

A Declaration of Dependence on God's Direction and Correction (Psalm 23:4b)

The 4th of July this year falls on a Sunday, the Lord's Day, and in God's Providence, the theme of the next part of our verse-by-verse study through Psalm 23 fits very well with how many founders of our country spoke of the events surrounding the date we remember today. The colonies' Declaration of Independence from England was not in the eyes of its signers declaring *independence from God* as He is explicitly mentioned in its 1st sentence and its 2nd sentence as the Creator and source of man's inalienable rights which are higher than human government and the basis of it. Its last line is really a *Declaration of Dependence upon God's Direction and Protection* (the title of today's message based on Psalm 23:4): "And for the support of this Declaration, **with a firm reliance on the protection of divine Providence**, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor."

Declaration of Continental Congress 3.5 months before signing the Declaration of Independence (3/16/1776): "*In times of impending calamity and distress; when the liberties of America are imminently endangered ... it becomes indispensable duty ... with true penitence of heart, and the most reverent devotion, publickly to acknowledge the over ruling providence of God; to confess and deplore our offences against him; and to supplicate his [intervention] . . . duly impressed with a solemn sense of God's superintending providence, and of their duty, devoutly to rely, in all their lawful enterprizes, on his aid and direction, [We the people] Do earnestly recommend, that Friday, the Seventeenth day of May next, be observed by the said colonies as a day of humiliation, fasting, and prayer; that we may, with united hearts, confess and bewail our manifold sins and transgressions, and, by a sincere repentance and amendment of life, appease [God's] righteous displeasure, and, through the merits and mediation of Jesus Christ, obtain his pardon and forgiveness; humbly imploring his assistance ...*"¹

That's dependence on God's correction and direction

John Adams: "The general principles on which the Fathers achieved independence were...the general principles of Christianity...I will avow that I then believed, and now believe, that those general principles of Christianity are as eternal and immutable as the existence and attributes of God." ²

Letter to wife Abigail day after Congress approved Declaration of Independence: “This day will be the most memorable epic in the history of America. I am apt to believe that it will be celebrated by succeeding generations as the great anniversary ...” Adams contemplated whether it would be proper to hold such celebrations, but then concluded that the day should be commemorated – but in a particular manner and with a specific spirit. As he told Abigail: “It ought to be commemorated as the day of deliverance by solemn acts of devotion to God Almighty.” John Adams believed that the Fourth of July should become a religious holiday – a day when we remembered God's hand in deliverance and a day of religious activities when we committed ourselves to Him in “solemn acts of devotion to God Almighty.” Such was the spirit of the American Revolution as seen through the eyes of those who led it.³

Declaration of U.S. Congress in the year after the signing of the Declaration of Independence: “FORASMUCH as it is the indispensable Duty of all Men to adore the superintending Providence of Almighty God; to acknowledge with Gratitude their Obligation to him for benefits received, and to implore such farther Blessings as they stand in Need of ... and that together with their sincere Acknowledgments and Offerings, they may join the penitent Confession of their manifold Sins, whereby they had forfeited every Favour, and their humble and earnest Supplication that it may please GOD, through the Merits of Jesus Christ, mercifully to forgive and blot them out of Remembrance ... ”⁴

I trust many of us have already experienced that today, and that all will add their voices to Ps 23's declaration of dependence on God: v. 1 *The Lord is my Shepherd, I shall not want* - I depend on Him for everything, all I truly need. David is calling Himself a sheep, which he knew by experience as a shepherd boy in Bethlehem that to identify with sheep is to be utterly dependent, utterly directionless (needing direction), utterly defenseless (needing protection).

Sheep are also another word that starts with “d” – what is it? We all like *dumb* sheep tend to go astray to our own way apart from the Shepherd's leading and feeding. We are easily deceived, easily distracted, easily discontented, easily disturbed, often disagreeable. Some of you disagree with this assessment of you. But those who humbly sheepishly acknowledge their weakness and neediness and join voices with David's declaration of dependence can then experience the 2nd half of v. 1 and the rest of the Psalm:

v. 2 **He** makes me lie down in green pastures, **He** leads me beside the still waters, **He** restores my soul. **He** guides me in paths of righteousness **for His name sake**. Even though I walk through the valley of the shadow of death, I will fear no evil, **for You are with me**. Your rod and Your staff, they comfort me.

