

# The Lord is my Shepherd

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[ 0 : 00 ] Seeking the Lord's blessing, let us now turn again to his word in the book of Psalms and Psalm 23. The book of Psalms and Psalm 23.

The Lord is my shepherd. The Lord is my shepherd.

I suppose that this psalm is a very familiar psalm with most of us, if not the most familiar portion of scripture that we know.

And that for the simple fact that we were all taught the psalm from a very young age and probably was the first portion of scripture that we committed to memory.

It is a psalm that is often sung at marriages and at funerals, when many people take the words upon their lips.

[ 1 : 12 ] And yet they may be quite ignorant of the shepherd of the psalm. They sing the psalm and yet do not know its content in experience.

It's a psalm that has often been preached upon and much written about. And today we must confess that probably we are not going to say anything new to you that you have not heard before about this psalm.

But it is always good for us to reflect and to remind ourselves that the word of God is new to us each day.

We are told immediately at the beginning of the psalm that the writer is David, that it is a psalm of David, who himself was a shepherd tending to his father's flock.

It may have been that while he was sitting down one day watching his sheep that he wrote this psalm. But scripture gives the title of shepherd to David, not only in the sense of one who looks after sheep, but scripture also gives him this title as he became king over Israel.

[ 2 : 42 ] In 2 Samuel 5 we read, Now that word that we have there, In the original language is the very same word that we have here in Psalm 23, verse 1, translated as shepherd.

So what actually was said to David was, Thou shalt shepherd my people Israel, and thou shalt be a captain over Israel.

And as we now have already sung this morning, David was taken from tending his sheep to be that shepherd over Israel.

We sung that in from Psalm 78, where we read, He chose David also his servant, and took him from the sheepfolds. From following the youth, great with young, He brought him to feed Jacob his people, and Israel his inheritance.

So He fed them according to the integrity of His heart, and guided them by the skillfulness of His psalms. So this psalm then is written by someone who knew the skills of shepherding.

[ 4 : 28 ] However, However, David here comes, and he confesses that he himself is in need of shepherding.

And he confesses that he has found one that can truly shepherd him. For he says, The Lord is my shepherd, or Jehovah is my shepherd.

The theme of God shepherding His people is a theme that runs throughout the Bible. For instance, when Jacob came to bless the two sons of Joseph, Ephraim, and Manasseh, he used these words, God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long, and to this day, the angel which redeemed me from all evil, bless the lands.

Now again, we have this word, fed, and as we've already spoken of, that that is the same word in the original, that is here in Psalm 23, translated as shepherd.

Shepherd. Again, in Psalm 80, we have God taken before us as a shepherd. In these words, Give ear, O shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest between the cherubings, shine forth, before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and come, and save us.

[ 6 : 12 ] But not only do we have that thing in Genesis, as we've already quoted, and in the Psalms, but also in the prophets, there is of course that well-known text, is there not, of Isaiah 40, where it is written, He shall feed his flock like a shepherd.

He shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. But not only do we have that in the Old Testament, but we also have the same theme in the New Testament.

And we know of course Jesus himself, who refers to himself as the good shepherd, who lays down his life for his sheep. So that theme of God shepherding his people, is woven throughout the word of God, in the Old and in the New Testament.

Now where is Psalm 23 placed? Well obviously, it comes between Psalm 22 and 24, that we already read this morning. But have we ever stopped, to see the significance, of where this Psalm is actually placed?

Psalm 22 is a Psalm, that we often refer to, as the Psalm of the Cross. It is a Psalm, that brings before us, the sufferings of Christ.

[ 7 : 49 ] It is a Psalm, that brings us to Golgotha, it's a Psalm, it's a Psalm that brings us, to the Cross, of our Lord Jesus Christ. And then we have Psalm 24.

And Psalm 24 is a Psalm of Triumph, and it is placed, after Psalm 23. So what about Psalm 23?

Psalm 22, the Psalm of the Cross, Psalm 24, the Psalm of Triumph, and Psalm 23, is the Psalm, of the pilgrim's journey, along with the shepherd, until finally, they are in God's house.

one of the Dutch theologians, one of the Dutch theologians, writes that, Psalm 22, reveals the good shepherd, away from home.

And Psalm 23, reveals the great shepherd, bringing home. And Psalm 24, reveals the chief shepherd, shepherd, at home.

