

## THE PSALMS

### Series: Selected Psalms Phase 1

### Psalm 23: The Lord Is My Shepherd Psa. 23:1-6

#### Today's Study: Psa. 23:1-6

1. The LORD Is My Shepherd Psa. 23:1
2. The LORD Is My Supplier Psa. 23:2-3
3. The LORD Is My Security Psa. 23:4-5
4. The LORD Is My Satisfaction Psa. 23:6

#### INTRODUCTION

##### 1. Highlights from Psa. 22.

*Please remember that Psalm 22 was done in three parts, therefore our review points for each section will be limited.*

When we carefully analyze the psalm, we observe two distinct divisions (a) **The Condition of the Sufferer (Vv. 1-21)** and (b) **The Consolation or Support in His Trials (Vv. 22-31)**.

The first division, of the psalm, centers around the theme of suffering (Vv. 1-21). The second breaks forth into a song of deliverance (Vv. 22-31).

*The first* admits us, to **the lonely suffering of the one on the altar of sacrifice** (Vv. 1-21). *The second* brings us into the presence of the joy of the victor, as through travail He saw triumph (Vv. 22-31).

The psalm was discussed in three parts.

#### **PART A: Taking Your Inner-Most Feeling to God Psa. 22:1-11**

##### (a) **Complaint, God Withdraws Himself . . . Seemingly Psa. 22:1-2**

(1) See Psa. 22:1a ... compare with Matt. 27:46.

The forsaken person had a genuine personal relationship with God. Although he was experiencing persecution of men, his complaint was made **to** God and **not against** God. *(This fact is applicable both to David and Jesus Christ).*

(2) The sufferer also felt abandoned (see Psa. 22:1b).

Christ's suffering was for a **higher cause** than meets the human eyes because no mere physical suffering, no pain of dying even on the cross, would have extracted this deep passionate cry of the Savior!

(3) Matthew Henry notes:

*"When we are lamenting God's withdrawing, yet still we must call upon our God, and continue call upon Him as ours. When we want faith of assurance we must live by faith of adherence. 'However it be, yet God is good, and He is mine; though He slay me yet will I trust Him; though He do not answer me*

*immediately. I will continue praying and waiting; though He be silent, I will not be silent.”*

(b) **Comforts Himself Knowing That He Knows the Father Psa. 22:3-5.**

(1) A quote from [www.bibleref.com](http://www.bibleref.com)

*“David immediately shifts to an expression of confidence in the LORD. The Bible defends faith as trust based on experience. Hebrews 11, for instance, notes that God’s work in the lives of others is the basis of our trust in His promises (Heb. 11:1-16, NB Vv. 13-16). Even in what seems to be a hopeless moment David is confident that God is still in control.”*

(2) One comment noted on Psa. 22:5:

The strong lesson here shows that those who trust in God are never left to feel that they had put their trust where no help was available; or that they had confided in one who had deceived them or that they had reasons to be ashamed of their act as foolishness. Oh, Beloved, take it to the LORD and leave it there!! (Psa. 27:14; Isa. 8:17; 40:31; etc.).

(c) **Communicating the Facts of His Persecution Psa. 22:6-8.**

(1) ***Six hostile responses observed in Psa. 22:6-8 (Briefly listed):***

- They reproached or rebuked Him (him) (v. 6b). (Him...Christ; him...David)
- They despised Him (him) (v. 6c).
- They laughed Him to scorn (him) (v. 7a).
- They jeered Him (him) (v. 7b).
- They arrogantly mocked His (his) faith in the LORD (v. 8a).
- They called Him (him) a hypocrite (v. 8b).

(2) Spurgeon, commenting on: ***“He trusted in the LORD, let Him rescue Him”*** (Psa. 22:8), noted:

- *“In a truly grace-filled man, his trust in God is known.”*
- ***“This trust demonstrated by believing men is not understood by the world.”*** (Emphasis mine).
- *“This true faith will almost certainly be mocked at some time or another.”*
- *“The time shall come when the man of faith who trusted in God shall be abundantly justified.”*

(d) **Confessing His Unshakeable Trust in God (Psa. 22:9-11).**

(1) Throughout his life David was thoroughly acquainted with the LORD. He was provided the wonderful advantage of having parents who knew and worshipped the LORD. As an infant he was presented formally to the LORD, nurtured with His Word and taught to trust Him. Such an opportunity was regarded by David as the merciful kindness of God.

(2) Applying this fact to the Savior as a man (John 1:14), it means that in His earliest childhood, He had trusted God.

- His first breathings were those of holiness.
- His first aspirations were for Divine favor.
- His first love was the love of God.

**PART B: Trials and Tribulations Surround and Closing in Psa. 22:12-21****(e) Remembering the Tormenting, Incomparable Sufferings of Christ (Psa. 22:12-18).**

(1) The enemy in our text were deadly, destructive and diabolic.

*“Many bulls have surrounded Me, strong bulls of Bashan have encircled Me. They gape at Me with their mouths, Like a raging and roaring lion” (Psa. 22:12-13 NKJV).*

- As applicable to our Savior, the reference is pointing to the fierce and cruel men that persecuted Him and sought His life.
- Spurgeon notes:  
*“The priests, elders, scribes, Pharisees, rulers and captains bellowed round the cross like wild cattle, fed in the fat and solitary pastures of Bashan, with full strength and fury, they stamped and longed to gore Him to death with their cruelties.” (see v. 12).*
- Beloved, the enemy were like ferocious wild animals . . . like hungry lions devouring their prey (see v. 13). They swoop upon Christ with wide open mouths, roaring savagely with the objective of mutilating and destroying Him!

(2) The psalmist prophetically saw Christ on the cross as one who was drained, dehydrated and a despairing sufferer (see Psa. 22:14-15).

**(f) Request God’s Continued Presence and Help Psa. 22:19-21.**

(1) As we observe in verse 19 the sufferer acknowledged that God was His strength and such ought to be the response of all who experience adverse situations (Matt. 5:10, 12; etc.).

(2) Notice also the sufferer’s request for the continued presence of God (Psa. 22:19). **Two brief quotes:**

- Matthew Henry:  
*“The nearest of trouble should quicken us to draw near to God and then we may hope that He will draw near to us.”*
- Spurgeon . . . one of the thoughts he shared in regards to Psa. 22:19.  
*“Mark how in the last degree of personal weakness he calls the LORD ‘My strength;’ after this fashion the believer can sing, ‘when I am weak then I am strong.’”*

**PART C: Triumph and Satisfaction in the Midst of Suffering Psa. 22:22-31.****Note Two Quotes:****Schofield Bible**

*“After verse 22 the Psalm breaks from crucifixion to resurrection, fulfilled in ‘Go to My brethren.’ Etc. John 20:17. The risen Christ declares to His brethren the name Father.”*

The Preacher's Outline & Sermon Bible

*As David stood at death's door, his prayers were answered: the LORD delivered him from the enemies. The strong cries of Jesus Christ were likewise heard and answered (Heb. 7:7). The Savior was not delivered from death by a miraculous rescue but by His own resurrection! Both lived to testify of God's faithfulness to them."*

