

Psalm 23 - The Lord is my Shepherd

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Preacher: Mark Walsh

- [0 : 0 0] From the betrayal in our midst. I was so glad that this morning you read the ode!
In the first world war. And that's at the end of April. But the central tenet of that service.
Is the reading of something which is called the ode. Which you read this moment. And it's actually the most famous four lines. Of a poem. An eight verse poem.
Written by a man called Lawrence Binyam. Called the fallen. And it was actually written on the. South Cornwall coast. And there's actually a plaque there that remembers it.
But it was written just. And it was published for the first time in 1914. Just after the beginning. Or the commencement of the first world war. And it.
- [1 : 1 4] It was written. As a result of. When British and French soldiers. Retreated from the Battle of Mons. During the Battle of Marn in September 1914. But it was.
Quickly was adopted. In the Southern Hemisphere. And. And it's. It's the thing that we actually. Read. All the time. So I was so. Wonderful. And grateful for that. You know.
These. These amazing words. They shall not grow old. As we that are left grow old. Age shall not weary them. Nor the years condemn. And at the going down of the sun. And in the morning.
We will remember them. The most famous. Four lines. Of Binyam's poem. It's wonderful isn't it? Stunning. Stunning. Thank you for that. That was.
That was really special to me. As we consider those things. Of. Such. Gravitas. And import. Um.
- [2 : 1 2] I don't know about you. But in me. It creates. Uh. A real. Landscape. Of different emotions. You know. Thankfulness.
Uh. Regret. Desperate regret. For the terrible loss of life. You know. But thankfulness. For those who are willing to do that. And. And also.
You know. Fear for the future. Almost. In a way. You know. Of what could happen. When you look around the world. And you've got that mixture. Um. I. I. Really like quotes.
And I. And I spent a lot of time reading different things. And. And I. And I. It's particularly significant. When. When. When a. A quote. Sort of impacts my heart.
Sometimes they're funny. Sometimes they're silly. Sometimes they're. You just go. Wow. That's. That's true. That's powerful. That makes sense. Uh.
- [3 : 0 8] Many years ago. And I can't quite remember when I was reading a quote. And. And. This is a quote that was actually made by. One of the Caesars. I'm not sure which one. Because there was a whole range of them.
And some of them were really crazy people. And some of them were less crazy people. But. But this. This. This quote. Um. Kind of really resonates with my heart.
In a. In a way that. I go. Wow. That. That's. That's. That's profound. And this is what Caesar said. He said. He says. The fear of the future. And the regret of the past.

Are the twin enemies of the soul. The fear of the future. And the regret of the past. Are the twin enemies of the soul. And.

And that. I think. I still think that's a very profound statement. Because so much of our. What runs through our mind. And our hearts on a debate.

[4 : 05] Basis is. Often. With the past. There's regret. I just wish something hadn't have been like that. I wish this had played out differently. I wish England would have won the World Cup again.

You know. Whatever it may have been. You know. Um. And then. It also brings in. In. Into play. This side of looking forward. That often.

When we look forward. There's a sense of. Of fear and trepidation. Of what might happen. You know. And as believers.

We stand in a different place. Because of. Of the Lord. But I think. I think. That statement. Is. Is a profound statement. You know. The regret of the past. And the fear of the future.

The twin enemies of the soul. And. And particularly. As we. Think. About remembrance day. As we. Look forward to. Being in the scriptures. Right now.

[4 : 59] One of the things. That often. Exercises the human heart. Is. Our desires. Our fears. And our future. Those three things. On a.

On a daily basis. I found in my own life. At some point. Interact with my life. My wants. My desires. My fears. My wants. My fears. My future.

They often impact. And as every day. Sort of passes. One or more of those things. Often impacts. My heart. Right.

So. I want to look at a piece of scripture. This morning. Which deals with. Our wants.

Our fears. And our future. Because I think that's really relevant. And I think it's particularly relevant. As we consider some of the things of this day. As we focus on.

[5 : 56] And remember. The things that have happened. And the things that are happening. And might happen. So. It's actually a very, very. Well-known piece of scripture. So if you have your Bibles with me.