[ 9 : 09 ] At home. So Psalm 23 then, is a Psalm that reveals to us, the great shepherd, bringing home, his own flock.

It is a Psalm that reveals to us, the journey of the believer, the journey of the Christian, until, along with the shepherd, they arrive in God's house.

The Lord is my shepherd, or Jehovah, is my shepherd. Personal pronouns are so important, especially when, we begin to think of, our relationship, with God.

here, David, stresses, his relationship, with the shepherd. He says, the Lord, is, my, shepherd.

He, is, mine. And there is an obvious sense, in which he is also saying, and I, am, his.

[ 10 : 30 ] He is, mine. Jehovah, is, my shepherd, and I, am, his. Like the church in the song, that cries, my beloved is, mine, and I, am, his.

So, at the very outset of this time, David brings before us, this intimate relationship, that exists, between the shepherd, Jehovah, and, himself.

And without that special relationship existing, the rest of the psalm, would make absolutely no sense, whatsoever.

It begins, with the relationship that there is between, himself, and, the shepherd. shepherd. And that is what brings, sense, to the rest, of, the psalm.

For what the psalm, portrays before us, is the journey, of the shepherd, shepherd, and the sheep, together, until, at last, the shepherd brings them home.

[ 11 : 45 ] The psalm, is the pilgrim's song. The shepherd is caring, and, leading the sheep, for the purpose, of bringing them home, with, himself.

As we've already said, we can call the psalm, the Christian's journey. Something similar, to the, great classic of John Bunyan, called, called Pilgrim's Progress.

Well, here we have, the pilgrim's, journey. And the pilgrim's, progress, until, eventually, the shepherd, brings him home, to be, with himself.

Now, this special, relationship, between, the shepherd, and, the sheep, began, with the shepherd, himself.

It began, with, Jehovah. Because, it was he, who, purposed, according to the good, pleasure of his will, to elect them, call a people, whom he would constitute, as his own, special, flock.

[ 13 : 06 ] It didn't begin, with the flock, it didn't begin, with the sheep. It began, with, the shepherd, himself. In the parable, of the lost sheep, that we have, in Luke 15.

There, we read, how the shepherd, took the initiative, to go, and seek, the sheep, that was lost. The initiative, did not begin, with the sheep, it began, with the shepherd, who went out, to seek, and, the sheep, that was lost.

The initiative, to bring sinners, to salvation, began, with, God. In the history, of this world, of this world, it all began, when he came, into the garden, of Eden, after Adam, had sinned, and he said, where art thou?

That was the voice, of the shepherd, coming, to seek, the lost sheep. And I believe, that Adam was, the first sheep, that he found, and brought, within, the fold, of faith.

And the evidence, is in the name, that Adam gave, to the woman. Before the promise, was given, she was known, as woman. But after the promise, was given, Adam called, his wife Eve.

[ 14 : 32 ] And intimating, that through her life, was going to come. So I believe, that Adam, was the first sheep, that he found, and brought, within, the fold of faith. Although, Abel, Adam's son, was the first sheep, to be brought home, into God's house.

However, within the Godhead, the triune God, there was, an agreement made. A plan, was set forth, how, salvation, for the lost sheep, could be, achieved.

And when we, read our Bibles, when we read, the word of God, we must, always be mindful, of that very fact, that the whole Bible, is about, this plan of God, about the redemptive, plan of God.

The agreement, or plan, we call, the covenant, of redemption. A covenant, that was made, between, the three persons, of the Godhead, have a son, and Holy Spirit, in order, to effect, our salvation.

A plan, that would bring, the lost sheep, to come, under, his special, purpose. A plan, to enable them, to receive, the benefits, of, his covenant, of grace, that he had, towards, his people, towards, the lost sheep.

[ 16 : 06 ] the very, title, or the name, Jehovah, brings before us, this, the covenant name, of the triune God.

So at the very, commencement, David, is telling us, that this, relationship, that exists, between, the shepherd, and himself, is a covenant, relationship.

Jehovah, he says, the covenant God, is my shepherd. In this covenant, it was agreed, that the father, would send, the son, as his shepherd, to seek, and to save, the lost sheep.

So that, the shepherd concept, becomes, a messianic title, a title that has a, special, reference, to the son. And so, Jesus could say, I am, the good, shepherd.

