

Psalm 91 – he who dwells in the secret place of the most high will rest in the shadow of the Almighty

he first step to interpret Psalm 91 is answer the following question (Psalm 91: 1): Who dwells in the secret place of the most high? It is possible for men reside in the recesses of the Almighty?

Psalm 91

- 1. he who dwells in the secret place of the most high will rest in the shadow of the Almighty.*
- 2. I will say of the Lord: he is my God, my refuge, my stronghold, and in him will I trust.*
- 3. Because he will deliver you from the snare of the Fowler, and pernicious fever.*
- 4. He shall cover thee with his feathers, and under his wings you will trust; his truth shall be thy shield and Buckler.*
- 5. you will not have fear of terror of night, nor the arrow that flies by day,*
- 6. nor the pestilence that walketh neither in darkness, nor of the destruction that devastates at noon.*
- 7. a thousand shall fall at thy side, and ten thousand at*

*your right, but it
will not come to you.*

- 8. only with thine eyes, and see the punishment of the wicked.*
- 9. Because thou, o Lord, are my refuge. In the most high did your housing.*
- 10. no evil befall thee, neither any plague come to the tent.*
- 11. Because he shall give his angels charge order, to keep you in all your ways.*
- 12. They will sustain you in your hands, so that lest you with your walk in stone.*
- 13. You will tread upon the lion and the cobra; you will trample the great lion and the serpent.*
- 14. Because so earnestly loved me, I will deliver him; put him on high, because he met the retreat my name.*
- 15. he shall call upon me, and I will answer him; I'll be with him in anguish; it'll take, and honor him.*
- 16. Satisfy him with length of days, and show him my salvations.91.*

Introduction

It is common in homes, businesses and schools to find an open Bible in Psalm 91. Sometimes, by the action of the time, the pages are yellowed and dusty. Other hang on the door of their homes frames that adorn a copy of this Psalm.

Many use Psalm 91 to pray, while others cite excerpts from Psalm 91 in their prayers, but do we understand your meaning?

And there are still those who don't even read the Psalm, but by recommendation, make him an amulet.

Long-standing Psalm 91 is used as an amulet. Even religious spiritualists believe that Psalm 91 is powerful and should be used in needs to ask and thank the divine protection for everything and everyone.

But, in spite of these mystical conceptions, the question arises: how to understand and interpret Psalm 91?

The psalmist and King David was Prophet and separated the Levites for their prophecy with any sort of musical instruments and David, along with the army captains, separated to the Ministry the sons of Asaph, and Heman, and Jedutum, for their prophecy with harps, cymbals, and with "Dulcimer"; and this was the number of men fit for the work of his Ministry: (1 Chronicles 25: 1).

The book of the Chronicles of Israel makes it clear that the primary function of a psalmist was prophesying. King David commissioned the musicians to agree upon what gave prophecies in the form of poetry, so that one could sing them to the sound of musical instruments.

This proposal aimed to supply the deficiency of David read of the population, which mostly could not read and write. Just write the prophecies in formal texts not facilitated the learning process of the people, while the poetry and the music fit very well in this respect.

Therefore, when analyzing a Psalm, it should be borne in mind that they are prophetic-oriented compositions, and not just expressions of the soul, the product of the human psyche. In an analysis of Psalms must prioritize the message content to unveil their prophetic content. Poetic and musical issues are in the background.

Once the Lord Jesus asked the Pharisees about Psalm 110, and

they could not answer him who the Messiah was son “saying, what think ye of Christ? Who is a child? They said to him: David. He said to them: how is it then that David, in spirit, calls him Lord, saying, the Lord said to my Lord: sit up on my right, until I put your enemies a footstool for your feet? If David thus calls him Lord, how is your son? And no one could answer him a Word; not since that day dared someone else interrogate him “(Mt 22:42 -46).

Through the approach that Jesus did, it turns out that the Psalms, as part of the Scriptures, aims to give witness to Christ, and that the Psalm 110 demonstrates that the Messiah would not only the son of David, was Lord of David, indicating his divinity.

It is worth noting that, in its vast majority, the Psalms make reference to the Messiah, and however, each one sticks to a feature of the life of the Messiah, such as: United, humanity, deity, mission, death, resurrection, etc.

Some Psalms to make reference to the relations established in eternity between the people of God (Heb 1: 5; Sl 2: 7).

