

# ***“I Know My Own, My Own Know Me”***

## **Implications of the Shepherd Imagery for the Pastoral Office**

### **Introduction**

The genesis of this paper is a simple question from my members at Trinity in Harlowton. As we were preparing for Christmas someone asked, “Why did God invite shepherds to attend the birth of Jesus?” In response I declined to support the socio-economic answer I have often heard; that the shepherds were so poor and smelly that they represented the lowest rung of society and thus signaled that Jesus was, if not on the side of the poor, at the very least, come for everyone. I am not sure there is enough evidence to support that contention. If that were the intent then why not invite lepers, or... women?

Instead I suggested two reasons for the dramatic invitation. It seems that Israel had a long history of thinking of itself as a nation of shepherds, (See Genesis 46:32-34). If this holds true the message would simply have been that the Messiah was coming to Israel, a nation of shepherds. More importantly for today’s discussion, the shepherds were coming to one of their own. This little baby was truly, Himself the Shepherd of Israel and he was being welcomed by His clan.

Having gotten that far I began to ponder the imagery a bit further. I say imagery because Jesus calls Himself a shepherd. But the actual vocation of Jesus, at least as far as was publicly known, was that of a carpenter, (Mark 6:3). That vocation gets little press in the Gospels. But the image of Jesus as the Good Shepherd fulfills a well-developed picture from the Old Testament and is pushed forward by the New Testament into the office of Pastor.

Consequently, after having examined a few texts from both the Old and New Testaments, (this is definitely not a comprehensive study), I hope to create discussion, if not furor, by suggesting some not so innocuous implications of the imagery of the Shepherd.

### **I. The Old Testament use of the image of Shepherd.**

#### **A. The meaning of Shepherd in Hebrew.**

The root word for shepherd, (ra-a), ( רָעָה ) appears 167 times in the Old Testament. Its basic meaning is to feed, generally the feeding of small domestic animals. From this understanding it is most often translated as a verb, to pasture, tend or graze. In the participial form (60 times), it is usually translated as shepherd.<sup>1</sup> The animals that are kept are not necessarily sheep. Although the word will later be connected with many other activities of a shepherd, the basic meaning of feeding should always be kept in mind.

The first appearance of the word may also be instructive. In Genesis 4:2 it is used of Abel. The Scripture documents a long history of animal husbandry. The fourth person to exist in the world is called a shepherd. This first shepherd was slain, and his blood cries from the ground for justice. That the first use of the image of shepherd includes an unjust death is significant. This type will be fulfilled many years later in the death of the Good Shepherd, Jesus.

#### **B. Israel- Gen 46:32-34, Gen 47:3, Num 14:33**

Although the Scripture carefully notes that Abraham, Isaac and Jacob all had numerous flocks and herds, they are not individually called shepherds. Nonetheless, it is clear that the wealth of the family, as it turned into a nation, was based on livestock. When Jacob is brought to Egypt, Joseph instructs him to declare the vocation of shepherd.

3 Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, as our fathers were." 4 They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Genesis 47:3-4<sup>2</sup>

This national identity is reasserted by God when, following their reluctance to enter and take the promise land, God condemns them to wander in the desert for forty years. During those forty years God says the children of the rebels will be shepherds. (Number 14:33)

Once the people of Israel settle in the promised land other occupations naturally begin to appear, but the heritage of the shepherd people is not lost. This is demonstrated by the fact that God is referred to as a shepherd of His people throughout the Old Testament.

### **C. God- Gen 48:15, 49:24, Ps 23, Ps 28:9, Is 40:11, Jer 31:10, Ezk 34**

The first time the image of shepherd is used of God comes from the mouth of Jacob in the blessing of Ephraim and Manasseh. "And he blessed Joseph and said, 'The God before whom my fathers, Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, the angel who has redeemed me from all evil, bless the boys...'" Genesis 48:15-16 There must have been a lively interplay between the self-identification as shepherds and the recognition that God had acted in a similar way in caring for Jacob throughout his life.

