

# Psalm 91 For Today - And Tomorrow!

**Psalm 91** . . . During the bewilderment of the Covid crisis from 2020 onward one particular Psalm emerged as particularly relevant: Psalm 91. *I pray you experience His presence and protection as depicted in this most precious of Psalms!*

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## Prophetic Perspective & Importance

Highlighting its importance, Ellen White quotes Psalm 91 in its entirety, with the following exhortations that are so strikingly relevant for end-time living:

Read Psalm 27, 28, 29, 78 . . . "Read the eighty-ninth, ninetieth, **ninety-first**, ninety-second, and ninety-third psalms. My attention has been called to these matters. Shall we not consider the Word of the Lord? **These things were written for our admonition, upon whom the ends of the world are come**, and should they not be the objects of study in our schools? The Word of God contains instructive lessons, given in reproof, in warning, in encouragement, and in rich promises. Would not such food as this be meat in due season to the youth" (Ms 96, 1899)? {3BC 1142.1}

"In the ninety-first psalm is **a most wonderful description of the coming of the Lord to bring the wickedness of the wicked to an end**, and to give to those who have chosen Him as their Redeemer the assurance of His love and protecting care" (3BC 1150.3) [Psalm 91:1-15 quoted.]

"God's commandment-keeping people stand under the broad shield of Omnipotence" (8T 121). Then Psalm 91 is quoted in its entirety! Ellen White also quotes Psalm 91 in ST July 22, 1908, par. 10:

"The time has come when the righteous should understand that the judgments of God are to fall upon all those who transgress His law, but that those who walk humbly before Him will triumph with holy gladness, realizing constantly that they are under the assuring protection of His everlasting covenant of love. As Jehovah is holy, He requires His people to be holy, pure, undefiled; for "without holiness no man shall see the Lord." Those who worship Him in sincerity and truth will be accepted by Him. So long as God's people, **in this time of peril**, are sincere and upright, pure and undefiled, and trust alone in the One who is all-wise, all-merciful, and full of compassion, they walk in safe paths, and will not be turned aside. God is their defense, their front-guard and rear-ward."

In Ms151-1901.11, after quoting Psalm 91, she writes, "The righteous understand God's government and will triumph with holy gladness in the everlasting protection and salvation that Christ through His merits has secured for them. Let all remember this, and forget not that the wicked, who do not receive Christ as their personal Saviour, understand not His providence. The way of righteousness they have not chosen, and they know not God. Notwithstanding all the benefits He has so graciously bestowed upon them, they have abused His mercy by neglecting to acknowledge His goodness and mercy in showing them these favors." (Full quotation of Psalm 91 also Ms137-1903.8).

**Textual Analysis**

*Recommendation: Analyze Psalm 91 for yourself first, noticing repetitions, word parallels, patterns, and contrasts. The shift in speakers is particularly intriguing, as are the divine personal pronouns. Spending time with just the text yields rich rewards - try it! There truly is no shortcut; it takes time (hours!), but then the text becomes 3-dimensional and will attach itself to your mind and heart! So, before proceeding, spend some extended time with the text by yourself.*

**Word Count:** Hebrew 112 words; LXX 205; KJV 288; German 270 - making the efficiency of the Hebrew language readily apparent, and the advantage of memorizing in Hebrew!

**The Hebrew Structure**

יֵשֶׁב בְּסִתְרֵי עֲלִיּוֹן בְּצֶל שְׁדֵי יִתְלוֹנֵן:  
 אִמְרוּ לַיהוָה מַחְסֵי וּמְצוּדֹתַי אֱלֹהֵי אֲבֹטְחֵבֹב:  
 כִּי הוּא יִצְיֶלְךָ מִפֶּחַ יְקוּשׁ מִדְּבַר הַוּוֹת:  
 בְּאֲבָרְתּוֹ יִסָּד לְךָ וְתַחַת־כַּנְפָיו תִּחְסֶה צָנָה וְסַחֲרָה אֲמַתּוֹ:  
 לֹא־תִירָא מִפֶּחַד לַיְלָה מִחֶץ יַעוּף יוֹמָם:  
 מִדְּבַר בְּאֵפֶל יֵהַלֵךְ מִקֶּטֶב יִשׁוּד צְהָרִים:  
 יִפֹּל מִצִּדְךָ אֶלְפֵי וּרְבֵבָה מִימִינְךָ אֵלֶיךָ לֹא יִגַּשׁ:  
 רַק בְּעֵינֶיךָ תִּבְיֵט וְשִׁלְמַת רְשָׁעִים תִּרְאֶה:  
 כִּי־אֲתָה יֵהוּה מַחְסֵי עֲלִיּוֹן שְׁמַתָּ מְעוֹנְךָ:  
 לֹא־תֵאָנָה אֵלֶיךָ רָעָה וְנִגַע לֹא יִקְרַב בְּאֵהָלְךָ:  
 כִּי מִלְּאֲכִיו יִצוּה־לְךָ לְשֹׁמְרֶךָ בְּכָל־דַּרְכֶיךָ:  
 עַל־כַּפְּיִם יִשְׁאוּנְךָ פֹּר־תִּגֹּף בְּאֵבֹו רִגְלֶךָ:  
 עַל־שַׁחַל וּפְתוֹ תִּדְרֹךְ תִּרְמַס כַּפִּיר וְתַנְיֹו:  
 כִּי בִי חֶשֶׁק וְאַפְלָטָהוּ אֲשַׁגְּבֵהוּ כִּי־יַדַּע שְׁמִי:  
 יִקְרָאֵנִי וְאֶעֱנֵהוּ עֲמוּ־אֲנֹכִי בְצָרָה אֲחַלְצֵהוּ וְאֲכַבְּדֵהוּ:  
 אֲרֹךְ־יָמִים אֲשַׁבֵּיעֵהוּ וְאֵרְאֵהוּ בִישׁוּעָתִי:

**Your Observations:**

## Observations: Parallels and Patterns

### Speaker

1 He who dwells in the secret place of the **Most High** Shall abide under the shadow of the Almighty.

### 1st Person

2 I will say of the **LORD**, "*He is my refuge* and my fortress; My God, in Him I will trust."

### 2nd Person: Speaker to Listener

3 Surely He shall deliver you from the snare of the fowler *And* from the perilous pestilence.

4 He shall cover you with His feathers, *And* under His wings you shall take refuge; His truth *shall be your* shield and buckler.

5 *negative*: You shall not be afraid of the terror by **night**, *Nor* of the arrow *that* flies by **day**,



6 *Nor* of the pestilence *that* walks in **darkness**, *Nor* of the destruction *that* lays waste at **noonday**.