**(g) Christ to Be Exalted . . . To the Glory of God Psa. 22:22-25.**

- (1) He testifies of God's goodness and commit to consistently praise Him (22:22).
  - David committed himself to make known the wonderful name of **Jehovah** yet again! This proclamation would be done when he once more had the privilege to worship with his fellow Israelites.
  - We have observed in earlier verses the sufferer's plight and pleadings, however, here (22:22) he is conveying: "Having been delivered—if not from the crisis itself, certainly from the sense of being forsaken in the crisis—now the promise is made to glorify and **praise** the God of deliverance.
  - Beloved, David continues to speak prophetically of our Blessed Redeemer; this a further proof that Psalm 22 points to Jesus Christ! (Compare Psa. 22:22 with Heb. 2:10-12).
- (2) The psalmist emphasizes that together in unison and thankfulness the people of God should praise Him (22:23).
  - The command is given to **fear**, to **praise**, and to **glorify** the LORD. **The God of such great deliverance deserves ALL three things from ALL humanity.**
  - Spurgeon notes:  
*"The genius of the gospel is praise. Jews and Gentiles saved by grace should be eager in the blessed work of magnifying the God of our salvation. All saints should unite in the song; no tongue may be silent; no heart may be cold. Christ calls us to glorify God, can we refuse?"*
- (3) Psa. 22:24, reminds us of the fact that God is tender-hearted, compassionate, etc. . . . It seemed earlier in the psalm that God was not hearing or neglecting the sufferer's plea. However, God's face was not hidden from the sufferer (David or Jesus Christ) . . . God was with him, David. He has been with Christ permanently, constantly and completely. **This is very much true as applicable to each believer . . . He was there ALL THE TIME!!** (Deut. 3:16; 2 Cor. 3:17; Heb. 4:14-16, NB v. 16).

*The following are the remaining two main points and their sub-points for Part C ... time wouldn't allow for detailed discussion.*

**(h) Covering His People . . . Ensuring Their Deliverance and Joy Psa. 22:26-29**

- (1) Humble Seekers Are Rewarded (22:26).
- (2) Host of God-Fearing, God-Loving Committed People (22:27).

- (3) He (Jehovah) is LORD of ALL and Over ALL (22:28).
- (4) Homage Will Be Made by the High and Lowly (22:29)

(i) **Continuance of His Kingdom Psa. 22:30-31.**

- (1) Salvation is Universal for the Whosoever Will (22:30).
- (2) Solemn Ingathering and Declaration of God’s Righteousness (22:31).

**2. INTRODUCTION TO PSALM 23**

Note the following quotes:

(a) Henry Ward Beecher cited in Charles Spurgeon:

*“Psalm 23 has charmed more griefs to rest than all the philosophy of the world. ... It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, or captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness.*

*Dying soldiers have died easier as it was read to the ghastly; hospitals have been illuminated; it has visited the prisoner, and broken his chains, and, like Peter’s angel, led him forth in imagination, and sung him back to his home again. It has made the dying Christian slave freer than his master, and console those whom dying, he left behind mourning, not so much that he was gone, as because they were left behind and could not go on.”*

(b) Matthew Henry:

*Many of David’s psalms are full of complaints, but this one is full of comfort, and the expressions of delight in God’s great goodness and dependence upon Him. It is a psalm which has been sung by good Christians, and will be while the world stands, with a great deal of pleasure and satisfaction.*

.....

*In this he had certainly an eye, not only to the blessings of God’s providence, which made his outward conditions prosperous, but to the communication of God’s grace, received by a lively faith, and returned in a warm devotion, which filled his soul with joy unspeakable. And as in the foregoing psalm he represented Christ dying for His sheep, so here he represents Christians receiving the benefits of all the care and tenderness of that great and good Shepherd.”*

**3. Title, Occasion and Some Brief Pointers (Psa. 23).**

(a) Title

- (1) We do not have an elaborate but a very simple title: **“A Psalm David.”**
- (2) Spurgeon notes:
  - “There is no inspired title to this psalm, and is none is needed, for it records no special event, and needs no other key than that which every Christian may find in his own bosom. . . . .”*

(b) Occasion the Psalm was written.

It is thoroughly uncertain on what occasion the psalm was authored; such information is not within the psalm, there is no historical references, no

indication of time, and no mention made in regards to any circumstances in the life of the author.

It is impossible even to determine whether it was composed in a time of prosperity or adversity; whether the author was persecuted or whether he was prosperous and triumphant. Several opinions have been presented as to the occasion of this psalm (Psalm 23) but they are basically hypothetical.

(c) Some brief pointers, relating to Psalm 23:

- (1) John 3:16 and Psalm 23 are regarded as the best—known and maybe the best loved passage in the Bible.
- (2) Spurgeon entitled Psalm 23 as: ***“The Pearl of the Psalms.”***
- (3) The Key Word Study notes: *“This is doubtless the best-loved passage in the Old Testament . . . . This psalm is picturing the peaceful relationship one may have with God as a deep reservoir of comfort for many.”*
- (4) Life Application Study Bible notes the theme as: *“God is seen as seen as caring shepherd and a dependable guide. We must follow God and obey His commands. He is our only hope of eternal life and security.”*
- (5) As we have seen in the different quotes as well as from personal experience and knowledge, Psalm 23 is a psalm that people turn to in life’s most difficult times. It is a psalm that gives comfort, peace and hope to those who read it.
- (6) The Wesley Bible notes:  
*“This universally loved psalm represents the meditation of a mature spirit. **The secret of its peace is intimate fellowship with God all stages of life.**”*  
(Emphasis mine).

4. **Divisions of Psalm 23.**

Generally, many scholars note two main divisions, while some note three; I will be using four, as noted below.

- (a) The LORD is My Shepherd 23:1.
- (b) The LORD is My Supplier 22:2-3.
- (c) The LORD is My Security 23:4-5.
- (d) The LORD is My Satisfaction 23:6.

A. **The LORD is My Shepherd Psa. 23:1**

*“The LORD is my Shepherd; I shall not want”* (Psa. 23:1 NKJV)

1. **Sheep Under Divine Care (23:1a)**

*“The LORD is **my Shepherd** . . .”* (23:1a NKJV).

(a) Sheep of the Divine . . . **The Shepherd/the sheep!**

- (1) The fact that God is our Shepherd means that we are His sheep (this thought we will see throughout the psalm). It means that we are the sheep of His

pasture; thus referring to us that have committed our lives in His most-able hands and compassionate care.

(2) **The LORD is my Shepherd:** David thought about God, the God of Israel; as he thought about his relation with God, he made the analogy of a shepherd and his sheep. **God was like a Shepherd to David, and David was like a sheep to God.**

- It is also a familiar idea throughout the Bible that the LORD is a shepherd to His people. This comparison has its early beginning from the time of Jacob where we saw Jacob referred to the LORD as **“the Shepherd, the Stone of Israel.”** (Gen. 49:24).
- David expresses his confidence in God who is able to save His people and they reached out to Him the **Shepherd** of His people for protection (see **Psa. 28:8-9**). Note also that the analogy is also noted in **Psa. 80:1 . . .**  
*Note: “Shepherd” ... “flock” ... that is “flock of sheep.”*

(3) God first compared the Israelites to sheep and later applied that label to all who are called by His name (Ezek. 34, Matt 10:6; 15:24).