Whether it be on phone. Or on paper. Or. Vellum. Or on parchment. Or papyrus. In whatever language. You may have them. If you would like to turn with me.

To Psalm 23. Because today. We're going to look. At Psalm 23. And so. Before we do that. Let's pray one more time.

Then we'll read the psalm. And then I'll. I'll introduce the psalm. And where we're going this morning. Father. Excuse me. Father. We pray that you would. That Lord.

You would speak so very clearly. Into our hearts today. Through your word. By the power of your spirit. That you would break to us. The very bread of life. That we may live. Lord.

[6 : 54] Minus to our hearts. Lord. We need to hear your voice. Lord. We desire. We want to hear your voice. We don't want to be a people. Who. Are removed. By. Being in your word.

Lord. Speak to us. We pray. By your spirit. In Jesus name. Amen. I'm going to read. Psalm 23 to you. And then we'll continue. The Lord is my shepherd.

I shall not want. He makes me lie down. In green pastures. He leads me beside still waters. He restores my soul. He leads me in the paths of righteous. For his name's sake.

Yea. Though I walk through the valley. Of the shadow of death. I will fear no evil. For you. Are with me. In your rod. And your staff. They comfort me. You prepare a table. Before me. In the presence of my enemies.

You will not my head with oil. My cup runs over. Surely goodness and mercy. You shall follow me all the days of my life. And I will dwell. In the house of the Lord. Forever.

- [7 : 50] Father. We pray that you bless your word to us. In Jesus name. Amen. This is a very familiar. Psalm. I think.
- I think that's fair to say. To. Believer. And. And also. In many cases. People who wouldn't necessarily profess. Great religious connection.
- It's one of those psalms. That's there. It's. And. And. Thinking about this. Idea of. Desires. Fears. And future. It's not without reason.
- That we're actually turning to. Psalm 23. It's. From what we know. It was probably written late. In David's life. So. It's written.
- On. On the landscape. And the backdrop. Of. Just. The amazing experiences. Of David's life. Everything from. Being chased by Saul. In the wilderness. Which. It seems.
- [8 : 46] Was at least 10 years. Of his life. That's crazy. Isn't it? You know. The. The. The triumphs. The betrayal. Of Absalom. The. The. The. The. The terrible things.
- That he did. The murder. And the sin. That he did. Living. In. In. In. The realm. Of the Philistines. For a season. You know. All. That.
- Experience. All that. Landscape. Of life. Towards the end. Of his life. We understand. He wrote. Psalm 23.
- And we think. It was during the time. When there was the conflict. With Absalom. His son. Who stole the throne. From him. So. It's actually. A message. Of.
- The mature believer. And for. The mature believer. Who's fought battles. And carry burdens. It's.
- [9 : 41] It's a familiar psalm. And. Charles Jefferson wrote this. He said. The Lord is my shepherd. I shall not want. Millions.
- Who've had no experience. Of the sheep fold. And to whom a sheep. Has almost been unknown. Have been strangely moved. And comforted. By these words. Where Jesus went out.
- To search for the one. Isn't it true? I mean. I find these words comforting. And I've never been a sheep farmer. Right? I don't want to be a sheep farmer.
- But. But yet. These words. Somehow. Are. Are inordinately comforting. And for millions. Throughout the world. Wherever they may be.
- These words. Often bring comfort. Even though they have no personal experience. Of the context. Of being a sheep. And having a shepherd. These are extraordinary words.
- [10 : 38] It's many things. But above all. It is a psalm. Of reason. Because in it. David. Actually tells us.
- His expectations. He actually tells us. He gives us three sets of reasons. Actually in reality. He says. He says. Why? He's not going to want. He tells us. Why? He's not going to be afraid.
- And he tells us. What hope he has for the future. He deals with those. Those things. That impact our heart. Literally on. On a daily basis.
- He deals with. Desires. Fears. And wants. Desires. Fears. Future. It's a psalm. Of three sets of reasons. And David will give reasons.
- On. Why. We shall not want. The issue of our desires. And needs. Why David will not be afraid. The issue. And the arena of our fear. And why. David has a hope.
- [11 : 34] And an expectation. The future. It's a fantastic psalm. And I think it's an appropriate psalm. For this day.
- He begins. This is going to be intro. So the intro is long. Right. So I do apologize for that. But intros. Are not really part of the message. They're intros.