One writer says in v. 4 David ‘sees himself entering a dark valley. Suddenly he is aware that someone else is there in the shadows. It is the Lord himself. As he gazes upon his Lord, David sees that he is carrying a rod and staff. The rod was a heavy club the shepherd used to kill predators, and the staff, a long pole with a crook in one end, used to round up the sheep and to guide them along.

The sight of those instruments causes David to realize that he has absolutely nothing to fear. His shepherd is there to [kill or drive away all] the enemies...and to guide him safely through. The same Lord who was shepherding him through life would shepherd him through death ... **If we want to enjoy the full measure of David’s peace, we must have the full measure of his faith. We must recognize that we desperately need a shepherd. We must recognize that only God can rightly shepherd us. And we must wholeheartedly turn to God, renouncing our reliance on ourselves and on any other shepherds’⁵ [or any other sources of comfort].**

Review 1st part of our study of v. 4a last time:

1. We should speak to the Lord in the darkness
2. We should grow closer to the Lord in the darkness
3. We should trust the Lord in the darkness and fear not
 - Trust Him as Savior from eternal darkness
 - as Shepherd leading through the darkness
 - as Father protecting from evil darkness

This week we’ll be focusing on David’s declaration of dependence upon the shepherd’s rod and staff. To say it another way, his need for correction and protection. The shepherd staff was for directing the sheep, the rod for defending the sheep or disciplining the sheep

A twentieth century Palestine shepherd sheds his insight on v. 4:

‘There is an actual Valley of the Shadow of Death in Palestine, and every shepherder from Spain to Dalmatia knows of it. It is south of the Jericho road leading from Jerusalem to the Dead Sea and is a narrow defile through a mountain range. Climatic and grazing conditions make it necessary for the sheep to be moved through this valley for seasonal feeding each year.

The valley is four and a half miles long. Its side walls are over 1,500 feet high in places and it is only ten or twelve feet wide at the bottom. Travel through the valley is dangerous, because its floor, badly eroded by cloudbursts, has gullies seven or eight feet deep. Actual footing on solid rock is so narrow in many places that sheep cannot turn round, and it is an unwritten law of shepherds that flocks must go up the valley in the morning hours and down toward the eventide, lest flocks meet in the [narrow path]. Mules have not been able to make the trip for centuries, but sheep and goat herders from earliest OT days have maintained a passage ...

About halfway through the valley the walk crosses from one side to the other at a place where the path is cut in two by an eight-foot gully. One section of the path is about eighteen inches higher than the other ... The shepherd stands at this break and coaxes or forces the sheep to make the leap. If a sheep slips and lands in the gully, the shepherd's rod is brought into play. The old-style crook is encircled around a large sheep's neck or a small sheep's chest, and it is lifted to safety. If a more modern narrow crook is used, the sheep is caught about the hoofs and lifted up ... wild dogs lurk in the shadows of the valley looking for prey ... The shepherd, skilled in throwing his staff, hurls it at the dog and knocks the animal into the washed-out gully where it is easily killed. [So] the sheep have learned to fear no evil even in the Valley of the Shadow of Death, for their master is there to save them from harm.⁶ [like David says, "*Your rod and staff comforts*"]

This is the spiritual reality for all who depend on the Lord as their shepherd, who find His rod and staff dependable and comforting.

David's Declaration of Dependence in v. 4b:

1. I need Your rod
2. I need Your staff
3. I need Your comfort

1. I need Your rod

v. 4 "*I will fear no evil, for You are with me. Your rod ...*"

There's a connection between those phrases. What helps David not fear evil is the Lord's presence, and specifically firstly *the rod* is what comforts him. How does the rod communicate this to us?

