

Lyrics / Mizmowr / Psalm 91

Translated & Amplified by Craig Winn
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¹ "**He who dwells** (*yashab* - he who inhabits and lives restored, he who approaches, stays, and remains, he who settles down and establishes his dwelling, he who camps out after being renewed, he who joins in a marriage covenant (*qal stem* - establishing a genuine relationship associated with living which should be interpreted literally, *participle form* - a verbal adjective whereby the act of dwelling together describes the nature of the place, *active voice* - indicates that by approaching and abiding the person is restored)) **within the sheltered covering** (*ba cether* - in the protected place, carefully concealed and thus hidden from sight, inside the refuge or haven, safe harbor or sanctuary, even the garment) **of the Almighty** (*'elyown* - of the Most High, from *'alah* - to withdraw, to ascend, and to meet the light, going up to visit the awe-inspiring, and gaining status and splendor), **in the shadow and resulting image** (*ba tsel* - in the likeness and resemblance, from *tselem* - in the image created by the light in one less dimension, as a result of hovering over and being submerged in the protection, and *tsalah* - the successful empowerment and prosperity) **of the most extensive and powerful One** (*shadai* - of the Mighty One, from *shadeh* - of the most expansive, capable, and influential one with the ability to cultivate, nourish, and bless life), **will abide continuously, dwelling for an extended period of time, remaining during the night** (*luwyn* - he lives and lodges on an ongoing basis and thereby endures through the time of darkness, he dwells and remains, living through the dark hours preceding the arrival of the light (the rare *hitpolel stem* expresses the bringing about of a state or condition—such as this one—living on an ongoing basis, whereby *the object*, Yahowah, enjoys the resulting benefits when *the subject*—the listener and responder in this case—acts upon and with respect to himself or herself, while the *yiqtol imperfect conjugation* speaks of unfolding results on an ongoing basis as an expression of third person volition)),..."

² "...**who says** (*'amar* - who genuinely declares and continually communicates with ongoing and unfolding implications associated with the declaration [*note: this correction is from 11QPs of the Dead Sea Scrolls, or DSS. The Masoretic Text, or MT, has "I will say"*]) **to approach** (*la* - concerning and on behalf of) **Yahowah** (יהוה - יהוה), **My trusted place of refuge** (*machaceh* - my reliable shelter, my trustworthy safe harbor from storms, and my sanctuary from danger that I have complete confidence in; from *chacah* - the dependable One I confide in for protection and the trustworthy One I confidently rely upon) **and** (*wa*) **my stronghold** (*mastuwdah* - my unassailable rock, my impenetrable

fortress, my securely constructed home, my inaccessible and steadfast mountain; from **tsuwd** - the provision I seek), **My God** ('**elohai** - my Mighty One (typically transliterated '**elohym**, the plural of '**eloah** - God), **is the steadfast and constant One** (**netsach** - is the permanent and perpetual One, the eminent and continuous One, Truthful One who can be confidently depended upon because He is unchanging, the One manifest by and who can be approached through the brilliance of light's colors [*not found in the MT, but confirmed in 11QPs*]). **In Him, (ba huw')** **I consistently trust and actually rely** (**batach** - I continually place my confidence, genuinely depending upon, expecting ongoing and unfolding results (**qal imperfect active**))."