**God’s people are compared to sheep for several reasons . . . see Psa. 79:13; 100:3; etc.:**

- **First**, sheep are one of the few animals that do not have a defense system. Sheep are helpless without a shepherd (Matt. 9:36; Num. 27:17); however, because the LORD is our Shepherd we shall not lack anything (Psa. 23:1).
- **Second**, sheep are well-known for following their leader even if he leads them astray. Human beings can become extremely easily deceived, inclined to be attracted to sources of bad influence (example see Acts 13:50; 19:34; Num. 16:1-3). Having the LORD as our Shepherd guarantees the security of not getting trapped in the pitfall of deceptive leadership (Psa. 32:8; John 14:26).
- **Third**, human beings are compared to sheep in the Bible because like sheep they are prone to wander away; wander away from the flock (Isa. 53:6). A sheep’s only chance of survival is with the flock under the care of the competent shepherd. (See Jesus illustrative account in Luke 15).

(4) **Psa. 100:3 New Living Translation**

“Acknowledge that the LORD is God! He made us, and we are His. We are His sheep of His pasture.”

(b) Settled and secured relationship with the Shepherd . . . **A BONDING!!**

(1) **John 10:27 Amplified Bible**

“The sheep that are My own hear My voice and listen to Me; I know them, and they follow Me.”

- **Sheep are followers of Christ, those who do not follow Him are not of Him, the bonding unites and maintains fellowship.** The hymn: **“I Am His, and He Is Mine”** reminds us of this glorious fact. Indeed, **“What a fellowship, what joy divine, Leaning on the everlasting arms!”**

- It is known that animals can easily recognize the voice of a familiar trusted person. Sheep have excellent memories for faces and voices (John 10:3-4); they remember their handler and they follow him or her (John 10:27).
- (2) There is a special relationship between shepherds and their sheep. . . . Note a few pointers:
- It is said that sheep recognize the voice of their shepherd (*noted above*) and will respond to that voice over any other.
  - Some have mentioned that shepherds break the leg of a little lamb that keeps straying from the flock, and then he carries the lamb—as forming a strong bond so that the little animal will not stray again once her leg has been mended, but stay close to the shepherd.
  - Shepherds have a very close relationship with their flock and there are many stories of shepherds courageously protecting their flock from wolves and other animals.
  - The shepherd gives loving, continuous/compassionate care to his sheep See Isa. 40:11; Zech. 9:16; etc.
2. **Shepherd of Shepherds . . . The Eternal God!!** (Psa. 23:1).
- (a) Sovereign! Serving Shepherd!! (Psa. 23:1).
- THE LORD! “The LORD is my Shepherd; I shall not want.”** (Psa. 23:1 NKJV)
- (1) **“LORD” . . . LORD with all letters capital . . . Briefly explained:**
- When the word LORD is written with all letters capital, it represents the word **Yehhovaw** (*some source use one “h”*. We are also focusing on other terms such as: (Yahweh, Jehovah . . . noted below). The term refers to the **Self-Existent** or **Eternal**, the Jewish national name of God.
  - Translating the word from Hebrew we get the letters **Yhwh** or **jwhh**.
  - The Jews held this name of God as sacred and did not pronounce it; transcribers later inserted vowels giving us the names **Yahweh** or as later translated **Jehovah**.
  - One example where **Yahweh** is used in Scripture is Exodus 3:13-15; note **“I Am”** in v. 14. **“I Am”** is one way to translate the name **“Yahweh.”** In essence what I am communication here is that our Shepherd is The Eternal One . . . The True and Living God!! (Jer. 10:10-18).
- (2) It’s important to distinguish the difference between “shepherds” and “hirelings.”
- **Shepherds** (Bible days) were owners of the flock (sheep) and they sincerely devoted themselves to care for their sheep.
    - In the shepherd’s perspective they were not regarded merely as property, they were his sheep.
    - As noted before, shepherds would do whatever it required to care and protect their flock (example see 1 Sam. 17:34-36).



- Stating it positively and in a simply way: **“Shepherd loved their sheep!”**
- **Hirelings** were hired employees responsible to take care of the flocks. There were sharp contrasts between the shepherd and a hireling.
  - It has been stated that they (hirelings) could be impatient and even cruel to the sheep under their care even to the extent of beating and driving them mercilessly.
  - Note carefully, Jesus’ contrast between shepherd and hireling in John 10:11-14. The essence of what is being communicated here, points to the fact that the job description of the shepherd and the hireling is a matter of the heart.

(3) Spurgeon notes:

- *“There is a noble tone of confidence about this sentence (Psa. 23:1a . . . insert mine). There is no ‘if’ nor ‘but’ nor even ‘I hope so’; but he says **‘The LORD is my Shepherd.’**”*
- *“We must cultivate the spirit of assured dependence upon our heavenly Father. The sweetest word of the whole is that mono-syllable, **‘My’**”*
- *“He does not say, ‘the LORD is the Shepherd of the world, and leadeth forth the multitude as His flock,’ but **‘The LORD is my Shepherd,’** if He be a shepherd to no one else He is a Shepherd to me; He cares for me, watches over and preserves me.”*

(b) Sure/satisfactory commitment of our Shepherd.

We have observed a considerable difference between Psa. 23 and other psalms that describe God as Shepherd (example: Psa. 79:13; 80:1; 95:7; 100:3). One of the outstanding factors why Psalm 23 is so cherished relates to the fact that it is so strongly personal. We have noticed the pronouns are **“He”** and **“me.”** This fact conveys to all, the psalm is not about a shepherd and his flock, instead **it clearly demonstrates an in-depth relationship about the Shepherd and one of His sheep. This is an awesome relationship that can be experienced by every believer.**

What joy is ours having the Eternal God as our Shepherd!! In Him we have: (a) **comfort** (Psa. 86:17; 119:76; etc.) (b) **care** (Isa. 41:10; 1 Peter 5:7; etc.) (c) **confidence** (Psa. 71:5; Phil. 1:6; 2 Tim. 1:12; etc.) (d) **(covering** (Psa. 91:1-16; 27:1; etc.) (e) **constancy** (Psa. 102:27; Heb. 13:8; Mal. 3:6; etc.).

*In regards to the sure and satisfactory commitment of our Shepherd much more could be shared but due to volume I can only make a listing without detailed comments. You may want to develop these pointers and may you be blessed. I will quote references for the first three with limited comments.*

(1) He is the **Good Shepherd.** (John 10:11).

**John 10:11 NKJV:** *“I am the good shepherd. The **good shepherd** gives his life for the sheep.”*

Jesus is not merely doing a job; He is committed to loving us and even lay down His life for us. False teachers and false prophets do not have this commitment.

- (2) He is the **Great Shepherd!** (Heb. 13:20-21).