That's why they call them intros. So it gives me more time. Yeah. Appreciate. Appreciate you accepting my reasoning. However dodgy it may actually be. The psalm begins in this way.

It says. The Lord is. My shepherd. Now. The first thing we've got to get our head around is. This is not a title. Now. If you look in your Bible. Or on your papyrus.

Or whatever you've actually got these days. You probably see the word Lord written in capital letters. Yes. Moment of audience interaction. Thank you.

[12 : 30] Okay. Well. That's not. A title. Right. Because. Remember. You go back to Moses.

Moses was having one of those bad parts of his life. And he's wandering around the desert. And he meets a bush that's burning. Yeah. Right. Not uncommon in desert. But then you have this extraordinary moment.

When he steps aside. Then. The bush speaks to him. Not a normal experience. And if it is your normal experience.

My recommendation is seek help. You probably need it. Right. So God speaks to him. Ultimately. God speaks to him out of the bush.

And says to him. You need to go to Pharaoh. And tell Pharaoh. To let my people go. Now Moses. I mean. This has got to be. Pushing the realms of his.

[13 : 27] Functionality of brain power. And everything else. When you've got a bush talking to you. And it's God speaking to him out of the bush. But he's got enough. Now. He's got enough functionality. And brain power. And horsepower.

To actually recognize. That if he goes to Pharaoh. And says. A bush told me to tell you. Let my people go. That it's probably not going to go well.

Because general. World rulers. Do not accept. Advice from. Vegetation. I mean. They generally don't. They regard that as. We're in the crazy. Crazy land.

So Moses asked. This is Exodus 3 by the way. Moses asked. A significant. Question. He says. Who is it. Shall I say. Is sending me. And for the first time ever.

God gives. His memorial name. He says. I am that I am. God reveals. His memorial name.

[14 : 23] I am the becoming one. I am whatever my people need. I am that I am. And it's that word. That is then. From that point on. Written. As Lord.

In capital letters. So this is not a title. This is a name. The Lord. Is. My. Shepherd. It's not was.

Or will be. But it is. It's present. And all encompassing. And in reality. If you want to kind of break it open. Certainly in English. There are seven verbs in here.

That describes. The things that the shepherd does for us. And then he describes. That there are six places. In which that takes place. Everything from. Presence of the enemies.

To the house of the Lord. To the waters of quietness. Everything from. Leads. Anoints. Restores. Prepares. Makes. Seven verbs.

[15 : 19] That describe what the shepherd does for us. And all the different places. In which he does them. But probably one of the most.

Profound things to say about this is. Is that the Lord is. My shepherd. In this moment. In this place.

Doesn't. Decry future. Or past. But in this moment. He. Is. My. Shepherd. Spurgeon said this. He said. If he'd be a shepherd to no one else.

He's a shepherd to me. This is personal. It's not descriptive. Of a distant relationship. And there's an interesting point.

In the psalm. You'll notice. Where David changes. How he addresses the shepherd. And it's profound. He is.

[16:17] My. Shepherd. That's where the sheep. Expresses ownership. As someone. The sheep. Recognizes. Of his own. True will.

That the shepherd. Owns the sheep. And he is the shepherd. Of the sheep. The Lord is my shepherd. It's an interesting term.

The first time you ever see it. In the scriptures. At the end of Genesis. And it's a term. That was. Used. As an abomination. Because the. The Egyptians. Hated shepherds. The last use.

Is in the book of Revelation. Where it speaks. Of the lamb. I do. The lamb who will shepherd. His people. And wipe away. The tear from their eyes. Fascinating. But one of the things.

That's. I guess is profound. For me. Anyway. As somebody. Who kind of. Is involved in pastoral ministry. And you know. The calling. For us. Is to be a shepherd.

[17:14] You know. And for like. Pastor Simon. And myself. Is to be a shepherd. For men. Is to be a shepherd. If you look. In the New Testament. Jesus was called.

