf. especially Pss. 96–100), this psalm must be read as being literally fulfilled then.

Notice the four names for God:

- *Most High* (see note on Gen. 14:18),
- *Almighty* (see note on Gen. 17:1),
- *LORD* (see note on Gen. 2:4),
- *God* (see note on Gen. 1:1).
- This God is
 - the *shelter*, or
 - hiding place, and
 - protection (*shadow*),
 - *refuge*, and
 - *fortress* for His own.
 - From some things in the psalm, as vers. 3, 4, 5, 9, 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. It is, indeed, applied to him by Satan in the temptation in the wilderness (Matt. 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.
 - 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 vers. 1, 2—celebrating the praises of those who trusted in God; the other—as in vers. 3 to 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.
 - Moses is the most probable author; and the pestilence, mentioned in 2 Sa 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.
 - The original setting of this poem appears to be warfare with its threats of battle and plague among the soldiers (vv. 3–8). In the face of the hard realities of war, God is portrayed as a compassionate mother bird protecting her young (v. 4).

*¹ He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty. (Psalm 91:1)*

- “Dwells” speaks of living or making one’s life habit or practice. It can also speak of the actual place in which one dwells, be it the physical place or the mental/emotional place in which one makes his habitual home. We can look at this verse and understand the reference to be calling our attention to either.
- The single addition to this idea here is that this “dwelling place” is secret. The two terms are actually from one Hebrew word that speaks of a “hiding place” or a place where one is safe from any threat. It speaks of a “covering” or that with sure protection or secrecy. It can speak of a physical place that cannot be broached by enemies, a place that is clandestine and so safe from those seeking to harm us. The word actually appears 36 times; the KJV translates it as “secret” 12 times, “secretly” nine times, “covert” five times, “secret place” three times, “hiding place” twice, “backbiting” once, “covering” once, “disguiseth” once, “privily” once, and “protection” once. As we have pointed out it refers to a covering, a shelter, a hiding place, or the idea of secrecy.
- David, surely here, is speaking not of secrecy and the like, so much as being in a place where he does not need to fear other threats and dangers. I’m not so certain that he is talking about enemy armies and the such as he is talking about individual people who threatened his kingship and personal well-being.
- He speaks, in verse two and following, about his prayer life, and of his active calling out to God and asking Him for this protection. He has worked his way through the various pictures of how God can be thought of as protecting and guarding His children:

1. *He speaks of this “secret place” in terms of it being a “shadow”, that which shields from the heat and discomfort of the sun. (v1)*

*¹ He who dwells in the secret place of the Most High
Shall abide under the shadow of the Almighty. (Psalm 91:1)*

- Dwells
 - To remain for a time
 - To live as a resident
- Secret Place
 - Not necessarily referring to a physical place, in fact, given the dense of the Psalm - we would be forced to conclude that it CANNOT refer to such.
 - It must speak of a hidden place that non but the Lord, the Most High, can access.
- Most High God
 - Speaks of two basic things:
 - He is the God of all Gods
 - It also suggests that He is unreachable by any but His own will.
- Abides
 - Speaks of the ability to endure in the face of trial or opposition

- It was a word used of military and even sports issues
- There is also the hint of reward or accomplishment at the end of the trial
- Under the Shadow
 - Speaks often of a shade or defense.
 - Some suggest that in may be speaking of a solid, protective thing that interposes itself between one and a threat.
 - The area of protection offered is the “shadow”.
 - I am reminded of the movies and shows that picture two men or groups firing back and forth.
 - They hide behind something very solid that can absorb the things being fired or shot at them.
 - The difference here is that the one David is speaking of does not “seek” the shadow, rather the shadow interposes itself in order to protect the one in view.
- Almighty
 - Of course, this speaks of power and ability
 - Coupled with the term “God” it speaks of one that is the most powerful of all that take the name “god”.
 - Thus, when thinking in the direction that David is speaking, there can be no greater or better “shadow” or defense, no matter what the thrill.

