

The LORD is my shepherd

[As opposed to the people who are not of his pasture: i.e. in rebellion of it, etc]

The Lord is “the existing One”; he shepherds. It is He who is after the wool of the sheep for his wife’s wedding garment, and tends them, feeds them, teaches them, accompanies them, and lays down his life for them. And is responsible for their salvation (safety).

In Rev. 1:8 we see the I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty —The Lord, the Father. And...Jesus Christ, the Lord over all things.

In Rev 2:1 we see the Lord speaking to the churches described as the one who is surrounded by the sheep (candlesticks).

In Rev 2:8 we see the Lord speaking to the churches as the first and last the one who also had died: the God of the universe who died and came back to life.

In Rev 2:18 we see Son of God speaking to the churches: the Son of the person who is and who was, the first and the last.
And so on, like the above —The Lord as shepherd of us all....

What is the treasure of the shepherd: the harvest of the wool; it is the wave sheaf.

I shall not want

(as oppose to the laodaceans and the Babylonian woman who are *without* sight, clothes etc)

In Rev. 1:11 we see the Lord in the midst of the churches (the fold), and also that the seven stars are engraved on his palm. What better caretaker could the fold desire. And He is clothed, not naked.

While he intermingles, can there be lack, or decreases to the sheep.

Want: to lack, be without, decrease, have a need. This completes and futurizes the relationship: in the future I will not be lacking, will increase, and have all future needs supplied.

In the Revelation Letters we see the relationship that goes between the shepherd and the sheep exemplified.

The Shepherd knows what they are lacking, points these out, and provides the remedy. Those who hear his voice, call listen and then overcome.

In Rev. 4:1 we see a door opened and a voice calling, inviting the reader/listener to hear future things. The churches’ knowledge of the future is about to be increased. When you know what is coming you are not surprised, and not wanting—you’ve had time to prepare, trim a lamp, etc.

In Rev. 5:1 John recognizes a book in the right hand of the person on the throne and wants to know what is in it, to the extent that he weeps when he hears the initial report that there is no one to open it and read. How deeply is his sorrow. As if his hopes are profoundly dashed about the increase of knowledge from a book he has recognized because it cannot be presently opened.

In Rev. 6:1 we see a horse and its rider increasing conquests after conquests. The rider is the Shepherd and the horse is of his fold. Together they increase not by using things that devastate, but a bow that pierces and convicts.

The other horses in this scene of apocalypse decimate to the whole wideness of the world; that is there emphasis to conquest: ruin, death, plague.

One rider is overcoming; the others are full of destruction. Even the colors chosen for the horses bear out the above clear meanings.

In Rev. 7:16 we see "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Here is an interesting blend of Shepherd, King and sheep. For such is the Messiah—Emmanuel with us, one of us. And at the same time Shepherd.

He maketh me to lie down in green pastures

[as opposed to dragons and beast who are not His, they are wild beasts. They rule in deserts and desolate places.]

[Also, one cannot urge a wild beast to lie down and rest, it seeks who it may devour most of its day.]

Maketh: to put, place, set, appoint, make, direct, direct toward, ordain, establish, found, determine, fix, station, plant, bring to pass.

In Rev. 2, 3, and 4 chapters we see the promise to the 'sheep' of where he will place, set, appoint, ordain, establish, fix, station, bring to pass for them if they are victorious.

In Rev. 5:10 we see that he has made us Kings and Priests, and will set, place, establish, station us on earth as rulers.

In Rev. 7:14, 15 we see the great number who have come out of great tribulation and are appointed, brought to stand before the throne to serve Him day and night in his temple.

In Rev. 14:4, 5 we see, again, where he has led the sheep—to the throne of God...where He has destined them to be.

He leadeth beside the still waters

[as opposed to those who cannot enter his rest; who can never be brought to an understanding of the truth: gospel.]

Leadeth:

to lead to a watering-place or

station and cause to rest there
to lead or bring to a station or **goal**
to lead, guide
to give rest to
to journey by stations or stages

If there is a leader, then there are followers. **In Rev. 14:** we see the sheep following Him withersoever he goeth. **In Rev. 7:17** we see the promise to “lead them unto living fountains of waters.”

Sheep are very timid creatures. Especially do they fear swiftly moving water. Sheep cannot swim in swift current, owing to the wool being a great soaker of water. By instinct, sheep will drink only from still waters.

A Shepherd leads his sheep and is constantly on the watch for still waters, where the thirst of the sheep may be quenched.

If there are no still waters to be found, a shepherd will gather stones and make a dam across a small stream to form a pool.

He restoreth my soul: He leadeth me in the paths of righteousness for his name sake.