The writer to the Hebrews demonstrates, through the Psalms, that the agreements signed in eternity have been implemented when the Firstborn of God was inducted into the world.

Psalm 110, verse 1: “the Lord said to my Lord: sit at my right hand, you even put your enemies by footstool of thy feet” (Psalm 110: 1), we have here the ‘ Lord ‘ setting a deadline for the ‘ Lord ‘ of the psalmist remained seated at his right hand. The psalmist was prophesying about yourself, or Christ? (At 8:34). What to think about Christ in this text? (Mt 22:42).

Before continuing, carefully read the Psalms 56 and 57, because they contain essential elements to interpret Psalm 91. Note that the Psalm 56 and 57 describe prophetically a reality that was not the psalmist David or its singers, and that the

events described can refer to another person.

Another point to note, is that the Psalms are prophetic compositions with various puzzles, parables, figures, adages, proverbs, etc. Before interpreting any phrase, unravel the puzzle of the parabola. For example: why Jesus calls the scribes and Pharisees brood of vipers?

First it is necessary to understand where Jesus took such a figure to make reference to the scribes and Pharisees, and that is such a figure.

It is not possible to state categorically who the author of this Psalm. Some point to the Prophet Moses as the writer of Psalm 91 because of certain internal evidence (idioms). Others point the psalmist and King David, but there is no such need.

He who dwells

“He who dwells in the secret place of the most high will rest
in the shadow of the Almighty”

He first step to interpret Psalm 91 is answer the following question (Psalm 91: 1): Who dwells in the secret place of the most high? It is possible for men reside in the recesses of the Almighty? The answer is in the course of the Psalm: “Because thou, o Lord, are my refuge. In the most high did your housing “(Psalm 91: 9).

When he wrote this prophecy, the psalmist has referred to someone who at that moment was residing in cache (hidden place) of the Almighty, and that, in the future would be to leave the dwelling of the most high. When left the hiding place of the most high, it would be necessary to take refuge in the shadow of the Almighty (0j 16:28).

Analyzing the first question: *“who is the one who dwells in*

the secret place of the most high?”; “Where is the hiding place of the most high?”.

The ‘ high ‘ cache is not on Earth, because such a ‘cache says ‘ place inaccessible to men That it has, it just, immortality and dwells in unapproachable light; whom no man has seen or can see, to be honor and might forever. Amen (1 Tim. 6:16); For the course, the path of life leads upward to that deviate from hell on bass (15:24 Pr); Thundered from heaven the Lord; and the Almighty made it sound your voice (22:14 2Sm); However, nobody ascended into heaven, but what came down from heaven, the son of man which is in heaven (0j 3:13).

Whereas the hideout of the Almighty is the sky, and ascended into heaven, nobody except the one who descended from there (0j 3:13), concludes that Jesus is the one who lived in the secret place of the most high before being introduced to the world.

Jesus lived in the sky when this Psalm was written and the psalmist predicts that one who dwells in Heaven would rest on the protection of the Almighty, that is, the Psalm says of Christ when they empty their glory and was introduced as the only begotten son of God in the world.

There is no record in the Scriptures of someone who has lived in the secret place of the most high, but one that was to come, the son of man, him Scripture testifies that in eternity inhabited the hinterland divinity (Sl 45: 6; Is 7:14; Is 8:17; Proverbs 30: 3).

Jesus himself spoke about his glory: and now glorify thou me, o father, along with yourself, with the glory which I had with thee before the world existed (Jn 17: 5).

The Holy Apostles of Christ also spoke of the glory of Christ (Jn 1: 1 and 1 John 1: 1-3; Hb 1: 5 and 8), so that Jesus is the one who lived in hiding from God, because He is the eternal Word who was with God (Jn 1: 1).

The shadow of the Almighty refers to protection which God has established on the Messiah the Lord is who guard; the Lord is thy shade upon thy right (Sl 121: 5); Guard me as the girl's eye; hide me under the shadow of your wings (Psalm 17: 8); Because you were the poor, and the needy in his distress; refuge from the storm, and shadow against the heat; because the breath of the oppressors is like a storm against the wall (4: 25).