2. *He speaks of him as a military fortress, an unassailable military fortress that any enemy, though they attack, cannot broach. (v2)*

*2 I will say of the LORD, “He is my refuge and my fortress;
My God, in Him I will trust.” (Psalm 91:2a)*

- I will say...
 - It is in the imperfect and thus speaks of that which has sense of being a proclamation that started in the past and continues on to the present time.
 - “say” speaks of a didactic proclamation
 - In many contexts it carries the idea of that which is taught or of instruction given.
 - Combined with the next few words, we can see then that it was David’s intent to bear a testimony of what all God had done for him.
- ...of the Lord
 - A many used word, “God” or “Jehovah”
 - “of” ties it to the prior few words and thus we see a declarative statement that is that which David desires to communicate or say.
 - He wishes to make known that his protector is God.
- refuge
 - A common word with a range of applications
 - Refuge, shelter, hope, trust
 - It is applied to any kind of danger, sometimes rain or storm, and can even be use of sheltering one from falsehood.
- Fortress

- Speaks of the result of erecting walls and other types of defenses against attack.
- Israel did not use such until the time of the united Kingdom when David started build them to a smaller degree.
- It is what is called a “construct” meaning that it does not have a group in view, but wants our attention drawn single ones. We are not to think generally, but specifically.

3. *He says, at the end of v2 that God is trustworthy and One in whom he (and we) can personally trust.*

My God, in Him I will trust.” (Psalm 91:2b)

- My God
 - God is the “overriding name for God.
 - As we mentioned, David understands that His God is the God of all gods and that there are no troubles that can overpower Him.
- in Him
 - So many people focus their attention on the problem...
 - David demonstrates again and again that our attention needs to be on God and Who He is...
 - His aim is on the calm peace and security that such worship and rest can and will bring.
- Trust
 - Speaks of confidence, security, even boldness at times.
 - David reminds us that we can put confidence and maintain that confidence in God.
 - Once again, this is not a thing just to decide, but a thing to build our entire mindset and our lives around.
- Notice the “I will” part
 - It speaks of determinative purpose.
 - It is not a singular idea, but something that, as we said, becomes a mindset and is implemented (if you will) at the time this mindset is necessary.
 - It then enables us to deal with the matter rightly and effectively.
- We should note that this tells us that God doesn’t merely “throw” stuff our way.
 - He protects us because we are a part of His greater plan.
 - Because He is a good and a merciful God and thus rescuing and defending us is a demonstration of His goodness and other aspects of His character.
- Thus it is a thing that we must cultivate.
 - We’ve mentioned at least once that many of the verbs in this Psalm are in what is called the “Perfect” tense.
 - They have the actual start of the action in the past and carry that action into the present.
 - That is the case here - The trust that David speaks about is a trust that he has worked on for many, many days and weeks and months and even years.

- Likewise, it is that preparation, he says, which will enable him to put it into action when the time comes.

A. Just for a moment, let's think a bit about what such "practice" and preparation of the attitude of trust will enable:

1. Being encompassed with mercy.

Ps 32:10 Many sorrows shall be to the wicked; But he who trusts in the LORD, mercy shall surround him.

2. Enjoyment of perfect peace.

Is 26:3 You will keep him in perfect peace, Whose mind is stayed on You, Because he trusts in You.

3. Enjoyment of all temporal and spiritual blessings.

Is 57:13 When you cry out, Let your collection of idols deliver you. But the wind will carry them all away, A breath will take them. But he who puts his trust in Me shall possess the land, And shall inherit My holy mountain."

4. Enjoyment of happiness.

Prov 16:20 He who heeds the word wisely will find good, And whoever trusts in the LORD, happy is he.

5. Rejoicing in God.

Ps 5:11 But let all those rejoice who put their trust in You; Let them ever shout for joy, because You defend them; Let those also who love Your name Be joyful in You.

Ps 33:21 For our heart shall rejoice in Him, Because we have trusted in His holy name.

6. Fulfillment of all holy desires.

Ps 37:5 Commit your way to the LORD, Trust also in Him, And He shall bring it to pass.

7. Deliverance from enemies.

Ps 37:40 And the LORD shall help them and deliver them; He shall deliver them from the wicked, And save them, Because they trust in Him.

8. Safety in times of danger.

Prov 29:25 The fear of man brings a snare, But whoever trusts in the LORD shall be safe

9. Stability.

Ps 125:1 Those who trust in the LORD Are like Mount Zion, Which cannot be moved, but abides forever.