We need to start with what the rod communicated in Bible times:

- Protection (in this context, from enemies in the valley)

- Correction (also from the enemy inside us, fear, sin, etc.)
- Inspection (from anything that would harm sheep)

I can't introduce Psalm 23 better than Joel Beeke has done:

'Ps 23 can and has meant many things to God's little flock. For some the Lord has caused Ps 23 to serve as their *pilgrim song* on their journey through the valley ... below; it has been a song of courage to many of God's inwardly oppressed pilgrims. In the hands of the Holy Spirit it has been a balm to some spiritually sick ... a consolation to others sitting spiritually captive in the dungeon of misery, and a tonic for soldiers dying on the battlefield ... It has broken the chains of numerous spiritual prisoners, and God-fearing Jonathans have been privileged throughout the ages to dip honey from this psalm with the staff of faith to the *reawakening* of love, *re-enlivening* of hope, and the *re-strengthening* of faith ... for God's people it is a *creed of victory*. Every phrase, every word expounds richly that *God is* and *does* all that is required by man. Sovereign grace rings through every syllable, testifying of received truth, possessed experiences ...

Ps 23 becomes more than a spiritual oasis in the desert, more than a refuge on which all the storms of life break into nothingness, even more than a rock of safety and blessedness ... May it become not only a *soul-captivating* psalm, but a *soul-conquering* one ... May you fall to God's side, lose your own name, be grounded on Christ as the only firm foundation, grow in the grace and knowledge of Him as the Great Shepherd of your soul, and experience foretastes of heaven on earth, enabling you to exclaim, "*The Lord is my Shepherd; I shall not want.*"

May the unconverted be given a saving impression of what they are missing on their journey ... while still attempting to shepherd themselves. May an unquenchable flame of yearning be aroused in their souls to become a subject of Jehovah's shepherded flock. May the Lord grant us [all] the light of His Spirit to lay out the great truths of this psalm ... with a deep impression that we are standing upon sacred ground at His mercy. May the exposition of this psalm serve to the welfare of the entire congregation, but above all, to the honor and glory of the Most High God.⁷

My prayer in the spirit of v. 3 is that the Lord leads us in the right path in our study *for His name sake*. He leads us with rod and staff

So let's start with what the rod meant *in its original OT context*
 PROTECTION – CORRECTION - INSPECTION

In the broader OT context, “rod” can refer to a club, a scepter, or a shepherd’s wooden weapon. It was not the long walking stick or curved staff (though some think the terms are interchangeable or at least closely related). Most scholars agree this term translated *rod* in Ps 23 was a shorter stick / club. A rod’s main use was a weapon:

The great prophecy of Micah 5 is a good example to study further:
¹ *Marshal your troops, O city of troops, for a siege is laid against us. They will strike Israel’s ruler on the cheek **with a rod.*** [Paul in Acts says he was beaten with rods by enemies, cf. Jesus] ² *“But you, Bethlehem [the same place David was once shepherd with his rod before he ruled Israel] Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”* ...⁴ *He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth.* ⁵ *And he will be their peace ...* ⁸ *The remnant of Jacob will be among the nations, in the midst of many peoples, like a lion among the beasts of the forest, like a **young lion among flocks of sheep, which mauls and mangles as it goes, and no one can rescue*** [except the Shepherd-King]. ⁹ *Your hand will be lifted up in triumph over your enemies, and **all your foes will be destroyed.***

Micah 7:14 says to this Messiah: *Shepherd your people with your* [KJV “rod”, NAS “scepter”], *the flock of your inheritance ...*

The picture of a shepherd and his rod is not a cuddly flannel-graph picture of a Middle Eastern Mr. Rogers who looks like he couldn’t hurt a fly. It’s the picture of a warrior with his weapon, prepared to fight off human thieves (John 10) or dogs, lions, tigers and bears. David by the Lord’s strength was able to defend his flock from a lion and a bear, and later the flock of Israel from all their enemies. But David speaks of the far greater Shepherd he had in Psalm 23, with a far greater rod, which gives far greater protection / comfort.