Analyzing the second issue of the first verse: How Jesus rested in the shade of the Omnipotent? Obeying God's Word is rest in the shade of the omnipotent. Trust in God's Word is rest, which shows itself in obedience. When Jesus resigned himself to do the will of God delivering his soul in death, was rested, as entrusted in the salvation of the omnipotent.

Is in function of the truth that Jesus says: my food is to do the will of him who sent me, and perform their work (0j 4:34).

Satisfaction, the desire, the joy of Christ was to obey the word of God, so that Isaiah prophesied saying that the word of God was in the mouth of Christ. But, the mouth speaks of abundance than there is in the heart, so that the word of God is the essence of Christ Because thou hast been my help; then, in the shadow of your wings I regozijarei (Psalm 63: 7); And put my words in thy mouth, and cover with the shadow of my hand; to plant the heavens, and to found the land, and to say to Zion: thou art my people (Is 51: 16); And made my mouth like a sharp sword, with the shadow of your hand me covered; and set me like an arrow cleanly, and I hid in his quiver (2: 49).

There is a puzzle to be solved in the prophecy of Isaias when He says that the Messiah would be like an arrow clean hidden in the quiver of the Almighty. The arrow refers to the divine sonship of Messiah, as arrow in the quiver of the offspring of a man says "like arrows in the hand of a powerful man, so are the children of the youth" (Psalm 127: 4).

The Messiah, in turn, became protection for those who trust in him and will be that man as a shelter against the wind, and a refuge from the storm, as streams of water in dry places, and as the shadow of a great rock in land thirsty (2: 32)

That is, the one that lived in eternity, for being the most high (15: 57), to be introduced in world conditional servant of the Lord, lived the predicted by the psalmist: relied entirely on the Father I well know that you always hear me, but I said this because of the crowd that is around, to believe that you have sent me (Jn 11:42); Trust in the Lord, that the encyclopedia; free, because it has pleased (Sl 22: 8) compare with Trusted in God; free-now, if loves you; because said: I am the son of God (Mt 27: 43; Is 42: 1).

Psalms 91 is prophetic and messianic, the psalmist registers some promises for the word of God that would make man. The Almighty, Lord of all, leaves his glory and takes the Child condition on its own (Sl 2: 47; Hb 3: 6). This was the agreement closed in eternity, as it reads: "Because, to which of the angels said ever: you are my son, Today I have begotten thee? And again: I will be his father, and he shall be my son? (Heb 1: 5).

In eternity God people agreed among themselves and one of them took the Child condition when introduced in the world of men. That is why the Scriptures refers to Christ as being the one who created all "But Christ as a son, about his own House; which House are we, if so only keep firm confidence and the glory of hope until the end "(Hb 3: 6; Jn 1: 3; Cl 1:16).

In Psalm 110, another prophecy about Jesus the Christ is described as Lord of the psalmist and is seen seated at the right hand of the Majesty on high. In Psalm 110 have the risen Christ returning to his place by law, while in Psalm 91 we have a prediction pointing out that Christ would leave his glory.

The Pharisees were reluctant to admit that the heavenly father had a son, this why not observed the Scriptures: Who ascended to heaven and descended? Who ended the wind in his fists? Who tied the waters in a garment? Who established all the ends of the Earth? What is your name? And what is the name of your son, if you know? (Proverbs 30: 4).

Psalms 91 complements other Psalms. Psalm 15 says: "Lord, who shall dwell in thy Tabernacle? Who shall dwell in thy Holy Hill? " (Psalm 15: 1). As already discussed in other Psalms, only Jesus walked in sincerity, practiced righteousness and spoke the truth according to your heart (Psalm 15: 3).

Only the Christ of God has eyes able to despise the reprobate. Only He can honor those who fear the Lord (Psalm 15: 4). Psalm 24 says: "who will rise to the Hill of the Lord? Who will be in his tabernacle? " (Psalm 24: 3).

The answer is clear and points to someone in specific: "one who is clean hands and pure heart, which does not deliver his soul to vanity, nor swear deceitfully. This will receive the blessing of the Lord and the Justice of God of his salvation "(Psalm 24: 4 -5). Only Jesus among the children of men was clean hands and pure heart, fulfilled all the law, received the blessing and justice.

Speaking specifically of the Messiah, the psalmist does not say ' whatever ', before using the demonstrative pronoun ' one ' in the Psalms 15, 24 and 91, because only the Christ of God has never been shaken (Psalm 15: 5).

