

# WHERE IS MY SECURITY BLANKET? Sunday School- November 21, 2010

## Unifying Topic: GOD DELIVERS AND PROTECTS

### Lesson Text

I. God Protects (Psalm 91:1-6)

II. God Preserves (Psalm 91:9-16)

**The Main Thought:** Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. (Psalm 91:14 KJV)

**Unifying Principle:** Because we live in a fearful time, we look for peace and safety. Where can we find shelter in the midst of our fears? Psalm 91 tells us that if we trust in God, God will rescue and honor us.

**Lesson Aim:** To help students to appreciate how God lovingly protects and preserves us.

**Life Aim:** To teach Christians that they have protection in God, who is able through His almighty power, eternal love, and infinite wisdom to keep them safe day and night in a world filled with harm and danger.

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

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

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

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

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

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

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

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

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

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

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

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.

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.

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

### HISTORY:

It is a striking contrast with Psalm 90; Psalm 90 is somber; this Psalm is cheerful. Psalm 90 is one of concern; Psalm 91 is one of comfort. Some of the patterns in Psalm 91 correspond well to the life of Moses (*the noisome pestilence v3; the terror by night v5; the pestilence that walketh in darkness v6; A thousand shall fall at thy side...but it shall not come nigh thee v7; neither shall any plague come nigh thy dwelling v10; he shall give his angels charge over thee v11; etc.*). These and other references are reminiscent of the plagues on Egypt, the Passover night, and Israel's escape from bondage; and they speak strongly for Mosaic authorship.

### LESSON:

#### Psalm 91:1-6 God Protects

**91:1** The first thing the Psalm wants us to look at is: the one who dwells, the one who resides, lives, make their home, and abide in a place. That place of the Most High is His secret place, a place of consecration, communion and fellowship with God.

<sup>1</sup>In ancient days the "secret place of the Most High" was symbolized by a certain place within "Yahweh's" earthly Tabernacle. It was called the "holy place:" and particularly the "most holy place or holy of holies," where the Almighty sat enthroned. In that "most holy place" was the "Ark of the Covenant"—a symbol of the Almighty's throne and His mercy. Within the Ark of the Covenant was Yahweh's eternal law. The real tabernacle is, of course, above; but we can learn a lot about that heavenly place by studying the earthly shadow below: and particularly what lay in that earthly tabernacle below.

God's Holy Spirit dwells in our earthly bodies or temples where He displays His power. "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The promise of power is not made

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<sup>1</sup> <http://atschool.eduweb.co.uk/sbs777/snotes/note0609.html>

to all who believe, but only to those who are willing to make their abode in the secret place; to sit down or take up residence there. The words "*shall abide*" (Heb lūn) signify "*to pass the night*." They imply a constant and continuous dwelling and not just a temporary visitation during trouble or calamity under the shadow (defense, protection) of the Almighty where one will be safe; where no foe or power can withstand.

Four frequently used metaphors to describe divine protection in the secret place:

1. "**Shelter**" refers to a covert, hidden, concealed or "*secret hiding place*" that evil forces and personalities cannot invade (**Psalm 91:1**).
2. "**Shadow**", an expression frequently used in the phrase, "*the shadow of your wings*", (**Psalm 17:8; 36:7; 57:1; 63:7**), suggests the picture of a mother bird sheltering her young (**Psalm 91:1, 4**).
3. God is a "**Refuge**" (*shelter; from rain or storm, from danger; of falsehood*) in which are all necessary provisions and where evils that would harm are not allowed to enter (**Psalm 91:2**).
4. God is a "**Fortress**" (*fastness, stronghold*) that withstands the battering assaults of the enemy (**Psalm 91:2**).

We see that His shade shelters us from the sun and the storm v1. And we are made safe from our enemies and dangers. He is a fortress that protects us v2.

Four divine names fortify this portrayal of divine protection.