7 A **thousand** may fall at your side, *And* **ten thousand** at your right hand; *But* it shall not come near you.

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,



10 *negative*: No evil shall befall you, *Nor* shall any plague come near your dwelling;

11 For He shall give His angels charge over you, To keep you in all your ways.

12 In *their* **hands** they shall bear you up, Lest you dash your **foot** against a stone.

13 You shall **tread** upon the lion and the cobra,



The young lion and the serpent you shall **trample** underfoot.

### 1st Person: God

14 "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.

15 He shall call upon **Me**, and **I** will answer him; **I** *will be* with him in trouble; **I** will deliver him and honor him.

16 With long life **I** will satisfy him, *And* show him **My** salvation."

### Notes:

## Psalm 91 - Verse by Verse, Word by Word

**91:1** He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty.

**dwells:** in Hebrew the causative Hiphil stem even translates "to marry" = a permanent settling!

**secret:** "For in the time of trouble He shall hide me in His pavilion; **in the secret place of His tabernacle He shall hide me**" (Ps 27:5)

**The Most High:** First in Gen 14:18; Lucifer's aspiration - Isa 14:14!; mostly in Psalms; also in Daniel: 3:26; 4:2, 17, 24, 32, 34; 5:18, 21; 7:18, 22, 25 2x, 27. In the New Testament demons identify the Father as the Most High God (Mk 5:7; Lk 8:28). See also Lk 6:35; Acts 16:17; Heb 7:1.

"“Knock.” **We come to God by special invitation, and He waits to welcome us to His audience chamber.** The first disciples who followed Jesus were not satisfied with a hurried conversation with Him by the way; they said, “Rabbi, ... where dwellest Thou? ... They came and saw where He dwelt, and abode with Him that day.” John 1:38, 39.

**So we may be admitted into closest intimacy and communion with God.**

**“He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.” Psalm 91:1.** Let those who desire the blessing of God knock and wait at the door of mercy with firm assurance, saying, For Thou, O Lord, hast said, “Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (MB 131).

- "The great mass of the world will reject God's mercy, and will be overwhelmed in swift and irretrievable ruin. But those who heed the warning shall dwell **“in the secret place of the Most High,”** and “abide under the shadow of the Almighty.” His truth shall be their shield and buckler. For them is the promise, “With long life will I satisfy him, and show him My salvation” (PP 167).
- **“As Son of the Most High,** and Saviour of the world, no earthly ties must hold Him from His mission, or influence His conduct. He must stand free to do the will of God. **This lesson is also for us. The claims of God are paramount even to the ties of human relationship. No earthly attraction should turn our feet from the path in which He bids us walk”** (DA 146; PK 37).
- He, **the Son of the most high God,** was made flesh, and dwelt among us. He willingly left His high command to take His place at the head of a fallen race, becoming poor, that through His poverty we might be made rich" (RH March 4, 1902).
- "The way to the throne of God is always open. You cannot always be on your knees in prayer, but your silent petitions may constantly ascend to God for strength and guidance. **When tempted, as you will be, you may flee to the secret place of the Most High.** His everlasting arms will be underneath you" (CH 362).
- "So today men may resort to the sacred pavilion of **the Most High** and feel the assurance of His promise, “My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.” Isaiah 32:18. **All who really desire it can find a place for communion with God,**

where no ear can hear but the one open to the cries of the helpless, distressed, and needy— the One who notices even the fall of the little sparrow. He says, “Ye are of more value than many sparrows.” Matthew 10:31 (CH 423).

- "Jesus lived in dependence upon God and communion with Him. **To the secret place of the Most High, under the shadow of the Almighty, men now and then repair**; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the lifework marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering" (Ed 80).
- "**The time of God's investigation is at hand. The Most High will come down to see that which the children of men have builded.** His sovereign power will be revealed; the works of human pride will be laid low. “The Lord looketh from heaven; He beholdeth all the sons of men. From the place of His habitation He looketh upon all the inhabitants of the earth.” “The Lord bringeth the counsel of the heathen to nought: He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations.” Ps 33:13,14,10,11" (PP 124).
- "Like Christ, the messengers of the **Most High** today should take their position in these great thoroughfares, where they can meet the passing multitudes from all parts of the world. Like Him, hiding self in God, they are to sow the gospel seed, presenting before others the precious truths of Holy Scripture that will take deep root in mind and heart, and spring up unto life eternal" (PK 74).
- "To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. “Holy and reverend is His name.” Psalm 111:9. We are never in any manner to treat lightly the titles or appellations of the Deity. **In prayer we enter the audience chamber of the Most High; and we should come before Him with holy awe.** The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!" (MB 106).

**abide:** to (specifically) stay overnight - Gen 19:2; 24:23,25; Ex 23:18; Josh 4:3; Judg 19:4,6,7,9,10,11,13,15,20; Ruth 3:13; Neh 13:21; 1 Chr 9:27 = an unhurried settling in for the night!

Jesus habitually practiced *and demonstrated* abiding in God's presence! Notice this contrast between the pre-Christ disciples and the prayer life of Jesus - side by side in the gospel of Luke:

**Luke 5:5** "But Simon answered and said to Him, “Master, we have toiled **all night** and caught nothing; nevertheless at Your word I will let down the net.”

**Luke 6:12** “Now it came to pass in those days that He went out to the mountain to pray, and continued **all night** in prayer to God.”

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**shadow:** a shadow is produced by an object/subject in the path of (sun)light; abiding in someone's shadow means you are close to that object/subject! A common description of God's protection, esp. in conjunction with wings:

Psalm 17:8 “Keep me as the apple of Your eye; hide me under the **shadow** of Your wings”

Psalm 36:7 “How precious *is* Your lovingkindness, O God! Therefore the children of men put their trust under the **shadow** of Your wings”

Psalm 57:1 “Be merciful to me, O God, be merciful to me! For my soul trusts in You; and in the **shadow** of Your wings I will make my refuge, until *these* calamities have passed by.”

Psalm 63:7 “Because You have been my help, therefore in the **shadow** of Your wings I will rejoice.”

Psalm 121:5 “The LORD *is* your keeper; the LORD *is* your **shade** at your right hand.

Interestingly in contrast to human life as but a **shadow**, depicting its fleeting shortness:

1 Chron 29:15 “Our days on earth *are* as a **shadow**, and without hope”

Job 8:9 “For we *were born* yesterday, and know nothing, Because our days on earth *are* a **shadow**.”

Job 14:2 “He comes forth like a flower and fades away; he flees like a **shadow** and does not continue.”

Psalm 102:11 “My days *are* like a **shadow** that lengthens, and I wither away like grass.”

Psalm 109:23 “I am gone like a **shadow** when it lengthens; I am shaken off like a locust.”

