

The Prophetic Implications Of Psalm 91

given to Jan Naumann through prayer and study,

for the edification of the body of Christ.

Mustard Seed Ministries

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“I plead with you, dear brother, take off thy shoes from off thy feet, and walk softly before God. Snares and perils surround us. Let us individually be sure that we possess and manifest the religion of love, not of bigotry. Catch every ray of light from heaven, and let it shine before men. But we must be sure that it is true light. There is a broad, clear line drawn by the eternal God between the children of God and the children of the wicked one. We must be wide awake now, for it was while men slept that the tares were sown among the wheat. The time is soon to come when we shall discern between him that serveth God and him that serveth him not.” {1888 1145.2}

“Let us press together. Let us love one another. O that all this Pharisaical coldness might come to an end, and our hearts burn with the ardor of God’s love. We must not disparage the Lord’s message or his messengers. We are all to be judged by our Lord Jesus Christ, and let us not judge one another. We must not lose the crown of life. We must press toward the mark for the prize of the high calling of God in Christ Jesus.” {1888 1146.1}

Preface

God's Word is a wonderful source of inspiration and counsel. As we are nearing the end of this fallen world's history, we are encouraged by the Spirit Of Prophecy and the Holy Spirit to focus on the study of the Word under constant prayer. We are to dig deep into it, and surely we will find the hidden treasures. Our God is not a distant God, but a God who reveals himself and cares for us with greater sympathy and loving kindness than any earthly parents have for their children.

I want to welcome you to a very special journey now, a journey that reveals the relation the sealed saints enjoy with their God, a journey that leads us through the last persecution and the falling of the plagues, a journey that describes the warfare God's people wage against antichrist and that finally ends in the second coming of Christ.

Yes, all this is revealed through Psalm 91.

To ensure a clearer understanding of these things, I was given quotes from the Spirit Of Prophecy, other Bible references and of course, used **Strong's Concordance**.

It is my intense wish and prayer, that this little study will enhance the experience of your walk with your heavenly Father, and that you may grow in grace and love that spills over into this dying world to reach out and recover the last lost sheep of Israel.

Time's up.

Psa 91:1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

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

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

Psa 91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.

Psa 91:5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

Psa 91:6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

Psa 91:7 A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

Psa 91:8 Only with thine eyes shalt thou behold and see the reward of the wicked.

Psa 91:9 Because thou hast made the LORD, *which is* my refuge, *even* the most High, thy habitation;

Psa 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

Psa 91:11 For he shall give his angels charge over thee, to keep thee in all thy ways.

Psa 91:12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

Psa 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Psa 91:14 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.

Psa 91:15 He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him, and honour him.

Psa 91:16 With long life will I satisfy him, and shew him my salvation.

The General Structure And Content Of Psalm 91

“The Spirit of God says in Psalm 27, 28, 29, 81, 89,90, 91, 92 and 93: “These were written for those upon whom the ends of the world are come.” This being so, we should make them our every day study. Why not preserve this number of the worker, and read the above over and over again, and study the heavens?”{MinnWorker March 14, 1900, par. 5}

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

“He who dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty,” Psa 91:1.

Solomon answers:

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

David replies, and tells him what blessings he shall receive from God

if he abide faithful, Psa 91:3-13.

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

(Clarke, Biblecommentary)

Indeed this is an inspired dialogue, so let us take a closer look at the overall structure. Not from the perspective of the narrators, but from the perspective of the themes revealed in these verses. Though shedding light on the events of these last days, the Psalm is not strictly chronological arranged. It is more the moral situation and the state of mind of the elect that is described here.

The first four verses (1-4) introduce us to the kind of relationship with God that all must have, who want to stand throughout the tribulations and the last plagues. Alone in the first two verses we meet four different titles for the Creator: the most High (**elyôn, the Supreme**), the Almighty (**shadday, the Almighty; most powerful**), the LORD (**y^ehōvâh, self Existent, eternal**) and my God (**elôhîym, the supreme God**). Here we learn where our focus has to be. This “overrepresentation” of the LORD makes good sense, because it is in these verses, we are being prepared for what is about to come. We do need a solid foundation, a personal, intimate knowledge of Him in whose image we are created and recreated.