Someone who grew up observing Eastern shepherds writes: ‘Each shepherd boy, from the time he first starts to tend his father’s flock, takes special pride in the selection of a rod...exactly suited to his own size and strength. He goes into the bush and selects a young sapling which is dug from the ground. This is carved and whittled down with great care and patience. The enlarged based of the sapling where its trunk joins the roots is shaped into a smooth,

rounded head of hard wood [like golf club]. The sapling itself is shaped to exactly fit the owner's hand. After he completes it, the shepherd boy spends hours practicing with his [rod], learning how to throw it with amazing speed and accuracy. It becomes his main weapon of defense for both himself and his sheep ...

There is a second dimension in which the rod is used by the shepherd for the welfare of his sheep – namely, that of discipline [CORRECTION is 2nd thing “rod” meant in original context, in fact in Job 37:13, this Heb. word *rod* is translated “*correction*”] ... If the shepherd saw a sheep wandering away on its own, or approaching poisonous weeds, or getting too close to danger of one sort or another, the club would go whistling through the air to send the wayward animal scurrying back to the bunch ...

[David may have been thinking of the covenant the Lord communicated to him in 2 Samuel 7, using “rod” in the context of loving fatherly discipline, corrective discipline:

- *I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod* (7:14)

- His son Solomon understood this and wrote in Proverbs:
13:24 *He who withholds his rod hates his son, But he who loves him disciplines him diligently.*

22:15 *Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him.*

23:13-14 *Do not hold back discipline from the child, Although you strike him with the rod, he will not die. ¹⁴You shall strike him with the rod And rescue his soul ...*

29:15 *The rod and reproof give wisdom, But a child who gets his own way brings shame to his mother.*

- Habakkuk 3:9 applies God's “rods of chastisement” to the afflictions He brings on His own. Heb. 12 applies/explains:

⁵ ... “*MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; ⁶FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.*” ⁷*It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? ⁸But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? ¹⁰ ... He disciplines us for our good, so that we may share His holiness. ¹¹All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.]*

Another interesting use of the rod in the Shepherd's hand was to examine and count the sheep [INSPECTION is the 3rd thing "rod" meant to original readers]. In the terminology of the Old Testament this was referred to as passing "under the rod" (Ezekiel 20:37). This meant not only coming under the owner's control and authority, but also to be subject to his most careful, intimate, and firsthand examination. A sheep that passed "under the rod" was one which had been counted and looked over with great care to make sure all was well with it.

Because of their long wool it is not always easy to detect disease, wounds, or defects in sheep ... [so the rod may be used to] part the sheep's wool to determine the condition of the skin, the cleanliness of the fleece and the conformation of the body ... the good shepherd, the careful manager, will from time to time make a careful examination of each individual sheep ... He opens the fleece with the rod; he runs his skillful hands over the body; he feels for any sign of trouble; he examines the sheep with care to see that all is well. This is a most searching process entailing every intimate detail. It is, too, a comfort to the sheep for only in this way can its hidden problems be laid bare before the shepherd.

[David himself gives good application for us in Ps 139:23]
"Search me, O God, and know my heart: try me, and know my thoughts [NKJV "anxieties"]: and see if there be any wicked way in me, and lead me in the way everlasting.

If we will allow it, if we will submit to it, God by His Word will search us. There will be no "pulling the wool over His eyes." He will get below the surface, behind the front of our old self-life and expose things that need to be made right.

This is a process from which we need not shrink. It is not something to avoid. It is done in concern and compassion for our welfare. The Great Shepherd of our souls has our own best interests at heart when He so searches us. What a comfort this should be to the child of God, who can trust in God's care."⁸

[That extended description from Keller, *Shepherd Looks at Ps 23*]

What comforting words in Ezekiel 20:37: *"I will make you pass under the rod, and I will bring you into the bond of the covenant"*

This explains David's declaration of dependence on God's rod; he knows the hand that holds it is his covenant-keeping caring LORD! And by the inspiration of God, these words of David are not just a neat poem from 3,000 years ago; they're intended for us as well, to confess our need for the shepherd Jesus, our dependence on *thy rod*

- Protection (in this context, from enemies in the valley)
- Correction (also from the enemy inside us, fear, sin, etc.)
- Inspection (from anything that would harm us sheep)

2. I need your staff (“*your rod and your staff, they comfort me*”)

What did the shepherd’s staff communicate in the original context?