**Heb. 13:20-21 NKJV (Quoting only verse 20)**

**V. 20:** *“Now may the God of peace who brought up our Lord Jesus from the dead, that **great Shepherd** of the sheep, through the blood of the everlasting covenant.”*

**The great Shepherd** refers to the One who died for us; He provides all things necessary for His people and He has complete authority over them.

- (3) He is the **Governing (Chief) Shepherd.** 1 Peter 5:4.

**1 Peter 5:4 NKJV**

*“... and when the **Chief Shepherd** appears you will receive the crown of glory that does not fade away.”*

We will receive **“the crown of glory”** when Christ returns. The garland or wreath that was the reward for victory in great athletic festivals. Here it is symbolic of the eternal reward Christ will give His under shepherds when He returns.

What is pictured here shows that the glory that believers will receive is eternal and unchanging. What better motivation for selfless service! What better motivation for keeping the faith in the face of suffering and temptation!

- (4) He is the **Grand/Glorious/All-Sufficient Shepherd.**

*The following is not a comprehensive listing and noted without comments.*

- **Jehovah Jireh** . . . The LORD will provide (Gen. 20:14).
- **Jehovah Rapha** . . . The LORD Our Healer (Ex. 15:26).
- **Jehovah Nissi** . . . The LORD Our Banner (Ex. 17:15).
- **Jehovah Shalom** . . . The LORD Our Peace (Judges 6:24).
- **Jehovah Raah** . . . The LORD Our Shepherd (Psa. 23:1).
- **Jehovah Tsidkenu** . . . The LORD Our Righteousness (Jer. 23:6).
- **Jehovah Shammah** . . . The LORD is Present (Ezek. 48:35).

Beloved, our Good Shepherd He is **“The Almighty God . . . “El Shaddai”** which means **“The God who is more than enough.** He supplies all our needs defeating ALL adds and work on our behalf. **Beloved! We shall NOT want!! (Psa. 23:1)**

## **B. The LORD is My Supplier Psa. 23:2-3.**

1. **Provides Man’s Basic Needs . . . (In Reality ALL Needs) (Psa. 23:2).**

**Psa. 23:2 NKJV**

*“He makes me to lie down in green pastures; He leadeth me beside the still waters.”*

- (a) Sweet rest . . . rest in and of the LORD! (Psa. 23:2a).

*“He makes me to lie down . . .” (23:2a NKJV).*

- (1) **The saints, having God as their Shepherd has comfort and consolation.** Our Shepherd is **The Almighty God**; as we noted before He is All-sufficient to all intent . . . the One who is more than enough!! David found Him so and so have we!! (2 Cor. 3:5; 9:8; 12:9; etc.).
- (2) **He makes me to lie down:** The LORD as a Shepherd knew how to make David rest when he needed it, just as a literal shepherd would care for his sheep. The implication is that a sheep doesn't always know what it needs and what is best for itself, and so needs help from the shepherd ... **He makes me to ...**
- (3) Jesus Christ continues to invite everyone to come to Him because He will give **"rest"** (see Matt. 11:28-30).
- **Wesley notes:**  
*"Rest from the guilt of sin by justification, and from the power of sin by sanctification."*
  - Rest from cares and constant weaknesses; trials and tribulations, etc. H. L. Gilmour in his hymn **Heaven of Rest**, states: *"I have anchored my soul in the haven of rest."*
- (4) **"He makes me to lie down!" . . . in our Shepherd there guarantees **"Spiritual Rest"** . . . note a brief listing without comments:**
- It is guaranteed by Divine presence (Ex. 33:14).
  - Vainly sought by some to escape from trouble (Psa. 55:6).
  - A true response is found in God (Psa. 116:7).
  - It is found in Christ's service (Matt. 11:29).
  - It is appropriated by faith (Heb. 4:3).
  - It guarantees eternal (Rev. 14:13).
- (b) Spiritually fed . . . no neglect! (Psa. 23:2a).  
*"He makes me to lie down in green pastures" (23:2a NKJV).*
- (1) **"Green pastures" in the original usage refers to **"tender grass."****
- **"Green pastures" or "tender grass":** reference here is being made to the first shoots of vegetation from the earth—young leaves—tender grass—as clothing the meadows, and as delicate food for cattle.
  - **The idea is that of calmness and tranquility, as suggested by the depiction of flocks lying down on the grass.**
  - Another strong lesson presented here is that of flocks that lie down on the grass are **fully fed or satisfied. What we have here it is not merely a flock enjoying their rest but a flock whose needs are supplied, lying down in the midst of abundance.**
- (2) As observed in our text, emphasis has been placed on **rest.**
- It is a known fact that sheep will not lie down if they are hungry. A **resting sheep** is a contented, satisfied sheep.
  - Another factor is that sheep are timid and will not lie down if they are afraid. Because they are social animals, they will not lie down if there is friction among them. If flies or parasites trouble them they will not lie down.

- The shepherd takes care of the needs of his flock. **Rest comes because all the needs are taken care of by their loving compassionate caring shepherd!**
- (3) Matthew Henry notes:  
*“ . . . God’s ordinances are the green pastures in which food is provided for all believers; the word of life is the nourishment of the new man. It is milk for babes, pasture for sheep, never barren, never eaten bare, never parched, but always a green pasture for faith to feed in. God makes His saints to lie down. He gives them quiet and contentment in their own minds, whatever their lot is; their souls dwell at ease in Him, and He makes every pasture green. Are we blessed with green pastures of ordinances? Let us not think it enough to pass through them, but let us lie down in them, abide in them; this is my rest forever. It is by a constancy of the means of grace that the soul is fed.”*
- (c) Still waters . . . tranquility in the Lord (Psa. 23:2).  
*“He leads me beside the still waters” (23:2b NKJV).*
- (1) Scholars refers to the **“still waters”** as the influences of the graces the blessed Holy Spirit ministers to us in various operations, like water—in the plural to cleanse, to refresh, to enrich, to cherish.
- (2) Our Shepherd **“leads . . . beside the still waters”** . . . still waters in the Hebrew means **“water of rest.”**
- God provides for His people not only food and rest but refreshment also and pleasure. The consolations of God, the joys of the Holy Spirit, are these still waters, by which the saints are led, streams which flow from the fountain of living water and make glad the city of our God.
  - God leads His people, not to the standing water which is corrupt and gather pollution, not to the troubled sea, nor to the rapid rolling floods, but to the **silent waters**; for the still and running waters agree best with those spirits that flow out toward God and yet do it silently.
- (3) The essence of what is communicated here: The Shepherd knows when the sheep needs **green pastures**, and knows when the sheep needs **the still waters**. The images are rich with the sense of comfort, care and rest.
- (4) We should also note that the LORD **“leads me beside the still waters.”** We could not go there of ourselves, we need His guidance, therefore it clearly stated **“He leads me.”** He does not drive us as Israel was driven by the law, but Jesus leads us by His example, and gently drawing of His love (John 1:16-18; Rom. 8:1-11, NB Vv. 3-4; etc.).