The next four verses (5-8) are leading us through the last persecution of Gods people that ends in the falling of the plagues and the world sinking into unequaled chaos, paralleling Revelation 7:1-3, when the angels let go of the four winds.

The following four verses (9-12) are giving reassurance and encouragement, pointing to the impossibility of God’s seal being altered. In this period, all is set. And we’re in the middle of the wrath of God being poured out without mixture, as in Revelation 14:10.

In verse 13 we are being turned from passive observers into attacking troopers, who deal multiple deadly blows to antichrist, inflicting wounds from which he will never recover again.

The last verses (14-16) are indeed the LORD Himself acknowledging and reaffirming the status of the sealed, giving support to the fight, ending in the second coming of Christ in the clouds of glory.

The dynamic of this Psalm can be described as first a mentally and spiritually turning away from the world, then a cleansing from personal sin through the sanctuary service, followed by the sealing process and an assurance of deliverance. During this period the persecution is becoming strong, but is met by the saints with a peace that is transcendent and stronger than life or death in this world. Being witnesses to the demise of the wicked, the saints are firmly established by God and faithfully wage war against antichrist. Without fear of death, the saints cannot be subdued by babylon. She has nothing to set against their clear and loud proclamations. And according to and paralleled by Daniel 11:44-45, the king of the north will meet his end, as the King of the Universe approaches and reclaims His renegade planet.

One of the indicators of this Psalm moving from a passive state of the saints to an active engagement in warfare against Gods enemy is the use of the word “deliverance”. We find the translation of the word three times in Psalm 91, in verse 3, 14 and 15. But the Hebrew words are three different words, showing different perspectives and connotations of deliverance each time. This will become even clearer, when we take a look at the context later on in this study.

Verse 3: “...Surely he shall deliver thee...”

H5337

נצַל

nâtsal

naw-tsal'

A primitive root; to *snatch* away, whether in a good or a bad sense: - X at all, defend, deliver (self), escape, X without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, X surely, take (out).

Verse 14: “...therefore will I deliver him...”

H6403

פלט

pâlat

paw-lat'

A primitive root; to *slip* out, that is, *escape*; causatively to *deliver*: - calve, carry away safe, deliver, (cause to) escape.

Verse 15: “...I will deliver him...”

H2502

חלץ

châlats

khaw-lats'

A primitive root; to *pull* off; hence (intensively) to *strip*, (reflexively) to *depart*; by implication to *deliver*, *equip* (for fight); *present*, strengthen: - arm (self), (go, ready) armed (X man, soldier), deliver, draw out, make fat, loose, (ready) prepared, put off, take away, withdraw self.

These are some powerful insights into the inspired Word of God, and having set the frame, let us dive into the Word and magnify it. I guarantee, there are some precious pearls waiting for you.

Digging Deeper: Psalm 91 – Prophetic And Relevant, For Such A Time As This.

Looking at verses 1-4:

Psalm 91:1 “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”

We already established that Psalm 91 deals with a time, when the end of the world is about to come. In verse one we are introduced to an interesting concept, the concept of “dwelling”. The Hebrew word is **yâshab**, which indicates “to sit down” (specifically as judge, in ambush, in quiet), “to remain”. Where are we to remain? In the secret place of the most High, which is without doubt a reference to the Most Holy of the Sanctuary, the place where Jesus Christ our High Priest is working out the antitypical Day of Atonement since 1844.

We are not to dwell on the earth or earthly things (James 4:4), but in the Most Holy of the heavenly Sanctuary, clinging to Jesus who cleanses His people. Those who do not dwell in the Sanctuary, but dwell on the earth, will be deceived and receive the mark of the beast and end their pitiful lives in the lake of fire, according to Revelation 13:8,14 and Revelation 14:9-10

By dwelling in the Sanctuary, we will “abide under the shadow of the Almighty.”. It is important to notice the application of “abide”: **lûn lîyn**; to *stop* (usually over night); by implication to *stay permanently*; - abide (all night), continue, dwell, endure, grudge, be left, lie all night, (cause to) lodge (all night, in, -ing, this night), (make to) murmur, remain, tarry (all night, that night). We are to stay overnight. For “the night cometh, when no man can work.” John 9:4. This idea of abiding is also clearly seen in Luke 24:29 “But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.” Remember this idea of staying in the Sanctuary over night; it will make perfect sense in the end.