The image sticks, for the prophets Isaiah, Jeremiah and Ezekiel pick it up as a way of describing God's care for His people. The Isaiah text is particularly significant because it appears in a passage where the Hebrew word (basar) ( ) is used for the first time. This is the word for Good News, and it announces the coming of God. The prophetic proclamation of God coming to His people in might, with reward and recompense, is completed with the tender impression of the care of a shepherd.

"9 Get you up to a high mountain, O Zion, herald of good news; lift up your voice with strength, O Jerusalem, herald of good news; lift it up, fear not; say to the cities of Judah, "Behold your God!" 10 Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. 11 He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young." Isaiah 40:9-11 (Emphasis added)

Far and away the most well-developed application of the shepherd imagery to God is at the pen of David, whose 23<sup>rd</sup> Psalm deserves an extended review. I should say, at the outset, that I do not agree with Luther, who in his treatment of the 23<sup>rd</sup> Psalm suggests that David jumped in and out of the poetic imagery of shepherd and sheep. The vision is consistent. "In fact, Psalm 23 might well be called "David's Hymn of praise to Divine Diligence." For the entire poem goes on to recount the manner in which the Good Shepherd spares no pains for the welfare of His sheep."<sup>3</sup> (Emphasis added)

Verses 1-3 constitute a public confession, spoken to the audience, recounting the various ways in which a Shepherd cares for His sheep. The shepherd restores the life of weary sheep by leading them on the right paths in order to ensure they have plenty of good food and water. He does this for His own name's sake; He is, after all, known as a good shepherd. Because the sheep know they are in the care of a good shepherd they have no wants, they are satiated and satisfied and willing to lie down.

Verses 4-5 are very personal, spoken to the Shepherd Himself. Sheep lead risky lives. They are defenseless. So Luther notes, "A sheep must live entirely by its shepherd's help, protection, and care."<sup>4</sup> These two prayerful verses emphasize the close presence of the shepherd in the face of grave dangers. There are dangerous paths where predators lurk. The shepherd's tools comfort the sheep. The rod is a weapon used to bash the brains of those that would hunt the sheep. The staff is used for guidance, sometimes gently, but sometimes with the harshness of a hook. In fact, predators learn to hang out wherever the sheep eat, (tableland etc.). The shepherd does not promise to eliminate danger, He

promises to be present in danger. Finally, there is the danger of insects. The shepherd takes care of the individual sheep by applying a preventative and healing oil to His sheep. The lot in life (cup), of a sheep so protected, is overflowing with goodness.

Luther summarizes this section by inserting a couple of other biblical references. In so doing he lays the ground work for his thoughts on the pastoral office, which will be referred to later.

“It is the function of a faithful shepherd not only to supply his sheep with good pasture and other related things, but also to keep them from suffering harm. Moreover, he takes good care not to lose any of them. But if one of them should go astray, he goes after it, seeks it, and returns it (Luke 15:4). He looks after the young, the weak and the sick very carefully, waits on them, lifts them up and carries them in his arms (Isaiah 40:11) until they are grown and are strong and well.”<sup>5</sup>

Verse 6 returns to a confessional tone. David summarizes the goodness that comes from the care of the shepherd by declaring it lasts in this life, and (here David may abandoned the sheep imagery), into eternity.

#### **D. David- I Sam 16:11, I Sam 17:15-34, II Sam 5:2, Ps 78:71-72**

David is able to write so convincingly about the relationship between the shepherd and his sheep because he had been there. His back-story as a shepherd is honored by the people of Israel when they anoint him king. The attribution of the title shepherd is, however, in their rendition, ascribed by God.

“Then all the tribes of Israel came to David at Hebron and said, “Behold, we are your bone and flesh. 2 In times past, when Saul was king over us, it was you who led out and brought in Israel. And the Lord said to you, ‘You shall be shepherd of my people Israel, and you shall be prince over Israel.’ ” 2 Samuel 5:1-2

The continuation of the depiction of David as shepherd even into his kingly role is very significant when it comes to later uses. So deeply ingrained is this image that it even governs how a king is to rule his people.