Psalm 144:4 “Man is like a breath; his days *are* like a passing **shadow**.”

Ecc 6:12 “For who knows what *is* good for man in life, all the days of his vain life which he passes like a **shadow**? Who can tell a man what will happen after him under the sun?”

Ecc 8:13 “But it will not be well with the wicked; nor will he prolong *his* days, *which are* as a **shadow**, because he does not fear before God.”

Is 30:3 “Therefore the strength of Pharaoh shall be your shame, and trust in the **shadow** of Egypt shall be *your* humiliation.”

“Thus in the language of one who has divine authority, Christ gives His elect church into the Father’s arms. As a consecrated high priest He intercedes for His people. **As a faithful shepherd He gathers His flock under the shadow of the Almighty, in the strong and sure refuge.** For Him there waits the last battle with Satan, and He goes forth to meet it” (DA 680).

“It is only the narrowness of our vision that prevents us from discerning God’s loving-kindness in the discipline to which He subjects His church, as well as in the great blessings which He provides. **In all times of distress and confusion, God is a sure refuge to His people. In the shadow of His protection they may safely keep His way.** In the affliction designed to purify them, the power of the gospel is to be their consolation. In His sure word they have a fortress” (Letter 54, 1980; OHC 317.6).

**Almighty (Heb *Shaddai*):** 48x (31x Job). LXX: God; transliterated (as NJB), or παντοκράτωρ *pantokrator* = all powerful; Vulgate: *omnipotens*. Possibly from Akkadian "mountain" (cf. Ps 121:1-2). The Jewish translator Martin Buber renders the word "der Gewaltige" - the Mighty (One).

Gen 17:1: "When Abram was ninety-nine years old, the LORD [Jehovah] appeared to Abram and said to him, "I *am* Almighty God; walk before Me and be blameless."

Ex 6:3: "I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but *by* My name LORD [Jehovah] I was not known to them."

Num 24:16: Most High and Almighty in one verse.

In Job *El Shaddai* is synonymous with God (Job 11:7; 13:3; 15:25; 22:26; 23:16; 27:2, 10, 11; 31:2; 33:4; 34:12; 35:13).

Calamity and judgment is assumed to come from El Shaddai (Ruth 1:20, 21; Isa 13:6; Ezek 1:24; Joel 1:15; Job 5:17; 8:3).

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**91:2** "I will say of the LORD, "*He is my refuge and my fortress; My God, in Him I will trust.*"

**LORD = Jehovah** . . . much can be said about this topic but shall be addressed elsewhere. Interestingly, Ellen White not once utilizes the word Yahweh, but hundreds of times Jehovah. Caution: Presentations by Hebrew scholars all have arguments and counterarguments; do not base your conclusions on one opinion, as convincing as it might sound!

**Refuge:** 20x, mostly in the prophets and and Psalms:

**Psalms 46:1** "God *is* our **refuge** and strength, a very present help in trouble."

**Prov 14:26** "In the fear of the LORD *there is* strong confidence, and His children will have a place of **refuge**" (fear of the Lord - Rev 14:7!).

**Isa 4:6** "And there will be a tabernacle for shade in the daytime from the heat, **for a place of refuge, and for a shelter from storm and rain.**" KJV translates it "hope" in Jer 17:17!

**Fortress:** 18x, of which 8x in Samuel and Psalms 7x. A walled enclosure for safety as in:

**2 Sam 5:7** "Nevertheless David took the **stronghold** of Zion" (the City of David; 1Chron 11:5).

**Psalms 71:3** "Be my strong **refuge**, to which I may resort continually; You have given the commandment to save me, for You *are* my rock and my fortress."

"We have need to be alarmed if we have not the fear of God constantly before us. We have need to fear if there is any departing from the living God, for He alone is our strength and fortress, into which we may run and be safe when the enemy makes a charge upon us with his temptations" (Lt 26d, 1887).

**God:** *elohim* - 2602x; Kohlenberger/Mounce Hebrew: "God (plural of majesty: plural in form but singular in meaning, with a focus on great power); gods (true grammatical plural); any person characterized by greatness or power: mighty one, great one, judge, angel; God; judge." TLOT statistics: Pentateuch 812; Josh-2 Kgs 507; Prophets 382; Ketubim 899.

**Trust:** mostly Isaiah, Jeremiah, Ezekiel, max in Psalms, and Proverbs. *Note that it's not just trust, but trust "in Him". Our trust in this life has a location, a point of reference that is actually God!*

In the first occurrence of Gen 34:25, some translations associate the word with *how* Simeon and Levi took the city: "Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came **boldly** upon the city and killed all the males." But many others identify the noun in relation to the city: NIV 2011, HCSB, NET: "unsuspecting city"; NASB 1995: "the city unawares"; ESV: "the city while it felt secure". Such cities might feel rich and in no need of "gates or bars" (Jer 49:31) - like Laodicea?!

Trusting in our own security eventually and always proves disappointing: "They shall besiege you at all your gates until your high and fortified walls, **in which you trust**, come down throughout all your land; and they shall besiege you at all your gates throughout all your land which the LORD your God has given you" (Deut 28:52; cf. Jdg 8:11). Indeed, misplaced trust is a curse: "Thus says the LORD: "Cursed *is* the man who trusts in man and makes flesh his strength, whose heart departs from the LORD" (Jer 17:5).

Notice Zephaniah's examples: **Zeph 2:15** "This is the rejoicing city that dwelt securely, that said in her heart, "I *am it*, and *there is* none besides me." How has she become a desolation, a place for beasts to lie down! Everyone who passes by her shall hiss and shake his fist." . . . **Zeph. 3:2** "She has not obeyed *His* voice, she has not received correction; she has not trusted in the LORD, she has not drawn near to her God." And **Zech. 14:11** "*The people* shall dwell in it; and no longer shall there be utter destruction, but Jerusalem shall be safely inhabited."

But these are cities . . . Trust in self, in human flesh and beauty, is equally destructive: "But you trusted in your own beauty, played the harlot because of your fame, and poured out your harlotry on everyone passing by who *would have it*" (Ezek 16:15).

We can live with God "safe and secure from all alarms," as affirmed by Lev 25:18-19: "So you shall observe My statutes and keep My judgments, and perform them; and you will dwell in the land in safety. 19 Then the land will yield its fruit, and you will eat your fill, and dwell there in safety." This is a reasoned trust, developed from experience and "a calculated risk": "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"" (Isa 12:2).

So the question of trust becomes an earnest solicitation, a heart-felt appeal: "Who among you fears the LORD? Who obeys the voice of His Servant? Who walks in darkness and has no light? Let him trust in the name of the LORD and rely upon his God" (Isa 50:10). Because "Blessed *is* the man who trusts in the LORD, and whose hope is the LORD" (Jer 17:7). But a word of caution! Religion can be a cover-up for lethargy and hypocrisy: "Do not trust in these lying words, saying, "The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these!" (Jer 7:4).