And what is to say about the shadow of the Almighty? Shadow: **tsêl** - defence, shade (-ow) through the idea of *hovering over*. It’s a defence. And somewhat reminds me of Genesis 1:2, so we are in best possible company.

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

I encourage you to look up the different words in this verse for yourself (what? You think I breastfeed you? Get into the Word for yourself!). It is packed with confidence, safety, boldness and strong expressions of security. But what even makes a harder impression, is the pure presence of the LORD in these starting verses. As mentioned before, we are experiencing four titles of God here, radiating holiness and love right from the onset of the Psalm, creating an atmosphere of awe and

reference. Go back to “The General Structure Of Psalm 91” and breathe these titles in; meditate over each single attribute of those titles and be aware of the electrifying intimacy His presence causes. How can you not worship Him?

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

Here is the natural consequence of abiding in the Sanctuary: The promise of personal cleansing and purification. This is the first time we are promised to be delivered: **nâtsal** *naw-tsal'*
A primitive root; to snatch away, whether in a good or a bad sense: - X at all, defend, deliver (self), escape, X without fail, part, pluck, preserve, recover, rescue, rid, save, spoil, strip, X surely, take (out). The exciting thing is what we will be delivered from! It is the snare of the fowler which is entanglement and a net. Someone else is out to catch fish, or fish men. Let us take a look at these entanglements, the noisome pestilence: **deber** (in the sense of *destroying*); a pestilence: - murrain, pestilence, plague. **havvah** (in the sense of *eagerly coveting and rushing upon; by implication of falling*); *desire*; also *ruin*: - calamity, iniquity, mischief, mischievous (thing), naughtiness, naughty, noisome, perverse thing, substance, very wickedness Friends, this implicates flaws in the character. Here we have a desire that will destroy us. These words do suggest covetousness that will cause you to fall and all kinds of fleshly and sexual iniquity. And this is what we “Surely...” shall be delivered from. Put it all up in the Sanctuary, the whole completeness of your wicked heart!
Jeremiah 17:9 “The heart *is* deceitful above all *things*, and desperately wicked: who can know it?”
And look at the completeness of deliverance, promised in the word **nâtsal**. Jesus does exactly this for you even now while you read this. Trust Him.

Psalm 91:4 “He shall cover thee with his feathers, and under his wings shalt thou trust: his truth *shall be thy* shield and buckler.”

At the end of the first part of Psalm 91, be prepared for an unexpected twist. This verse holds more than meets the eye at first glimpse. But let us start with the obvious. Surely this is the verse Jesus was relating to, crying over Jerusalem as we can read in Luke 13:34 and Matthew 23:37.
Let’s have a look at some of the words here, to gain a deeper and broader understanding of what is being transpired to us. To cover: **sâkâk** properly to *entwine as a screen; by implication to fence in, cover over, (figuratively) protect*: - cover, defence, defend, hedge in, join together, set, shut up. Have you ever seen a hen covering her baby chickens under her wings? This is a precious sight. Yes, they are protected and covered, but another aspect is as important. They are joined together. They are close together. They are of the same kind. I would suggest that we are also looking at a gathering scene implied in this verse, like in the parable of the wheat and the tares, a spiritual gathering as in Matthew 13:30. We are gathered in the Sanctuary, under Jesus wings, hidden in Him. But wait, there is more:

“...his truth *shall be thy* shield and buckler.”