³ **"Surely** (**ky** - indeed, this is trustworthy and dependable), **He** (**huw')** **will defend, extricate, and deliver you** (**natsal** - spare and save you, draw you out of and take you away, rescue you by snatching you away (with the **hifil stem**, *the subject*, God, enables *the object*, you, to participate in the action, which is being delivered from danger, while the **yiqtol imperfect** denotes the ongoing and unfolding ramifications of being drawn away and extricated from harm's way)) **from** (**min**) **the contrived plots and entrapment leading to being under the control** (**pach** - the contrived schemes which snare and trap the unwary and are designed to confine and control unsuspecting prey; from **pachach** - to ensnare and trap, and akin to **pachad** and **pachdah** - fearsome acts perpetrated by reckless and unstable government leaders and depraved, over-jealous religious terrorists) **of those who bait their traps to entice, luring in their prey** (**yaquwsh** - of fowlers, those who seek to catch birds, confining them, taking away their freedom and restricting their flight; from **yaqosh** - to lure and entice into entrapment), **from** (**min**) **the epidemic and deadly plague of written and spoken declarations** (**deber** - the pestilence and disease of stated pronouncements with an extraordinarily high rate of mortality, communications which sting and are associated with the thorn; from **dabar** - written and verbal communications) **of destructive and malicious threats** (**hawah** - corrupt and perverted speech of devastating consequence which is influenced by evil desires and wicked cravings, even destructive and ruinous yearnings, spiteful and malevolent, mischievous and calamitous declarations which come to exist, engulfing many, destroying them; from **hawah** - to come into existence and to befall, and akin to **howy** - woe, alas, this warning)."

⁴ **"With** (**ba** - by or in) **His wing** ('**ebrah** - His winged beings; from '**abar** - with the ability to take flight and soar upward ascending to the heavens (*note: 'ebrah is a feminine aspect of Yahowah's nature*)), **He will cover you, shielding you from attack, and clothe you in a way that promotes your approach and growth** (**cakak la** - He will directly and indirectly provide a suitable defense from attackers, a barricade that makes you inaccessible, forming the protective structure by weaving together the cloth and knitting the threads in the fabric to bring you together with Him (**hifil yiqtol imperfect** - Yahowah

is empowering those He is assisting so that they are participating in this relationship and so that the results are ongoing, unfolding throughout time)), **and under** (*wa tachath* - then succeeding throughout an orderly arrangement of space and time and positioned immediately underneath) **His wings, the extremity of His garments, and in His corner** (*kanaph* - the hem of His apparel and the wings of His messengers) **you will rest** (*shabat* - you will enjoy a time for reflection and relaxation when you are not to labor on your own accord [from 11QPs / MT has "find refuge"]) (*qal imperfect* - genuinely and habitually)). **His reliable and dependable nature upon you** (*'emwnah 'al* - His trustworthy character and steadfast demeanor upon you, the fact that He never changes and is therefore always reliable embracing you [from 11QPs / not in MT]) **is a large shield to keep you cool and collected** (*tsinah* - a substantial and effective covering designed to keep the wearer cool in hot conditions, especially comfortable under fire which was also used to protect one's body from attack in addition to a sharp implement used to pierce, and thereby reveals the flaws in an adversary's arguments) **and His steadfast, consistent, firm, and assured reliability** (*wa 'emeth* - His consistent honesty and integrity, His enduring faithfulness and dependability, His eternal commitment to tell the truth; from *'aman* - established, continual, confirming, supportive, upholding, and nourishing trustworthy pillars of the doorway which are firm, confirmed, credible, and enduring), **a valuable defender** (*cochorah* - a profitable rampart and bulwark, a beneficial defensive wall that protects, a worthy and lucrative piece of merchandise to travel about and conduct business in). **Pause now and reflect on this** (*selah* - take an intermission to collect your thoughts, and take inventory of what has and will be said [from 11QPs / not in MT])."

⁵ **"You should not ever be in awe or afraid, neither fearing nor revering** (*lo' yare'* - you should not respect or dread, you should never afford honor or status to, be frightened or intimidated by) **any aspect of** (*min* - because of or as a result of) **terrorism or the dread of this darkness** (*pachad laylah* - terrorists who seek to illicit fear during the night, impending trouble that causes others in the absence of light to be distressed and to cower), **or because of** (*min*) **a projectile shot** (*chets* - a weapon, a missile or arrow which is shot; from *chatsats* - that which divides, which cuts off, and which separates into two distinct camps), **flying** (*'uwph* - airborne; from *'uw'ah* - as a result of depraved perversions and distortions brandished by those who prostrate themselves based upon that which twists and distorts) **by day** (*yowm*)."