SUPPORT – something one walked with, and could lean upon. The original Israelite readers might think at this point of their forefather Jacob (renamed Israel, the father of the 12 tribes) who said at the end of his life and the end of the first book of Scripture, that the Lord had shepherded Him all His days to that day. As He got older he leaned heavier on His Shepherd’s staff. He saw the Lord as His support even as he aged in life and experiences of Life.

When the Lord worked through Moses to deliver Israel from Egypt we read in Exodus how frequently and prominently his staff was the instrument God’s power was shown through to Pharaoh:

- in the signs and miracles (Ex. 4:17)
- in overcoming the lesser powers of Pharaoh’s magician’s staffs turned to serpents (7:12)
- turning Nile river they worshipped to blood (Ex 7)
- plagues of frogs, gnats, locusts, hail, etc. (Ex 8-10)
- parting the Red Sea for Israel to pass thru (Ex 14)
- God told Moses to bring his staff to battles (Ex 17)
- God used it to bring water from a rock (Num 20 NIV)
- David himself who writes Ps 23 brought *his staff and sling* to face his biggest challenge (or tallest) and the giant from Gath laughed at him coming to him with sticks and stones, but David had the last laugh when he brought that ginormous head back

So the staff again and again in Israel’s history symbolized that the Lord and His power was to be their support and strength to lean on. The support in Psalm 23 may be metaphorical, spiritual, emotional. In the context of a dark valley (v. 4a) I’m told the rod and staff can sometimes be used to reassure the sheep that the shepherd is there, even when the shadows make it too dark for them to see. As the shepherd went up the path, he would use it to tap the rocks, so they know he’s near. This fits with the language of v. 4: *Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me. Your rod and Your staff, they comfort me*

Proverbs 3:5 “Trust in the Lord with all your heart, **lean not on** [same Heb. root “staff”=lean on] *your own understanding ...*”

“*staff*” was used for SUPPORT and 2ndly for SAVING/SAFETY

The long staff with a crook at the end could rescue sheep perched on a cliff beyond the reach of the shepherd, or if they fell into a running stream where they would quickly drown, or other places. It could be used to pull a sheep back in line that is going off the path or to pull away a sheep from bothering another (parent’s version?)

In Ps 23:2 David said his shepherd leads beside still waters. In v. 3 he says his shepherd guides / leads in the right paths, and now in v. 2 David speaks of another way the Shepherd leads / guides: *His staff*. This is especially needed when going through the valleys.

Look back at Psalm 18, where David uses the same root word *staff*
¹⁸ *They confronted me in the day of my disaster, but the LORD was my support* [NAS “my stay” – literally it’s “my staff”]

Let me read the context in NIV of how staff=saving/safety: ¹⁶ *He reached down from on high and took hold of me; he drew me out of deep waters.* ¹⁷ *He rescued me from my powerful enemy, from my foes, who were too strong for me.* ¹⁸ *They confronted me in the day of my disaster, but the LORD was my support.* ¹⁹ *He brought me out into a spacious place; he rescued me because he delighted in me.*

David declares his dependence: I need your rod, I need your staff

3. I need your comfort

David needed God to comfort him (v. 4b) so he could fear no evil (v. 4a). But where does he find this comfort? In God Himself: “*I will fear no evil, for You are with me*” (He’s the answer to our fear)

When Isaiah speaks comfort to Israel, it’s in shepherding language
 Isaiah 40 (NIV) ¹ *Comfort, comfort my people, says your God ...*
 ... ⁹ *You who bring good tidings to Zion, go up on a high mountain. You who bring good tidings to Jerusalem, lift up your voice with a shout, lift it up, do not be afraid; say to the towns of Judah, “Here is your God!”* ¹⁰ *See, the Sovereign LORD comes with power, and his arm rules for him ...* ¹¹ *He tends his flock like a shepherd: He gathers the lambs in his arms and carries them close to his heart; he gently leads those that have young ...* [that’s comfort; Amen?]

Isaiah 41:10 ¹⁰ *So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand ...* ¹³ *For I am the LORD, your God, who takes hold of your right hand and says to you, Do not fear; I will help you.* ¹⁴ *Do not be afraid, O worm Jacob, O little Israel, for I myself will help you,*” ...