As Adventists we usually connect “truth” with doctrinal truth. All these important things we know. But is it those doctrines, the Bible is speaking of here? Let us see closer at the Hebrew word and its root, which is translated “truth”: **'emeth** Contracted from H539; *stability; figuratively certainty, truth, trustworthiness*: - assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity → **'âman** properly to *build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.*

'**emeth** has the meaning of establishment, stability, trustworthiness, which gets its meaning and purpose from the word '**âman**. And here we are unearthing a beautiful pearl in Gods Word. The rootword that defines which truth we are looking at is rendered from a nursing father or parent, a supportive, faithful, permanent, morally true and certain, assured upbringing of the child by a father, nurse or parent.

It is this truth of a most intimate child/parent relation to our heavenly Father, His truth that needs to permeate our conscious and every cell, molecule and subatomic particle in our body. Because the next picture implies, by looking at the Hebrew root words, that this truth will be like a "hedge of thick thorns surrounding us" (*thy shield and buckler*), so that any foe that seriously want to attack us, will be bleeding and not succeed. Because we are sealed into this truth, His truth.

This is His truth. And we need to settle in it. It is the most wonderful promise ever given to creatures. My friends, brothers and sisters, we just witnessed the state of the sealed in these very last days! This is John 1:12 in action.

"Just as soon as the people of God are sealed in their foreheads- it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved- just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already." –The SDA Bible Commentary 4:1161 (1902).- {LDE 219.4}

Having reached this state of trust and intimacy with the Father by the grace and mediation of the Son and being completely filled with the Holy Spirit, the saints are now prepared to live through the worst period of time the universe ever witnessed.

Looking at verses 5-8:

Psalm 91:5 "Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;"

Psalm 91:6 "*Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday."

Verses 5 and 6 are twins in the way that they mirror the ongoing devastation during night and daytime, leaving no time for rest and recreation. We are informed about the "...terror by night" and the "...pestilence that walketh in darkness". I'll be just giving the rootwords here, I believe not much further explanation is needed for the student of the Word and the observer of the signs of the times.

Terror: **pachad** a (sudden) *alarm* (properly the object feared, by implication the feeling): - dread (-ful), fear, (thing) great [fear, -ly feared], terror. Look around in this world, these are just the beginnings of sorrows (Mark 13:8).

Pestilence: **deber** (in the sense of *destroying*); a pestilence: - murrain, pestilence, plague This pestilence moving about unseen, privily, in the dark is in my best opinion pointing at a rise in the spread of communicable diseases. We are informed about viral and bacterial infections on a pandemic scale.

The words used for the things happening in daytime, or “seen”, are quite interesting to notice! Looking at “..the arrow...” which is a rootword that gets its meaning from another word.

chêts properly a *piercer*, that is, an *arrow*; by implication a *wound*; figuratively (of God) *thunder bolt*; (by interchange for H6086) the *shaft* of a spear: - + archer, arrow, dart, shaft, staff, wound → **châtsats** properly to *chop* into, pierce or sever; hence to *curtail*, to *distribute* (into ranks); as denominative from H2671; to *shoot* an arrow: - archer, X bands, cut off in the midst Here we have something that is piercing and wounding, which is derived from a word that means to chop, severe or cut off in the midst. Are we seeing some heads being chopped off recently? Is this method of execution a lot in the media lately? Is the public being desensitized by these cruelties? It may be a long shot, but looking at the prophecies in Daniel 11:44 and Revelation 20:4, we do have some beheading heading our way. Pardon the play of words.

Amidst all these tribulations, we are not left to ourselves. “Thou shalt not be afraid ..” of these things, says inspiration. Because we dwell in the secret place of the most High, remember? Even in those darkest verses of Psalm 91, we can find a glimpse of Gods fatherly heart. Look at the word used for “noonday” in verse 6, and where it comes from: **tsôhar** a *light* (that is, *window*); dual *double light*, that is, *noon*: - midday, noon (-day, -tide), window → **tsâhar** to *glisten*; used only as denominative from H3323, to *press out oil*: - make oil → **yitshâr** *oil* (as producing *light*); figuratively *anointing*: - + anointed, oil Inspiration could have used a bunch of other rootwords to portray the idea of destruction in daytime. But He did not. In the middle of persecution and tribulation, Gods saints will have their oil. They will shine as bright lights into the universe and testify to all the unfallen worlds of the grace and true parenthood of the Creator.