There is the sense, therefore, wherein the father, can look upon the son, and see, can say, he is, my, shepherd. He is the one, that, I have, appointed.

[ 17 : 27 ] I have, given him, this role. In the covenant, of redemption. And he has, willingly, undertaken this role, in the covenant, of redemption.

He has, willingly, undertaken, this work, of, shepherding, the lost sheep. Of going out, to seek, and to save them.

He has, undertaken that work, in the covenant, of redemption. Therefore, God, can, speak in, Zechariah, in this fashion, away go, sword, against, my shepherd, and against, the man, that is, my fellow, saith, the Lord of hosts.

Smack the shepherd, and the sheep, shall be scattered, and I will turn, mine hand, upon, the little ones. Words, that, were fulfilled, in Jesus, as he reminds, his disciples, as they, left the upper room, to go, to the garden, of Gethsemane, he reminds them, and after they, had sung, on him, Jesus, said to them, all ye, shall be offended, of me this night, for it is written, I will smite, the shepherd, and the sheep, of the flock, shall be scattered, abroad.

Words, in reference, to that prophecy, of Zechariah. I, will smite, the shepherd. Who is the I?

[ 19 : 01 ] The I, is the father, who is saying, I will smite, the shepherd, and the sheep, of the flock, shall be scattered, abroad. Jehovah, is, my shepherd.

Thus, David's shepherd, was, God, the father, who has chosen, the flock, in his beloved son, before the foundation, of the world.

His shepherd, is God, the Holy Spirit, who brings, all the chosen, into the flock, at the appointed time. And his shepherd, is God, the son, who has paid, the ransom price, for the flock.

Jehovah, father, son, and Holy Spirit, is my shepherd. But for the rest, of this morning, our focus, will be, especially, upon, Jehovah, Jesus.

Jehovah, the son, as the, personal shepherd, to all the members, of the flock. The New Testament, describes for us, the threefold, shepherd ministry, of Jesus.

[ 20 : 20 ] In the Gospel of John, chapter 10, Jesus calls himself, the good shepherd, who gives his life, for the sheep.

In Hebrews, chapter 13, Christ is entitled, as the great shepherd, of the sheep, through being brought, again, back, from the dead.

And in 1 Peter, chapter 5, the Lord is designated, as the chief shepherd, with reference, to his second coming, when he shall come, to give his own, to give his sheep, to give his flock, a crown of glory, that fadeth, not away.

Thus, we are to look, upon Jesus, as the good shepherd, shepherd, who gives his life, for his sheep, who pays, the ransom price, the great shepherd, who rose, again, from the dead, and as the chief shepherd, who is coming back, to receive, his own.

The good shepherd, who went to the cross, the good shepherd, who gave his life, who paid, the ransom price, so that we could be, delivered, from the bondage, and slavery, of sin.

[ 21 : 43 ] That we could, be delivered, from the guilt, and the power, of sin. That we could be, delivered, from the very presence, of sin, which will happen, in our glorification.

He is, the great shepherd, who has, risen, who has risen, from the dead, who has that, power, over all our enemies, including the last enemy.

And our last enemy, is death. It's the last enemy, for each and every one of us. But this, great shepherd, has been, has a, victory over death.

He has conquered, all our enemies, including death, the last enemy. He is the great shepherd. And he is the chief shepherd.

He is coming back. The shepherd, who died, and rose again, and ascended, unto heaven. He is coming back. And he is coming back, for his flock, that he has delivered.

[ 22 : 58 ] To the lost sheep, that he has found. He is coming back, for me, and you. He is coming back.

And he is going to give me, and you, a crown of glory, that fedeth, not, away. in some way, in some way, in some manner, we are going to reflect, his glory.

Isn't that the great promise, for instance, given to us, by Paul, as he rises to the church, at Philippa. And he says, you shall change, our wild bodies, and make it like, into his own, glorious, body.

And what, an encouragement, that is for me, and you today. What a promise, that is for me, and you today. Who may be weary, here, because of this, body of sin, that keeps bringing me down.

That makes me so tired. That makes me so weary. To know that, my shepherd, Jehovah Jesus, is coming back.

[ 24 : 17 ] And when he comes back, he shall change, this wild body. And he shall make it, like into his own, glorious body. The apex of our salvation, is to be made, like unto the son.

And it's the shepherd, Jesus, that is going to do that. My chief shepherd, is going to do that. But let us, for a moment, consider further, this relationship, between the shepherd, and his flock.