### Trust in the Psalms (no pun!)

Just a few samples of the use of trust in the Psalms; here, too, the word is used in the sense of "safety" (even hope, as in KJV of Ps 16:9):

**Psalms 4:8** "I will both lie down in peace, and sleep; for You alone, O LORD, make me dwell in **safety**."

**Psalm 27:3** "Though an army may encamp against me, my heart shall not fear; though war may rise against me, in this I *will be confident.*"

In Psalm 31:6,14, trusting the Lord is in contrast to trusting useless idols. Trust can be misplaced! In fact, trusting God often stands in contrast to humanistic outlooks on life: "*It is better to trust in the LORD than to put confidence in man*" (Psalm 118:8; see also Psalm 146:3; Prov 29:25).

Jesus trusted, too, at the risk (and reality) of betrayal: "Even my own familiar friend in whom I trusted, who ate my bread, has lifted up *his* heel against me" (Psalm 41:9).

Psalm 44:6, 49:6, 52:7, Prov 11:28 warn against trusting in objects, like swords, shields, and riches. Psalm 78:22 demonstrates that "believing" and "trusting" convey synonymous or at least similar connotations: "Because they did not believe in God, and did not trust in His salvation."

**Proverbs 3:5** "Trust in the LORD with all your heart, and lean not on your own understanding."

**1 Chron 5:20** "And they were helped against them, and the Hagrites were delivered into their hand, and all who *were* with them, for they cried out to God in the battle. **He heeded their prayer, because they put their trust in Him.**"

One more text . . . so precious, so relevant, so mighty: "Now the king was exceedingly glad for him [Daniel], and commanded that they should take Daniel up out of the [lion's] den. So Daniel was taken up out of the den, **and no injury whatever was found on him, because he believed = trusted in his God**" (Dan 6:23). *Trusting God saves lives!*

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**91:3** "Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence."

**Deliver:** The consistent meaning is rescue or protection from imminent death! Here some examples:

**Gen 32:30** "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is **preserved.**"

**Gen 37:21** "And Reuben heard *it*, and he **delivered** him out of their hands; and said, Let us not kill him."

**Ex 18:4** "for the God of my father, *said he*, was mine help, and **delivered** me from the sword of Pharaoh."

Testimonies of such deliverance are a source of joy: "And Jethro rejoiced for all the goodness which the LORD had done to Israel, whom he had **delivered** out of the hand of the Egyptians" (Ex 18:4).

Deliverance comes with a call to holiness: "For the LORD your God walks in the midst of your camp, to **deliver** you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you" (Deut 23:14).

**Joshua 2:13** "spare my father, my mother, my brothers, my sisters, and all that they have, and **deliver** our lives from death."

**Caution:** Do not forget the Lord's deliverance in your life! "Thus the children of Israel did not remember the LORD their God, who had **delivered** them from the hands of all their enemies on every side" (Jdg 8:34).

**2Kgs 17:39** We fear God because He delivers us: "But the LORD your God you shall fear; and He will **deliver** you from the hand of all your enemies." -> *Rev 14:7!*

**Jer 15:20,21** - Deliverance is parallel with "saving" and "redeeming": "For I *am* with you **to save you and deliver you,**" says the LORD. **I will deliver you** from the hand of the wicked, and **I will redeem you** from the grip of the terrible."

**Jer 42:11** "Do not be afraid of the king of Babylon, of whom you are afraid; do not be afraid of him," says the LORD, "for **I am with you, to save you and deliver you** from his hand."

**Ezek 13:21** We get to know the Lord through His deliverance: "I will also tear off your veils and **deliver** My people out of your hand, and they shall no longer be as prey in your hand. Then you shall know that I *am* the LORD."

**Ezek 34:12** Deliverance is the role and responsibility of a true shepherd: "As a shepherd seeks out his flock on the day he is among his scattered sheep, so will I seek out My sheep and **deliver** them from all the places where they were scattered on a cloudy and dark day."

Historically, this reminds of October 24, 1844, when Josiah Litch wrote to William Miller and Joshua V. Homes on Oct 24, 1844: "It is a cloudy and dark day here - the sheep are scattered - and the Lord has not come yet."

**Jonah 4:6** Deliverance in the sense of reprieve, rest: "And the LORD God prepared a plant and made it come up over Jonah, that it might be shade for his head to **deliver** him from his misery. So Jonah was very grateful for the plant."

**Zech 3:2** Deliverance as last minute rescue: "And the LORD said to Satan, "The LORD rebuke you, Satan! The LORD who has chosen Jerusalem rebuke you! *Is* this not a brand plucked [delivered] from the fire?"

Deliverance is very prominent in the Psalms:

**Psalms 34:4** "I sought the LORD, and He heard me, And **delivered** me from all my fears."

**Psalms 34:17** "*The righteous cry out, and the LORD hears, And **delivers** them out of all their troubles.*"

**Psalms 34:19** "*Many are the afflictions of the righteous, But the LORD **delivers** him out of them all.*"

**Psalms 56:13** "For You have **delivered** my soul from death. *Have You not kept* my feet from falling, That I may walk before God in the light of the living?"

**Prov 11:4** Righteousness > Riches: "Riches do not profit in the day of wrath, but righteousness **delivers** from death."

In Daniel 8:4.7 no one is delivered from the "ram with rage", Alexander the Great.

**Snare:** a (deadly) ground trap, esp. for birds:

**Jer 18:22** "for they have digged a pit to take me, and hid **snare**s for my feet"

**Hos 5:1** "for judgment *is* toward you, because ye have been a **snare** on Mizpah"

**Hos 9:8** "*but* the prophet *is* a **snare** of a fowler in all his ways"

**Amos 3:5** "Will a bird fall into a snare on the earth, where there is no trap for it? Will a **snare** spring up from the earth, if it has caught nothing at all?"

**Psalm 124:7** "Our soul has escaped as a bird from the **snare** of the fowlers; the **snare** is broken, and we have escaped."

**Psalm 140:5** "The proud have hidden a **snare** for me, and cords; they have spread a net by the wayside; they have set traps for me."

**Job 18:9** "The net takes *him* by the heel, *and* a **snare** lays hold of him."

**Prov 7:23** "Till an arrow struck his liver. As a bird hastens to the **snare**, He did not know it *would* cost his life."

**Ecc 9:12** "For man also does not know his time: Like fish taken in a cruel net, like birds caught in a **snare**, so the sons of men *are* **snared** in an evil time, when it falls suddenly upon them."