[as opposed to those who are not lead by him; who do not hear his voice and follow him but follow the deceiver into perdition not the fold through the narrow gate he has opened.]

He restoreth my soul, the inner most parts that really are in need of healing or restoring. And, also, the outer parts; even the soiled wool sheeps clothing is renewed with robes clean and white.

Restoreth:

To return, turn back
to bring back,
to restore, refresh, repair
to put back, draw back, give back, to relinquish, give in payment
to refresh,
to make requital,
to pay (as recompense)
to bring back to mind
to reverse, revoke

The restoring process is Sanctification; the leading into paths of righteousness has his name attached to that journey. We can see then that this is a relationship—there are two persons involved. The shepherd walks with the sheep; a togetherness.

In Rev. 1:17 we see John being restored, “And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:” After just looking at him, John was in need of his soul restoration.

In Rev. 3:17 we see the Laodiceans were in need of restoration: Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Path: Track or rut in which the wheels revolve, entrenchment, circumvallation.

Some one has been there before, or where righteousness has been there before. Why, does he lead us there: for his name sake.

Two of the paths where we know righteousness has been, where restoration has come afterward is: death and translation. The Master has traveled this major path and He did it for his Father's sake. And this is the Gospel and the Plan of Salvation.

Name: reputation, fame, glory, memorial monument. Is the foundation of the universe a memorial, a monument. Does God get fame when we seriously look into the cosmos with wonderment? When we look and tell does that gain credibility for him?

**Yea though I walk through the valley of the shadow of death
I will fear no evil...**

So, there is an 'of' in this phrase. Let's look at it. First, there is a walker, in a valley. That valley is 'of', or comes from a shadow; that shadow is 'of' or comes from Death.

So we have a figure standing which casts a shadow which is dark below the figures height; then down further or lower than the shadow on the ground is the valley: and valleys are usually lower than the rest of the land.

That seems to be the picture: death has walked up on a person, and the now finds themself walking in the valley of the shadow of Death, and picturesquely this valley is formed and controlled by Death.

And the person is walking through this valley with the choice to think and fear. This one chooses to fear no evil, or they will think no reverence of evil...will not fearfully react to, hide it inside, or do obeisance to.

The fear of the lord results in wisdom —i.e., in a skillful use of knowledge...the first angel's message, Fear God and give Glory: reverence God and give glory to him.

The fear of the Lord, the shepherd...sheep reverence the shepherd.

Evil: bad, disagreeable, malignant, unpleasant, worse than, worst (comparison), vicious in disposition, wicked (ethically), deeds, actions, adversity, injury, wrong.

Again, I will reverence no evil...and another i.e., 'no guile found in their mouth.'

In Rev. 2:10 we see similar imagery: Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Reverence non of those things...

Thou art with me...

In Rev. 1:13 we see “in the midst of the seven candlesticks one like unto the Son of man...” With us; with the church.

In the first three chapters of Revelation we hear repeatedly: “I know thy works...I know thy works...I know thy works...”

In Rev 3:4 we see “and they shall walk with me in white: for they are worthy.”

In Rev. 3:20 we see “and open the door, I will come in to him, and will sup with him, and he with me.” And assumably, “I will live there with him.”

In Rev. 7:20 “and he that sitteth on the throne shall dwell among them.”

In Rev. 14:1 we see “And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.”

...having his Father's *sake* written in their foreheads....

Paul spoke of them as being bound with him in his distress. They also will be bound with His success, His reputation after the age ends.

Thy Rod and Thy Staff they comfort me...

Rod: branch, offshoot, club, sceptre, tribe, club (of shepherd's implement), truncheon, sceptre (mark of authority), clan.

The rod (staff) of the shepherd is generally made of wood and is gently hooked to bring lambs to safety; or to nudge the errant sheep into the *path* again: it comforts (builds things like habits, character, etc. It fortifies, disciplines.)

While the rod of the King is for judgement and punishment, mark of authority, etc. the mouth and the gentle hand is how the shepherd accomplishes all he does for the sheep.

The souls under the altar are asking for justice (judgment) His reply, as it were: wait until more martyrs are joined to the class action suit, then avenge and punishment will etc.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

John on the island of Patmos was not left there to expire alone. Before him was spread a most spiritual table of delight and in it he was refreshed; also the last letter to the churches has this, “I will come in and sup with him and he with me.”

In Rev. we see John eating a little book that has promises of the future. It has within it also the hidden manna; has promise of the tree of life and to eat or use its leaves for healing of the nations.

And to drink living waters. Shalt not hunger or thirst—the lamb feedeth them...

In Rev. 2:20 we see “...thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.”