The sheep, is precious, to the shepherd. Think of that, my friend, today, that you are precious, to Jehovah, the shepherd.

To Jehovah, Jesus, you are precious to him, because, you are the father's gift, to him. Thine, the wear, he says, and thou gavest them, to me.

In the covenant, of redemption, you gave them, to me. They belong, to me, as your gift. And he is always, mindful, of that, very fact, that they are, the father's gift, given to him, in covenant.

[ 25 : 34 ] Even, as he was going forth, to the garden, of Gethsemane, and going forth, to the cross, of suffering. Even going forth, knowing, these words, that we've already, quoted this morning.

that the, that the, time would come, when the father, would say, smite, the shepherd, he knew. What does he say?

Father, he says, I will, that those, whom thou, has given me, be with me, where, I am.

Always, mindful, of the father's gift, to him. Always, mindful, of, the preciousness, of his flock, as the father's gift, to him.

We were, elected, and chosen, in him, in the beloved, that is in Christ. And at the very heart, of the electing love, of God, towards the Lord, she was, his beloved, son.

[ 26 : 49 ] At the very heart, of giving them, to his son, was, his love, to the son. The father, in expressing his love, to the son, by giving him, a flock, which no man, can number, in order, to shepherd them, and to bring them, home.

You see, this gift, that the father, gave him, is a marvel, in itself. For what was true, of the sheep, when they were astray, and they were lost.

That familiar, chapter in Isaiah, says, we all, like sheep, have gone astray, we have turned, every one, to his own way. To go astray, is to wander, to depart, to move away.

This, indeed, speaks, of our original sin, in Adam, who, as our covenant head, or representative, failed to keep, the commandment of God, and sinned, against God.

But we fell, in him, in his first sin, and we partook, of his guilt. Therefore, we are constituted, as sinners, as lost sheep.

[ 28 : 02 ] And, as a result, every day, and continually, we break God's law, and increase our debt. Which we call, actual sin. Our actual sins, flows, from our original sin.

Our original sin, leaves us guilty, before God. It leaves us, liable to punish, judgment. It leaves us, exposed to God's judgment. That is what we were.

Lost sheep. Sheep that were, guilty before God. Sheep that were, liable to punishment. Exposed to, God's judgment.

But such was, the Father's gift, to the Son. the Son. Therefore, this gift, on the part of the Son, is, the love gift, of the Father.

And there is a sense, in which, there is also, an expression, of the Father's love, giving us, to the Son.

[ 29 : 15 ] But, the demonstration, of his love, to us, and giving us, to his Son, in order, to shepherd us, home, is always, an act of grace, on our part.

Because, it is the, undeserving, favor of God, upon the sheep. The sheep, belongs to him, as the, Father's love gift.

The sheep, belongs to the shepherd, in covenant love, as the Father's love gift. But also, as his own, covenant, purchase. As the sheep, were guilty, before God, liable to punishment, and exposed, to God's judgment, the shepherd, had to redeem them, by paying, the ransom price.

And what was, the ransom price, that, the shepherd, had to pay? Well, Peter says, you were not, redeemed, with charitable things, such as silver, and gold, but with the precious, blood of Christ.

In other words, the laying down, of his life, as a sacrifice, to God, was, the ransom price.

[ 30 : 36 ] And God willing, tomorrow, those gathered here, will be, remembering, the ransom price, paid by the shepherd, in order for them, to be delivered.

shepherd. And in order, to pay the ransom price, it meant, that the shepherd, had to take upon himself, the nature, of the sheep.

However good, shepherds are among us, in looking after their flock, they can never take on, the nature of their flock. But here is something, that is amazing, is it not?

That this shepherd, actually took upon himself, the nature, of his sheep. He had to humble himself, and take on the nature, of the ones, that he came to redeem.

Paul writing, to the Philippians says, who had been in the forum, of God, thought it not robbery, to be equal with God, but made himself, of no reputation, and took upon, in the forum, of a servant, and was made, in the likeness of men, and been found, in fashion as a man, he humbled himself, and became obedient, into death, even the death, of the cross.

- [ 31 : 58 ] The shepherd, the word, made flesh. The shepherd, God, manifest in the flesh. The shepherd, God incarnate. The babe, wrapped in swaddling clothes, and laid in the manger, was none other, than the covenant shepherd, the son of God, the ransom price, for my, and your deliverance.