The invitation of the Gospel is universal, since ' everyone who believes ' or ' any ' will receive eternal life by believing in Jesus, however, the Psalms are prophecies that present the Christ of God to men, as part of the Scriptures, the Psalms announce the Christ (Oj 5:39), which makes it possible to men the ' knowledge ' (the intima) of God, i.e. that men might be partakers of the divine nature (2 Peter 1:

4).

Any man who wants to dwell with the Almighty need to believe in Christ as the Scriptures to receive from God the power to be the son of God (Jn 1:12).

All those are created again, in righteousness and true holiness, are still here in this world, as Christ is (1 Jn 4: 4:17; 1 Cor. 15:48). However, if the believers are such that He is in this world, will dwell where he dwells, seen that, where it is there also will be and when I go, and you prepare place, will come again, and take you to myself, that where I is be ye also (0j 14: 3).

Through Adam's disobedience of the wicked generation settled and, through Christ, who is the last Adam, the generation of the righteous is established (Sl 24: 6). All those who are raised again in Christ Jesus are clean hands and pure heart. Are able to reside in the holy place, since the brothers led to glory are as the Firstborn, co-heirs of God (Rm 8:29; Hb 2:10).

Psalm 91 is a prophecy that has two distinct ' moments ' relevant to the word of God. The ' time ' that the psalmist prophesied, the word of God was living in hiding of the Almighty, however, when the word became flesh took shelter under the shadow of the Almighty to be stripped of his glory.

My refuge, my stronghold

“I will say of the Lord: he is my God, my refuge, my stronghold, and in him will I trust.”

One who resides in the secret place of the most high would announce the name of God to men, saying: “he is my God, my refuge, my stronghold, and in him will I trust” (Psalm 91: 2).

The writer to the Hebrews quotes Psalm 18 to demonstrate that the Child himself through the psalmist said that would put his trust in God "and again: I will put my trust in him" (Heb. 2:13; Sl 18: 1 -2; Sl 56: 4).

In Psalms 103 and 104, the psalmist demonstrates your confidence in God and bless you for your greatness and for everything he has done for the sake of men, but the Psalm 91 uses the word ' trust ' in the future (it will trust), which makes us question whether the psalmist still did not trust in God when he wrote this Psalm. In the glory, the eternal Word did not trust but to be introduced in the world end of flesh and blood and subject to the same passions than men, however, without sin, would also need to fully trust in God (Hb 4:15).

The verse 2 of Psalm 91 is equivalent to the introduction of the Psalm the psalmist leaves 31, when registered the last words of the Messiah: "In thee, o Lord, I seek refuge; never I embarrassed; deliver me by thy righteousness (...) Into your hands I commend my spirit. " (Sl 1: 31 -5).

The word of God incarnate, the son of David would say of the Lord: "he is my God, my refuge, my stronghold". The psalmist foretold that the Messiah would fully trust in God, even in the most grisly of existence it between men would take refuge, shelter in God, ordering your spirit.

If the psalmist were blessing the Lord, there would be no need to use the verb ' to say ' in the future (say). Generally, the psalmists, when reference to events relevant to them say: "bless Yahweh, o my soul, the Lord" (Psalm 103: 1).

The Canticle of the psalmist David is: in the Lord I trust; as you say to my soul: Flee for your mountain as bird? (Sl 11: 1).

Jesus Christ man to hear from boy to reading the Scriptures in the synagogues and within his family, allied to the testimony of signs and wonders that surrounded the event of his birth,

understood by the Scriptures that he was the Messiah, the son of God incarnate. He needed to believe.

In the face of the promises that the father left recorded in the Scriptures, he believed, to become the Author and finisher of faith looking for Jesus, the author and finisher of our faith, which, by the joy that it was proposed, endured the cross, despising the affront, and settled at the right hand of the throne of God (Heb 12: 2); Although he was a son, he learned obedience through what he suffered (Heb 5: 8).

The pestilence that walketh in darkness

“Because He will deliver you from the snare of the Fowler, and pernicious fever. He shall cover thee with his feathers, and under his wings you will trust; his truth shall be thy shield and Buckler. You will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that walketh in darkness, nor of the destruction that devastates noon. Thousand fall to thy side, and ten thousand at your right, but it will not come near you. Only with thine eyes, and see the showing reward of the wicked”

These verses are listed some events that do not reach the Firstborn of God when it was introduced in the world. The promises of God listed in these verses are specific to your child.