10. Prosperity.

Prov 28:25 He who is of a proud heart stirs up strife, But he who trusts in the LORD will be prospered.

11. Keeps from 1. Fear.

Ps 56:11 In God I have put my trust; I will not be afraid. What can man do to me?

Is 12:2 Behold, God is my salvation, I will trust and not be afraid; 'For YAH, the LORD, is my strength and song; He also has become my salvation.' "

Heb 13:6 So we may boldly say: "The LORD is my helper; I will not fear. What can man do to me?"

2. Slipping.

Ps 26:1 Vindicate me, O Lord, For I have walked in my integrity. I have also trusted in the Lord; I shall not slip.

3. Condemnation.

Ps 34:22 The LORD redeems the soul of His servants, And none of those who trust in Him shall be condemned.

B. The Trust God Desires of believers - exemplified by

1. David.

1 Sam 17:45 Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.

1 Sam 30:6 Now David was greatly distressed, for the people spoke of stoning him, because the soul of all the people was grieved, every man for his sons and his daughters. But David strengthened himself in the LORD his God.

2. Hezekiah.

2 Kin 18:5 He trusted in the LORD God of Israel, so that after him was none like him among all the kings of Judah, nor who were before him.

3. Jehoshaphat.

2 Chr 20:12 O our God, will You not judge them? For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You.

4. Shadrach, Meshach, and Abed-Nego.

Dan 3:28 Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God!"

5. Paul.

2 Tim 1:12 For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.

C. The Trust of the wicked - illustrated by

1. Goliath.

1 Sam 17:43–45 So the Philistine said to David, "Am I a dog, that you come to me with sticks?" And the Philistine cursed David by his gods. 44 And the Philistine said to David, "Come to me, and I will give your flesh to the birds of the air and the beasts of the field!" 45 Then David said to the Philistine, "You come to me with a sword, with a spear, and with a javelin. But I come to you in the name of the LORD of hosts, the God of the armies of Israel, whom you have defied.

2. Ben-Hadad.

1 Kin 20:10 Then Ben-Hadad sent to him and said, "The gods do so to me, and more also, if enough dust is left of Samaria for a handful for each of the people who follow me."

3. Sennacherib.

2 Chr 32:8 With him is an arm of flesh; but with us is the LORD our God, to help us and to fight our battles." And the people were strengthened by the words of Hezekiah king of Judah.

4. *The Israelites.*

Is 31:1 Woe to those who go down to Egypt for help, And rely on horses, Who trust in chariots because they are many, And in horsemen because they are very strong, But who do not look to the Holy One of Israel, Nor seek the LORD!

- And so, David tells us that God is trustworthy and One in Whom we can and ought to place our trust...

4. ***David proclaims that God can deliver us from any “snare” and any horrible thing (described as a pestilence). The idea is that of being delivered from anything that otherwise we would not be able to avoid. We might also think of these as that which is not of our own cause. (v3)***

3 *Surely He shall deliver you from the snare of the fowler
And from the perilous pestilence. (Psalm 91:3)*

- Surely
 - In many contexts this word carries the sense of “because” showing why or on what account a thing happens.
 - It also lends a sense of surety to the statement to which it is attached.
- He SHALL Deliver You
 - This actually belongs to the form of the verb “deliver”
 - It is in a tense that we have noted before - one whose action begins before the actual time in view in the verse.
 - The meaning of the verb is that of rescuing from danger
 - It can also refer to the recovering of something lost (not spiritually lost)
 - Altogether it can be seen to speak of one interceding powerfully and definitely for another in the midst of terrible circumstances with a positive outcome.
 - We must also note the definite and future nature of the statement.
 - This is not something that is possible, given a certain set of circumstances
 - It is something that God WILL do - and we might ask what it is that He will deliver us from?
- From the snare
 - Specifically refers to a bird trap
 - Came to refer to any kind of trap, specifically for people
 - At times translated “snare” to underscore the surprise element involved
 - Later on it was used to refer to anything that had a negative outcome that was unexpected and/or unforeseen.
- The fowler
 - In conjunction with the prior it underscores for us the intent that David was seeking to elicit:

- A Fowler is one who sought to capture birds of various kinds, none of which really wanted to be caught.
- They were then used for various services including food, feathers, hunting, eggs, etc.
- The picture here is meant to create an image for us that is three-fold:
 - First, the obvious one - Satan the enemy of our souls
 - Second, our own lusts and the snaring effect they have upon us with regard to dragging us unwillingly into sin's service.
 - Third, those around us who, often, instead of encouraging and strengthening us, rather have the opposite effect.
- And from
 - Obvious link from the first danger to the second...that which points to common and/or uncommonly dangerously besetting things of life...
- Perilous pestilence
 - Actually a combination of two different original words used here:
 - First, it can speak of pestilence or plague, and even appears as a "cattle plague".
 - The second word underscores the idea that this plague is not merely natural, but rather is given as a calamity, a perverse thing, even combines with pestilence as "wicked".
 - It is not so much that God will not, at times, defend us against the natural calamity, but that we can count on Him being active in our lives against all manner of attackers.

5. *In verse 4 he speaks of God as a tremendous comfort and of One that which gives a sense of well-being and safety, as mother hen does to her chicks. It also implies that it is that He covers us with it and also, which we can "take" refuge under.*

*4 He shall cover you with His feathers,
And under His wings you shall take refuge;
His truth shall be your shield and buckler. (Psalm 91:4a)*

- Shall cover you
 - As is largely the case in this verse, the "shall" is not only future tense, but suggests a determinative aspect to the statement.
 - God WILL do as the verse tells us.
 - It is not just something that God can do if we believe Him hard enough.
 - God does what He desires and what His character directs Him to do.
 - It isn't a matter of our efforts or sweat - it is both His decision and His doing.
 - THAT is the idea that is here, and it is that toward which David is seeking to direct our attention.
- His feathers
 - What is it that David says this faithful and good God WILL do?
 - He will cover us with His "feathers".

- Covering speaks of two different ideas:
 - It can speak of covering over, shielding from the outside like the rain, etc.
 - It can also speak of a hedge - that which surrounds and defends but preventing undesirable things from getting near.
- The makeup of that covering is “feathers”
- Under His wings
 - The feathers of a bird or a hen are that which keeps warm and dry and which covers the chicks over, hiding them from the outside.
- shall take
 - The sum here is that He does this in order for us to know there is a place in which this protection is provided.
 - Some claim that it is the teaching of this verse that there are these benefits provided, but that we have to take advantage of them if we are to realize their benefits.
- But that cannot be the case
 - Why?
 - Picture the eagle on the nest...
 - Do the eaglets have to choose to duck under the eagle’s wings and does the eagle just sit and wait?
 - Negative!
 - The eaglets, by their nature, scramble for the cover provided
 - The Eagle sweeps them under and screeches to get them into cover
 - Nobody waits for anyone else to do anything - it is the design of things that is for us to think of here.
 - Hence the “you SHALL take refuge - design and purpose
- Refuge
 - Like most words, there are several meanings:
 - Refuge, trust, have hope, flee for protection, put trust in, confide in

6. Also, in verse 4 (the second part) David speaks of the power and might of God as a shield and buckler,

*5 He shall cover you with His feathers,
And under His wings you shall take refuge;
His truth shall be your shield and buckler. (Psalm 91:4b)*

- His truth
 - Sometimes, that which is true, which God has revealed as true or certain
 - It is also used to refer to faithfulness, assurance, that which is established
- shall be your
 - Again we see the certainty of the matter
 - Again we note the fact of these things - we can trust in them because we can trust in God
- shield and

- worn of the arm and “aimed” at the source of the danger
- Sometimes large and used to protect the whole body
- Buckler
 - Much smaller and used in close combat to block single strokes by the enemy
- God is our protection and He protects, from one pov, by exercising His character and doing what a Father (or mother eagle) would do for their eaglets.
 - It is there and active for us - we must trust it and have confidence in the truth of the fact of the matter.

7. Verse 5 speaks of the encouragement and strength that work at times that normally would be frightening to us. It is not speaking of night terrors like a child experiences. Rather, he is speaking of an attack that one knows is coming or that comes unexpectedly and under the cover of darkness at a time when there could neither be preparation or even “seeing” it come and thus respond.