A lot of things. Right. By. By. By. By a. A whole gamut. Of different people. He was called. Lord. He was called. Master. He was called. King. He was called. Beelzebub.

Apollyon. He was called. All these different things. And. But it's interesting. When you look. At the number of titles. That Joe's.

That Jesus chose. To use about himself. It's very narrow. In fact. There are very. Very few. In fact. If you look. There really are very few.

But one of the. Titles. He chose. For himself. Was shepherd. It's a title. That Joe's. Jesus chose.

[18:11] To use it. To describe himself. Now he was. Master. He was king. He was lord. He was good teacher. He was prophet. It was all of those. To the. To the. The purest expression.

Of things. Across the. The landscape. Of history. But he chose. To use shepherd. Of the. Of 10. Of the 18. Times. That shepherd. Is used. In the Jesus. In the New Testament.

It's actually. About Jesus. The other ones. Are actually. About shepherds. When they were. Welcoming. The birth. Of the great shepherd. He never called himself. Priest. Preacher. Elder. Or bishop.

He didn't choose. Teacher. Although it's used. 53 times. In the New Testament. And Jesus uses. The term. 11 times. He didn't choose. Master. Use 55 times. In the New Testament. And Jesus said it.

40 times. Of those 55. And mostly about. In parables. He didn't choose. King. Used 86 times. Jesus used it. 13 times. In parable. Administration.

[19:06] But. The name. That he chose. The title. That he chose. The expression. Of who he was. That he chose. Was. I am the good shepherd. Stunning. Of the.

Of the. The seven. I am. Saints. In the book of John. The only. Modelable. One. That we can really. Get ahead. Round. Is. I am the good shepherd. It's hard to be like. I am a vine. I'm a resurrection.

You know. But we can understand. Good shepherd. It's kind of more of a name. The title.

It describes what somebody does. The way that bricklayer lays bricks. A shepherd. Birds. Cheap. But one of the fascinating things. Is if you look.

And. And track the word back. In some places. Like the book of Song of Solomon. For instance. And the book of Proverbs. The very same word.

- [20 : 01] Is translated in a different way. It's not translated as shepherd. Do you know what it's translated as? Friend. In the Song of Solomon. The word for shepherd.
- That we see. Translated here. It's translated as. Friend. Wow. That to me.
- Is. Heart movingly. Significant. The Lord. Is. My shepherd. The Lord. Is. My. Friend. And.
- The purest. Completest. Fullest. Expression. Of what friendship. Could be. Almost exclusive.
- In the book of Proverbs. And extensively. In the Song of Solomon. The word shepherd. Is. Translated as friend. I already feel better.
- [20 : 58] Knowing that. The Lord. The Lord. Is. My shepherd. The Lord. Is. My friend. That's kind of intro. So that wasn't in my time.
- So I still have a good three hours to go now. There are three sets of reasons. David gives us. Why he has hope. The first one he says.
- David tells us. Why he's not going to want. It says. The Lord is my shepherd. I shall not want. It's an emphatic statement.
- It's not. Well I might not want. If this goes this way. It's not conditional. On David's obedience.
- Necessarily in this particular. Piece of scripture. He says. I shall. Not. One. It's a personal statement. There's no doubt. In David's mind.
- [21 : 52] About this. And looking at. This is. Based upon the experience. Of his life. In all. In all.
- Reality. David looking back. Through all the things. He experienced. He can emphatically say. I shall. Not. And he's going to give us.
- Four. Reasons. Four. Expressions. Around the care. Of the shepherd. He makes me. Lie down. He leads me.
- Besides the waters. He restores my soul. And he leads me. In the path. Of righteousness. Four sets of. Four. Explanations. Behind this idea. Of I'm not going to want.
- So he begins. By saying. He makes me. Lie down. It's a fascinating. Term. It means. To literally. Be able to lie down. Stretch out.
- [22 : 50] And rest. Not in the sense. Of sleep. But in the cessation. Of activity.
- Rest from exertion. Literally the idea. Of stabling something. So it can rest. Now. One of my best friends. Is a farmer.
- And. Heard from him this morning. Actually. Because it's birthday time. And. He's called a bloke. That's his official title. Pastor.
- Pastor. Pastor. Church down there. In Hamilton. But he farms over. Six. Six hundred and ninety seven acres. I think it is. On his own. Bunch of cows.
- He's unbelievable. Makes me not want to be a farmer. Because it's so hard. But it's really impressive. And. We. Where we lived. For. The last portion of my time.
- [23 : 45] In New Zealand. We lived in an area called. The Waikato. Which is the. The central. North island. Which is. Really. Farming. Dairy. Sheep. Beef. Lots of.
- Animal stuff. And. New Zealanders. There's about. Four and a half. To five million. Of us. But there is. Sixty five. Million. Sheep.
- Which is a lot. Of sheep. I've no idea. Where my. Four point five. Six million. Actually are. But I guess. They're doing something. Somewhere. But you. You start to learn.
- Stuff about sheep. Just because. They're literally. Everywhere. Now here's one of the things. Sheep. Will not. Lie down.