⁶ **"[You should not ever be in awe or afraid, neither fearing nor revering]...the contagious plague** (*qeteb* - the infectious pestilence and fatal pandemic, the destructive and ruinous state which separates and destroys; from *qat* - of the lowly and little, pertaining to a brief period of time, and *qatal* - leading to slaughter) **ravaging, robbing, ransacking, and raiding** (*shadad* - marauding, looting, plundering, ruining, devastating,

and destroying; from *shod* - to violently oppress and plunder) **at midday** (*tsaharaym* - when the sun is highest in the sky, noontime), **nor the pestilence, the epidemic of sickening words prompted by the thorn** (*deber* - the deadly diatribe which prods and stings, the malignant and maligning statements, the written and verbal assault on mortality) **that travels about** (*halak* - that walks on a journey from one place to another) **without light** (*ba 'opel* - in the darkness, unable to see or respond)."

⁷ **"A thousand** (*wa 'eleph* - a large number) **may fall, prostrating themselves, and possibly even die, being cast down** (*naphal* - may attack and collapse, be diminished, bowing down, and then cast down while seeking to conquer and oppress (*qal imperfect active*)) **away from your proximity** (*min tsad* - at your side or as your adversaries trying to trap and control you) **and** (*wa*) **many thousands more** (*'eleph wa rababah* - a great many thousands, perhaps ten thousand thousands or ten million) **as a result of** (*min*) **your right hand** (*yamyn* - turning to the right to gain perspective (*looking at the Middle East from America*), and turning to the south toward the sea (*and thus contemplating the religion of these Gentiles*); usually rendered right hand (*which would be invocative of written material*); *yam* means sea, symbolic of Gentiles). **This will not strike you** (*lo' taqa'* - it will not prevail over you, neither blasting or blowing you away or *lo' machats* - smite you or pierce you, causing neither a contusion or wound upon you [*from 1QIsa / MT has will not come near you*])."

⁸ **"You will merely observe and study** (*nabat raq* - you will only look at and evaluate, you will exclusively gaze upon and consider, you will look at and think about the proper response (*hifil imperfect active* - this means that Yahowah would help me see and then facilitate my evaluation of what I witnessed on an ongoing basis with unfolding results for as long as I continued to actively engage in the process)) **with your eyes** (*ba 'ayn*), **being shown and actually seeing, and then perceiving** (*ra'ah* - viewing and contemplating (*qal imperfect* - becoming genuinely perceptive by being continually shown)) **the consequence and the suffering** (*shilumah* - the retribution and retaliation, the recompense and subsequent penalty) **of the guilty and wicked** (*rasha'* - of those who are unscrupulously evil and immoral, hostile to God, who are in criminal conflict with and in opposition to the standard of the towrah (teachings and instructions, not "law") and are thus condemned)."

⁹ **"Because You** (*ky* - for yes indeed, truly and surely), **Yahowah** (יְהוָה - יהוה), **have invoked certainty, appointing and placing by invitation, making available** (*qara' sym* - You have called out and cited as the authority the following action in support of your arguments and propositions to convince and make the listener feel certain, putting into effect and placing before us an invitation and summons to the creation and establishment of [*note: the 11QPs fragment is torn in this location and there is a question as to whether*

the invoke connotations of **qara'** were intended or the appointed aspects of **sym**, so I've provided a blend of both while considering the text of the DSS and MT) **the sheltered sanctuary** (**cether** - the protective covering and protected place, the carefully concealed location which is hidden from adversarial influences, the refuge and safe harbor, the secure sanctuary, even the shielding garment [11QPs read **cether** while the MT shows **machaceh** -refuge]) **of the Almighty** (**'elyown** -of the Most High, from **'alah** - to withdraw, to ascend, and to meet the light, going up to visit the awe inspiring and gaining status and splendor) - **Your place to dwell together** (**ma'own** - Your habitat for cohabitation; from **'ownah** - local, to live together)."