*6 You shall not be afraid of the terror by night,
Nor of the arrow that flies by day, (Psalm 91:5)*

- You shall not be afraid of
 - Fear, afraid
 - Terror
 - Terrible thing
 - Dread or dreadful thing
 - Reverence
 - To remember or have in mind dreadful (or sinful) acts
 - Again we note that this is in the Imperfect - a present action root in a past beginning or cause.
- the terror
 - this is the noun form of the word above (afraid of)
- by night,
 - Night, at midnight
 - season
- Nor
 - Contrastive conjunction
 - Sets on against another
 - Suggests there is some connection, but sets the ideas against one another
 - Here - the arrow next is a danger and something that men fear - BUT - they come in a different fashion
- of the arrow
 - arrow, archers, dart, resulting wound
- that flies
 - hits from a distance, perhaps even unseen in its’ approach
- by day,

- Seen coming as opposed to the idea of by night above

8. Verse 6a speaks of a terrible disease that one is exposed to without knowing it. That disease “walks in darkness” and thus could not be anticipated or prepared for.

7 *Nor of the pestilence that walks in darkness,
Nor of the destruction that lays waste at noonday. (Psalm 91:6a)*

- Nor of the pestilence that walks in darkness
 - Pestilence speaks of the “shared” disease that works itself through a town or community.
- Not exactly the same word as we have already seen
 - This one has the idea of one that comes and spreads to an entire area and destroys the entire place, people, animals, etc.
 - Plague, disease, some horrible sickness that cannot be dealt with
- So many of these speak of things that we absolute terrors in ancient times
 - War, sudden attack
 - Unseen enemies
 - And now - pestilence
- Note that, like other things we have mentioned, this also “walks in darkness”, carrying the idea of besetting and coming in an unexpected fashion.
 - This too is a thing that God protects and defends us from.
 - Note that this does NOT mean that believers will never get sick
 - These are ALL pictures, similes for the protective hand of God as we walk our lives.
 - There is danger in making this, and other type things into absolutes
 - Some do and throw stones at those who aren’t in line with their thinking.
 - Not enough faith!
 - But this is NOT what David is seeking to communicate.
 - It is the generalized promise of God for protection against evil and wicked attacks upon us.
 - We must trust that HE will defend and protect, not take the burden upon ourselves

9. Verse 6b speaks of a known danger that comes even though it to was not anticipated and prepared for, but that came and destroyed anyway. The implication is that it was unstoppable.

...*Nor of the destruction that lays waste at noonday. (Psalm 91:6b)*

- That which brings destruction or that which actually DOES the destroying
 - There is some action implied here.
 - Though this could, perhaps, be anticipated
 - We might also say that it could have been prepared for but wasn’t

- One thinks of the disaster or tornado, etc.
- The reference to “noonday” suggests the anticipated and prepared for ideas.

10. One other matter is spoken of in v7. These dangers many take and destroy a great deal on either “side” of us. But, David says, it will not come near” us.

8 *A thousand may fall at your side,
And ten thousand at your right hand;
But it shall not come near you. (Psalm 91:7)*

- Verse 8 continues the thought of verse 7
 - This great destruction that is spoken could have great damage all around us - even mind boggling damage
 - Notice the personal nature to what is said here.
 - These are people being destroyed (falling) here
- “Fall” speaks of being cast down, or falling down and speaks of the effect of the great horror, be it death of other similes that “falling down” speaks of
- But David says that the horror that comes will not “come near” us.
 - It won’t even approach us!
 - The NT version of the word speaks of “coming”
 - Jesus spoke of in terms of the One having authority enough to tell what to do...and speaks of Himself as being under that authority in Matthew 8:9

⁹*For I also am a man under authority, having soldiers under me. And I say to this one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.”*

- Later, his disciples asked if He was the One promised to come in the OT - Matthew 11:3

³*and said to Him, “Are You the **Coming** One, or do we look for another?”*

- On Palm Sunday, when He was entering the city, the people saw as the coming One and shouted:

⁹*Then the multitudes who went before and those who followed cried out, saying:
“Hosanna to the Son of David!
‘Blessed is **He who comes** in the name of the LORD!’
Hosanna in the highest!” (Matthew 21:9)*

- Same idea as we saw in Psalm 91 - coming near...approaching
- This terror will not even **approach** you!

11. Verse 8 speaks of God's children seeing the difference the availability of God's ministry and the fate of the wicked.