“Because He will deliver you from the snare of the Fowler ...”-the son of man ‘ certainly ‘ wouldn’t be caught in traps (words), by more ingenious. When asked the Messiah if it was lawful to pay tribute to Cesar (Mt 22:17), or when presented the woman caught in the Act of adultery (Jn 8: 5), such traps not the crossing “Armed a network to my

steps; my soul is felled. They dug a pit in front of me, however they fell in the middle of it "(Psalm 57: 6; Sl 56: 5).

"... and of pernicious fever"-the son of David was free from sin (pernicious fever), since he was raised of God (Psalm 2: 7; 2 Sam. 7:14). All descendants of Adam, i.e. who entered through the door wide, were contaminated by sin (or sold to sin as slaves), but Jesus, the last Adam, is the narrow gate through which all men who want to be free of sin must enter. "He will cover you with his feathers, and under his wings you will trust" – the Messiah would be protected, housed safely in God's Word. "Have mercy on me, o God, have mercy on me, because my soul trusts in thee; and the shadow of your wings I shelter, until passing the calamities "(Psalm 57: 1).

"his truth shall be thy shield and Buckler" – in all the attacks of opponents, the word of God (the truth) would be the defence of Christ. Given of the scribes, Pharisees and Sadducees Jesus quoted Scripture.

When the temptation by the devil in the desert, Christ used the truth of Scripture as a shield and Buckler (Defense)."You will Not fear the terror of night, nor the arrow that flies by day, nor the pestilence that walketh in darkness, nor of the destruction that devastates at noon" – the ' night terror ', the ' arrow thrown during the day ', the ' plague that moves in the dark ' and ' death that affects around noon ' does not bring down the Messiah.

These verses have some puzzles like: night, darkness and death.

When the man walks according to the word of God, walk in the light, because God's Word is a lamp to my feet and a light to the path. The darkness refers to the absence of the word of truth (Is 9: 2). Says the word deception which causes the man

to remain in the death on understanding, separated from the life of God through the ignorance that is in them, for the hardness of your heart (Ef 4:18).

Jesus is stripped of his glory and Majesty and everything has become similar to their siblings (2:17 Hb), however, fear that the men held of death and Sin not involved, since he was never subjected to the bondage of sin, and not left to lead by the doctrine of mistake (Hb 2:15).

The words of the scribes and Pharisees are a tie, traps (Psalm 119: 110), because it had the goal of diverting the Christ to do the father's will. The loop of Fowler are words full of deceit and malice also seeking my life me arm ties and those who seek my hurt speak things that damage, and imagine gimmicks all day (Sl 38: 12); Steady in bad intent; talk about arming secretly ties, and say: who will see it? (Sl 64: 5; Pv 13:14).

From Eden to ' pernicious fever ' plagues humanity, as a sin and all have sinned. One died and all died (1 Cor. 15:21 -22), and began to speak according to their hearts liars (PS. 58: 3). The pernicious fever does not resemble the black death that decimated Europe. Neither says of chemical agents or biological weapons.

The children of the people of Messiah armed several traps in order to 'catch ' the Christ in some contradiction, however, only they remained snared "Armed a network to my steps; my soul is felled. They dug a pit in front of me, however they fell in the middle of it "(Psalm 57: 6; Sl 56: 5; Mt 22:17; OJ 8: 5); "So also in Scripture if contains: Behold, I lay in Zion a Chief corner stone, elect and precious; And those who believe it will not be confused. And so for you who believe, is precious, but, for the rebels, the stone which the builders failed, This was the principal of the corner, and a stone of stumbling and rock of scand al, for those who stumble in Word, being disobedient; for what were also intended "(1 pet.

2: 6 -8; Rm 9:33).

The son of David from the womb of Mary was free from sin (pernicious fever), since It was released in the mother of God (Sl 22:10) and generated by the eternal spirit (Sl 2: 7; 2 Sam. 7:14). All descendants of Adam, wide door for whom all men come to come to the world, were contaminated by sin (the same as being sold to sin as slaves), but Jesus, the last Adam, is the narrow gate through which all men who believe becomes free of sin.