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**Fowler:** only used here and in Jer 5:26; Hos 9:8; Prov 6:5. In the context of Psalm 91:3, there are people who are out to trap you! The trapper is worse than the trap. But God is mightier!

"There was never one who walked among men more cruelly slandered than the Son of man. He was derided and mocked because of His unswerving obedience to the principles of God's holy law. They hated Him without a cause. Yet He stood calmly before His enemies, declaring that reproach is a part of the Christian's legacy, counseling His followers how to meet the arrows of malice, bidding them not to faint under persecution. **While slander may blacken the reputation, it cannot stain the character. That is in God's keeping. So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul.** A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him. His words, his motives, his actions, may be misrepresented and falsified, but he does not mind it, because he has greater interests at stake. Like Moses, he endures as "seeing Him who is invisible" (Heb 11:27); looking "not at the things which are seen, but at the things which are not seen" (2 Cor 4:18). Christ is acquainted with all that is misunderstood and misrepresented by men. His children can afford to wait in calm patience and trust, no matter how much maligned and despised; for nothing is secret that shall not be made manifest, and those who honor God shall be honored by Him in the presence of men and angels" (MB 32).

"The repentance of one soul sends inexpressible joy through all the host of heaven. Melody is called forth from every harp and every voice in glorious anthems because another name is registered in the book of life, another light is kindled to shine amid the moral darkness of this corrupt world. The very same event spreads consternation among the fallen angels and humiliates the great leader in the rebellion against God's holy law. The prince of darkness, seeing a soul whom he has counted his own escaping from under his control as a bird out of **the snare of the fowler**, and making Christ his refuge, works with hellish intensity to again entrap the one escaped" (Ms 46a 1886).

“Satan has nets and snares, like **the snares of the fowler**, all prepared to entrap souls. It is his studied purpose that men shall employ their God-given powers for selfish ends rather than yield them to glorify God. God would have men engage in a work that will bring them peace and joy, and will render them eternal profit; but Satan wants us to concentrate our efforts for that which profiteth not, for the things that perish with the using” (RH Jan 24, 1884; Sept 1, 1910; Oct 20, 1910).

**“You may outlive your doubts, and through repentance toward God and faith in Jesus Christ escape from the snare of the fowler” (Lt 124, 1893).**

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**Pestilence:** "the pestilence/plague of destruction," only here, in verse 6 and Hosea 13:14:

"I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your **plagues!** O Grave, I will be your destruction! Pity is hidden from My eyes" - reminiscent of 1 Cor 15:55 "O Death, where is your sting? O Hades, where is your victory?" In fact, the combination of death and grave occurs elsewhere: Ps 6:5; 49:14; 89:48; SS 8:6; Isa 53:9.

“Natural means, used in accordance with God’s will, bring about supernatural results. We ask for a miracle, and the Lord directs the mind to some simple remedy. We ask to be kept from **the pestilence that walketh in darkness**, that is stalking with such power through the world; we are then to cooperate with God, observing the laws of health and life. Having done all that we possibly can, we are to keep asking in faith for health and strength. We are to eat that food which will preserve the health of the body” (7BC 938.8).

“The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish. That God who cared for Elijah will not pass by one of His self-sacrificing children. He who numbers the hairs of their head will care for them, and in time of famine they shall be satisfied. While the wicked are dying from hunger and **pestilence**, angels will shield the righteous and supply their wants. . . . **Ps 91:3-10 quoted** . . . Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: “Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?” But the waiting ones remember Jesus dying upon Calvary’s cross and the chief priests and rulers shouting in mockery: “He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.” Matthew 27:42. Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession” (GC 629-630).

**Perilous** - Hebr. "of destruction": 18x, only in wisdom books (Psalm, Proverbs, Job).

**Psalm 57:1** "Be merciful to me, O God, be merciful to me! For my soul trusts in You; and in the shadow of Your wings I will make my refuge, until *these calamities* have passed by."

“Now is the time when we are to confess and forsake our sins, that they may go beforehand to judgment and be blotted out. Now is the time to “cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor 7:1). It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible.

What is the defense of the people of God at this time? It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels" (RH Nov 19, 1908; HP 348.4).

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

**Feathers:** only here and Deut 32:11 (eagle); Ps 68:13 (dove); Job 39:13 (ostrich). Imagery applied to the Spirit of God in Gen 1:2 ("hovering").

**Covering:** as the wings of the Cherubim would (Ex 25:20; 40:21; Ezek 28:14, 16; 1 Kings 8:7; 1 Chron 28:18); head protection in battle (Ps 140:7).

**Wings:** of birds or angel wings (Cherubim), and simply the "corner" of a garment.

**Take refuge** (verb): "The LORD repay your work, and a full reward be given you by the LORD God of Israel, under whose **wings** you have come for **refuge**" (Ruth 2:12).

**Truth:** Interestingly, "truth" often appears in conjunction with sincerity, mercy, righteousness. (Ps 115:1; Isa 59:14). Truth is in contrast to lies (Gen 42:16): "Then the woman said to Elijah, "Now by this I know that you *are* a man of God, *and* that the word of the LORD in your mouth *is* the truth" (1 Kgs 17:24). But it exceeds mere lying; the opposite of truth is not just falsehood, but wickedness: "For my mouth will speak **truth**; wickedness *is* an abomination to my lips" (Prov 8:7). Similarly 1 Cor 13:6: "does not rejoice in iniquity, but rejoices in the **truth**". "Only fear the LORD, and serve Him in **truth** with all your heart; for consider what great things He has done for you" (1 Sam 12:24).

*Truth is not just something believed; truth is lived!*

**Shield:** Heb. *tsina* - this shield covers the whole body = head to toe protection!

"There is no action of our lives in which God is not concerned, no interest which is not precious in His sight. "Lo, I am with you always, even unto the end of the world," He declares. [Matthew 28:20.]

**God is the shield and buckler of His people.** He spreads His hands above His trusting children, and no one can wound a child of His without smiting the hand of God" (Lt94-1907.5).

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**91:5** "You shall not be afraid of the terror by night, *nor* of the arrow *that* flies by day."

Another example how efficient Hebrew is: Verse 5 is 7 words, LXX 9, 18 in KJV, 15 in NIV!

**Terror by night, arrow by day:** a triple salvo of secrecy, speed, and silence, rendering the target virtually defenseless.

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**91:6** "*Nor* of the pestilence *that* walks in darkness, *nor* of the destruction *that* lays waste at noonday."