The true prophet feeds, the true shepherd feeds the sheep—only these have the words of life.

In Rev. 12:6 we see “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”

In Rev. 12:14 we see “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.”

The Serpent is not the whole world (the enemies of the church). The whole world will see that table; the Godly will be on display before the whole world at the end. Thus the Book of Revelation’s purpose. To display or reveal all that will go down, as it were.

In Rev. 3:9 we see “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.”

In chapter 12 we saw Satan on the one side and the woman, the church, on the other side of warfare; two sides, two churches. In this long standing controversy there are those who lie and say they are of the woman’s church. These are separated out and placed by God on the Satan side, and He makes them come and worship before the Woman’s feet, and causes them to know that He has loved the Woman. He will display that love by preparing, by anointing, and filling them with an overflow of substances. This He does in their presence. Then, they are done. It is done.

In Rev. we see the whole world will be enemy of this woman, God will do these things in the presence of the largest group of enemies ever since probably Noah’s group of enemies—that pre flood group saw it all; Noah’s departure was not a secret leaving. Neither will the church’s leaving be in secret. It will be in the presence of all.

[He that overcometh shall...Rev 2 and 3...he will do such and such. He that doeth not overcome they will be denied pasture and grass and righteousness and waters and be denied the called and branded by his name, ‘I never knew you’; the shepherd must keep a book also: how many sheep and what are they doing.]

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Rev. is large with this theme, even from the first words to the last

In Rev. we see that the whole book is about displaying these two words: goodness and mercy, in their highest most noblest of fashion. And thoroughly, once, and to all.

Goodness and mercy both emanate from the Good Shepherd. The Sheep follow the Shepherd quickly, energetically.

Follow: (lexicon) to pursue as if to overtake.

“Their works do follow them...” They, John and Prophets alike, had a part in the Salvation of the world. Wherever they end up in the Kingdom of God, their renown will be there as well.

On earth Justification and Sanctification shall follow those who are with him; those who are the sheep of his pastures, those who follow him withersoever he goeth. And only if they follow with, are bound with these two things, will they dwell in the house of the Lord forever at the end of the age.

Goodness then is the sanctification part; mercy is the justification part. (parenthetically, Jesus told the hearers that if He did not wash their feet, then they would have no part with him. Which of the two parts: both, for together these parts make up Salvation.) The Mercy seat is where the godhead came to rest to start a formal and visible process to save all mankind. Justice and Mercy have kissed each other; righteousness and peace have met—at Cross.

Justice has to do with judging a person or thing rightly, righteousness has to do with making them so —character and performance wise, so that they display their status. The –ness at the end of this word makes this a characteristic that exists inside the person. Justice is done outside of the person who is being redeemed or saved, and gives that person right to the restoration or rebuilding as they believe. The peace word clearly leads the thought to the conclusion of completeness—restoration, perfection.

The Holy point of the book of Revelation is to display to the world his people and to display the care he has for this little flock. This Holiness, and the consistent belief of his people in His word, reveal or display that Holy point. Even as they go through the shadow of Death.

So in the book of Revelation we see the Gospel: Justification and Sanctification. Complete. A thorough, last display in the earthly and cosmic arena.

In summation, a check list:

Shall not want: check!

—Complete peace, thorough rest, and in His rest.

Beside the still waters: check!

At the end of the day’s journeyings —completeness of the days wanderings etc.

He restoreth my soul: Check!

—Completeness. We shall be like Him. Changed in the blink of the eye, or even the *twinkle* that comes off the eye at the speed of light.

**Thy rod and staff
they comfort: Check!**

Completely discipline, rescue me: Check!—Comfort, Greek: full strength, completeness. The Saints have ‘constancy’ the angel said (Rev.13:10 and 14:12)

A table of sustenance: Check!

Complete provision and nourishment from head to soul. It is God prepared and thoroughly laid out openly; history has established the order of buying or redeeming things: it is done in the presence of witnesses

Goodness and Mercy: Check!

(Sanctification and Justification) is the full and complete plan of Salvation: Check!—Completeness of safety forever.

I shall dwell: Check!

The Place of safety comes down out of Heaven; all the ‘rooms’ in it are complete: he has prepared a Place (singular) for his sheep.

The fold, the House of god, the House within God—there is no bigger house in the universe, no more complete place of safety than in the God. And the complete safety will last forever. This is His Rest. There is no more wandering after this time. His Sabbath or His Rest is at the end of this present problematic age and continues not just for an evening and a morning, but for ever.