- If they feel unsafe. They. They will not. Rest. They will not. Lie down. They will not.
- [24 : 42] Take a position. Of repose. If there's anything. That causes them. Worry or fear. It's interesting.
- Isn't it? So hidden in this. Idea. Here is. Is that the Lord. Makes me lie down. In green pastures. Is. There's a lot. Behind it. About the removal.
- Of fear. The removal. Of. Worry. Way. But it's also interesting. It's written in such a way. As he makes me lie down.
- And. There's an element here. Not of choice. It's the choice of the shepherd. Not. Not the sheep. That's challenging.
- Isn't it? Are we comfortable. With the choices. That the shepherd makes for us. Challenging.
- [25 : 43] Isn't it? As a sheep. Sometimes. Because. Because one of the things. That you learn about sheep. Is. No sheep is ever going to win. The Nobel Prize.
- For anything. Even sheepy things. They're not going to win it. Because. They. Traditionally. Are an animal. That does not make. Good choices. The scientists tell us.
- And I have no idea. How they tell us this. But they're scientists. So. There you go. That a 99% of a sheep's brain. Is devoted to the issue. Of feeding. How to work that out.
- I have absolutely no idea. And it probably. It didn't end very well. For the sheep. Concerned. But. They are consumed. With. With. With just single things. That are not the big picture.
- And invariably. Don't make good choices. The number of times. That. That a sheep. Will go and fall in a hole. Because it saw something. It might want to eat. Is large.
- [26 : 41] And you rescue them. And then they go. And do it again. Because they still think. It's a good idea. They're not known.
- For making good choices. It's an interesting picture. Isn't it? He makes me lie down. In green pastures. The idea of the place.
- Of green pastures. Is very much. A home. Or a habitation. And his choice. His choices. For us.
- Are good choices. If you. If you. Have a piece. If you. If you put a sheep. On the side of a motorway. And it sees.
- A piece of grass. On the other side of the motorway. It will. Try to cross the motorway. Get that piece of grass. Despite the fact. That there's another piece of grass. Even bigger and prettier. Right by his foot.
- [27 : 36] He will try and do that. Because it's not good with choices. David tells us. Firstly. He says. He makes me lie down. In green pastures. He then says.
- He says. He leads me. Now. In this psalm. In the next couple of verses. We're going to see this phrase. He leads me. Used on two separate occasions. Now.
- In English. It reads the same. Original language. He's going to use. Two different words. That describe. Two different. Aspects. Of how the shepherd leads us. The first one.
- Is. He describes. How. He leads us. It's a word. That describes. Gentleness. Care.
- Gently. Quality of experience. Not just direction. It has the idea. Of. Step by step. Paso. Paso. You know.
- [28 : 33] Le fish. Le fish. It has this sense. Step by step. By step. Gently. The emphasis. Is upon the quality. Of the leading. Not. The where to.
- He leads me. Gently. Carefully. Where to. Waters of quietness. The idea. The idea. Is not.

Is not. In the sense. Of. The absence. Of noise. But. But water. That's flat. That's not. Being stirred up.

Because one. Sheepsies. Need water. Right. But they can't. Drink. At moving water. Because they drowned. Because their nostrils.