The protection of God given to the Messiah was specific: "He shall cover thee with his feathers, and under his wings you will trust" (v. 4). In the same way that the chicken protects its chicks under her wings, the Christ was safe under the wings of the Omnipotent "have mercy on me, o God, have mercy on me, because my soul trusts in thee; and the shadow of your wings I shelter, until passing the calamities Sl "(Psalm 57: 1; and Sl 61 63: 7: 4).

The truth or the faithfulness of God was constituted as a shield and Buckler of the Messiah. All opponents came against It using words of deception, but in the word of God (the truth and fidelity) was the defence of Christ. In the face of religious Jews, Jesus presented the Scriptures in his defense. When tempted by the devil in the desert, Christ made use of Scripture.

There are people who are so creepy when they read the next verse by lack of understanding: "thou shalt have no fear the terror of night, nor the arrow that flies by day, nor the plague who walks in the darkness, nor of the destruction that devastates at noon "(v. 5). This verse is summary of the above prophetically by Psalm 64:

"hear, o God, my voice in my prayer; Guard my life from the fear of the enemy. Hide me from the Council of evil, secret and the turmoil of lawlessness. That sharpened their

tongues like swords; and armed by their bitter words arrows in order to throw in hidden place to what is healthy; trigger on him suddenly, and not fear. Steady in bad intent; talk about arming secretly ties, and say: who will see it? Go inquiring wickedness, ask everything what can be surveyed; and both, the intimate thought of each one, and the heart, are deep "(Psalm 64: 1 -6).

The soldiers are usually plagued by fear of the enemy when in battle. During the night the possibility of sneaky attack of the enemy is a torment, and during the day the hazards of enemy arrows represent terrorize also. The enemy strikes in darkness, i.e., when you lack the light of understanding of God's Word. The arrows are deferred attacks against the Messiah while he was present among men (Oj 12:35 -36).

But, for trusting in the father is that the confidence of the Messiah is expressed in Psalm 64:-"Guard my soul of AWE the enemy!" (v. 1) what would be the arms of the enemies of the Messiah? The answer is: the language! My soul is between the Lions, and I am among those who are following, children of men, whose teeth are Spears and arrows, and your tongue sharp sword (PS 57: 4); Have sharpened the languages as the snake; the poison of ASPs is under their lips (Psalm 140: 3).

The enemies of David had sharp swords, but the son of David, the Messiah, would face men that had the sharp languages as if they were swords. The arrows of them were in bitter words! Engendravam secretly plans to give the Messiah (Oj 11:53), but the word of God shield and Buckler, the Messiah would not be reached.

For deviate from the word of the Lord, the children of Israel became a vineyard that produced poisonous wine your wine is fiery venom of snakes, and cruel venom of vipers (Dt 32: 33).

This poison was in the language of the sons of Jacob's people have sharpened the languages as the snake; the poison of ASPs

is under their lips. (Seal.) (Psalm 140: 3). But Jesus knew this peculiarity: brood of vipers, how can ye say good things, being evil? Because of that there is in abundance in the heart, the mouth speaks (Mt 12:34).

A thousand shall fall at thy side, and ten thousand at your right

“A thousand shall fall at thy side, and ten thousand at your right, but it will not come near you. Only with thine eyes, and see the contemplarás reward of the wicked “

To prevent the fall of many, the forerunner of the Messiah was sent to be yanked the stumbling of the way of the people not to turn to Christ and dir: Aplanai, aplanai road, prepare the way; put away the stumbling of the way of my people (Is 14: 57).

There is much the Prophet Isaiah foretold that the residents of the two houses of Israel would stumble because they offend Christ then it shall be a sanctuary; but will serve as a stone of stumbling and rock of scandal, the two houses of Israel; by trap and snare to the inhabitants of Jerusalem (8:14).

The fall of thousands was laid down as tropeçariam on the corner stone and a stone of stumbling and rock of scandal, for those who stumble in Word, being disobedient; for what were also intended for (1Pe 2: 8).

The Christ would not need to do anything in relation to the wicked, before just look to reward them (Sl 56: 7). Why? Because Christ chose the Lord as refuge, the God that everything runs to the Messiah (PS 57: 2-3); And if anyone hears my words, and believe not, I judge not; because I came, not to judge the world, but to save the world (0j 12:47).