**Pestilence:** one of the few words occurring more than once within the Psalm (verse 3).

**Destruction:** only here and Deut 32:24; Isa 28:2; Hos 13:14 (see verse 3).

**Lays waste:** often in the sense of plunder, resulting in total loss (like Babylon plundering Israel in Jeremiah (24x); spoil, ruin, devastate, ravage. Example: Jer 10:20 "My tent is plundered, And all my cords are broken; My children have gone from me, And they *are* no more. *There is* no one to pitch my tent anymore, Or set up my curtains." See also Jer 4:13; 6:26.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7. God commissions His angels to save His chosen ones from calamity, **to guard them from "the pestilence that walketh in darkness" and "the destruction that wasteth at noonday."**

**Psalm 91:6.** Again and again have angels talked with men as a man speaketh with a friend, and led them to places of security. Again and again have the encouraging words of angels renewed the drooping spirits of the faithful and, carrying their minds above the things of earth, caused them to behold by faith the white robes, the crowns, the palm branches of victory, which overcomers will receive when they surround the great white throne" (AA 153). *It's worth hanging in there till the end!*

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**91:7** "A thousand may fall at your side, and ten thousand at your right hand; *but* it shall not come near you."

How do we deal with the promises of God? When is such a promise as Psalm 91:7 applicable, and when not? Example: are believers Covid-exempt? Obviously not 100%. So Why do 1,000 fall, even 10,000, but not this person? The only condition appears to be verse 1, "He who dwells in the secret place of the Most High" - the subsequent descriptions are promises in the sense of if . . . then.

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**91:8** "Only with your eyes shall you look, and see the reward of the wicked."

**The wicked:** Opposite of the righteous, as in Gen 18:23.25; Psalm 1 (4x); the Messiah shared his grave with the wicked (Isa 53:9). The OT speaks of the wicked 264x, who have no peace (Isa 57:21), **but one can abandon wickedness and return to God: "Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon" (Isa 55:7).** After all, "Do I have any pleasure at all that the wicked should die?" says the Lord GOD, "*and* not that he should turn from his ways and live?" (Ezek 18:23). Ezekiel extends the same invitation as Isaiah: "Again, when a wicked *man* turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive" (Ezek 18:27). In Daniel 12:10 wickedness is the opposite of wisdom, especially in an endgame context: "Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

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**91:9** "Because you have made the LORD, *who is* my refuge, *even* the Most High, your dwelling place."

Translations diverge with Psalm 91:9:

- 1) **Person A is speaking directly to Jehovah:** "You, O Lord, are my refuge" and then Person A addresses Person B: "You have made the Most High your dwelling."
- 2) **Person A is speaking to Person B** in second person all the way through: "You have made the Lord, who is my refuge, even the Most High, your dwelling".

**Dwelling:** Half of the 17 OT uses refer to God's dwelling (Deut 26:15; 1 Sam 2,29.32; Jer 25:30; Zech 2:13; Ps 26:8; 68:5; 2 Chron 30:27; 36:15).

"There will be ... great destruction of human life. **But as in the days of the great deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones.** Through the psalmist He declares, "Because thou has made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." "For in the time of trouble he shall hide me in his pavilion...." Then shall we not make the Lord our surety and our defense?" (Lt 258, 1907).

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**91:10 "No evil shall befall you, nor shall any plague come near your dwelling"**

**Evil:** "Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only **evil** continually" (Gen 6:5). *Evil is visible, but it ultimately comes out of the heart.*

**Plague:** as in leprosy (Lev 13); the Messiah was stricken with our plague according to Isa 53:8!

- Psalm 91:9,10 is quoted at the end of PK 538 (in ch. 43, Daniel 5, The Fall of Babylon), and **in The Great Controversy, ch. 39 "The Time of Trouble"**, right before this paragraph: "Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry is heard: "Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people?" But the waiting ones remember Jesus dying upon Calvary's cross and the chief priests and rulers shouting in mockery: "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." Matthew 27:42. Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession" (GC 630).

**Another striking example of Ellen White quoting Psalm 91:9-10:**

"Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. The Bible, and the Bible only, gives a correct view of these things. Here are revealed the great final scenes in the history of our world, events that already are casting their shadows before, the sound of their approach causing the earth to tremble and men's hearts to fail them for fear. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof.... They have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate.... The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." Isaiah 24:1-18. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.... The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." "The vine is

dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men.” Joel 1:15-18, 12. “I am pained at my very heart; ... I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled.” “I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down.” Jeremiah 4:19, 20, 23-26. “Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble; but he shall be saved out of it.” Jeremiah 30:7. “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.” Isaiah 26:20. **“Because thou hast made the Lord, which is my refuge, Even the Most High, thy habitation; There shall no evil befall thee, Neither shall any plague come nigh thy dwelling”** Psalm 91:9-10 (Ed 181).

### **We have reason to take courage, specifically in the time of trouble:**

“I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke.” Acts 2:19. “And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” “And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent.” Revelation 16:18, 20, 21. As lightnings from heaven unite with the fire in the earth, the mountains will burn like a furnace, and will pour forth terrific streams of lava, overwhelming gardens and fields, villages and cities. Seething molten masses thrown into the rivers will cause the waters to boil, sending forth massive rocks with indescribable violence and scattering their broken fragments upon the land. Rivers will be dried up. The earth will be convulsed; everywhere there will be dreadful earthquakes and eruptions. Thus God will destroy the wicked from off the earth. **But the righteous will be preserved in the midst of these commotions, as Noah was preserved in the ark. God will be their refuge, and under His wings shall they trust. Says the psalmist: “Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee.” Psalm 91:9, 10. “In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.” Psalm 27:5. God’s promise is, “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.” Psalm 91:14.** (PP 110).

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**91:11** **“For He shall give His angels charge over you, to keep you in all your ways.”**

**Angels for the Time of Trouble . . .** Angels are the overlooked agents in the lives of God’s believers. God commands His angels, and they follow His orders - to protect people.

**“In the time of trouble just before the coming of Christ, the righteous will be preserved through the ministration of heavenly angels;** but there will be no security for the transgressor of God’s law. Angels cannot then protect those who are disregarding one of the divine precepts” (PP 256).

“The tempter can never compel us to do evil. He cannot control minds unless they are yielded to his control. The will must consent, faith must let go its hold upon Christ, before Satan can exercise his power upon us. But every sinful desire we cherish affords him a foothold. Every point in which we fail

of meeting the divine standard is an open door by which he can enter to tempt and destroy us. And every failure or defeat on our part gives occasion for him to reproach Christ. When Satan quoted the promise, “He shall give His angels charge over Thee,” he omitted the words, **“to keep Thee in all Thy ways;” that is, in all the ways of God’s choosing.** Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself, unbidden, in a position that would necessitate the interposition of His Father to save Him from death. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission” (DA 125).