*“He leadeth me! Oh, blessed thought!  
 Oh, words with heavenly comfort fraught!  
 What’er I do, where’ere I be,  
 Still, this God’s hand that leadeth me.*

**(Hymn, by J. H. Gilmore— “He Leadeth Me” . . . Partial quote).**

## 2. Prioritize the Most Essential . . . Our Spiritual Needs (Psa. 23:3).

### Psa. 23:3 NKJV

*“He restores my soul; He leads me in the paths of righteousness For His name’s sake.”*

#### (a) Restoration granted and assured (Psa. 23:3a)

*“He restores my soul . . .”* (23:3a NKJV)

##### (1) Brief definitions:

- **“ . . . restore ”** (v. 3a) . . . this is a frequently used word in the Old Testament, meaning “to turn back.” In some instances, it conveys the idea of bringing back or carrying back.
- **“ . . . soul ”** (v. 3a) . . . as used in this text, it means: “life” or “spirit”, and not soul in the strict sense of soul in now used.

##### (2) **“He restores my soul”** (23:3a NKJV)

- The statement (23:3a) is literally saying: **“He causes my life to return”** or **“He quickens me”** or **“causes me to live.”**
- It refers to the spirit when exhausted, weary, or sad or discouraged and the meaning is: God quickens or makes alive the spirit when it was exhausted. (See Psa. 42:5, 11).
- The reference is not specifically referring to the soul as wandering or backsliding from God, but to life (**“soul”**) or spirit as exhausted, wearied, troubled, anxious, worn down with care and toil.
  - The heart that is a result exhausted, He consoles (*awaken, brighten, etc.*). God (The Shepherd) brings back its vigor.
  - He encourages it, excites it to new effort; fills it with new joy!

##### (3) Some scholars interpret this text (23:3a) as referring to rescues of a lost sheep . . .

- As noted above **“restore”** is widely used in the OT and restoring the lost is one example.
- While, I hold to the restoration of a discouraged believer, we must not forget that God also restores a straying sheep (Jer. 3:14-15; Matt. 18:12-14; Luke 15:3-7).

#### (b) Right pathways are directed to . . . to His honor and glory (23:3b).

*“He leads me in the paths of righteousness For His name’s sake”* (23:3b NKJV).

##### (1) **“He leads me . . .”** (23:3b): The shepherd was a guide. The sheep didn’t know how or where to find **“green pastures”** or **“still waters”**; all that it need to know was where the shepherd was. Similarly, the LORD would guide David to what he needed as well as **all** who commit themselves to Him!!

- The Christian delights to be obedient, but such is an obedience of love, to which he is constrained by obedience to His Master (Matt. 16:24; John 13:15; Heb. 12:2; etc.).
- **The Christian is not obedient to some of God’s laws and neglectful of others; he does not pick and choose but TRUST AND OBEY!! In his life**

God is LORD of ALL . . . living a sincere and obedient life (Ex. 19:5; 1 Sam. 15:22; 1 Peter 1:2; etc.).

- The refrain of **“He Leadeth Me”** By Joseph H. Gilmore:  
*He leadeth me, He leadeth me.  
 By His own hand He leadeth me.  
 His faithful follower I would be,  
 For by His hand He leadeth me.*

(2) **“He leads me in the paths of righteousness (v. 3b NKJV).** In other words: **“He leads me in right paths or right ways.”**

- The Shepherd conducts me in the straightway (Matt. 7:13-14) that leads to Himself, the source of life (John 1:4-14; etc.), He does not allow me to wander and remain in the place of isolation and imminent danger.
- In reference to the Shepherd’s flock (God’s people), note the following:
  - **First**, He leads them in the path by which they become righteous. or as we say, they are justified by Him (Rom. 5:1-11).
  - **Second**, He leads them in the way of righteousness and truth! He guides them in the way to heaven; His constant care demonstrated so that the flock (The People) may walk in that way! Psa. 16:11; 25:4; Acts 2:28; etc.)
- The Word of God has shown us the necessity to allow Him to lead us, taking in consideration the result of following Him (for example: Prov. 3:5-6; Matt. 7:13-14; Isa. 35:8; etc.).
- You are encouraged to download the hymn: **“He Leadeth Me”** note carefully all verses . . . **“Be Blessed!!”**

(3) **“For His name’s sake . . .”** (23:3b): Such was done for His (The LORD’S) own interest; or that His name may be honored.

- It is not primarily on their account; it is not solely that they may be saved. It is done that He may be honored! **Honored . . . .:**
  - . . . in the reality of them being saved.
  - . . . in the manner in which it was done.
  - . . . in the influence of their whole life, under His influence as making known His own character and perfections.
  - See Isa. 43:25; 48:9-11; Jer. 14:7; etc.
- The feeling expressed in Psa. 23:3 is that of confidence in God; an assurance that He would always **lead** His people in the path in which they should go! (Psa. 25:9).
  - This He will always do if men will follow the directions of His Word, the teachings of His Spirit, (Neh. 9:20; Luke 12:12; John 14:26; 1 John 2:27; etc.).
  - No one who in this manner, whole-heartedly submitting to God and remain under His leadership will go astray to the extent of ruin and doom (Psa. 118:8-9; 146:3-5; **Prov. 3:5-6**; Jer. 17:5; Rom 15:13; 1 Cor. 2:5).

- **“For His name’s sake”** (Psa. 23:3b) . . . Adam Clarke notes:  
*“To display the glory of His grace, and not on account of any merit in me. God’s motives of conduct towards the children of men are derived from the perfections and goodness of His own nature.”*

### C. The LORD is My Security Psa. 23:4-5.

#### 1. Darkest Hours of Trials . . . He is There! (Psa. 23:4)

##### Psa. 23:4 NKJV

*“Yea, though I walk through the valley of the shadow of death, I will fear no evil; For You are with me; Your rod and Your staff, they comfort me.”*

(a) Darkness may loom over but there is no fear (Psa. 23:4a).

*“Yea though I walk through the valley of the shadow of death I will fear no evil”*  
 (23:4a NKJV).

(1) **Valley** . . . a brief explanation.

- *General definition: “A low area between hills, typically with a river through it.*
- Our general understanding and what is meant in our text (Psa. 23:4):  
 Generally, we understand that a **valley** is a flat grassy plain that lies peacefully between mountains.
  - As noted in our text (Psa. 23:4) **valley** refers to a deep canyon or a deep and damp and generally enclosed by steep stone walls, making it almost inescapable.
  - Valleys were frequently located at the foot of towering cliffs. They were extremely dangerous: snakes, wild beasts and criminals lurked in their darkness.
- Due to certain climatic factors in Palestine, grass was not always, easily accessible and as a result shepherds struggled in order to feed their sheep.
  - Ever, so often it was compulsory that the shepherd lead their sheep through **valleys** to find where green vegetation grew in the refreshing, moisten soil at the bottom.
  - At times, it was also necessary to pass through the valley so that they could get pasture that was on the other side.
- The shepherd’s work was not only seen as a menial job but in reality it knows a dangerous one!

(2) **“Yea, though I walk through the valley of the shadow of death. . .”**: This is the first gloomy note in this beautiful psalm. Previously, we saw David speaking of **green pastures and still waters and path of righteousness**. However, when following the LORD as Shepherd, we are not exempted from the possibility of walking **through the valley of the shadow of death**.