Psalm 91:7 “A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.”

This is the sad outcome of disobedience and letting the mystery of iniquity prevail in one’s life. Maybe just to mention the dimensions this verse is portraying: ten thousand **r^ebâbâh** *abundance* (in number), that is, (specifically) a *myriad* (whether definite or indefinite): - many, million, X multiply, ten thousand. I assume that at the time of the translation of the KJV, the population of the world wasn’t that high, so “a million falling at thy right hand” probably seemed to be farfetched at the time.

Psalm 91:8 “Only with thine eyes shalt thou behold and see the reward of the wicked.”

Just to clarify the term “wicked”: **râshâ** ‘*morally wrong*; concretely an (actively) *bad person*: - + condemned, guilty, ungodly, wicked (man), that did wrong

“The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape His judgments. But the saints had nothing for them. The last tear for sinners had been shed, the last agonizing prayer offered, the last burden borne, the last warning given. The sweet voice of mercy was no more to invite them. When the saints, and all heaven, were interested for their salvation, they had no interest for themselves. Life and death had been set before them. Many desired life, but

made no effort to obtain it. They did not choose life, and now there was no atoning blood to cleanse the guilty, no compassionate Saviour to plead for them, and cry, "Spare, spare the sinner a little longer." All heaven had united with Jesus, as they heard the fearful words, "It is done. It is finished." The plan of salvation had been accomplished, but few had chosen to accept it. And as mercy's sweet voice died away, fear and horror seized the wicked. With terrible distinctness they heard the words, "Too late! too late!" {EW 281.1}

Looking at verses 9-12:

Psalm 91:9 "Because thou hast made the LORD, *which is my refuge, even the most High, thy habitation;* "

Now our focus returns back to the source of life. We are being reassured of our saving relation with the LORD (**y^ehōvâh, self Existent, eternal**), the most High (**elyôn, the Supreme**) and guess where we're staying at? Habitation: **mâ'ôn mâ'îyn** an *abode*, of God (the Tabernacle or the Temple), men (their home) or animals (their lair); hence a *retreat* (asylum): - den, dwelling ([-] place), habitation

Psalm 91:10 "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

The words used to describe "evil befall thee": **'ânâh** (perhaps rather identical with H578 through the idea of *contraction in anguish*); to *approach*; hence to *meet* in various senses: - befall, deliver, happen, seek a quarrel. Again, the "contraction in anguish" term is similar to the contractions Jesus speaks of in Matthew 24:8. Looking at the term "dwelling" and the word it is derived from, does not leave us in doubt as to what kind of dwelling the verse speaks of: **'ôhel** a *tent (as clearly conspicuous from a distance)*: - covering, (dwelling) (place), home, tabernacle, tent → **'âhal**, to *be clear*: - shine. So we are staying in a clearly distinguished home that is shining. Any questions so far? Is there any way this Psalm is not connected to the Sanctuary? Read the precious promise of Jesus in

Revelation 3:12 "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.*"

Or though we may be temporarily relocated, but I do not worry about that at all (Revelation 15:8).

Psalm 91:11 "For he shall give his angels charge over thee, to keep thee in all thy ways."

Psalm 91:12 "They shall bear thee up in *their* hands, lest thou dash thy foot against a stone."

Interesting, that the devil would use these verses to tempt Jesus in the wilderness. Their true meaning is not even close to satans insinuations. No surprise here from the father of lies. Let us pay attention to the word translated with "angels": **mal'âk** meaning to *despatch as a deputy*; a *messenger*; specifically of God, that is, an *angel* (also a prophet, priest or teacher): - ambassador, angel, king, messenger. It could therefore also read: "He shall give His King charge over thee..."

and who is keeping us in all our ways? Is our way in the Sanctuary? Who is there with us? I leave you to ponder these questions and turn to verse 12.

