

# PRESCRIPTION FOR MEDITATING

## ON PSALM 23

How one of the most powerful pieces of writing in existence  
can change your life in just seven days.

From Charles L. Allen's 1953 *God's Psychiatry*

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Published on May 5, 2014 - Revised February 18, 2019

## Psalm 23 (KJV)

- 1 The Lord is my shepherd; I shall not want.
- 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.
- 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
- 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
- 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over
- 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

## Prescription

*Read the Twenty-Third Psalm five times a day for seven days.*

Read it the first thing when you awaken in the morning. Read it carefully, meditatively, and prayerfully. Immediately after breakfast, do the same thing. Immediately after lunch, again after dinner, and, final the last thing before going to bed.

Not a quick hurried reading. Think about each phrase, giving your mind time to soak up as much of the meaning as possible. At the end of one week, things will be different.

Take it as I prescribe it, and in seven days a powerful new way of thinking will be deeply and firmly implanted within your mind that will bring marvelous changes in your thinking and give you a new life. It must be taken exactly as prescribed.

The prescription sounds simple, but really it isn't. The Twenty-third Psalm is one of the most powerful pieces of writing in existence. I have suggested this to many people and in every instance, which I know of it being tried, it has produced results. It can change your life in seven days. After Charles L. Allen's 1953 *God's Psychiatry*.

## ψαλμὸς τῷ Δαυὶδ 23 (22 LXX)

- 1 Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει.
- 2 Εἰς τόπον γλόης ἐκεῖ με κατεσκήνωσεν· ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέν με.
- 3 Τὴν ψυχὴν μου ἐπέστρεψεν· ὠδήγησέν με ἐπὶ τρίβους δικαιοσύνης, ἕνεκεν τοῦ ὀνόματος αὐτοῦ.
- 4 Ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου, οὐ φοβηθήσομαι κακά. ὅτι σὺ μετ' ἐμοῦ εἶ· ἡ ῥάβδος σου, καὶ ἡ βακτηρία σου αὐταὶ με παρεκάλεσαν.
- 5 Ἦτοίμασας ἐνώπιόν μου τράπεζαν, ἐξ ἐναντίας τῶν θλιβόντων με· ἐλίπανας ἐν ἐλαίῳ τὴν κεφαλὴν μου, καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον.
- 6 Καὶ τὸ ἔλεός σου καταδιώξεται με πάσας, τὰς ἡμέρας τῆς ζωῆς μου, καὶ τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου εἰς μακρότητα ἡμερῶν.

## Receta Médica para el alma

Lee Salmo 23 cinco veces por día por siete días.

Léelo primera cosa en la mañana cuando te despiertas. Léelo cuidadosamente, con meditación y oración. Inmediatamente después de desayunar, hazlo otra vez. Repítelo después de la comida, la cena y al final del día, antes de dormir.

No lo hagas apresuradamente. Piensa en cada frase, dale tiempo a tu mente de absorber todo el significado posible. Después de una semana, tu vida será diferente.

Sigue esta receta como te lo estoy explicando y en siete días una nueva y poderosa manera de pensar será implantada fuertemente en tu mente. Traerá cambios maravillosos en tu forma de pensar y te dará una nueva vida. Pero tienes que seguir la receta al pie de la letra.

La receta parece sencilla pero en realidad no lo es. El Salmo 23 es uno de las formas literarias más ponderosas que existen. Les he sugerido esta receta a muchas personas y en cada situación donde la han puesto en práctica, ha producido resultados. Te puede cambiar la vida en siete días.

(Tomado de *La Psiquiatría de Dios*, por Charles L. Allen, 1953.) Traducido por Kim Solis de ILEB, Toluca, México.

### Psalmos 23 (RVR 1960)

- 1 Jehová es mi pastor; nada me faltará.
- 2 En lugares de delicados pastos me hará descansar; Junto a aguas de reposo me pastoreará.
- 3 Confortará mi alma; Me guiará por sendas de justicia por amor de su nombre.
- 4 Aunque ande en valle de sombra de muerte, No temeré mal alguno, porque tú estarás conmigo; Tu vara y tu cayado me infundirán aliento.
- 5 Aderezas mesa delante de mí en presencia de mis angustiadores; Unges mi cabeza con aceite; mi copa está rebosando.
- 6 Ciertamente el bien y la misericordia me seguirán todos los días de mi vida, Y en la casa de Jehová moraré por largos días.