(3) **“Yea, though I walk through the valley of the shadow of death.”** David used this forceful expression to make mention of dark and fearful experience. It is a somewhat blurred expression, however, its poetry makes perfect sense.

- It is a **valley**, not a mountaintop or broad meadow. A **valley** suggests being hedge in and surrounded.
  - It is a **valley of the shadow of death**—not facing the substance of death itself, but **the “shadow” of death**, casting its dark, fear across David’s path. However, a **shadow** deep, dark and dirty; yet the valleys are fruitful, and so is death which bears comforts to God’s people (2 Cor. 5:8; Phil. 1:21).
  - It is but as **“shadow” of death**; there is no substantial evil in it; the shadow of a knife cannot cut you, neither the shadow of a sword can kill you. The shadow of a serpent will not sting you (1 Cor. 15:51-58, NB v. 55).
  - It is but a **walk** in this **valley**, a gentle pleasant walk. The wicked are chased out of the world, and their souls are required; but the saints take a walk to another world, cheerfully (Luke 16:19-31).
  - It is a **walk “through”** it; they shall not be lost in this valley, but get safely to the mountain of spice on the other side.
- (4) In essence, what significant facts are to be noted in Psa. 23:4a? Briefly note:
- **God will lead and guide us in the path of righteousness, even though the path is located through the darkest and gloomiest canyon—in regions where there is no light, as if death had cast its dark and menacing shadow there . . . He will take us through!!**
  - Even with such factors known, it is still a right path; it is a path of safety; and it leads us to glistening territories.
  - **In the dark and gloomy valley, though I could not guide myself, I will not be alarmed; I will not be afraid of wandering or be lost; I will not fear any enemies there—for my Shepherd is there to guide and take care of me!! He will take me through!!**
- (5) **“The valley of the shadow of death”** . . . David’s reaction seems as if he downplayed the imminent dangers and he seems relaxed and assured of victory but he did so upon good grounds.
- David’s relationship with the True and Living God, gave him the confidence . . . note why: “My foot stands on a level place, . . .” (Psalm 26:12a Amplified Bible). **He (David) was confident . . .**
    - . . . because there is no evil in the **valley of the shadow of death** to a child of God! Catastrophes, disasters and death cannot separate from the love of God (Rom. 8:35-39). It’s also a fact that death can do us no real harm; it kills the body, but cannot touch the soul. Why should it be regarded as dreadful when there is nothing in it to hurt us! (Matt. 10:28).
    - . . . because the saints have God’s gracious presence with them in their dying moments; He is with them at their right hand and therefore they shall not be moved with fear and hopelessness (**Acts 2:25; 7:54-60**; Isa. 41:10).



- The Good Shepherd will not only conduct and protect His sheep through **the valley**, where they are in danger of being attacked by beasts of prey, He will keep them safe and comforts them!!
- (6) In regards to **walk through the valley of the shadow of death**, Spurgeon did a detailed presentation, the following are some excerpts:
- *“To walk indicates the steady advance of a soul which knows its road, knows its end, resolves to follow the path, feels quite safe and is therefore perfectly calm and composed.”*
  - *“The dying saint is not a flurry, he does not run as though he were alarmed, nor stand still as though he would go no further, he is not confounded nor ashamed, and therefore keeps to his pace.”*
  - *“Observe that he is not walking in the valley, but through the valley. We go through the dark tunnel of death and emerge in the light of immortality. We do not die; we do but sleep to wake up in glory. Death is not the house but the porch, not the goal but the passage to it.”*
- (7) A few more pointers are that could be discussed (on Psa. 23:4a) but due to time such is not possible. However, note a brief pointer on “**The Symbolism of Valley**”.
- A **valley** is regarded as a **low point in your life**. It could be relational, emotional, financial, or spiritual. Sometimes it is so low you can’t even tell others how it is. In such situation the **good news** is as you go through the valleys of life **The Good Shepherd is ALWAYS with you and there will be fresh flowing springs of comforts!!** (Deut. 8:7; Isa. 35:1; 44:1-4).
  - Preacher’s Outline and Sermon Bible notes: (Partial Quote).  
*“Valleys are symbols of the darkest time of our life. The valley of the shadow of death speaks of life’s gravest circumstances, fearful occasions when death is a real possibility, such as:*
    - *Severe illness or disease.*
    - *Sudden attack on your health*
    - *A serious accident*
    - *War*
    - *... . . . . .*
    - *A terrorist attack.*
    - *Famine or extreme poverty.”*
- (b) Divine defense and presence guaranteed to the very end! (Psa. 23:4b)  
*“For You are with me; Your rod and Your staff, they comfort me.”* (23:4b NKJV).
- (1) Note the fearless position taken by David: **“I will fear no evil for You are with me!!”** He was not afraid to go through life’s darkest valleys!
- Despite the fact that he was powerless in himself, he (David) was never alone and was certain of maximum protection because **The Good Shepherd** was with him!! (Isa. 43:2).

- The LORD would protect and keep him close to His side! God gave Moses the assurance of His presence (Ex. 33:12-17, NB v. 14); He will be with His flock and such is applicable to all believers (2 Thess. 3:3-5; 2 Tim. 1:12).
- (2) “. . . **for You are with me . . .**” . . . as indicated above, this is the reason why David was not overcome by fear. It was the presence of the LORD who eliminated the **fear of evil**. Irrespective of any situation David looked to the fact of God’s presence and know that God was with him! It is obvious from our text that the Shepherd’s presence did not eliminate the presence of evil but certainly the **“fear of evil.”**
- It is important to note that in Psa. 23:1-3 we have the usage of the word **“He”** (**“he”**—third person . . . that is the person being “talked about”); however, at the dangerous moment the psalmist uses **“You”** (see Vv. 4-5) . . . here we the usage of the second person . . . that is the person “being addressed”.
  - In Psa. 23:1-3 David was **talking about the LORD**; in Vv. 4-5 he was **talking to the LORD!!** Think about these songs: *“Let’s have a Little talk with Jesus”* or *“Leave It There”* as well as so many others and also encouraged by so many Scriptures (Matt. 11:28-30; Luke 12:22-34; Phil. 4:6-7; Etc.).
  - **“For You are with me”** Even though He is invisible (to the human eyes) He will present Himself. I will not go alone; will not be alone! The psalmist felt assured that if God was with him he had nothing to fear. God would be his companion, his comforter, his protector and his guide!! **HE IS WITH US!!** (Psa. 31:14; 37:3-4; Isa. 26:4; Matt. 28:20b; etc.).
- (3) David knew that his security and satisfaction was exclusively in the LORD!! In the LORD he found comfort and would not succumb to fear and terror because the Good Shepherd was “more than enough” (*The Almighty God*—*“El Shaddai”*: Gen. 17:1; 35:11). **“Your rod and Your staff, they comfort me”** (23:4b).
- Scholars vary in regards to the usage of **“rod”** and **“staff”** . . . some believe it’s only one instrument while others believe two items are referred to. Also, some differs as to how **“rod”** and **“staff”** were used. Relating to this subject, I am presenting a partial quote from Preacher’s Outline & Sermon Bible (P.O.S.B.):  
*“The **“rod”** was a club the shepherd fashioned and carried to fight off wild animals and thieves. It was a deadly weapon.  
The **“staff”** was the instrument the shepherd used to deal with his sheep. It was not a weapon but a tool. The shepherd leaned on it for support as he journeyed across rough and rocky crags. Most **staff** had a crooked end that the shepherd used to catch a sheep’s leg or neck to pull it out of a hole or back into the fold. The shepherd would nudge a sheep with his **staff** when it began to stray or when it became hesitant to move along with the flock.”*

- Although the facts were known, David was not afraid to walk through life's darkest valleys. David was courageous and confident because he knew that his Shepherd was always close, protecting and providing for all his needs. He knew that the Good Shepherd was there all the time and didn't have to face a day without Him!!