Hands: **kaph** the hollow *hand* or palm (so of the *paw* of an animal, of the *sole*, and even of the *bowl* of a dish or sling, the *handle* of a bolt, the *leaves* of a palm tree); figuratively *power*: - branch, + foot, hand ([-ful], -dle, [-led]), hollow, middle, palm, paw, power, sole, spoon

Foot: **regel** a *foot* (as used in *walking*); by implication a *step*; by euphemism the *pudenda*: - X be able to endure,

Looking at Psalms we have to be aware of the poetry. The language is poetic and the translations often allow diversity, because of the wide range of applications the Hebrew rootwords allow. Of course this is no free pas to widely re-arrange the Scriptures, but in the light of the possibilities offered by the words here, and being true to the overall context, we could probably understand verse 12 somewhat like this:

“ They (or the King) shall bear thee in His power, so that you will be able to endure.”

Looking at verse 13:

I do hope you have been blessed by this study so far. Verse 13 is a very crucial verse in the whole construct of Psalm 91. We are here experiencing a different state of the saints than we've seen before. They have been protected and kept and shielded in all their ways, in unity with God's truth. We have been given the impression of disengagement and passivity of the saints. Nothing can be further from the truth! We do know from the Scriptures, that truth and error cannot abide together. Therefore, out of this union with God, a fierce and relentless struggle against error results. Verse 13 is functioning as a bridge to point out the reality of this battle and leads in the last verses to a deeper understanding of Gods involvement in the battle and the end thereof. Prepare for fascination as we unmask the language of verse 13!

Psalm 91:13 “Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.”

Oh, this is a juicy verse indeed. Let us approach it by looking at another well known text that offers a similarity in the described modus operandi, to “trample under feet.”

Daniel 8:13 “Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give **both the sanctuary and the host to be trodden under foot?**”

Here we have one of the many prophecies pointing at what the antichrist aka papacy has done to the Sanctuary and God's people during the dark ages. We may read Psalm 91:13 as payback - consider Romans 12:19 and the related Scriptures. Of course the payback of the saints is not physical, as the oppression of the saints through the roman church was in the dark ages (2Corinthians 10:4-5). Still we will face the same wrath by her hand again in the near future. If you are not aware of the details

of the Sanctuary trodden under foot and its implications for our time, take a look at a very educative study and please youtube “Ivor Myers The Blueprint”. Go for the version of 1 hour 44 minutes.

Typical for the Hebrew way of writing is to pair up things of same nature or origin, to point out important stuff. This is a good example. Let’s have a look at the lion and the adder, before we compare the young lion and the dragon.

Lion: **shachal** probably meaning to *roar*; a *lion* (from his characteristic *roar*): - (fierce) lion The way to identify this entity is through its roar, as we can see. This points us directly to

1Peter 5:8 “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour”

Adder: **pethen** meaning to *twist*; an *asp* (from its *contortions*): - adder I trust I need no further reference as to who is depicted by a snake? So far not the big surprises in these verses, now let us take in the next feathers of the same bird, and this will thrill you:

The young lion: **k^ophîyr** a *village* (as covered in by walls); also a young *lion* (perhaps as covered with a mane): - (young) lion, village. Compare H3723 Really? A village covered by walls? May I suggest vatican city? Do you think this is farfetched? Let’s have a look at the next of this pair:

The dragon: **tannîyn tannîym** (The second form used in Eze 29:3); intensive from the same as H8565; a *marine or land monster*, that is, *sea serpent or jackal*: - dragon, sea-monster, serpent, whale. Wow...are you getting this? Can you think of prophecies in the Bible that depict a beast rising out of the sea that is so terrible, that it cannot be compared to the other beasts but is likened unto a dragon? This is so obvious; I cannot but ask rhetorical questions. Let us make the connection to our time, let the prophecies lead the way. As this second form of this beast is used in Ezekiel 29:3, let’s read it: “Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great **dragon** that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.”

The king of Egypt, we will see now, has turned in our time into the king of the north. As we read in Daniel 11:42 “He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.”

I am sure you students of prophecy are having a ball right about now.