Are here. So that. So they. And they will try it. They will try it. Because they just think. Oh water. Look. Right. But the water. They'll just go straight up. And they'll drown. So they have to be in a position.

[29 : 28] Where the water. Is completely. Milpon flat. Otherwise. They'll drown. So he leads me. Gently. To the waters.

Of quietness. Maclaren said this. He said. Rest and refreshment. Has for its consequence.

The restoration of the soul. And that. Then David tells that. Doesn't he? He says. He restores. My soul. What is simple?

It means to put back. Something in a position. That it once was. You know.

After all the experience. The brokenness. And everything. It means to put back. Something in its original state. As it was. My. There are so many things.

[30 : 26] During our lives. And at times in our lives. Where. They just need to be put back. Right. Right. And sometimes. That's actions by us.

But sometimes. It's us. I just need to be put back. Together. I need to be put back. Whole. I need to be made. Whole in mind.

And body. And soul. He restores. My. Soul. It embodies this idea. It is good.

To put something back together. And then David tells me. He leads me. In the paths of righteousness.

Second time. He uses this word lead. The word's different. It has the idea. Of. Knowing where you're going. He not only leads us gently.

[31 : 21] But he actually knows. Where. He is going. It's used of leading troops. Of. Of governing men. It's used when Israel. Was led by the pillar.

Of cloud and fire. During day and night. Same word that's used. To describe that process. Conducting someone. On the right. Path. It implies.

The knowledge. Of where to go. And how to get there. And that it's a place. That you want to take someone. That's how he leads us.

It's interesting. I. We all know. We all. We all know. What it's like. To follow somebody. Don't we? Yeah. In the car. You're going to somewhere.

You know. And you. You. You. Sometimes. You regret that. Desperately. You know. They're either going too fast. Or they're going too slow. Or they're going in a different direction.

[32 : 19] I have a friend of mine. Neil. Who. We work together a lot in Hungary. Just an exceptional worship leader. And. One night. We were in. We're in Budapest. And. And. We had to go. Pick up.

We had to find. An aporteker. Gosh. Was that in English? Thank you. Thank you. Hungarian speaking person. Thank you. We had to go find.

A pharmacy. To pick up some. Medication for. One of the guys. Back where we were staying. And we said. We picked them up. Neil says. I know where this is. Killer sentence.

I wish I'd have known. What would happen next. And so. We're driving around Budapest. Which is. Which is. An old city. Of. Probably.

One and a half million. Two million people now. Very densely populated. And. Neil manages to find. The only road in Budapest. Which ends.

[33 : 19] In the middle of a field. Now. That's skillful. It's not a skill. You actually want. But it is really skillful. So. I've never followed him.

Ever again. Because. I've never followed him. Because. The issue is. Is when you follow people. You give up the right. To speed. Direction. Timing.

All the choices. That we would want to make. We relinquish those. To the person who's leading. So.

It becomes vitally important. That you actually follow somebody. Who knows what they're doing. Not as in my case. That's the. That's what's expressed. In the second leading.

He leads me. In the paths of righteousness. What? For his name's sake. For the glory of God. David tells us.

[34 : 14] In these four things. Why he's not going to want. Because God's going to. Make him lie down. In green pastures. He's going to restore his soul. He's going to lead him gently. And he's going to lead him.

In the right direction. Now secondly. David's going to tell us. Why he's not going to be afraid. If you look at what the text says.

In verse four. It says. Yea though I walk. Walk through the valley of the shadow of the leaves. I will fear no evil. For you are with me in your rod. And lest that they comfort me. I want you to notice something.

Though I walk through. The valley of. The shadow of death. It doesn't say walk in. It says walk through.

That's important. That's important. The valley of the shadow of death. Of which David experienced much of it. Was a thing to pass through.

[35 : 15] Not a place to dwell or live in. There are seasons. There are seasons. Of life. And of the Christian life.

Where we walk through. That place. We go through the tunnel. Spurgeon said this.

Is we go through. The tunnel of death. And waking the light of immortality. In the presence of the Lord. The valley of the shadow of death. The word is used to describe.