## 2. Deadly/Devious Enemies Surround . . . The LORD is There!! (Psa. 23:5)

*"You prepare a table before me in the presence of my enemies; You anoint my head with oil MY cup runs over" (Psa. 23:5 NKJV).*

### (a) Spiritual feast despite the ferocious enemies (Psa. 23:5a)

*"You prepare a table before me in the presence of my enemies; . . ." (23:5a NKJV).*

The idea of complete supply of every need with which the psalm began continues to control its development, but the comparison changes from Shepherd to Host, from field to home. The mental picture is now changed, nevertheless expressing the prevailing idea which is indicated in the first verse of the psalm, **"I shall not want."**

The perception of the psalm moves to a small degree from rigid contrast of a sheep's life to a human experience of countering and dealing with enemies. Shortly after David was anointed king, fierce opposition began and for about ten years King Saul relentlessly sought to kill him. When he was finally enthroned, he was constantly at war with various enemies and unfortunately, from his very own son, Absalom. Through it all, David prevailed because God was with him!!

(1) We have at this point in our text the beautiful picture presented by David: (a) . . . **table**—suggests bounty (b) . . . **prepare**—suggests foresight and care (c) . . . **before me**—suggests the personal connection.

(2) The word **table** is synonymous with feast; and the meaning is: **"You (Jehovah . . . Yahweh) provides for my needs."**

(3) Jehovah spread a table for him in the very presence of his enemies. Most likely, David was reflecting on those that had supplied food when he was a fugitive in the wilderness (1 Sam. 21:6; 25:18; also note 2 Sam. 17:27-29). God had used people in various circumstances to provide for David.

(4) A partial quote by Spurgeon:

*"How refreshing is his calm bravery displayed! 'Thou prepares a table before me . . .'* Nothing is hurried, there is no confusion, no disturbance, the enemy is at the door, and yet God prepares a table, and the Christian sits down and eats as if everything were in perfect peace. **Oh! the peace which Jehovah gives to his people even in the midst of the most trying circumstances!"** (Emphasis mine).

(5) **The friends of God are made to triumph in the very presence of their enemies!**

(b) Supernatural bestowal granted—ensuring effectiveness (Psa. 23:5b).

*"You anoint my head with oil . . ." (23:5b NKJV).*

- (1) ***“You anoint my head with oil . . .”*** according to scholars the Hebrew usage reads: ***“makest fat.”***
- Base on the Hebrew, Psa. 23:5b is saying: You (*Jehovah/Yahweh*) have poured oil on my head so abundantly that it seems to be made fat with it. **The expression indicates abundance.**
  - Reference here is to the custom of anointing the head on festival occasion, as an indication of prosperity and rejoicing (Matt. 6:17; Luke 7:46; etc.). Overall, what is communicated here is the blessing of divine favor or prosperity.
- (2) ***“You anoint my head with oil.”*** The significance of oil. Quote from P. O. S. B.
- *“Oil is a symbol of the Holy Spirit. The LORD had empowered David with His Spirit in every battle.”*
  - *“Samuel had anointed David with oil when he identified him as Israel’s future king (1 Sam. 12:13). The LORD had preserved David in his many battles in order to fulfill His anointed purpose for him.”*
  - *“Shepherds applied oil to their sheep. When a sheep was injured, the shepherd would use oil to soothe and heal its wounds. They poured oil on their sheep’s heads and backs to repel insects. As they grazed, the fragrance of the oil would also repel snakes that hid in thick grass.”*
- (3) Quote by Spurgeon (Partial quote):
- “May we live in the daily enjoyment of this blessing, receiving a fresh anointing for every day’s duties. Every Christian is a priest, but he cannot execute the priestly office without unction, and hence must go day by day to God the Holy Ghost, that we may have our heads anointed with oil. . . . .  
. . . . .”*
- (c) Super-abundance irrespective of adverse circumstances (Psa. 23:5c).  
*“ . . . my cup runs over” (23:5c NKJV).*
- (1) His cup is not merely full; ***it runs over!*** This also indicates abundance; and from the abundance of the favors that were presented; the psalmist concluded that God would always provide for him, and that He would never leave him in want.
- (2) We give ourselves, our all and God’s blessings to us will be super-abundant ... Luke 6:38; etc. David gave his all to God, God gave him to the overflow!! David’s cup overflowed!
- Not only with the provisions he needed throughout battle, but also with confidence and with the joy and love of the LORD in his life.
  - **Although David’s soul was often in distress, his spirit never ran dry. God provided all he needed to be triumphant in battle and life in general!**

#### D. The LORD is My Satisfaction! Psa. 23:6.

*“Surely goodness and mercy shall follow me All the days of my life; And I will dwell in the house of the LORD Forever” (Psa. 23:6 NKJV).*

1. **Goodness All the Days of My Life** (Psa. 23:6a and b).
  - (a) Bestowed with goodness and mercy God (23:6a)
 

*“Surely goodness and mercy shall follow me . . .” (23:6a NKJV).*

    - (1) In other: “God will confer upon me goodness and mercy.”
      - Actually what we are witness here is what was stated in the previous verses.
      - The effect of God’s merciful dealing with David had been to lead his mind to the assurance that God would always be his shepherd and friend, that he would not allow him to be deficient.
    - (2) **This fact is definitely indisputable as it is encouraging; it is heavenly verified and Divinely sealed! Goodness and mercy for every genuine child of God!!**
    - (3) Through it all, battles, false accusations, his life as a fugitive, his own transgression, etc. David experienced the **goodness and mercy of God** and knew that such would **“follow”** him. Oh! That millions and millions more would **“taste and see that God is good”** (Psa. 34:8) (see also Psa. 33:5; 145:8-10; Zeph. 3:17; James 1:17; etc.).
  - (b) Blessings will continue for the rest of his life (Psa. 23:6b)
 

*“. . . all the days of my life” (23:6b NKJV).*

    - (1) The pleasures of the world are temporal, lack satisfaction, etc. and results in disaster and doom; those who are guided by God and abiding in Him will experience the very opposite of those who are led otherwise: Psa. 29:11; Prov. 3:7-8; Gal. 6:7-9; Eph. 4:18; 1 John 2:15-17; Rev. 1:3 etc.).
    - (2) David, a dedicated servant of God speaks of the constancy of God’s goodness and mercy for all His people, **All the days of their lives** (1 Chron. 16:34; Psa. 31:19; 102:12-13; 107:1; Jer. 33:11; James 1:17).
    - (3) God’s goodness and mercy will flow duly as the day comes and it shall be **“new every morning”** (Lam. 3:22-23) . . . those blessings will be outpoured just like manna was supplied to the Israelites!! (Ex. 16:32-36; Psa. 78:24-25).
    - (4) David knew that indeed his physical life would end, and he does not assume to speculate when that time would be; however, as long as life should continue, he felt confidently assured that everything needed for him would be allotted to him.
2. **Glory of God’s Presence for Eternity** (Psa. 23:6 c and d)
  - (a) Delight of worshipping God (Psa. 23:6c).
 