#### **E. Leaders- Num 27:17, Is 56:11, Jer 2:8, 10:21, 23-25, 50:6, Ezk 34, Zech 10:3**

Following the use of the ethic of a shepherd as the governing code for the king, the prophets now are free to make the application of the role of shepherd to all the leaders of the people of Israel. Their refusal to govern like shepherds earns them the wrath of the prophets. None is more scathing than Ezekiel.

The word of the Lord came to me: 2 “Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord God: Ah, shepherds of Israel who have been feeding yourselves! Should not shepherds feed the sheep? 3 You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, but you do not feed the sheep. 4 The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. 5 So they were scattered, because there was no shepherd, and they became food for all the wild beasts. 6 My sheep were scattered; they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them. Ezekiel 34:1-6

It is interesting how Ezekiel is able to pick up, in the negative, many of the themes that appear in Psalm 23. Now it is revealed that God has not abdicated the role of shepherd. He has used, as a means, the leaders of the nation, (and some of the prophets may be included in this, [Jeremiah 23:9]). They

have proven unfaithful. In one of the most powerful shepherd texts in the Old Testament God promises to replace them. He will be a shepherd to His people. Even more significantly, He will send one shepherd, in the line of David, to shepherd and govern His people forever.

I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God. 16 I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice... 22 I will rescue my flock; they shall no longer be a prey. And I will judge between sheep and sheep. 23 And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. 24 And I, the Lord, will be their God, and my servant David shall be prince among them. I am the Lord; I have spoken. Ezekiel 34:15-16,22-24

#### **F. Jesus- Psalm 23, Is 40:11, Ezk 34, Micah 5:4**

The Old Testament use of the image of Shepherd is clearly pointing, pushing, pulling, driving to Jesus. He is the goal. He is the fulfillment. All previous shepherds, in the history of Israel, have failed in one way or another. Only Jesus is and does what a good shepherd should be and do. The passage used to locate the birth of the Christ, the ancient ruler appearing in Bethlehem, is a fitting conclusion to this brief examination. "And he shall stand and shepherd his flock in the strength of the Lord, in the majesty of the name of the Lord his God. And they shall dwell secure." Micah 5:4

## **II. The New Testament use of the image of Shepherd.**

#### **A. Jesus- Mt 2:6, Mt 9:36, Mt 26:31, John 10, Heb 13:20, I Pet 2:25, Rev 7:17**

The New Testament picks up right where the Old Testament leaves off. The first to reference to the word shepherd, now ποιμην and ποιμαίνω in Greek, is in a quotation of Micah 5. The scribes of Israel tell Herod where the new king is to be born with these words, "And you, O Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who will shepherd my people Israel." Matthew 2:6 Jesus is now in sole possession of the office of shepherd. The nation of Israel is likened to sheep who are without a shepherd because they reject the Word of the Lord. "When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd." Matthew 9:36

Still the shepherd comes. He comes because He is good. He comes because He is God. So Jesus distills the Old Testament witness into one beautiful passage about the Good Shepherd.

"Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. 2 But he who enters by the door is the shepherd of the sheep. 3 To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. 4 When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. 5 A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." 6 This figure of speech Jesus used with them, but they did not understand what he was saying to them. 7 So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. 8 All who came before me are thieves and robbers, but the sheep did not listen to them. 9 I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. 10 The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. 11 I am the good shepherd. The good shepherd lays down his life for the sheep. 12 He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. 13 He flees because he is a hired hand and cares nothing for the sheep. 14 I am the good shepherd. I know my own and my own know me, 15 just as the Father knows me and I know the Father; and I lay down my life

for the sheep. 16 And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. John 10:1-16

The Old Testament themes of the shepherd feeding and caring for the flock are included in this picture. This shepherd also protects the flock at the cost of his own life. In this sacrifice Jesus becomes not only shepherd of Israel, but Savior of the world. The element added by Jesus in this text is the intimacy of the relationship between shepherd and sheep. The Old Testament does not hint at this kind of familiarity, "For they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers...I know my own and my own know me." This reality of the manner in which a first century shepherd knew his sheep will have deep implications for the office that Jesus will create for the care of the Church.