To pay the ransom price, it meant for the shepherd, that he had to learn, obedience, by the things, which he suffered. He had to become, obedient, unto death.

His own words, therefore, doth my father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself.

I have power to lay it down, and I have power to take it again. This commandment, have I received of my father. To pay the ransom price, meant that he had to meet, with what the sheep deserved.

He comes to where we are. Our sins, our liability to punishment, and to the judgment of God, is laid upon the shepherd.

- [ 33 : 24 ] He who knew no sin, was made sin for us. The suffering was so terrible, because he was bearing the punishment, of the sins of his elect people, of his own, of flock, the father's love gift to him.

The Bible says, that he was stricken, and smitten, and afflicted, that he was wounded, and bruised, and beaten. All this he suffered for us. Our Jehovah's shepherd, suffered for us.

And the worst aspect of his sufferings, not the physical sufferings, which he endured, at the hands of men, but those that he suffered, at the hands of God. God was the one, who put him to grief, not Pilate, or the Jews, or the crowds, or the Roman soldiers.

It was the father, who was God. This was all part, of the ransom price. that he would be wounded, and bruised, and beaten, smitten, and afflicted.

And the shepherd bore, our punishment. He dies for us, he is buried for us, and he rose again for us, and he ascended, to the right hand of the father, for us, and he's coming back again, for us.

- [ 34 : 46 ] In the meantime, he is preparing a place for them. Is that not the way, he comforted his disciples? On that night, they were full of fear.

They were afraid. He was going to leave them. And he said to them, in my father's house, are many rooms. If it were not so, I would have told you, I go to prepare a place for you.

And if I go, and prepare a place for you, I will come again, and receive you unto myself, that where I am, there you may be also.

He is coming back, my friend. The shepherd is coming back, and he's coming back, for his flock, which he's going to bring home, to be with himself, forever. You see, the shepherd who laid down his life, for his sheep, has become, inseparable for them, so that his very identity, is bound up, with them.

As the writer to the Hebrews, reminds us, that he is, touched not merely by, but with the feelings, of our, infirmities. He has a shepherd's heart, that is continually, filled with love, towards, his flock.

- [ 36 : 10 ] As he took the nature, of the sheep, in his incarnation, he hasn't abandoned it, at all, in his glorification. He hasn't abandoned, that nature at all, in ascending, to the right hand, of the father.

He has that nature, today, at the father's, right hand. And he is the one, who can truly, sympathize, with his flock.

He can be touched, with the feelings, of our, infirmities. Isn't that amazing, my friend?

That there is, one at the right hand, of God today. The shepherd, Jehovah Jesus, who can be touched, with the feelings, of my, infirmities, and your, infirmities.

He is a lamb, in the midst of the throne. He's not going to, lay aside his shepherd. The day you believe, the day you trust, he became your shepherd.

[ 37 : 19 ] You can say, Jehovah, is my shepherd. And he's my shepherd, to life. And he's my shepherd, in death. He's my shepherd, in resurrection. He's going to be, my shepherd forever, because he will be, leading us, to the living fountains, of water.

His shepherding, will never come, to an end. Most of us, will have memorized, the entire, 23rd Psalm.

But my friends, I ask you, in earnest seriousness, do you know, by experience, the first line, of the Psalm, Jehovah, is my shepherd, the Lord, is my shepherd.

Because to know, the shepherd, my friend, is eternal life. And I ask you today, is Christ, your shepherd? Do you belong, to him?

Can you say, with your whole heart, and by experience, with David, the Lord, is my shepherd. Because, in us, there is no possibility, of being saved, from what our sins, deserve.

[ 38 : 25 ] for we are all, like foolish sheep, that have gone astray, and continually, go astray, each turn, to his own way. But with God, and in God, what we have made, impossible, God, has made possible.

What we, tore asunder, God, in Christ, has brought together, because God, was in Christ, reconciling, the world, unto himself.

As the redeeming shepherd, he humbled himself, and came, into this world, of pain, and grief, and suffering. He willingly, gave his back, to the smiter.

But his 33 years, of suffering, was only an introduction, to the last week, of his spiritual, and physical sufferings. He suffered, not only, at the cruel hands, of men, but remember this, that he suffered, at the invisible hand, of his own father, as judge.