“Let all remember how adroitly and cunningly did Satan command Christ to cast Himself from the Temple, quoting scripture to show Him that it was the very thing for Him to do, for in this way He could give evidence to all the people that He was what He claimed to be. “If thou be the Son of God, cast thyself down: for it is written, **He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone**” (verse 6). In quoting the scripture Satan left out a very important point, ... “to keep thee *in all thy ways*” (Psalm 91:11). In consenting to do Satan’s bidding, Christ would be venturing into Satan’s ways, not in ways that God had devised for His Son. That was a dare, and Satan’s agents are full of presumptuous dares to get a chance to work his will with those who will accept his dare. But Christ would not accept the dare of Satan. Christ would not enter into controversy with the arch deceiver and tempter. He said, “It is written again, Thou shalt not tempt the Lord thy God.” ... Angels, as ministering spirits, are in the path where duty calls the heirs of salvation to travel, and God will protect them from all evil. But when Satan marked out a path of his own, ... Christ had no right to walk in that way. He was to keep His feet in the path which the Lord had marked out. Thus Christ in His humanity gave an example of what man should do when tempted by Satan’s suggestions. We are ... never to accept a dare to prove the truth to men who are inspired by Satan to make proposals that God has not originated; for in this way Satan would lead us to step out of the path of God’s providence and place ourselves in a position where we might be worsted by the enemy, and be overcome to our own hurt and to the injury of the cause of God. Our only safety every day and every hour is to be on watch. We cannot become indolent and careless. I tell you that God would have His people to be ever on guard” (Lt 96, 1900).

“Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of His angels. Celestial beings have taken an active part in the affairs of men. They have appeared in garments that shone as the lightning; they have come as men, in the garb of wayfarers. They have accepted the hospitalities of human homes; they acted as guides to benighted travelers. They have thwarted the spoiler’s purpose and turned aside the stroke of the destroyer. Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them. Human ears have listened to their appeals. In the council hall and the court of justice, heavenly messengers have pleaded the cause of the persecuted and oppressed. They have defeated purposes and arrested evils that would have brought wrong and suffering to God’s children. To the students in the heavenly school, all this will be unfolded. Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity!” (Ed 304-305).

“A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, “Doth Job fear God for nought? Hast not Thou made a hedge about him, and about his house, and about all that he hath on every side?” The agency by which God protects His people is presented in the words of the psalmist, “The angel of the Lord encampeth round about them that fear Him, and delivereth them” (GC 512-513).

“I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing.... They would bear the tidings upward, and all the angels in the city would weep, and then with a loud voice say, “Amen.” But if the saints fixed their eyes upon the prize before them, and glorified God by praising Him, then the angels would bear the glad tidings to the city, and the angels in the city would touch their golden harps and sing with a loud voice, “Alleluia!” and the heavenly arches would ring with their lovely songs” (Ed 39).

“His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world” (RH Feb 15, 1906).

“Oh, that we could all realize the nearness of heaven to earth! When the earthborn children know it not, they have the angels of light as their companions; for the heavenly messengers are sent forth to minister to those who shall be heirs of salvation. A silent witness guards every soul that lives, seeking to win and draw him to Christ. The angels never leave the tempted one a prey to the enemy who would destroy the souls of men if permitted to do so. As long as there is hope, until they resist the Holy Spirit to their eternal ruin, men are guarded by heavenly intelligences” (Ms 32a, 1894).

“Oh, that all could behold our precious Saviour as He is, a *Saviour*. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim, and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested—His church in a world of corruption.... They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him” (SDABC 7:967-968).

“Heavenly angels are commissioned to watch the sheep of Christ’s pasture. When Satan with his deceptive snares would deceive if possible the very elect, these angels set in operation influences that will save the tempted souls if they will take heed to the Word of the Lord, realize their danger, and say, “No, I will not enter into that scheme of Satan. I have an Elder Brother on the throne in heaven, who has shown that He has a tender interest in me, and I will not grieve His heart of love” (SDABC 7:922).

“Living amid these opposing forces, we may through the exercise of faith and prayer, call to our side a retinue of heavenly angels, who will guard us from every corrupting influence” (Lt 258, 1907).

“Then the devil taketh Him up into the Holy City, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down: for it is written, **He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.**” What did he leave out the other part for, which says, “to keep thee in all thy ways”? While Christ was in the ways of God, no harm could come to Him. Jesus said of Satan, he found “nothing in Me.” This temptation of Satan to Christ was a dare. Satan said, “If” Thou be the Son of God. What would have been gained if Christ did as Satan asked Him to do? Nothing. Christ meets him with “It is written.” Satan saw he could do nothing there. Now he tempts Him on another point. He has all the world pass before Him in its grandeur, and Satan wants Christ to bow down before him. Satan had power over the human family. “Again, the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.” Divinity flashed through humanity, and Christ said, “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Satan left the field as a conquered foe. Our Saviour passed over the ground and was victor. He was fainting on the field of battle. There was no bosom to cradle His head, and no hand to pass over His brow. Angels came and ministered unto Him. Just such help we may claim. Christ saw it was impossible for man to overcome in his own behalf. He came to bring moral power to man. This is our only hope” (Ms 27, 1893, par. 11; Te 285-286).

**“Angels are commissioned to watch in every family. Each one has the watchcare of a holy angel. These angels are invisible, but sometimes they let their light shine so distinctly that it is recognized.** I believe this to be the case in the revealing you have had. This manifestation is teaching you that the Lord loves you, and that His angels are guarding you. You are kept by the power of God. Many things of like character will take place. This manifestation of light is to encourage you, as you say it has done, to do right. You have had a glimpse of the light of God, and let this greatly encourage your hearts, making you thankful. All of us should be thankful at all times for the truth that heavenly angels are watching us moment by moment. Very many, had they seen the light you have seen, would rejoice and be thankful. When you search the Scriptures, trying to be right and to do right, the angels who attend your footsteps are rejoiced. Angels of heaven come in a marked manner to those who respond to the evidence of the truth and try to obey it. And if these angels are not always seen, you are to remember that they are present just the same, only your natural eyes are not strengthened to discern the light” (Lt82-1900.2-4).