### **B. Pastors John 21:16, Acts 20:28, I Pet 5:2, Jude 12**

Jesus is the Good Shepherd because He is the Word of God. That He is the Word of God means that He not only speaks it but that He lives it. This Word is spoken in His holy life, death, resurrection and promised return. Through Word and Sacrament Jesus calls a people to Himself, a people that He cares for like a shepherd.

When Jesus ascended, the office of the Word did not cease. Jesus had provided for the proclamation of the Word, His Word, so that His people could continue to be cared for by shepherds that He would provide. The use of the word shepherd for this office occurs four times in the New Testament, thrice positively and once negatively.

Although the office of apostle, (filling the office of the Word), had been created earlier, it is invested with the imagery of the shepherd first by Jesus Himself when He walks Peter through the reinstatement process.

When they had finished breakfast, Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Feed my lambs." 16 He said to him a second time, "Simon, son of John, do you love me?" He said to him, "Yes, Lord; you know that I love you." He said to him, "Tend my sheep." 17 He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because he said to him the third time, "Do you love me?" and he said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep. John 21:15-17 (Emphasis added)

Here the metaphorical use of shepherd is evident. The sheep are fed with the Word of God by those who inhabit the office of the Word. The word ποιμήν in Greek is translated Pastor in Latin and in English. Pastors follow in the long line of those called to deliver the Word of God as shepherds who feed their sheep.

When Paul commissions the Pastors of Ephesus, preparing them for his own departure, he does so using a familiar image, "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock." Acts 20:28-29 From this text we learn that the people of God still walk through the valley of the shadow of death. They still eat in the presence of enemies. And they still have a shepherd to protect them. That shepherd, according to this text is appointed by God.

Peter also has exhortation for Pastors who are under his care. In this amazing text Peter balances a strong imperative of the law with a beautiful picture of the Gospel, all in the context of the shepherd. A shepherd cares for his sheep first, not for himself. He is a gentle example to the flock of how to treat one another. All this can only happen because the Good Shepherd is at work in this office and He will reward it.

So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: 2 shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; 3 not domineering over those in your charge, but being examples to the flock. 4 And when the chief Shepherd appears, you will receive the unfading crown of glory. 1 Peter 5:1-4

As Ezekiel did, Jude recognizes that not all Pastors will speak the truth of God's Word to feed the people under their care. Some will seek to feed themselves. They will suffer the consequences of perverting the office given to them by God.

These are hidden reefs at your love feasts, as they feast with you without fear, shepherds feeding themselves; waterless clouds, swept along by winds; fruitless trees in late autumn, twice dead, uprooted; 13 wild waves of the sea, casting up the foam of their own shame; wandering stars, for whom the gloom of utter darkness has been reserved forever. Jude 12-13

God promises to be faithful. Through His appointed shepherds He will bring His people safely to Himself. There, once again by the mysterious power of God, Jesus, the lamb, will shepherd His people. "For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes." Revelation 7:17

### **III. The Pastor as Shepherd.**

#### **A. Jesus is the Good Shepherd.**

What further implications may we derive from the imagery of the shepherd as applicable to the office of Pastor? The foundation must be that Jesus Christ is the Good Shepherd who is portrayed and prophesied in the Old Testament. No one else can begin to think of filling this office in its purest form.

Yet, in the mystery of God's power at work in His Word He does appoint others to continue the office until He returns. The use of the word, ἀρχιποιμενος in I Peter 5 implies that there are other, shall we say, under-shepherds as referred to in that very context. The danger is that the under-shepherd may strike out on his own, seeking to make the Lord's little lambs subject to his own word and thus feeding himself. Shepherds in the office of the Word must always recognize that their only authority is that of the Word of the Good Shepherd.