*9 Only with your eyes shall you look,
And see the reward of the wicked. (Psalm 91:8)*

- This seems to point out one of the great blessings and privileges of knowing the Lord and understanding His Word
 - We are able to understand right from wrong
 - We are able to interpret what goes on around us rightly and in conjunction with God's revelation
- So many today seek to describe what goes on around them in terms of opinion and perception
 - Politicians appeal to what people want and what's "fair", instead of what is right and wrong.
 - The reason is clear from the Bible's point of view - the have to capacity or ability understand what is truly right or what is truly wicked.
- It is ONLY when we are willing to take a hard, Biblical look around us and interpret things in terms of God's Word that we can truly understand it.
 - It is only then that we will understand what wickedness really is and what their reward actually will be
 - Reward can mean either side of the equation - reward or retribution/punishment
- Wicked of course, in this context reefers to the evils of society and that society is made up of unredeemed people.

12. Verse 9 speaks of how the child of God, taking comfort and encouragement, will view all of these truths - they will look and recognize the difference between hos the redeemed and the unredeemed undergo such matters. The reason for such, he suggests in verse 9, is because one has made the Lord, who was David's refuge the "most High" the One in Whom their "dwelling place".

*8 Only with your eyes shall you look,
And see the reward of the wicked.*

*9 Because you have made the LORD, who is my refuge,
Even the Most High, your dwelling place, (Psalm 91:9)*

- We see a "Because" again
 - What is the reason we can see and can know the ultimate reward of the wicked?
 - BECAUSE the Lord, the Most - who is David's refuge their "dwelling place"

- “Even” underscores the importance and significance of trusting the Lord and not some other thing...
 - We’ve seen the two words for God before
 - Lord & “Most High”
- Just **a note in the midst of all of this...**
 - One of the implications of all of this is that the “Lord”, the “Most High God” is knowable in much the same way as human beings are knowable, but obviously in a much lesser sense.
 - We cannot make other men our “habitation” but we can make the Lord such.
 - The word for “dwelling place” speaks a familiar and pleasant living place.
 - It is not a cave or a bit of forest in which we pass a night or two.
 - It is living place that is comfortable and known, personal and intimate.
 - The idea is that we have come to know He Who, normally, cannot be known, as one would know their kin...

13. Verse 10 goes on with the result of the “because” of verse 9. Because of what has been said already, David continues no evil shall ‘befall” them and no plague shall come near one’s “dwelling”.

¹⁰ *No evil shall befall you,
Nor shall any plague come near your dwelling; (Psalm 91:10)*

- The “because” of verse 9 sets the condition and then verse 10 tells us the result of the condition’s realization.
 - Most of the words have already be used and spoken of...
 - Evil speaks of evil events or attacks
 - The “shall” allows us to think of this in individual terms
 - We have spoken of “befall” before - it speaks of coming to be
- We must not take this to be an absolute statement
 - This is not saying that nothing bad will EVEN happen to us
 - It is meant to point out and teach that when we make the Lord, the Most High, our regular and habitual “habitation” He will keep us and protect us.
- There has never been any servant or child of God who has NEVER EVER had anything negative happen to them
 - We know that WE don’t to choose the affairs and happenings of life.
 - But what we DO KNOW is that we need our Father to care for and protect us from the enemies of us as the children and servants of the Holy One.
- THAT is what this is promising to us
 - If and when we make the Most High God the One in Whom center and focus our lives...when we live in His light and in His embrace - He will protect and care for us.
 - No evil thing will be able to afflict us or involve itself in besetting us.

- None of what we spoke of as Plague will be able to even come near to us, to where we dwell.
- Why?

14. Verse 11 is another very famous verse: The “He” is obviously the Lord God. The idea behind “charge” is that of responsibility.