“Do you think that perhaps no trials will arise? Certainly there will be trials. If there were not, you might rejoice that you had no devil to tempt you. But you will have temptations till the very close of time. Therefore you need to keep in close companionship with Christ. **His angels are commissioned to watch over you. They are your appointed guardians.** If someone says something that tends to provoke you, remember that at such a time silence is eloquence. Do not respond in a manner to retaliate. It will be better to say nothing than to speak unadvisedly. We will all have our battles to fight, though these struggles may vary in character, according to our disposition and our experience. Let us rejoice that Jesus Christ has made it possible for us to lay hold upon divinity. When we feel exceedingly tried, let us remember that there is a heavenly angel by our side. This thought will help us to honor Christ, who has made it possible for us to become sons and daughters of God. Unless we are constantly on our guard, we may be caught unawares, and speak hastily. It may then be impossible for us to remove the impression from the minds of those to whom we have spoken, for some do not desire to get rid of such impressions. They seem to delight in cherishing evil. Let us, by keeping our words in harmony with the instructions the Saviour has given us, not give them any occasion for offense. As we come in contact with varying dispositions, we

shall undoubtedly find great provocation to speak unkindly. But remember that at such times silence is often eloquence. If you refrain from retaliating when you are provoked by others, you will surprise them. And, if repeatedly you preserve your dignity under provocation, they will realize that you are in connection with a higher Power” (Ms 55, August 16, 1909).

“Angels of God are watching over us. Upon this earth there are thousands and tens of thousands of heavenly messengers commissioned by the Father to prevent Satan from obtaining any advantage over those who refuse to walk in the path of evil. And these angels who guard God’s children on earth are in communication with the Father in heaven. “Take heed that ye despise not one of these little ones,” Christ said; “for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven” (Matthew 18:10) (Ms 8, 1905).

“Scarcely any of us realize that angels are about us; and these precious angels, who minister to those who shall be heirs of salvation, are saving from us many, many temptations and difficulties. The whole family of heaven is interested in the families here below; and how thankful we should be for this interest manifested for us day and night. Words spoken in our homes which are impatient and unkind, angels hear; and do you want to find in the books of heaven a record of the impatient and passionate words you have uttered in your family? Impatience brings the enemy of God and man into your family and drives out the angels of God. If you are abiding in Christ, and Christ in you, you cannot speak angry words. Fathers and mothers, I beseech you for Christ’s sake, to be kind, tender, and patient in your homes. Then light and sunshine will enter your homes, and you will feel that bright beams from the Sun of Righteousness are indeed shining into your hearts. It is the absence of the graces of God’s Spirit that leaves the home in a dark, unhappy condition. Your home should be a blessed sanctuary where God can come in, and where His holy angels can minister unto you. If impatience and unkindness are manifested one to another, angels cannot be attracted to your home; but where love and peace abide, these heavenly ones love to come and bring still more of the holy influence of the home above” (RH Aug 5, 1890).

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**91:12** “In *their* hands they shall bear you up, lest you dash your foot against a stone.”

The Devil quotes from Psalm 91:11-12 but shoots himself in the foot here because Psalm 91 is *the* Psalm that wards off demons! The Septuagint translates destruction יָשׁוּד *yashud* as δαιμονίον *daimonion*, vocalizing the word as ψ *shed*. The later Aramaic Targum sees even more demon-protection in Psalm 91: “You will not be afraid of the terror of the demon (מַזִּיק; *maziq*) that goes about in the night... nor of the company of demons (שִׁידִין; *shedin*) that destroy at noon.... No evil shall befall you, and no plague or demons (מַזִּיקָא; *maziqaya*) shall come near your tent, for he will command his angels concerning you” (Psalms Targum 91:5-6, 10-11). Psalm 91 assumes a pre-existing relationship with God for the protection to be effective; it is not a presumptive blank check.

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**91:13** “You shall tread upon the lion and the cobra, the young lion and the serpent you shall trample underfoot.”

Interesting: In verse 12 the person is carried by angels, guarding the very foot of the protected. But now the person apparently intentionally steps on potentially deadly animals!

**Cobra:** a word only used in Psalm 91:13; a venomous snake, maybe a cobra.

**Serpent:** only used in Psalm 91:13.

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**91:14** “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.”

**Has set his love upon:** "The LORD did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples" (Deut 7:7).

**Deliver:** apparently an OT theme and especially a focus of the Psalms. We need so much deliverance! Psalm 32:7 is a song to keep in our hearts: "You *are* my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance."

**I will set him on high:** often translated as protect, to keep safe, but literally a military imagery of a fortress on high = unassailable by an enemy! (Like the Edomites thought of themselves near the famous city of Petra - see the book of Obadiah).

**Because he has known my name:** The name of God is a continual debate - is "name" here an actual name (as in Jehovah), or is name a reference to God's character, authority, identity?

“The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, “He is my refuge and my fortress: my God; in him will I trust;” for of every such an one the Lord declares: “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. 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 will I satisfy him, and show him my salvation” (RH December 12, 1907, par. 4).

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**91:15** “He shall call upon Me, and I will answer him; I *will be* with him in trouble; I will deliver him and honor him.”

**The simplicity of prayer:** “He shall call upon Me, and I will answer him.” Call - Answer. Straight-forward. Upward. Any further analysis would complicate this simplicity. Let us approach God just like this. He will answer, be present, and deliver as He sees fit, when He sees fit. The question, really, is not, Will He answer, but: Will we call upon Him? Conversely, Why don't we call upon Him (more)?!

**Trouble:** only in the Psalms, and 1x in Nehemiah. Most famous verse: “God *is* our refuge and strength, a very present help in trouble” (Ps 46:1).

“The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food they will not be left to perish.... Yet to human sight it will appear that the people of God must soon seal their testimony with their blood as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance” (GC 629ff.).

“The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. “They shall be mine, says the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spares his own son that serves him.” Mal 3:17. If the blood of Christ's faithful witnesses were shed at this time, it would not, like the

blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the psalmist: "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." Ps 27:5. Christ has spoken: "Come, my people, enter into your chambers, and shut your doors about you: hide yourself as it were for a little moment, until the indignation be overpast. For, behold, the Lord comes out of his place to punish the inhabitants of the earth for their iniquity." Isa 26:20, 21. Glorious will be the deliverance of those who have patiently waited for His coming and whose names are written in the book of life" (GC 634).

"The troubles of this present time are diversified in form, but Christ has passed over the ground, and we need not be in uncertainty. He has invited us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and My burden is light." [Matthew 11:28-30.] **The promise is, "I will be with him in trouble." [Psalm 91:15.]** O what a fortress and high tower He is for us" (Lt80-1906.12).

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**91:16** "With long life I will satisfy him, and show him My salvation."

**With long life I will satisfy him:** lit. "Length of days"

**salvation:** the root for the name Jesus (*Yeshua*)!

"If they would keep His commandments, God promised to give them the finest of the wheat, and bring them honey out of the rock. **With long life would He satisfy them, and show them His salvation**" (COL 289).

"The great mass of the world will reject God's mercy, and will be overwhelmed in swift and irretrievable ruin. But those who heed the warning shall dwell "in the secret place of the Most High," and "abide under the shadow of the Almighty." His truth shall be their shield and buckler. For them is the promise, "With long life will I satisfy him, and show him My salvation." Psalm 91:1,4,16" (PP 167).

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