At the same time the under-shepherds are to find great comfort in this image and relationship. For the Good Shepherd knows and cares for them. On those days when the duties of caring for a flock become overwhelming they will remember that they too are little lambs for whom the Good Shepherd cares.

#### **B. God gives the shepherd to His sheep. Jer 3:15, 23:4, Acts 20:28, Eph 4:11**

God has long promised to care for His people through faithful shepherds. Jeremiah records two of these promises.

And I will give you shepherds after my own heart, who will feed you with knowledge and understanding... I will set shepherds over them who will care for them, and they shall fear no more, nor be dismayed, neither shall any be missing, declares the Lord. Jeremiah 3:15, 23:4

This is not an office that can be assumed for oneself. God is responsible for the filling of the office. So too, in the New Testament the Pastors at Ephesus are told that the Holy Spirit has appointed them. And Paul writes that Pastors are gifts of God to His Church in Ephesians 4. The shepherd image is one means of reminding the Church that the office is a divine office.

When Luther examined Psalm 23 he found there the office of Word in the guise of the shepherd whom God gives to the Church. When referring to the rod and staff of the shepherd Luther said, Here the prophet also touches upon the office of preaching. For through the oral preaching of the Word, which enters the ears and touches the heart by faith, and through the holy Sacraments our Lord God accomplishes all these things in His Christendom, namely, that men are brought to faith, are strengthened in faith, are kept in pure doctrine, and in the end are enabled to withstand all the assaults of the devil and the world. Without these means, Word and Sacrament, we obtain none of these things. For since the beginning of the world God has dealt with all the saints through His Word and, in addition, has given them external signs of grace.<sup>6</sup>

These words are the perfect introduction for the office. God gives the means of grace which are delivered to the world through the office. So we read in the article V of the Augsburg Confession.

That we may obtain this faith, the Ministry of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith; where and when it pleases God, in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.<sup>7</sup>

### **C. The shepherd feeds his sheep.**

From time to time I am told of a Pastor saying, (perhaps it is apocryphal,) "All I have to do is preach the Word and administer the Sacraments, (perhaps, best construction, he is using synecdoche). If there is anything at all to the image of shepherd, and I think there is, speaking of Word and Sacrament as the functions of the office is a gross misunderstanding of that office. Word and Sacrament are not functions, they are food. The Word and Sacraments are the means that God gives to the office to effect the mission of God, but they are so as the food of life. It is not as if feeding can be done effectively quite apart from any recognition of who is being fed. The shepherd's ethic must inform the manner in which the Word and Sacrament are delivered. Jesus does not say, "I am the General of the army." He does not say, "I am the CEO of the corporation." He does not say, "I am the coach of the team." He does say, "I am the Good Shepherd." Being a shepherd means to feed the sheep. My point may not in any way be construed to impinge on the efficacy of the Word. The issue is not whether the Word of God works. The issue is how to best effect the hearing of the Word. I am simply saying that Jesus has instructed us, through this image about how He expects that Word to be delivered.

Sheep need to be fed. Unfortunately, they don't always recognize the safest places to eat. They don't always recognize good food. And they may not like the taste of it. They need to be led, but they are finicky, they balk, and they run. They require special care so that they receive the Word in the way that will best serve them. This requires the shepherd to know his sheep and the context in which they live. Although the staff may be used in a harsh manner for the sake of direction, the shepherd will not be able to force feed his sheep. In love he brings to them the food they need for life.