*“And I will dwell in the house of the LORD . . .” (23:6c NKJV).*

    - (1) David loved the LORD’S house, the Tabernacle in Jerusalem (Psa. 122:1).
      - He loved the sacred privileges of the priests who lived there, longing to dwell there himself (Psa. 27:4).
      - Despite his desire to live in God’s house and being king, he was forbidden by God’s law to dwell in the Tabernacle; his desire to build a most beautiful structure for the worship and adoration of God also denied. (Example see: 2 Sam. 7:1-21, NB Vv. 12-13; 1 Kings 5:1-6; etc.).

- Time wouldn't allow, but note for example the wonders of God's temple (2 Sam. 7; Heb. 8, NB Vv. 1-5; 9, NB Vv. 23-24; etc.). The facts here are not only applicable to us but to David and others as well!!
- (2) **Love for God's house!** Note the following references . . . at this time comments are not possible: 1 Chron. 29:3; Psa. 26:8; 27:4; 65:4; 84:4, 10; 122:1; etc.
- (b) Durable time desired and the expectation to be in God's presence! (Psa. 23:6d).
- (1) David's desire (as expressed here ... Psa. 23:6 c & d): He anticipated and desired a life as if he was continuously devoting himself in holy reputation.
- (2) His life would be spent as if he was in the constant service of God; such would be his joy and peace pursuing a sanctified life and would be as if he were always within the immediate dwelling place of Jehovah (Yahweh). **This thought expresses the deep and heartfelt desire of every true child of God!!**
- (3) ***"And I will dwell in the house of the LORD forever:*** The psalm ends with the calmest assurance that he (David) would enjoy the presence of the LORD ***forever:*** both in his days on this earth and beyond.
- (4) Spurgeon notes:  
*"While I am here I will be a child at home with my God; the whole world shall be His house to me; and when I ascend into the upper chamber I shall not change my company, nor even change the house. I shall only go to dwell in the upper story of the house of the LORD forever."*

## DO NOT JUST READ THE BIBLE STUDY AND OBEY IT

### 2 Tim. 2:15

"Be diligent to present yourself approved to God a worker who does not need to be ashamed, rightly dividing the word of truth."

### 2 Tim. 3:16"

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

**PSALM 23**  
**Review Questions**

1. Complete by choosing the correct answer:

An excerpt from Matthew Henry's comment on Psalm 23

*"Many of David's psalms are full of complaints, but this one is full of \_\_\_\_\_, \_\_\_\_\_ in God's great goodness and dependence upon Him. . . . ."*

- (a) fear, anxiety, hopelessness and stressful attitude
- (b) mixture of fear and little optimism
- (c) comfort, and the expressions of delight
- (d) worry, and the declaration of displeasure

2. As noted in our lesson, how the Key Word Study Bible describes Psalm 23?

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3. Complete the following:

Brief quote by Wesley . . . comment on Psalm 23

*"This (a) \_\_\_\_\_ loved psalm (b) \_\_\_\_\_ the (c) \_\_\_\_\_ of a (d) \_\_\_\_\_ spirit. The secret of its (e) \_\_\_\_\_ is intimate (f) \_\_\_\_\_ with (g) \_\_\_\_\_ all (h) \_\_\_\_\_ of life."*

4. Briefly note three reasons why God's people are compared with sheep; give references.

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5. Animals can easily recognize the voice of a familiar trusted person; how is this fact applicable to sheep?

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6. (a) Answer True or False. (b) Explain your answer.  
Shepherds would break the leg of a lamb because of anger and frustration and a lack of love, after which they would abandon it (the lamb).

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7. Briefly explain the difference between a hireling and a shepherd. Give reference.

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8. Other psalms refer to God as Shepherd, however, Psalm 23 differs from the them: (a) give one reason why Psalm 23 is so cherished (b) briefly explain.

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9. Complete each of the following, give another reference for each.

One of the comments relating to: ***“The LORD is my Shepherd.”***

What joy is ours having the Eternal God as our Shepherd! **In Him we have . . .**

- (a) \_\_\_\_\_ (Psa. 86:17; \_\_\_\_\_; (etc.)
- (b) \_\_\_\_\_ (Isa. 41:10; \_\_\_\_\_; (etc.)
- (c) \_\_\_\_\_ (Psa. 71:5; \_\_\_\_\_; (etc.)
- (d) \_\_\_\_\_ (Psa. 91:1-16; \_\_\_\_\_; (etc.)
- (e) \_\_\_\_\_ (Psa. 102:27; \_\_\_\_\_; (etc.)

10. What blessing assured to the saints as noted in: ***“He makes me to lied down . . .”*** (Psa. 23:2a)?

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11. ***“Green Pastures”*** (Psa. 23:2a): explain what is referred to in this thought.

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12. **“Still waters . . .”** (Psa. 23:2b): (a) In the Hebrew what it means? (b) Briefly explain the significance.

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13. (a) Answer True or False. (b) Explain your answer.  
**“Restores my soul . . .”** as used in Psa. 23:3a refers solely to the restoration of a backslider.

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14. Complete by choosing the correct answer:  
 The Christian delights to be obedient, but such \_\_\_\_\_, \_\_\_\_\_,  
 to which he is constrained by obedience to His Master (Matt. 16:24; John 13:15; Heb. 12:2; etc.).

- (a) is an act of counterfeit
- (b) is an obedience of faith
- (c) is self-deception display of love
- (d) is a forced love act

15. Briefly explain: **“ . . . for His names sake”** as used in Psa. 23:3b.

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16. “... walk through the valley...” (Psa. 23:4a). (a) Define **valley** as used in our text. (b) Briefly explain why it was necessary for shepherds to use them (noted in our lesson).

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17. “... valley of the shadow of death ...” (a) explain David’s reaction to this reality. (b) How is it applicable to the believers?

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18. In addition to the general definition of valley, and in particular as it is used in Psa. 23:4a, we noted two symbolic definitions . . . briefly list both (symbolic definitions).

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19. Complete by choosing the correct answer:

**The friends of God are made to triumph in the very \_\_\_\_\_**

- (a) strength of personal effort.
- (b) fact of acting righteous.
- (c) presence of their companions.
- (d) presence of their enemies.

20. ***“Surely goodness and mercy shall follow me all the days of my life”*** (Psa. 23:6a).  
Explain what is communicated in: ***“... all the days of my life.”***

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