Completeness, mature character, is the subject we see from the beginning of this Psalm to its end. Every point has to do with Justification and Sanctification. Making man complete again. For how complete can a child be without his or her Father and Mother. We can see the same in the Book of Revelation almost in every other verse. If the Book of Revelation is looked on as a finale to the Bible, then fanfare and vivid detail are the order to make that finale have impact. That is (the same in any theatrical): symbolism and realism. The Book of Revelations uses both and heavily.

In Rev. we see Him preparing, leading, fighting for them, dying for them, branding the children, feeding them, comforting, being bound with them in the coldest darkest night of all the years of earth, talking to them, displaying the future to them, presenting them with their faults, testing them, calling to them, anointing them, restoring them, adding his thoughts to their thoughts with incense, teaching them, preparing rooms for them, harvesting their wool (righteousness), marrying their mother, and allowing the people of his pasture to enter His Rest forever.

And they go no more out.

AT3

(Addendum of The Three)

*A) Unto him that loved us, and washed us from our sins in his own blood,
And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever*

Loved and washed: Justification and Sanctification.
Made us Kings and Priests: Sanctification

His death justified us and his shepherding sanctifies us (i.e. set us apart) unto God himself.

B) *...the kingdom and patience of Jesus Christ*

There is a kingdom of righteousness: sanctification.

There is a patience, enduring, suffering: The cross, the justifying act.

These two make up the whole picture of Redemption.

C) *And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

And hast made us unto our God kings and priests: and we shall reign on the earth.

He was slain: Justification.

Has redeemed us: (the speakers are in Heaven, changed and like him) Sanctification.

D) *And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.*

The word peace means completeness: sanctification (the *shall not want*).

The dragon and his followers are given the right to take peace from the earth.

E) *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*

They were slain (He also was slain) for the word of God: Justification.

And for their testimony: the righteous things they were: *walking* in sanctified manner.

F) *And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*

Salvation comprises two things: Justification and Sanctification.

This book is about the final display of what the process is and has done.

G) *And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*

The slain blood: justified Cross.

Washes the robes: the living sanctity part of us, the existing and doing part of us: our character.

G) *And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*

He that overcometh will use the blood: justification.

He that overcometh will use the words of their testimony.

And they loved (lived) not their own lives until the death.

H) *And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.*

And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

The things that were blasphemed are: Justification and Sanctification.

The name—reknown, actions to save, etc, are blasphemed.

The tabernacle, the wife, the New Jerusalem, the Mother of us all; and them that dwell in Heaven are blasphemed.

We can see from Book of Revelation how extended is this hatred, conflict and war-anger.

In the Revelation we also see the intensity of wrath from the God in response to these accusations, blasphemes etc.

I) These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

And in their mouth was found no guile: for they are without fault before the throne of God.

These were redeemed: justified by blood acts and then garnered.

These are (by being, existence, nature, character, became the firstfruits unto God and Lamb from the earth: translated group.

There is no fault (they shall not want) and no lies in these priest who stand before the throne of God.

J) Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

Fearing God, reverence, is the Justification part of the Gospel.

Giving glory to him is the Sanctification part of the Gospel.

K) Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

The faith of Jesus: Justification part of the Gospel.

Keeping the commandments: the righteousness part, or the sanctification part.

L) And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Those who die, believing in the Lord are justified.

Those who die here will also have works that will follow them. Where: to the New Jerusalem. Their works are the fine linen of the Bride.

M) And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

The harvest is the end of the world: Salvation. What is harvested is the sheep, and their fine wool (righteousness).

N) Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Fear, reverence, is the belief part: Justification process.

Giving glory to his name: the how we live part, or sanctification.

The judgments that are made manifest are found in the Book of Revelation and these judgments are displayed as the *last* (like the end of Noah's time) and *full* wrath judgments that in their end will cause every knee to come and bow and worship, knowing deeply, for sure, what they each will know for sure.

O) *And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God...*

The first word of praise at this finale of the Wars is 'Salvation.' Those who are saved give top billing to the most important act ever done in this universe.

P) *And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.*

Praise is actions, deeds and righteousness, no guile stuff: sanctification.

Fear, reverence, is the belief and faith stuff: Justification.

(It will be forever true that Revelation is large with immortality and life.)

Q) *And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

The Bride is pleased to wear the goodness, the fruits of the justification act of her husband. (wave-sheaf; public display) This sheep wool is fine linen.

R) *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

Blessed with blood sacrifice, with his life joined to ours.

And Holy, set apart, righteous, *shall not want* status—they have part in the first resurrection.

S) *He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.*

Is there a process of unjustification?

Is there a state of filthiness (character)?

Is there a process of righteousness?

Is there a state of Holiness (character)?

And who pronounces one thus; who separates the sheep from the goats?

My Shepherd.

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