*¹¹ For He shall give His angels charge over you,
To keep you in all your ways. (Psalm 91:11)*

- God has already spoken of His caring intent and of the protection and guard that is His children enjoy.
- The point here is that, as above, we enjoy some protections of which we must avail ourselves.
 - Of course, the reference to giving Angels charge is meant to be a special comfort as, aside from God Himself there are no earthly forces that can stand against heavenly angels.
 - We recognize that Satan and his demons can be thought of as angels also, but they are not “His” angels and surely God, though He allows such activity in our lives, does not do so without restraint.
 - That is what David is proclaiming here.
 - It is not that he is saying “God is giving His angels power to “restrain” evil so that only some of it can occur.
- The matter is, and we can rely on this truth, God has all in His hand and we can rely on God using all of the resources He needs to see to it that we are “kept” in the way that God desires us to be kept.
 - The word means to observe, heed, or often, preserve.
 - God uses His own hand and even the power and ability of Angels to preserve us and to keep us in our “path” - namely in the path of obedience and service to Him.
 - There is nothing for us to give up to fear and anxiousness in this matter.
- Notice it speaks of “all your ways”; speaking of all of the matters of your life
 - It is interesting that the word “all” is often used to tie an attitude or action to the idea of “all of one’s heart” as in “loving something with **all of our heart**”
 - It speaks of giving all of one’s strength and effort and concentration to a matter.
 - Here it is used in an especially interesting way.
 - “Ways” virtually always, in the OT, speaks of the path in which a person’s life or habits proceed over a time.
- So what is here is the promise of God that He has assigned angelic strength to be a part of what it is that keeps us moving in the path or habit in which is that which we have begun to serve the Lord and in which our continuance will serve Him.
- Just to finish this idea, it is speaking of **all our ways**

- The point here to be an assurance to us that we are never alone or left to our own resources.
- That is truly a comfort, is it not?
- No matter our situation is, it is not up to only our abilities and intelligence.
- Our Lord has seen to it that we have sufficient “watch care” by His powerful angels to see to it that not IS all well, but in whatever situation might arise.
- There can be no more powerful assurance to keep us from fear and an anxious heart.

15. He tells us of Their Active and Wise Support, and Protection from Any Physical Harm

¹² *In their hands they shall bear you up,
Lest you dash your foot against a stone. (Psalm 91:12)*

- The “their”, of course, refers to the angels already mentioned.
- The reference to “their hands” doesn’t refer to any literal hands, but speaks of their ability and of personal attention.
 - The word speaks up of carrying, lifting, raising high, exalting, or perhaps of maintaining a given status or condition.
 - I speak of “active and wise” protection because of the nature of these holy and good angels.
- He is speaking here of general harm, perhaps of
 - The second part of verse 12 speaks of protection from any “harm” that might occur as a normal part of living and walking in the world.
 - Now, of course, we are not talking real live stones here.
 - This is a metaphor
 - There are a LOT of hurtful and troubling things that are a part of natural living.
 - God has seen to it that we have been provided with adequate protection from any and everything that might happen into our way.
 - He has seen to it that whatever the normal hazards and troubles that might befall us in life
- One other note...
- The Israelites in the wilderness were continually exposed to change.
 - Whenever the pillar stayed its motion, the tents were pitched;
 - but tomorrow, ere the morning sun had risen, the trumpet sounded, the ark was in motion,
 - and the fiery, cloudy pillar was leading the way through the narrow defiles of the mountain,
 - up the hill side, or along the arid waste of the wilderness.
- They had scarcely time to rest a little

- before they heard the sound of “Away! this is not your rest;
- you must still be onward journey- journeying towards Canaan!”
- They were never long in one place. Even wells and palm trees could not detain them.
 - Yet they had an abiding home in their God, his cloudy pillar was their roof-tree, and its flame by night their household fire.
 - They must go onward from place to place, continually changing, never having time to settle, and to say,
 - “Now we are secure; in this place we shall dwell.”
 - “Yet,” says Moses, “though we are always changing, Lord, thou hast been our dwelling-place throughout all generations.”
- The Christian knows no change with regard to God.
 - He may be rich to-day and poor to-morrow;
 - he may be sickly to-day and well to-morrow;
 - he may be in happiness to-day, to-morrow he may be distressed—
 - but there is no change with regard to his relationship to God.
- If he loved me yesterday, he loves me to-day.
 - My unmoving mansion of rest is my blessed Lord.
 - Let prospects be blighted; let hopes be blasted; let joy be withered; let mildews destroy everything; I have lost nothing of what I have in God.
 - He is “my strong habitation whereunto I can continually resort.”
 - I am a pilgrim in the world, but at home in my God.
 - In the earth I wander, but in God I dwell in a quiet habitation.