

Abounding Grace Christian Church

A Study of Psalm 91 – Part 2

I. Exposition.

A. Verse 2- “I will say of the LORD, ‘He is my refuge and my fortress; My God, in Him I will trust.’”

1. “I will say of the LORD...”

a. The word “say” is defined as: “to say, speak, think (say to oneself)”¹ There is a principle found in the Scriptures concerning speaking our faith. For example in **Romans 10:9-10**, the Scripture states that we are to believe in our heart that God raised Jesus from the dead and confess (speak or say) Jesus is Lord in order to be saved. In **II Corinthians 4:13**, the Bible states that the “spirit of faith” believes and speaks.

b. A third name for God in this Psalm is “LORD”. This is the Hebrew word “Yahweh”, or “Jehovah.” This is the name which reflects God as the covenant-making God; God as Savior and Redeemer. It’s related in meaning to the expression, “I Am that I Am” (**Exodus 3:14**). William Mounce gives the following insight:

“LORD (Yahweh), the proper name of the one true God; knowledge and use of the name implies personal or covenant relationship; the name pictures God as the one who exists and/or causes existence”²

2. “He is my refuge and my fortress; My God, in Him I will trust.” – The Psalmist is speaking his

faith stating:

a. “He is my refuge...” – “shelter: from rain and storm or, from danger.”³ (also found in verse 9). Dr. Bob Utley adds:

“Refuge’ is used of taking shelter from a storm but is often used as imagery for shelter from evil people.”⁴

b. “...and my fortress...” – The meaning of this is “Stronghold, fortress. Apparently related to *mēšād* which means ‘mountain-height’ or ‘summit’; then ‘fortress, castle’”⁵ This again, gives us the imagery of protection. A “fortress” would provide walls to keep the enemies out.

c. “...My God...” – Here we have the fourth name for God in this Psalm. The Hebrew word is *Elohim*. The writer speaks with possessive language when he says “MY” God. This is covenant speech. Last time we defined it as; “All-Powerful Creator.” Nathan Stone writes:

“The name *Elohim*, however, contains the idea of creative and governing power, of omnipotence and sovereignty. This is clearly indicated by the fact that from Genesis 1:1 to 2:4 the word *Elohim* alone is used, and that thirty-five times. It is the *Elohim* who by His mighty power creates the vast universe; who says, and it is done; who brings into being what was not; by whose word the worlds were framed so that things

which are seen were not made of the things which do appear (Heb. 11:3).”⁶

d. “...in Him I will trust.” – The writer states that “...in Him...” – the all-Powerful Creator, covenant making and keeping God, he will put his trust. The word “trust” means;

¹ William D. Mounce, *Mounce’s Complete Expository Dictionary of Old & New Testament Words* (Grand Rapids, MI: Zondervan, 2006), 896.

² Ibid., 947.

³ Richard Whitaker et al., *The Abridged Brown-Driver-Briggs Hebrew-English Lexicon of the Old Testament: From A Hebrew and English Lexicon of the Old Testament by Francis Brown, S.R. Driver and Charles Briggs, Based on the Lexicon of Wilhelm Gesenius* (Boston; New York: Houghton, Mifflin and Company, 1906).

⁴ www.freebiblecommentary.org/special_topic/refuge.html

⁵ John E. Hartley, “1885 תַּיָּצַח,” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 756.

⁶ Nathan Stone, *Names of God* (Chicago, IL: Moody Press, 1944), 12.

“trust in, feel safe, be confident...rely on.”⁷ Martin Manser writes regarding trust: **“Reliance on and confidence in a person. Scripture affirms the total trustworthiness of God, especially in relation to his promises to his people. Christian faith is, essentially, trust in the person and character of God.”**⁸

B. Verse 3 – “Surely He shall deliver you from the snare of the fowler *and* from the perilous pestilence.”

1. The word **“deliver”** means; **“to be saved, be delivered, be spared; to plunder, take away, tear away; to deliver, save, rescue; to be snatched”**⁹
2. **“...from the snare of the fowler...”** – The word **“snare”** means; **“a bird-trap to ensnare, confine, and control birds”**¹⁰ The word **“fowler”** means; **“one who snares birds”**¹¹ Of course this is a metaphor concerning believers being **“trapped”** by the enemy. Our

adversary

is the devil and his cohorts. A good trapper knows his prey. He knows what kind of **“bait”** to use in order to entice the animal into his trap. The devil knows what kind of **“bait”** to use against you in order to tempt you to fall into sin. The Apostle Peter warns us to; **“Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking**

whom

he may devour.” - I Peter 5:8. The word **“devour”** means; **“to cause the complete and sudden destruction of someone or something—‘to destroy, to ruin completely”**¹²

3. Overcoming the “trap” of Sin.

- a. Have Faith that God is for you and working with you. **I Corinthians 10:13; James 4:7; I Peter 5:8-10.**
- b. Remember that Jesus was tempted and understands. **Hebrews 4:14-16.**
- c. Remember the believer’s relationship to sin.
 - 1) Forgiven. **Ephesians 1:7.**
 - 2) Set free from its' power. **Romans 6.**
- d. Hide the Word of God in your heart - **Psalm 119:11, 15, 16; 97-99.** The word **“hidden”** means; **“to hide, conceal, store up; to be treasured, be cherished”**¹³ (cf. Mark 4:13-20)
- e. Be Watchful - **Matthew 26:41.** Means; **“to watch i. e. give strict attention to, be cautious, active:—to take heed lest through remissness and indolence some destructive calamity suddenly overtake one”**¹⁴
 - 1) Watch what you allow into your mind. Television, movies, magazines, the internet and certain kinds of music, can influence our mind and cause us to sin. These things will weaken our resistance.
 - 2) Watch who we hang around with. **I Corinthians 15:33; II Peter 2:4-9.**
- f. Have a Consistent Prayer life. **Matthew 26:41.**
- g. Resist Temptation. **James 4:7; I Peter 5:8-9.** Speak the Word out of your mouth. **Matthew 4:1-11; Ephesians 6:17.**

⁷ John N. Oswalt, **“233 נִטָּא,”** in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 101.

⁸ Martin H. Manser, *Dictionary of Bible Themes: The Accessible and Comprehensive Tool for Topical Studies* (London: Martin Manser, 2009).

⁹ Mounce, 997.

¹⁰ James Swanson, *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

¹¹ Mounce, 952.

¹² Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 233.

¹³ Mounce, 1029.

¹⁴ Joseph Henry Thayer, *A Greek-English Lexicon of the New Testament: Being Grimm’s Wilke’s Clavis Novi Testamenti* (New York: Harper & Brothers., 1889), 122.

- h. Worship and Praise the Lord. **James 1:2; Psalm 8:2; (Matthew 21:16).**
- i. Ask God for wisdom, a plan for victory. **James 1:5-8.**