1. **Most High** -- El Elyon -- God's rule, strength and sovereignty (Genesis 14:18–20; Deuteronomy 32:8). **Ps91:1**
  - i. "The Most High" meaning He can see everything; there is nothing above Him.
  - ii. "The Most High" is name for the deity (Gen.14:17-24), and emphasizes the supremacy of God as Creator and Sustainer of the world.
2. **Almighty** -- El Shaddai -- protector of all, God is all powerful (Genesis 17:1; 28:3; 49:25; Exodus 6:3). **Ps.91:1**
  - i. The "Almighty", *God Almighty, God All Sufficient* (Greek "ikanos"). In Rev.16:7, "*Lord God the Almighty*."
  - ii. The Hebrew root meaning breast; that God is the source of our daily sustenance and strength.
3. **Lord** -- YHWH--Yahweh -- sacred, holy, to be, "He is", "to exist", "I AM that I AM" (Exodus 3:18; 6:2–6). **Ps.91:2**
  - i. "LORD" (Yahweh) is the covenant name by which God made Himself known to Israel.
  - ii. "*Yahweh*" is even occasionally "*Jehovah*"; Jewish tradition which reads the word as "*Adonai*" ("*Lord*") out of respect for the name of God and the interpretation of the commandment not to take the name of God in vain.
  - iii. <sup>2</sup>The LORD who revealed Himself as YHVH in the Old Testament is revealed as Yeshua (Jesus) in the New Testament. Jesus shares the same attributes as YHVH and clearly claims to be YHVH. In John 8:56-9, Jesus presents himself as the "I AM." When challenged by some Jewish leaders regarding His claim of seeing Abraham who lived some 2000 years earlier, Jesus replied, "Truly, truly, I say to you, before Abraham was born, I AM." Those Jewish leaders understood that Jesus was claiming to be YHVH. This is clearly established when they tried to stone Him to death for what they considered blasphemy under Jewish Law. In Romans 10:9, Paul declares, "if you confess with your mouth Yeshua as LORD... you shall be saved." Immediately thereafter, in Romans 10:13, Paul backs up this declaration by quoting the Old Testament, "Whoever will call upon the name of the LORD (YHVH) will be saved" (Joel 2:32). Calling on Yeshua (Jesus) as Lord is the same as calling Him YHVH, because Yeshua (Jesus) is YHVH (LORD), the Messiah foretold throughout the entire Old Testament.
4. **God** -- Elohim -- the first "*True God*", Supreme God, God in His Creative capacity -- "Thee God." **Ps.91:2**
  - i. About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" (Matthew 27:46).
  - ii. In the beginning God (Elohim) created the heavens and the earth (Gen.1:1 NASB – definition added).
  - iii. It is used for God as Creator, Preserver, Transcendent, Mighty and Strong.

**91:2** Seeing that there is a secret place where we can dwell with God, under His protection, knowing His presence and power is there, then I can express boldly in faith: "*I will say of the Lord*"—the One who you have connected with

<sup>2</sup> <http://darrellcreswell.wordpress.com/2010/10/12/do-you-know-gods-name/>  
<http://www.pitwm.net/pitwm-sundayschool.html>

and have a relationship with; "*He is my refuge and my fortress: my God in him will I trust.*" I will address Him as my God; as the God whom alone I worship; as the only being to whom the name "*God*" can properly be applied; as being to me all that is implied in the word "*God - Elohim.*" We shouldn't trust every one. So placing our trust in God is placing our trust in someone who is permanent. "**T.R.U.S.T**" means "*The Real Underlying Stable Truth!*" That means I'm in a place with the One that is a refuge and fortress and that can be trusted and bring comfort. The Lord is *my refuge* when all others fail; He never changes; He's permanent, stable; He's there in "*every*" situation...

He is my fortress as the mountains were about Jerusalem; a garrison that is round about me; a keeper of my soul which none can break through and into. The AMP version says concerning the Almighty: (*Whose power no foe can withstand v1b*). I can see the love that He has, and the power to protect, therefore, I can't help but trust God who is faithful to protect and deliver. He is your fortress, high tower; the place where we can run to, to be safe. The key to this protection is in the first verse "*El Shaddai*" - "*The God of the mountains or God Almighty*". We must stay close, abide in Him, and let Him be the "*Secret Place.*"

**91:3** "*Surely*", meaning without fail; without a doubt; definitely or unavoidably He shall deliver. There is a "*snare*" set and the snare is a trap which wicked men, fallen angels and demons set for the righteous. <sup>3</sup>God delivers His people "*from the snare of the fowler*" in two senses: From, and out of.