A very narrow gorge. That's very high sided. But it's so high. And so narrow. That the light at the top. Doesn't make it to the bottom. So literally.

You're walking. In. And darkness. Now. I don't know what you think of. When you think of sheep. You may just think of lamb. From New Zealand.

[36 : 14] I hope. I don't. What you think of. When you. You get the picture. Of the shepherd. Leading the sheep. Now. Now. My picture is a very. Western picture. And even.

It's actually a southern hemisphere. Picture too. And that is. Bloke behind the sheep. Driving the sheep. Usually with a couple of dogs. Usually on any TV. Usually lots of whistles.

Right. That wasn't how it worked. In those days. What worked in those days. Is the shepherd would go ahead. And the sheep. Knowing his voice.

Interesting picture. Of the New Testament. Would follow him. Right. Fundamentally different. From how we look at. Shepherding today. So the shepherd would go ahead.

Then hearing his voice. They would follow him. So the only understanding. You can come to. With regard to. The statement that David makes here. Is that. He's through going.

[37 : 11] In. And through the valley. Because the shepherd. Has gone before him. Through there. It's the shepherd. That's leading him. Through that valley. That's the only implication. You can bring. Understanding that.

But he leads him. Through. And he says. I will not fear. The wording is.

I will not be made. To be afraid. I will not be made. Fearful. Why? I want you to notice. The change in the psalm now.

For he says. You. Are. With. Me. Up to this point. In the psalm. He's referred to. The Lord is my shepherd.

He will make. He will cause. He will. At the point. Of fear. Where fear. Enters into his heart. He says. I will not fear. Because you. How is me?

[38 : 10] It's the first time. In the psalm. That he addresses. The Lord. Personally. This one who is his shepherd. You. Are.

With me. He's no longer speaking. About the shepherd. He's speaking. To the shepherd. The eternal comfort.

Of the Lord. With us. The internal comfort. Of his presence. With us. Deals. With the need.

To fear. And he describes. Two additional. Sources. Of comfort. Thy rod.

And thy staff. The rod. Was a stick. A club. Used as a form. Of authority. Of protection. Sometimes of discipline. And the staff.

[39 : 06] Was something. That was used. For support. Like a big walking stick. And they bring comfort. The literal.

Literal wording there. Is this idea. Of like. A deep sigh. Of relief. The presence.

Of the Lord. Now. These are interesting. These were daily tools. Of the shepherd. That came into play.

In lots of different situations. But they're. Tools. Weapons.

Of proximity. Not of distance. So in order. For the sheep. To benefit. From. The value.

[40 : 03] Of the rod. And the staff. It required. Proximity. See. If he was carrying. A sniper's rifle. That would take.

Something out. At. A mile and a half. Two miles. You can be a long way. From where the shepherd is. And still feel comfort. But if he's using.

The rod. And the staff. You want to be as close. As you can. To the shepherd. To enjoy. The comfort. And the protection. And the relief. Of those two tools.

And the closer. That we are. To our shepherd. The safer we are. And more of his peace. Will fill our hearts. David's told us. Why. He's not going to want.

He's told us. Why he's not going to. Fear. And ultimately. He's going to now. Tell us. Why he has a good. Expectation. For the future. He's going to tell us.

[40 : 58] Why he has hope. For the future. The Lord's prepared for him. Provision. And the Lord has equipped him. You prepare a table.

Before me. In the presence of my enemies. You unite my head with oil. My cup runs over. Surely goodness and mercy. You'll follow me. And all the days of my life. I will dwell in the house. The Lord forever. The Lord prepared provision.

Literally means to set. In place. Something for him. What does he do? A table. A meal. Where? Strangest place ever. In the presence of his enemies. That God will provide.

And prepare. Everything needed. But it would even be. In the presence of his enemies. Now. Again. Back to the sheep understanding. A sheep won't lie down. If it feels in danger. A sheep will not eat.

If it feels in danger. Yet the Lord will provide. Even in the most difficult circumstances.

[42 : 06] The Lord will provide. What is necessary. What is. Our daily bread. He tells him. The Lord. God. Has equipped him.

You anoint my head with all. And my cup runs over. Literally. It's satisfied. It's wealthy. It's so full. And what's his expectation?

