

Psalm 91 has no title. It could be a sequel to Psalm 90 but not necessarily. It is very familiar, much memorized, much quoted and much treasured and beloved.

This Psalm is not a prayer of supplication like Psalm 90 nor is it really praise or thanksgiving. It dwells upon the security of men (or women) of God, and subsequent blessings for them. It clearly is **Messianic**. It speaks first of all to the Lord Jesus the Son of Man Incarnate. It promises and marks out the protection and blessing He received as a man, the Son of Man, while here on earth. This same protection is ours if we are believers bought by His blood shed on the cross. By faith we can lay hold upon the same promises that were prophetically His.

Opening the meditation the psalmist speaks of a place that is safe. A hiding place. Then he speaks of deliverance from dangers and protection from various threats. Protection so effective that the protected one remains untouched, literally becoming an interested spectator in the midst of raging battles (or plagues) in which most others around him fall. Then communion with God and blessings from God follow.

But stepping back we see revealed here a profound communication among three divine Beings, the Father, Son and Holy Spirit, together – one God. And we see this One God taking several Names for Himself, that express Him in ways particularly suited for the message being given.

Reviewing the Psalm we note:

V. 1. The Holy Spirit speaks to the Son incarnate (made flesh) of the safety found in abiding under the protection of God, **the Most High** and **the Almighty**.

V. 2. The Incarnate Son, a Man (the Son of Man) though unnamed here as such, declares His personal trust in **Jehovah** His God (**Elohiym**) as His refuge and fortress.

Vv. 3 - 8. In vv. 1 and 2 God has been presented in four aspects, **“Most High,” “Almighty,” “Jehovah,” and “God.”** In view of this the Speaker, the Holy Spirit, encourages the Incarnate Son, Jesus, to rely upon His God, **“Elohiym”** (plural), the Three who are One and function as One. Elohiym, the Supreme God, is dedicated to protection and deliverance of Jesus, and us, from all perils that might threaten or beset His own.

This part of the Psalm sounds in some ways like an insurance policy which, for a premium, insures the buyer against loss from various named perils for a stated period of time. God’s policy not only insures, it guards against loss from all perils forever, premium paid in full by the Lord Jesus Christ on the cross. Insured and safe we are indeed.

Vv. 9 - 11. The Incarnate Son having put His trust in **Jehovah, (the Eternal One)**, the Holy Spirit assures Him personally of continued protection of the **Most High**, God above and over all. We know Jesus, a perfectly dependant Man of God, properly used these provisions for His own safety in His walk on earth. Satan tempted him to

frivolously claim the promised angelic protection to satisfy a prideful end, Matthew 4:6,7. But Jesus would have nothing to do with the pride that had been Satan’s original downfall. After 33 1/2 years of dependant protected walk, Jesus willingly **gave up** His rights to protection, letting wicked men put Him on the cross where our sins were laid upon Him by God. He gave everything, lost nothing, and in suffering He gained everything, glory for God, salvation for us and glory for Himself, Philippians 2:8-11.

Vv. 12 - 16. God, **The Most High**, speaks assuring His wondrous blessings to the Incarnate Son and any others who set their heart upon the Most High.

This part of the Psalm sounds in some way like a retirement plan based upon savings and prior investments which provides for the retiree’s well being for the remainder of his life. God’s Plan freely provides eternal security, eternal life and endless new profuse and profound blessings to each member. He promises:

- **deliverance** to Him, and us who have set their love upon God;
- a settled high position of safety, recognition and authority to Him, and us who have **known** God’s name;
- to respond to Him and those who **call** upon God;
- to be with Him, and us **though** trouble;
- to honor Him, and us;
- to satisfy Him, and us with long life;
- to show Him, and us God’s salvation, saving Him, and us from all that threatens or might threaten.

Yes! “It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High” (Psalm 92:1).

NOTE: The meanings of these names of God are important for they speak of His Nature, Character, Attributes and Ways. While generally they are translated consistently some translations unnecessarily obscure Him.

“Elyown” is always translated “Most High” (32 in O.T.).

“Shaddai” is always “Almighty” (48 in O.T.).

“Jehovah” (the Eternal Self Existent) is usually translated **“LORD.”** (all caps). This translation distinguishes Jehovah from Elohim and other names of God but obscures the profound implications of the name Jehovah (5521 in O.T.). (Darby uses “Jehovah.”)

“Elohiym” (the Triune Supreme) is usually translated **“God.”** The idea of a plural Godhead, the Trinity, is totally lost (2249 in O.T.).

There are about 2700 verses in the O.T. translated with the English word “God.” The additional 350 cases speak of false gods when lower case, or when capitalized, translate other Hebrew names for God. These other names of God are obscured in the KJV, NASV, NIV, ESV translations. Take some time and check out these Names of God.

By Ron Canner, April 9, 2008