- *First*, He delivers them from the snare-does not let them enter it – for when we follow His truth He keeps us from temptation and evil;
- and *secondly*, if they should be caught therein, He delivers them out of it if we will but turn to Him.

The first promise is the most precious to some; the second is the best to others. <sup>4</sup>But understand this: He covers you; but you have to run to him to hide. You must make the active choice (run to him) before He makes His active choice to cover you. Then you will see the faithfulness of God. He is not like us; His word always is true.

"*Fowler*", refers to one who catches birds in a trap or a snare. Therefore, a fowler has a very distinct mode of operation. The fowler will seek to make the snare appear as normal as possible in its surroundings and he will take great pains to not be seen, heard or smelled. It has to appear as if he is not there at all. The fowler in Psalm 91 is a picture of the devil himself. It's all done in secrecy. He studies us, sneaks around to find out what ticks us off, how we will react when deceived.

If we had perceived that it was a trap we would not have fallen into it; we would not have been so easily fooled. We would have been on guard. But that's what a snare is; it's a trap that's done with concealment or secrecy with a hidden agenda – to catch you. Many have been taken in by the evil one, but God is a "*Deliverer.*" Assuredly no subtle plot shall succeed against one who has His eyes watching for our defense. He can also deliver from the noisome pestilence – rushing calamity; one that sweeps everything before it.

Let's split the words: noisome (noise, annoyance). Usually, when it says "*some*" on the end of a word it means it's "*full of that.*" So if it's full of noise, it sounds to me like a little bit more than just a disease! Most diseases are very silent, they're not very noisy. What's noisy? – (refers to deadly plagues, dreaded diseases, epidemics, storms; wars, plagues, famines; an epidemic that attacks many people, groups or even a disease of Whooping cough!).

What's pestilence (a pest; something that pesters you, bothers you)? <sup>5</sup>The trapper's snare is not seen until it is too late. The deadly pestilence is fatal. Whether the danger is invisible or incurable, God's protection is ever adequate. What does it mean to deliver? It means to save or to free.

**91:4** <sup>6</sup>God alone was Moses' Covering! When dealing with Pharaoh's rebellion and that of the Hebrews, Moses turned to God as His covering and let God deal with them. He trusted in God only, and not in men. His personal walk with God, him as a man, spoke with God "*face to face*" was established by faith in the Creator and not faith in his own abilities or that of mere men. God promised to be Israel's covering. If He had not they would have burned

<sup>3</sup> [http://bible.christiansunite.com/Morning\\_and\\_Evening/chme0124.shtml](http://bible.christiansunite.com/Morning_and_Evening/chme0124.shtml)

<sup>4</sup> [http://www.becomingcloser.org/psalm\\_91.html](http://www.becomingcloser.org/psalm_91.html)

<sup>5</sup> <http://bible.org/seriespage/psalm-91-psalm-safety>

<sup>6</sup> <http://www.awildernessvoice.com/Covering.pdf>

<http://www.pitwm.net/pitwm-sundayschool.html>

up under the hot sun of the desert in there forty hears of wanderings there. Jesus is the only one who has paid the price to be our covering! Here we see a matchless love and a divine tenderness as God is likened Himself to a bird to cover you. Under these wings, therefore, four blessings are conferred upon us.

1. For under these wings of feathers we are concealed
2. Under these wings of feathers we are protected from the attack of the hawks which are the powers of the air:
3. Under these wings of feathers a wholesome shade refreshes us, and wards off the overpowering heat of the sun;
4. Under these wings of feathers also we are nourished and cherished. Bernard.

Even as a hen covereth her chickens, so doth the Lord protect the souls which dwell in Him. Hawks in the sky and snares in the field are equally harmless when we nestle so near the Lord; as we are under His wings, sheltered by Him, we will trust!