Basically we are told in verse 13 to prevail against the devil and his worldly associate the papacy and all their allies through a “no retreat-no surrender” attitude, exalting the truth of the Sanctuary against their false teachings and deceiving lies. Having obtained an experience through intimate fellowship with the only true God and His Son Jesus Christ, no fear of death will hinder the saints in marching forward, as the promise of Revelation 12:11 will sustain those who are called to martyrdom (Revelation 20:4).

Looking at verses 14-16 (The Last Word Belongs To God)

I must confess to you, this is the most exciting study I ever did so far in my five years of being part of the remnant. It's like being wired to a high voltage source. I barely eat, and between work and a few hours of sleep I formulate these words that pour upon me from the Scriptures and SOP. What a wonderful experience.

From verse 14 onward, our heavenly Father is speaking His Word to the saints to sustain and comfort them in this last battle.

Psalm 91:14 "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."

Love: **châshaq** to *cling*, that is, *join* (figuratively) to *love, delight in*; elliptically (or by interchange for H2820) to *deliver*: - have a delight, (have a) desire, fillet, long, set (in) love

Deliver: **pâlat** to *slip out*, that is, *escape*; causatively to *deliver*: - calve, carry away safe, deliver, (cause to) escape. This is the second time a word is translated "deliver". As we see, it still has a note of passivity, of flight, not attack. This will change in verse 15.

Set on high: **'sâgab** to *be* (causatively *make*) *lofty, especially inaccessible*; by implication *safe, strong*; used literally and figuratively: - defend, exalt, be excellent, (be, set on) high, lofty, be safe, set up (on high), be too strong

Now the biblical expression to "know my name" is a beautiful description of a love relationship. In this context it refers to like-mindedness with God, an intimate knowledge and experience of Him, that enables the saints to reflect the character of Jesus. Imagine, this is where we're heading by His grace and unfailing promise! Compare also 1Corinthians 6:19

"We cannot afford to lose heaven. We ought to have our conversation on heavenly things. There is no death nor pain. Why are we so reluctant to talk of these things? Why do we dwell upon earthly things? The apostle exhorts us to have our conversation in heaven. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Philippians 3:20)... Christ will soon return to gather those who are prepared, and take them to this glorious place. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).{Mar 331.3}

Do we love to think of this event or do we want to put it off? ... The more we talk of Jesus, the more we shall reflect His divine image. By beholding we become transformed. We need to bring Christ into our religious experience. When you assemble together, let the conversation be on Christ and His salvation.... The more we talk of Jesus the more of His matchless charms we shall behold.{Mar 331.4}

Those who take no pleasure in thinking and talking of God in this life, will not enjoy the life that is to come, where God is ever present, dwelling among His people. But those who love to think of God will be in their element, breathing in the atmosphere of heaven. Those who on earth love the

thought of heaven will be happy in its holy associations and pleasures.... “And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads” (Revelation 22:3, 4). {Mar 331.5}

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

The most interesting words in this verse are in my opinion “answer” and “trouble”, which has a close connection to the way “deliver” is used here. Let’s take it one by one.

Answer: **ânâh** properly to *eye* or (generally) to *heed*, that is, *pay attention*; by implication to *respond*; by extension to *begin to speak*; specifically to *sing, shout, testify, announce*: - give account, afflict [by mistake for H6031], (cause to, give) answer, bring low [by mistake for H6031], cry, hear, Leannoth, lift up, say, X scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness. See also H1042, H1043. Did you see that the translation twice points out “singing”, the first time even specifically. Isn’t that astonishing? Compare to Zephania 3:17 (He will rejoice over thee with singing) and Psalm 32:7 (You shall surround me with songs of deliverance). God will sing over us. What a heart swelling and mind blowing thought.

Trouble: **tsârâh** Feminine of H6862; *tightness* (that is, figuratively *trouble*); transitively a female *rival*: - adversary, adversity, affliction, anguish, distress, tribulation, trouble

Deliver: **châlats** to *pull off*; hence (intensively) to *strip*, (reflexively) to *depart*; by implication to *deliver, equip* (for fight); *present, strengthen*: - arm (self), (go, ready) armed (X man, soldier), deliver, draw out, make fat, loose, (ready) prepared, put off, take away, withdraw self

Are you connecting the dots? “trouble” is the female form thereof. The saints are in an affliction, distress, tribulation situation, caused by a female rival. We are looking at the prophetic implications of Psalm 91. Do we see in prophecy in the book of Revelation a female rival? Yes, the whore and mother of whores! Which gives it a special turn, when we consider the meaning of this last “deliver”, which has quite some shades of battle language in its possible translations: equip for fight, strengthen, arm self, go, ready, armed, soldier...