Surely. The word literally means only. Only. Goodness. And mercy. Will follow me.

All the days of my life. Goodness. In the widest sense. Mercy. The kindness of God. Goodness covers everything. That's good.

Mercy. The kindness. And goodness of God. To me. And the wording. Follow. Literally means. Will run after me.

[43 : 07] How much. And for how long. All the days of my life. And I will. I will dwell.

In the house. Of the Lord forever. Sit down. In the house. Of the Lord forever. This is a psalm.

Of reason. David tells us. Why he's not going to. Want. Why he's not going to fear. Why he. He has an expectation. Of good things. In the future.

We heard the words. Of Caesar earlier. You know. The regret of the past. And the fear of the future. The twin enemies. Of the soul. And we hear the answer. And the wisdom.

And the reason of David. In the trusting. Of the one. Who is the shepherd. But you can't have a psalm 23. Without psalm 22. It was the very.

[44 : 05] Same one. Who said. My God. My God. Why have you forsaken me? Prophesying. Portraying. Illustrating. Beforehand. The work of Jesus.

On the cross. David says. The Lord is my shepherd.

He. Right at the beginning. He expresses this idea. That I am owned. By the shepherd. I am his. And he is mine. And every single benefit.

Here. Is given rise. To this. By being. The sheep. Of the shepherd. By being. His. Every single benefit.

Obtained. His. Is obtained. By yielding. This is a psalm. Of comfort. Because it's a psalm. Of lordship. And every comfort.

[44 : 59] Comes. By being close. To the shepherd. Warren. Wiersbe. Said this. Great. Great. Bible teacher. And pastor. To pastor. He said.

When God's people. Follow their shepherd. They have all that they need. And will not lack. In the necessities. Of life. The very last. Verse.

In the bible. It mentions. Shepherd. Is revelation seven. And it says this. It says. For the lama. Who is in the midst. Of the throne. Will shepherd them. And lead them. Into the living. Fountains of waters.

And God. Will wipe away. Every tear. From their eyes. And Spurgeon said. If you be a shepherd. To no one else. He is a shepherd. To me. Isaiah 40.

11. Says this. He will feed. His flock. Like a shepherd. He will gather. The lambs. In his arms. And he will carry them. In his bosom. And he will gently. Leave those.

[45 : 53] That are with young. We're in a unique. Place. Today. As people.

Who. Belong to Jesus. Who love him. Who follow him. Who are owned by him. Or blood bought. We live in a unique place. On this strange landscape.

Of the world. And time. And the earth. And continents. And everything else. Because the Lord is. Our shepherd. And we can draw.

Inordinate. Comfort. From those words. And my encouragement. To you today. Is I. I don't. Some of you.

I know. Many of you. I do not know. I don't know. If. If this is where you're at. Maybe you walked in today. Because. You thought. Let's go sit in a cold school room. On a Sunday morning.

[46 : 50] It's a fantastic idea. I don't know. Maybe. Maybe. You have a relationship. With the Lord Jesus Christ. Maybe this morning.

You don't. Maybe this is new to you. Maybe you're trying to work out. You know. Where does all this fit? Why do I fit? What's church? What's going on? I implore you. I invite you.

To consider. The words. Of the one. Who is called Jesus Christ. The one. Of whom it was said. The Lord is my shepherd.

Let's pray. Father. We thank you. For your goodness. And your kindness. And. Lord. We thank you. For grace. And we thank you.

For your mercy. Especially. On this day. Where we remember. So many things. And it's right. That we remember.

[47 : 49] So many things. Lord. We thank you. That you. Are the great shepherd. Of the sheep.

And you are our shepherd. And Lord. That you're my shepherd. And Father. As we reflect. On these things. And as we think.

Of the things. Of the past. Having recognized. That they shall not grow old. As we that are left. Grow old. And age shall not weary them. Nor the years condemn. And at the going down.

Of the sun. And in the morning. We will remember them. Lord. As we consider those words. On this special day. Lord. Thank you. That we have a shepherd. Whose name is Jesus.

Lord. We commend these things to you. In Jesus name. Amen. Amen.