Jesus did not come to condemn, before to save, so it does not emitted judgment about people (Oj 8:15; OJ 12:47).

“Because thou, o Lord, are my refuge. In the most high did
your housing “

All the promises would be carried out because the Messiah has made the most high your place of refuge. This verse refers to thinking of the verse 1: the Verb inhabited the place hidden from the Almighty, however, after being introduced to the world as the first-born of God, the Incarnate Word came to rest in the shadow of the Almighty (Sl 1: 57).

The one who made your housing (refuge) in the highest (v. 9) is the one who resides in the secret place of the most high (v. 1). Who made his abode in the Almighty? The only man who made his abode in the Almighty was the descendant promised to David, the Lord that the psalmist saw at the right hand of God.

Stepping on the lion and the cobra

“No evil befall Thee, neither any plague come near your tent. Because he shall give his angels charge order, to keep You in all your ways. They will sustain You in your hands, so that lest you with your foot against a stone. Stepping on the lion and the cobra; crash to toe the young lion and the Dragon”

When Jesus was born, many children have been killed, however, hardly any hit. His family moved to Egypt, and none involved their earthly family Prague (Mt 2:16). To the angels was given the order about the Messiah to save it in all his ways. They would bolster the Christ to rid it of all evil (Psalm 57: 3; Sl 13: 56).

The devil is aware that the promises of the prophecy of this Psalm made reference to Christ, launched hand of Psalm 91 to

tempt you. And the devil said: "If thou art the son of God, throw yourself here below. For it is written: he shall give his angels, and they will take in your hands, so that lest you dash your foot against a stone "(Mt 4: 6).

Note that:

- The devil knows the Scriptures;
- Launched doubts about membership of the Messiah;
- Established a test to prove the divine sonship of Christ;
- Gave an order with rogue basement in the Scriptures;
- He knew the care of God stipulated in Psalm 91 for the Messiah was to protect it from direct attacks of fallen angels and evil men (Sl 5: 56; Mt 2:12 and Mt 2:13);
- The devil knew that God does not interfere in the decisions of men, and that, if Christ decided to jump, would not be bailed out, before you would suffer the consequences of your decision as well as the first Adam.

Through the truth (v. 4) which is the shield and Buckler, Jesus replied, "also is written: you shall not tempt the Lord thy God" (Mt 4: 7).

The confidence stems from the love and faithfulness of God (Psalm 57: 3 b), immutable attributes, since the promise, he brought with oath, according to his advice. Two immutable things (Hb 6:18).

The Messiah was rested in the shadow of the Almighty, that is, aware of divine protection in all his ways and that there would be no ' stumble '. However, such protection does not cover force God to act.

Was given power to the son of man to walk between the lion and the cobra.

About serpent have a prophecy in the book of Genesis: "and I will put enmity between thee and the woman, and between thy

seed and her descendant; This will hurt the head, and thou shalt bruise his heel “(Gen. 3:15).

In addition to having wounded the head of the serpent, the Psalm 57 demonstrates that the children of the people of the Messiah are comparable to the hungry beasts, i.e. to the Lions “my soul is among Lions; I’m lying between hungry beasts, men whose teeth are throws and arrows, and whose language is sharp sword “(Psalm 57: 4).

The actions of these men can be summed up in attacking the Christ with words, forged their malignant advice lies with the intent of killing the God sent (Sl 1: 1). However, even among lions and áspides, the Messiah remained rested (lying) because he trusted in God.

I’ll be with him in anguish

“For so earnestly loved Me, I will deliver him; put him on a retreat, because she met My name. He shall call upon Me, and I will answer him; I’ll be with him in anguish; It’ll take, and honour him. Satisfy it with length of days, and show him my salvation “

Until the verse 13 of Psalm 91 the psalmist prophesies, verse 14 to 16, he transcribes what the Lord says, that is, changed the person’s speech.

As the Messiah rested (trust), the eternal father the freed “for you have rescued my soul from death, as well as to stumble my feet so that I walk before God in the light of life” (Psalm 56: 13). While in Psalm 91 have a prophecy that the Lord makes a promise of deliverance that would be granted to the Messiah, the Messiah in Psalm 56 we have stating that had been rescued from death.