¹⁰ **"You will witness** (**ra'ah** - you will see with your own eyes [from 11QPs / not in MT]) **no harm or distress** (**lo' ra'ah** - no wickedness or wrong doing, no trouble, no anxiety, no suffering, no misfortune, no hardship). **And (wa) no assault, no strike, no blow, no beating, no wound, nor trauma** (**lo' nega'** - no physical impact, not even the slightest touch, no bothersome infection or disease, no deadly pestilence or plague, no affliction of any kind, and no stumbling or defeat) **shall befall you** (**'anah** - shall occur or even be attempted around you, while seeking an opportunity to pick a fight and quarrel with you, **it will not happen!** (note: **'anah** is deployed as a marker of extreme emphasis) (with the **pual stem passive voice**, the *subject*, Yahowah, causes the *object*, the one being protected, to experience the benefit of the verb's action passively, without the object having to do anything, while the **imperfect conjugation** states that this protection will be ongoing and continual)) **nor actually ever come near** (**lo' qarab** - nor approach, draw near, appearing in proximity to, nor being present at (**qal imperfect** - genuinely on an ongoing basis)) **your home or household** (**'ohel** - your dwelling or family, your wife or children)!"

¹¹ **"This is because** (**ky** - yes indeed, truly and surely), **His spiritual envoys and agents** (**mal'ak** - His heavenly messengers and representatives) **He will instruct and direct** (**tsawah** - He will order and decree, appoint and command, even assign (with the **piel stem**, the object receives the effect of the decree while in the **imperfect** the assignment is an ongoing affair, and in the **active voice**, the subject acts while the object benefits)) **concerning you and to approach you** (**la** - regarding you, to draw near you) **to actually keep watch over you and genuinely guard you** (**shamar** - to focus on you, to safeguard you, to keep you secure, and to prevent injury to you (**qal stem** - literally, actually, and genuinely, **infinitive** - serving as a verbal noun, **infinitive construct** - irrespective of the issue, person, or place)) **in all your ways and travels** (**ba kol derek** - with regard to the entirety of your conduct and paths, your journeys and destinations)."

¹² **"Upon the open palm of their hands** (**'al kaph**) **I want them to actually and continually lift you up** (**nasa'** - it is My will that they habitually raise you, genuinely

bearing you, while actively carrying you on an ongoing basis (**qal imperfect paragogic active**)), **preventing** (**pen** - to prevent any apprehension and to remove any possibility of) **you from stumbling by striking** (**nagap ba** -you from being tripped up or being afflicted, being hit, beaten, or defeated (**qal imperfect active**)) **your foot or stance, even your journey of exploration** (**regel** - your footsteps or walk; from **ragal** - your examination and investigation to gain information so as to teach others to walk) **against a stone** (**ha 'eben** - against a rock, against that which is built and established, that which is hard, established, of the natural order, and impenetrable; from **banah** - that which is built and established)."

¹³ **"So** (**wa**) **you will set out to take aim against** (**darak** - you will go out to originate a straight forward and linear case against, along the way you will walk over, put down, and press your case against, taking a path whereby you will set your foot upon (**qal imperfect active**)) **the horned viper and venomous serpent who twists and perverts** (**pethen** - the perverse and poisonous snake, the devious asp, and deviant cobra, the one who deviates from the standard by twisting it; akin to **pathal** - a shrewd, crooked, and wily individual who struggles in hostile opposition, in a tortuous and unsavory fashion, twisting and turning, to gain the favor of another, relying upon the naiveté of his audience (see **pathyuwth**) to bind them (see **pathyl**), thereby making them religious) **and the dragon** (**wa tanym** - the serpent of the sea (*read: Satan's influence and stature within the Gentile religious and political establishments*) [*from 11QPs / MT has lion*]) **to aggressively stomp upon the creeping nature** (**ramac** - you will tread and trample upon the spread, damaging and impairing the oppressive nature, and you will finish the mission, completing your assault against the harmful and destructive conquests) **of the fierce lion** (**kaphyr** - the aggressive adolescent lion; from either **kaphar** - the ultimate cover up, whitewashing, appeasement, and purge; or **kopher** - a money making scheme which includes bribes and ransoms, where there is a price paid to live) **and** (**wa**) **the horned and venomous serpent** (**pethen** - the viper who twists and perverts, the perverse and poisonous snake, the devious asp, and deviant cobra, the one who deviates from the standard by twisting it; akin to **pathal** - a shrewd, crooked, and wily individual who struggles in hostile opposition, in a tortuous and unsavory fashion, twisting and turning, to gain the favor of another, relying upon the naiveté of his audience (see **pathyuwth**) to bind them (see **pathyl**), thereby making them religious)."