Isaiah 43:1 ... *“Fear not, for I have redeemed you; I have summoned you by name; you are mine.* ² *When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you [the Shepherd is in the river!] ...* ⁴ *Since you are precious and honored in my sight, and because I love you ...* ⁵ *Do not be afraid, for I am with you ...*

If we have that God, let’s all say *“I fear no evil for You are with me.”* And so we end the way Psalm 23:4 ends: *“Your rod and Your staff, they comfort me.”* May this be true of you and me even when our life comes to an end, even in the valley of the shadow of death, or in other dark valleys we go through now before that day comes.

This psalm is often read at funerals, but it’s really about all of life. The *NET Bible Notes* say v. 4 is about how ‘a shepherd uses [both rod and staff] to assure the sheep of his presence and calm their nerves. The underlying reality is the emotional stability God provides the psalmist during life threatening situations.’

The comfort David needed and depended on (and that we must) is found only in focusing on the One who holds the rod and staff. There’s a greater king and shepherd than David the OT points to

Gen 49:10 *“The scepter [same “rod” from Ps 23] shall not depart from Judah, Nor the ruler’s staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples.*
Numbers 24:17 *A star shall come forth from Jacob, A scepter [rod] shall rise from Israel, And shall crush through the [enemies]*

This greater Shepherd to come doesn’t have a wooden shepherd’s rod but a rod of iron that breaks the nations, destroys enemies like they’re pieces of pottery, a power that rules all (Ps 2:9, Rev 2:27). And when Jesus reveals Himself as the Good Shepherd in John 10, we understand He’s not only Almighty and Sovereign, He’s good to His sheep (which He defines there as those who know His voice and follow Him as Lord). In John 10 David’s Lord (and ours) says:

- *He puts forth all his own, He goes ahead of them [doesn't drive them but goes before them] and the sheep follow him"*
- *I am the door. If anyone enters through me, he will be saved*
- *I came that they may have life ... I lay down my life for my sheep ... I give eternal life to them, and they will never perish; and no one will snatch them out of My hand"*
- So the One holding the rod in Psalm 23 was the same One who was beaten by rods and received 39 lashes from a whip
- The Sovereign Shepherd Himself humbled Himself to be a sheep for us! The Lord God became the Lamb of God led to the slaughter to die for undeserving unlovely sheep like us!
- The One who leads us through the valley Himself walked through the valley of the shadow of death before us, and experienced the greatest darkness so that we don't have to!
- Jesus conquered death on the cross for all who trust in what He did there, death is only a shadow that has lost its sting!
- As you look at his footprints on this path, there is blood in the nail-prints from the path He walked, His blood for me!
- He was forsaken in that darkness so we won't be forsaken!
- He walked it alone, so that we will never be alone again!
- He trembled that dark night in Gethsemane contemplating the darkness of the cup before Him, asking if there might be any other way, so that we don't have to fear evil or face that darkness if we have come through the only way of the cross
- Jesus drank the full cup of God's wrath for us so He can treat us like the honored guest in Ps 23:5 whose cup overflows with blessing and goodness and mercy (more next week)

¹ *Journals of the American Congress From 1774 to 1788* (Washington: Way and Gideon, 1823), Vol. I, pp. 286-287]

² John Adams, *Works*, Vol. X, pp. 45-46, to Thomas Jefferson on June 28, 1813

³ Source: David Barton, 4th of July Article at <http://www.wallbuilders.com/LIBissuesArticles.asp?id=82>]

⁴ Extract from the Minutes, Charles Thomson, Secy. *Journals of the American Congress From 1774 to 1788* (Washington: Way and Gideon, 1823), Vol. II, pp. 309-310.

⁵ Roger Ellsworth, *Opening Up Psalms* (Leominster: Day One Publications, 2006), 48-50.

⁶ Joel Beeke. *Jehovah Shepherding His Sheep*. Grand Rapids, Mich.: p. 214-15.

⁷ Beeke, p. 2-4.

⁸ Keller, 79-81.