By ‘ know ‘ (intima) the father, Christ was put on a high

retreat, i.e. at the right hand of God in the highest (Sl 110: 1; OJ 10:30). The word ' know ' has two meanings in the Bible. One of the meanings is ' be aware of something ', ' about ', however, the meaning as the term ' know ' has in this Psalm is the intimate communion.

In the same way that the father and the son are separate persons, and, however, are one (Oj 10:30), all those who believe in the son are one with the father and the son (Oj 17:21 -23).

Christ would invoke the Lord (Psalm 56: 1; Sl 57: 1), and God would answer it. And as God would answer it? Not letting the Christ at the mercy of anguish? No! God has not promised to free it from anguish, before promised to be with him during the period of distress. That God was present in anguish, not necessarily the Christ should be and was distressed and took with him Peter and James and John, and began to have dread, and anguish (Mc 14:33).

Christ was not abandoned on the cross, before the father heard and answered (Sl 22:24). By the fact of having quoted Scripture when he was on the cross, many regard them that Christ was abandoned, but this bad read occurs when people fail to see that the Psalms are prophecies (Sl 1: 22; Mt 27: 46).

As we read in the Gospels, Jesus cried out to the father in Gethsemane, however, he was distressed to death, and death of the cross then came Jesus with them to a place called Gethsemane, and said to his disciples: take seat you here, while I go and pray (Mt. 26: 36). The Messiah was glorified when he delivered his spirit to the father, at which point the father withdrew from the anguish "In thee, o Lord, I seek refuge; never I embarrassed; deliver me by thy righteousness (...) Into your hands I commend my spirit. " (Sl 1: 31 -5).

The Christ of God was glorified with the glory that he had

before being introduced in the world, and joined the rest of the Father until his enemies are made his footstool by feet and now glorify thou me, o father, along with yourself, with the glory which I had with thee before the world existed (Jn 17: 5).

The promise of the father to the son is plenty of days, length, i.e. eternal life you Life asked, and lha, even length of days forever and eternally (Sl 21: 4).

The son of man saw the salvation of God “you are the most beautiful of the sons of men and the lips were anointed with grace, so God has blessed you forever. Gird your sword to thigh, o brave; pity you glory and Majesty “(Psalm 45: 2 -3).

The fence of the eternal Word who assumed the Child condition, Psalm 45 declares: “your throne, o God, is eternal and perpetual; the Scepter of Thy Kingdom is a scepter of equity. You love righteousness and hate wickedness; Therefore God, thy God, hath anointed thee with the oil of joy, more than your fellow “(Psalm 45: 6 -7; Heb. 1: 8).

Now that you know that these promises were made for the son of man, and they say the Christ, believe in God sent, Jesus Christ man, who was killed and glorified (1 Tim. 3:16; Rm 1: 2 -4), so that you can receive from God the power to be made one of his sons (Oj 1:12). Through faith in Christ you will be co-heir of God and end of promises Because all how many promises there is of God, are Yes, and for him the Amen, to the glory of God by us (2Co 2Pe 1: 1:20; 4).

You who believed in Christ as the Scriptures (Oj 7:38), and which is, therefore, a new creature (2Co 5:17), cannot be swayed by various superstitions, such as prayers and prayers with excerpts from Psalms, or any other part of Scripture.

Do not get carried away by alleged ‘ challenges of faith ‘, where certain people incite his listeners to donate their goods or bid on certain promises, that often are empty. Words

like: *"If you're not blessed tear my Bible!"; "If you have faith donate the better, or donate everything".*

The Bible assures that all believers have received from God every spiritual blessing (Ephesians 1: 3; 2 Peter 1: 3). If someone promises blessings that are not listed in Chapter 1 of the letter of Paul to the Ephesians, or those which are listed in Psalm 103, be wary.

In the same way that the father promised to be with him in anguish, Jesus also promised to believers to be with them every day (Mt 28: 20). For they had peace, warned that the world's Christians will have tribulations (0j 16:33). Any that promises to rid you of the daily afflictions, do not speak as the truth of the Gospel, since Christ himself has not promised to rid the Christians of afflictions, before warned that would be susceptible the afflictions.

Christians must be certain that all things work for good to them that love God and that in all things are more than winners and we know that all things work together for good to them that love God, to them who are the called according to his purpose (Rm 8:28); But in all these things we are more than conquerors through him who loved us (Rm 8:37).