"*His truth*"—His true promise, and His faithfulness to His promise, shall be our shield and buckler— i.e., the shield borne on the arm and the buckler which was the coat of the mail giving protection to every part of the warrior's body. To quench fiery darts the truth is a most effectual shield, and to blunt all swords it is an equally effectual coat of mail. From this comes fivefold confidence as we dwell in the secret place of the Most High: (V.3-4)

1. He delivers from the snare of the fowler
2. He delivers from the noisome pestilence
3. He covers with His feathers
4. He protects under His wings
5. He make truth a shield and buckler

**91:5-6** Often we trust God in one thing, but not in another. There is the promise to the believer in verse 4 which causes us not to be afraid—His covering and His truth! Not to be afraid "*for the terror by night, nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday.*" Please note, that the Psalmist does not say you will not get sick; nor does he say you won't face natural disaster (or, for that matter, any other kind). He says you will not fear them – A cause of alarm at night - a sudden attack; an unexpected invasion of thieves and robbers, winds and storms; sudden disease coming on at night looks for victims.

"*The arrow that flieth by day*" is a reference to open warfare, and yet flies unseen. There is also a "*pestilence that walketh in darkness*", as that was which slew the first-born of the Egyptians, and the army of the Assyrians. No locks or bars can shut out diseases, while we carry about with us in our bodies the seeds of them.

And there is a "*destruction that wasteth at high-noon.*" The word rendered destruction means the demon of the day, i.e., sunstroke. The Hebrews were accustomed to dividing the twenty-four hours of a day and night into four equal parts, i.e., morning (6am-12pm), midday (12pm-6pm), evening (6pm-12am), and midnight (12am-6am). When we are willing to take up our residence in the secret place of the Most High and abide under the shadow of the Almighty, we are assured of round-the-clock, twenty-four-hour protection from the devil and his angels. <sup>7</sup>Darkness is not dark to God. He has promised to be a wall of fire around His people and who can break through such a barrier? God has not forgotten to be gracious, nor shut up His tender mercies; it may be night in the soul, but there need be no terror, for the God of love changes not. From this comes the six-fold result of abiding in the secret place.

1. Not afraid of night terrors (v.5)
2. Not afraid of the day arrows (v.5)
3. Not afraid of pestilences (v.6)
4. Not afraid of noonday destructions
5. Though 1,000 fall at your left hand and 10,000 at your right hand, the destroyer does not come near you (v.7)
6. You see the wicked rewarded (v.8)

God is a "*Protector*" at all times and in all circumstances.

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<sup>7</sup> <http://devotiontochrist.com/2526>

## Psalm 91:9-16 God Preserves

**91:9-10** As I read: "*Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling*", it reminds me of the commentary of C. H. Spurgeon – the neighborhood and congregation in London of 1854 was plagued by Asiatic cholera – an intestinal disease that produces severe gastrointestinal symptoms and is usually caused by the bacterium where many died. However, there was a shoemaker who pasted this scripture in the front window of his shop. This leads me to think about the death angel passing over the homes of the Israelites who applied the blood of the lamb to their doorpost. No evil befell or plague came near the Israelites dwelling. The problem was not only disease, but the oppression of death. Faith is truly a key when the believer decides to make the Lord their refuge and the Most High their habitation – meaning the ground of our security; the dwelling place, where you dwell, that place of safety. <sup>8</sup>The Lord God is the home we are made to inhabit, a welcoming haven, a relief from the burden, and the end of the journey. God keeps His promises. It's like the word used earlier, "*surely*" – without a doubt; without fail. Then you will see that God preserves! I can see many putting scriptures around in their homes and reading it each time they come across it, because it is a reminder of their trust in God's protection and preservation around them. How can I know He will protect and preserve? In case we forget. There is a condition on these promises in this Psalm, **verses 1-4**:

- You've got to dwell in the secret place of the "*Most High*"; you've got to abide under the shadow of "*the Almighty*." As you're going through the rest of the verses about all the diseases know that you're protected, and everything that could happen to you that's not going to happen to you, because you're in God.
- In case you forget that there are conditions, in **verse 9** he says: "*Because thou hast made the Lord, which is my refuge, even the most High, thy habitation*" - ***I'm reminding you that this isn't unconditional.*** You have got to abide under the shadow of the "*Almighty*"; you have got to dwell in the secret place of the "*Most High*." You have got to make the Lord who has been refuge, your refuge, your habitation - the Most High. Then He takes you out of everything and above everything, because He is the "*Most High*."