### **D. The shepherd cares for his sheep.**

Sheep get wounded physically, mentally and emotionally. When this happens they tend to panic. When they panic they behave in unpredictable ways. Sheep are subject to insects that also drive them crazy. Shepherds cannot care for such sheep in a disconnected, mechanical manner. No sheep will lie down in comfort under such care. The sheep need to be convinced, by actions and words, that the shepherd cares for them. Using the Word of God in ever so careful a manner he pours on oil. He

binds their wounds. He carries them on his shoulders. He leads them in the safest and gentlest paths. This requires the shepherd to know his sheep and be known by his sheep.

#### **E. The shepherd fights for his sheep.**

Sheep live in the valley of the shadow of death. Every day they eat at the table surrounded by enemies. It is a dangerous world, from within and from without. Wolves, sometimes in sheep's clothing, are constantly patrolling the edges of the flock, waiting for someone to wander off, hoping that someone will lag behind, spying the weak and the ill. Sometimes it may seem like certain sheep are prone to walking right into the wolf's mouth.

Still the shepherd fights. Even though he is not immune to the fang and claw, he wades in to fend off the wolf. With the rod of his mouth, the Word of God, he smites those who would attack the flock, careful not to create collateral damage by careless flailing.

It is true that the shepherd may be wounded in this endeavor, sometimes by members of his own flock, who in their terrified flight butt and push. It is true that the sheep know little about caring for their shepherd. Their lives are often consumed with their own survival. Still the shepherd fights because that is what a shepherd does, and because he knows his sheep are in danger without him.

Since the wolf is wily, and since each sheep is uniquely susceptible to his craftiness, the shepherd must know his sheep in order to fight for them in an effective way.

#### **F. The shepherd knows his sheep.**

Jesus said, "For they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers...I know my own and my own know me." The amazing degree of intimacy revealed by these words is instructive. All of the duties listed above require the shepherd to know his sheep, and in a similar manner to be known by his sheep. While the Chief Shepherd may be able to know all His sheep, his under-shepherds certainly have their limitations.

How many sheep a shepherd can care for in the manner described above is debatable. At the very least the shepherd that takes seriously how he cares for his sheep should invest some energy in that debate. If he is watching a flock that is growing he ought to consider when it is time for that flock to be divided so that it can be properly fed, cared and fought for using the Word and Sacraments God has given to its shepherd.

### **Conclusion**

Dear brothers, you have been called to follow in the righteous path of the Good Shepherd in caring for His sheep. This office is not for the faint of heart. You will walk in the shadow of death. You will be surrounded by enemies. From time to time you may feel hungry and thirsty. But I announce to you today, by the power of this Word, you are never alone. Your Good Shepherd knows you. He knows your every pain, sorrow, fear and need. Because He knows you like that, He has laid down His life that you may have life, and that abundantly. Here is His promise for you, His under-shepherd, "Surely goodness and mercy shall follow you all the days of your life and you shall dwell in the house of the Lord forever." Amen.

S.D.G.

Terry Forke

Quad and Dual Circuit Conferences

1/15/14

---

<sup>1</sup> Harris, R. Laird, ed., Theological Wordbook of the Old Testament, Moody, Chicago, 1980, Volume II. page 852-853.

<sup>2</sup> All Scripture quotations: The Holy Bible : English Standard Version. Wheaton : Standard Bible Society, 2001, S.

<sup>3</sup> Keller, Phillip, A Shepherd Looks at Psalm 23, Zondervan, Grand Rapids, 1970, p. 21.

<sup>4</sup> Luther, Martin: Pelikan, Jaroslav Jan (Hrsg.) ; Oswald, Hilton C. (Hrsg.) ; Lehmann, Helmut T. (Hrsg.): Luther's Works, Vol. 12 : Selected Psalms I. Saint Louis : Concordia Publishing House, 1999, c1955 (Luther's Works 12), S. 12:153.

<sup>5</sup> Ibid., p. 153.

<sup>6</sup> Ibid., p. 170.

<sup>7</sup> Lutheran Church. Missouri Synod: Concordia Triglotta - English : The Symbolical Books of the Evangelical Lutheran Church. electronic ed. Milwaukee, WI : Northwestern Publishing House, 1997, S. 45