¹⁴ **"To Me** (**ba 'any** - with and in Me), **he is lovingly attached** (**chashaq** - he is completely joined by mutual desires and great and genuine affection, largely because we want to be together and enjoy the same things (**qal perfect active**)) **and so** (**wa**) **I will keep him safe and ensure he survives by keeping him away from danger** (**palet** - I will protect him, delivering him from harm's way, preventing unfavorable circumstances from troubling him (**piel imperfect** - the subject, Yahowah, is continuously providing this

benefit on behalf of the subject, His emissary, on an ongoing basis with unfolding results)). **I will empower him with the capability to successfully accomplish the mission while at the same time protecting him by making him inaccessible** (*sagab* - I will strengthen and enable him, even defend him, lifting him up while providing abundant support because I care about him, and he will be able to do what needs to be done; he will thrive and grow, becoming abundantly prosperous, receiving praise for the accomplishment (*piel imperfect*)) **because** (*ky* - indeed, surely for the reason) **he actually knows** (*yada'* - he literally realizes, completely recognizes, and genuinely reveals, he totally acknowledges and makes known (*qal perfect*)) **My name** (*shem* - My personal and proper name and also my reputation and renown)."

¹⁵ **"He calls out to Me** (*qara'* - he invites Me into his life, he summons Me and welcomes Me, he reads and recites what I have to say), **so** (*wa*) **I respond to him and answer him** (*'anah* - I speak to him, vocally communicating, replying to him with the words of these psalms, with the lyrics of these songs; I answer his questions and provide information and insights; I am constantly thinking about him, embroiled and preoccupied in his thought process as he encounters, observes, and considers the world around him (*qal imperfect*)). **Moreover, I will be together with him** (*huw' 'im 'any* - I will accompany him, associated in a relationship with him) **against the vexing competition** (*ba tsarah* -against the aggravating rival, the annoying and adversarial antagonist, against the alternative marriage partner who is the adulterous whore, against the scare and wound of leprosy, against the very mark of the disease, against the scorching and burning heat). **I will equip him and prepare him** (*chalats* - I will arm him for the confrontation, empowering and invigorating him (*piel imperfect*)), **and** (*wa*) **I will value and honor him as being especially significant and important, promoting him** (*kabed* - I will greatly enhance his status, abundantly enriching him, even causing him to become wealthy, while making him the antithesis of lowly and little [*a.k.a., the opposite of Paulos*] (*piel imperfect active* -the subject, who is God, continually and actively engages to bring this condition about for the ongoing benefit of the object))."

¹⁶ **"I will provide, fully satisfying and completely fulfilling his needs** (*saba'* - I will ensure his contentment and complete satisfaction (*hifil imperfect*)) **with a long length of days** (*'orek yowmym* - with a large measure of time and thus with a long life; from *'arak* - with a fitting and proper prolonging of days and continuance of time). **And** (*wa*) **he will find delight in and be shown** (*ra'ah* - he will look upon, observe, examine, consider, and perceive, discovering, paying attention to, and being provided (*hifil imperfect*)) **with My Salvation / with My Yashuw'ah** (*ba yashuw'ah* - with salvation and perhaps also with *Yahowsha'* is a compound name based upon *Yahowah* and the verb *yasha'* - to save, while *yashuw'ah* is the noun for salvation)."