**91:11-12** God gives us guardians and He gives us His guarantee. God dispatches angels to watch over us and to guard, keep us in all our ways. "*Angels*" are messengers, servants, ministering spirits employed by God to strengthen, protect, and help us. "*For He shall give His angels charge over thee*" – *Charge*" is a strict command. It's not in some, but "*in all thy ways*." *They shall bear thee up in [their] hands, lest thou dash thy foot against a stone.*" God cares for us, but we are not exempt from life's problems. I can remember being in a car accident and it felt like the "*Angel of the Lord*" was carrying me in His hands because time seemed to stand still while being in it and I didn't have any fear. I was inches away from a concrete building upon the car finally settling down. There was no other way to look at it than, it was God's protection and preservation because you would have to have seen the car, then you'll know.

Dwellers in the secret place are under the constant care of angels (Heb.1:13-14). It is comforting to note that the word is not singular but plural, angels. Caring properly for us is more than a one angel job. The angels are said to bear us up "*lest we dash thy foot against a stone*" – *lest they fall into sin, or into any calamity and distress; lest the least hurt or mischief befall them or the least injury be done them.* How tender it is to know that they bear us in their hands as a nurse would give tender loving care to a small child. Now, don't miss the point: They are the figure of God's protection of your life! If you see the angels and don't see God's protection you're missing the whole point! You see, what God is wanting us to do through this Psalm is to look by the angels, to recognize that Christ has ordained these angels to guard us. They are not our focus, His protection of us is our focus; they are only the means of it!

**91:13** "*Tread*" means to walk on, to trample, to proceed.

It was a common mark of complete victory when the vanquished foe lay prostrate on the ground and the conqueror placed his foot on the lifeless body of his enemy. From this practice came the metaphor of treading underfoot, indicating complete victory.

<sup>8</sup> [http://www.pbc.org/files/messages/64532/5332\\_WEB\\_Format.pdf](http://www.pbc.org/files/messages/64532/5332_WEB_Format.pdf)  
<http://www.pitwm.net/pitwm-sundayschool.html>

- The "*lion*" poetically represents an open and ardent foe. They are bold and they are loud.
- The "*adder*" or "*asp*" is symbolic of a more secret and malignant foe.
- "*The young lion*" – They are young and a nuisance, however, they come to harass and destroy;
- "*and the dragon*" – that old serpent, which is the Devil and Satan.

Each in his own invisible way variously wounds – One by his bite, another by his look, a third by his roar or blow, and a fourth by his breath. No matter what may come up against us, we will walk right over the problems. Even though we may feel our troubles will swallow us up or eat us alive, this verse tells us that we will trample them under foot. Do not allow fear to stop you from going where or doing what God wants you to do.

**91:14-16** There is a dramatic change seen in these next verses. It is evident that the speaker here is none other than Jehovah Himself. He addressed the one who has set their love upon Him, i.e., the one who is willing to dwell in the secret place. Now, we have God's promises to the psalmist and to us. When we set our love on God, then He makes astounding promises – "*I will...*" There is a mutual love and God's six-fold promises:

PROMISE:

CONDITION:

- |   |                                       |
|---|---------------------------------------|
| 1. <i>Therefore will I deliver him (v14)</i> – rescue.                                | "Because he has set his love upon me" |
| 2. <i>I will set him on high (v14)</i> – exalt, yet secure and preserve.              | "Because he has known my name"        |
| 3. <i>I will answer him (v15)</i> – respond.  | "He shall call me" in trust.          |
| 4. <i>I will be with him in trouble (v15)</i> – be present with.                      | "He shall call me" in trust.          |
| 5. <i>I will deliver him and honour him (v15)</i> – set free and show favor.          | "He shall call me" in confidence.     |
| 6. <i>With long life will I satisfy him and shew him my salvation (v16)</i> – assure. | "He shall call me" in confidence.     |

There are two things in these promises:

1. Your love must be set towards God.
2. Knowing God's Name; Who He Is.

<sup>9</sup>If we apply these characteristics to **Psalm 91:1-2**, it might read this way:

1. He who dwells in the secret place of the Most High - El 'elyon shall remain stable and fixed because He is the Most High and He can see everything... He sees every aspect of my situation and He is the Most High so there is nothing above Him... No evil force or circumstance is above His control when under the shadow of the Almighty - El shaddai. He is the most powerful force in the universe whose power no foe can withstand, so I have nothing to fear.
2. I will say of the Lord – Yahweh who is a covenant keeping God, who desires to know me intimately. He is my Refuge and my Fortress, my God – Elohiym my Creator, the Creator of all that is or ever will be. He is a creative God who will make a way, even when there seems to be no way; on Him I lean and rely, and in Him I [confidently] trust!

I don't know about you, but I sure need to be reminded of this each day. There are so many pressures and evils in today's world and without God's assurance of deliverance and protection; I don't know how we would survive. I find strength in knowing that God is on my side and that He is watching over and protecting me and my family.

We're talking about the only "*True God*." Your love is shown when you dwell in Him, abide under, and when you trust Him! His name is found in verses 1 and 2. Knowing what His name means in the circumstances you call upon Him to be in is important for deliverance; for Him to answer. Then that means you have that connection personally with "*The Most High*"; "*The Almighty*"; "*The Lord*"; "*My God!*" Ps.9:10 says, "*And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee.*"

- When you call on Him, "*He will answer and show you great and mighty things, which you know not*" – Jere.33:3.
- Whenever trouble comes "*God is our refuge and strength, a very present help in trouble*" – Ps.46:1.

<sup>9</sup> <http://fredsthoughtfortheday.blogspot.com/2009/11/psalm-91-and-gods-names.html>

- The man who honors God with his love and willingness to forsake the world will ultimately be honored by God – *"If any man serve me, him will my Father honor"* Jh.12:26c.
- This last promise with long life is in marked contrast to the apparent despair of the preceding Psalm (Ps.90:10) which describes long life as labor and sorrow. What can the difference be? -The difference is the reality of the last part of verse 16: *"And show him my salvation."* To see the salvation of God is to see beyond today and to know that *"the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"* – Rom.8:18.

### SUMMARY:

The foundation of Psalm 91 is believing in the person of God. <sup>10</sup>Psalm 91 talks about the strength, security, protection, joy, etc. that comes from God. Verses one and two tell us that *"whoever dwells in the secret place of the Most High shall abide under the shadow of the Almighty."* God is the Almighty; He is El Shaddai the Almighty God and protector of all. He is the God that covers you totally with His love, life, joy, strength and protection. He is your refuge and your fortress and in Him you can trust. A certain trust is made with God based on the security found in the character and care of God and there are blessings of security, protection, and love. While there are blessings, there are also traps and fatal plagues. However, God shall cover; give protection by shielding us so that we would not be afraid of the terror, arrows, pestilence, or destruction. The fruit of our faith found in these scriptures is that:

1. We find refuge under God's wings.
2. We are protected by the armor of God's faithfulness.
3. We are reassured in times of terror, danger and evil not to fear.
4. We see the punishment of the wicked.
5. We tread upon the lion and snake.

In our constant fellowship with God, there are angels who only do God's bidding. They guard, protect, guide, and hold us with their hands. Faith in God creates intimacy between the believer and the Lord. For God to be our security blanket there can be no other to trust in. God rescues, delivers, protect, and preserve those who love Him because the believer has set his love on God and know His name. God answers those who call on Him; therefore, He is with them in trouble and satisfies them with long life and salvation. What awesome promises! God protected the Israelites passing through the Red Sea. The waters rose up like a blanket around them and God delivered and protected them. God preserved those who applied the blood over their doorpost. God preserved Caleb and Joshua as they trusted in Him through wilderness times. He can secure us in the same way.

### APPLICATION:

Make God your habitation, live in God, dwell on the character of God, shelter underneath God's tender wing and rest in the strength of God's Word - and if you do that God has promises because you set your love in the right place and you will begin to know God by Name!

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<sup>10</sup> [http://www.essortment.com/all/psalm\\_rflu.htm](http://www.essortment.com/all/psalm_rflu.htm)