When he heard, the awful summons, of the father, as he hung, on the cross, of Golgotha, awake, O sword, against my shepherd, and against the man, that is my fellow, saith the Lord, of all, smite the shepherd.

[ 39 : 44 ] He heard those words, smite the shepherd. And what was, the son's response, what was the shepherd's response? My God, my God, why, why, hast thou, forsaken me?

Why, hast thou, forsaken me? He drained, the dregs, of the bottomless, froth cup, of God, for a sheep.

In order to make, available for a sheep, the cup, of salvation, he took, a damnation, upon himself, and he exhausted, that damnation.

The shepherd, died, the curse of death, so that the sheep, might live. What, bowed the shepherd, to the cross?

Was it the nails? Oh no. But he was bound, by his love, for the lost sheep, so, that they might, be delivered, and found, and set free.

[ 40 : 50 ] He was condemned, so that the sheep, might be acquitted. What a, wonderful thing, to be, looking forward to, the judgment seat, of Christ.



And you might say, what kind of words, are these? How can you, look forward, to the judgment seat, of Christ? Well for all those, who are in Christ, all those, who have the shepherd, as their shepherd, they can look forward, to that, because, on that day, they are going, to be acquitted.

In the presence, of the whole, multitude of people, that will be there, they shall be, acquitted. Why? Because, the shepherd, was condemned, in their home, and in their place.

Looking forward, to your acquittal, my friend. He was cursed, so that they, might be blessed. He was rejected, so that they, might be, accepted.

What a shepherd, my friend, you have. And what a shepherd, I have. What a shepherd, David had. The Lord, is, my shepherd.

[ 42 : 11 ] And if you, can truly, say that, from your heart, today. The Lord, is, my shepherd. He has, entered, into my experience.

He is, my shepherd, today. He is, my shepherd, tomorrow. He is, my shepherd, forever. He is, coming along, with me, on this journey.

Even, to the valley, of the shadow of death, he is going to be there, or he is with me, in that valley. He is with me, through all the trials, that confronts me, in this world.

When I feel, so lonely, when I feel, there is no one else, going through, what I am going through, he, is touched, with the feelings, of my infirmities.

He is there, with me. He is, he is my shepherd, and if he is, your shepherd, then it is, your duty, is it not?

[ 43 : 11 ] To do, what he has, asked you to do. To remember, his death, until he comes. To remember, the ransom price, that he paid, for you, as your shepherd.

And tomorrow, God willing, you will come, to the table. And as you partake, of these elements, remember, the shepherd.

Remember that, he is your shepherd. Not he was, or he will be. He is, your shepherd. You have him presently, you have him with you, and he will be with you, tomorrow, at the table.

The Lord, this man's shepherd, my dear friend, there is nobody, there is no one, so blessed as you. Whatever your feeling, may be coming, to the table tomorrow.

There is no one, so blessed as you. And why? Because Jehovah, is your shepherd. And he will never leave you.

[ 44 : 25 ] And he will never forsake you. And he will shepherd you, throughout your life. And in death. And he will bring you, to be at home, with himself.

He will bring you home, to himself. And I, shall dwell in the house, of the Lord, forever. May the Lord bless our thoughts.

Let us pray. Eternal and, ever blessed Lord, we give thanks unto thee, for the revelation, that thou hast, made of thyself, through thy word, that encourages us, to this day.

For we acknowledge, O Lord, that, we by nature, are lost, that we are sinners, that we are ungodly, that we have gone, far away, from thee.

But blessed be thy name, that thou, in thy grace, and in thy mercy, sent thy son, to be thy shepherd, and to be the shepherd, of the flock, that thou hast given to him, in the covenant, of redemption.

[ 45 : 39 ] And we pray, and thank thee, O Lord, for that gift, unto us. And we give thanks, for the work, of thy grace, in the hearts, of the people, of thy flock, that enables them, to say, the Lord, is my shepherd.

We ask, O Lord, that thou would continue, with us, that thy blessing, may be upon each, and every one of us. And may we, know thine own leading, in every aspect, of our life.

And may we go forth, with that great, expectation, of the day, when the shepherd, and the flock, shall be together. When we shall live, with thee, in the place, that thou hast prepared, for us.

In that inheritance, that shall not fade away. Grant thy blessing, to be upon all, that shall be done, in thy name, in these days. And forgive us, for our sins, in Jesus name.

Amen.