Now, in order to get a closer look at this battle from Scripture, I suggest you get back on youtube and find J R Cofer, ”Papal power and the economics of the end times” and “War on Babylon and the king of the North”, both parts.

This has been a most rewarding study, and I hope you are richly blessed. Are you ready for the climax? Then turn the page.

Psalm 91:16 “With long life will I satisfy him, and shew him my salvation.”

Let me just break it straight to you and display the concordance afterwards. Do you remember that we in the beginning abode in the secret place of the most High? We stayed overnight in the Sanctuary. Of course, “night” here not refers to the time span when the moon and the stars are seen, but the night of sin and transgression, the night of rebellion against the source of all life.

Now we look at the translation we need to get back to the Hebrew text, to see that a different translation actually fits the context much better. The term “long life” is more accurately translated:

Eternal day

Yes, let it sink in. The word translated “life” is actually *yôm*, the Hebrew word for day. The circle has ended. The night is vanished, eternal day awaits the elect. You say, but what about the second coming of Christ, how is that mentioned in this verse. It is actually quite literally written in Hebrew. But we can also deduct it from the text as it is translated. Look at another verse; you probably have already on your mind anyway:

Luk 2:27-32 “And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For **mine eyes have seen thy salvation**, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel.”

There in the past the prophet’s eyes have seen God’s salvation, the baby Jesus. Then in the not too distant future all people will see God’s salvation, Jesus, the King of Kings and Lord of Lords. But there is more to it. Guess, which word is translated “salvation”.

Long: **'ôrek length: - + for ever, length, long**

Life: **yôm to be hot; a day (as the warm hours), whether literally (from sunrise to sunset, or from one sunset to the next), or figuratively (a space of time defined by an associated term), (often used adverbially): - age, + always, + chronicles, continually (-ance), daily, ([birth-], each, to) day, (now a, two) days (agone), + elder, X end, + evening, + (for) ever (-lasting, -more), X full, life, as (so) long as (. . . live), (even) now, + old, + outlived, + perpetually, presently, + remaineth, X required, season, X since, space, then, (process of) time, + as at other times, + in trouble, weather, (as) when, (a, the, within a) while (that), X whole (+ age), (full) year (-ly), + younger**

Salvation: **y^eshû'âh** Feminine passive participle of H3467; something *saved*, that is, (abstractly) *deliverance*; hence *aid, victory, prosperity*: - deliverance, health, help (-ing), salvation, save, saving (health), welfare

Yeshuah. The word “salvation” is used for Yeshuah, or, as we also call Him: Jesus.

Epilogue

“May 14, 1851, I saw the beauty and loveliness of Jesus. As I beheld His glory, the thought did not occur to me that I should ever be separated from His presence. I saw a light coming from the glory that encircled the Father, and as it approached near to me, my body trembled and shook like a leaf. I thought that if it should come near me I would be struck out of existence; but the light passed me. Then could I have some sense of the great and terrible God with whom we have to do. I saw then what faint views some have of the holiness of God, and how much they take His holy and reverend name in vain, without realizing that it is God, the great and terrible God, of whom they are speaking. While praying, many use careless and irreverent expressions, which grieve the tender Spirit of the Lord, and cause their petitions to be shut out of heaven.{CET 112.1}

I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully.{CET 112.2}

I saw that many were neglecting the preparation so needful, and were looking to the time of “refreshing” and the “latter rain” to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.{CET 112.3}

Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, “He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.” {CET 112.4}

*I saw that none could share the “refreshing,” unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. **We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord.** Let all remember that God is holy, and that none but holy beings can ever dwell in His presence.”{CET 113.1}*

May the LORD find us faithful.

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