### Psalm 23 (BHS – W4)

מִזְמוֹר לְדָוִד יְהוָה רֹעִי לֹא אֶחְסָר:

בְּנֵאֻמוֹת דָּשָׁא יִרְבִּיצֵנִי עַל־מֵי מְנַחֲמוֹת יִנְהַלֵּנִי:

נַפְשִׁי יִשׁוּבָב יִנְתַּנֵּנִי בְּמַעְגְלֵי־צֶדֶק לְמַעַן שְׁמוֹ:

גַּם כִּי־אֵלֶךְ בְּגֵיא צְלֻמוֹת לֹא־אִירָא רָע כִּי־אַתָּה עִמָּדִי שְׂבָטֶךָ וּמִשְׁעֲנָתֶךָ תִּמְכָּה יִנְחַמֵּנִי:

תַּעֲרֶךְ לְפָנַי וְשִׁלְחֵן נֶגֶד צָרָתִי דַשְׁנֹת בְּשֶׁמֶן רֹאשִׁי כּוֹסֵי רִנָּה:

אֵךְ יָטִיב וְתַסֵּד יִרְדְּפוּנִי כָּל־יְמֵי תַנִּי וְשִׁבְתִּי בְּבֵית־יְהוָה לְאַרְבַּךְ יָמִים:

Psalmus David 22 (23) Latin Vulgate

- 1 dominus pascit me, nihil mihi deerit.
- 2 pascuis herbarum adclinavit me:  
super aquas refectionis enutrivit me.
- 3 animam meam refecit: duxit me per semitas iustitiae,  
propter nomen suum.
- 4 sed et si ambulavero in valle mortis, non timebo malum:  
quoniam tu mecum es; virga tua et baculus tuus  
ipsa consolabuntur me.
- 5 pones coram me mensam ex adverso hostium meorum:  
inpinguasti oleo caput meum, calix meus inebrians.
- 6 sed et benignitas et misericordia subsequetur me omnibus diebus  
vita meae: et habitabo in domo domini in longitudine dierum.

Psalm of David 23

*1650 Scottish Psalter*

- |   |  |
|---|--|
| <ol style="list-style-type: none"><li>1 The Lord's my sheph-erd, I'll not want.</li><li>2 He makes me down to lie<br/>In pas-tures green: he lead-eth me<br/>the qui-et wa-ters by.</li><li>3 My soul he doth re-store a-gain;<br/>and me to walk doth make<br/>With-in the paths of righ-teous-ness,<br/>ev'n for his own name's sake.</li></ol> | <ol style="list-style-type: none"><li>4 Yea, though I walk in death's dark vale,<br/>yet will I fear none ill:<br/>For thou art with me; and thy rod<br/>and staff me com-fort still.</li><li>5 My ta-ble thou hast fur-nish-ed<br/>in pres-ence of my foes;<br/>My head thou dost with oil a-noint,<br/>and my cup over-flows.</li><li>6 Good-ness and mer-cy all my life<br/>shall sure-ly fol-low me:<br/>And in God's house for ever-more<br/>my dwell-ing-place shall be.</li></ol> |
|---|--|

**Psalm 23 (ESV)**

- 1 The Lord is my shepherd; I shall not want.
- 2 He makes me lie down in green pastures. He leads me beside still waters.
- 3 He restores my soul. He leads me in paths of righteousness for his name's sake.
- 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.
- 5 You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows.
- 6 Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

# COMMENTS ON PSALMS 23

## SHEPHERD AND HOST

This poem owes much of its charm to the skillful blending of contrasted imagery which covers the major aspects of human life, viz. outdoors (1, 2) and indoors (6b); pastoral peace (2) and pilgrimage through peril (4b); the possibility of evil (4b) and the prospect of good (5); times of invigoration of soul (3a) and times of ominous gloom (4a); the experience of following (1, 2) and a life of stable security (6b). Nevertheless, all the literary facets of this lyrical gem are seen in the light of the Lord whose tender care, ceaseless vigilance and perpetual presence impart to life all its color and satisfaction. Indeed the sevenfold activity of the Lord described in verses 2-5 (He maketh, He leadeth, He restoreth, He guideth, Thou art with me, Thou preparest a table, Thou anointest my head) is framed within the name of the Lord (the first and final words of the poem).

The dominant concept is that of God as guide and protector through the vicissitudes of life. The suggestive imagery of a shepherd as applied to the Lord goes back to the days of patriarchal pastoralism (cf. Jacob's statement in Gn. 48: 15) and it has been constantly enriched ever since (cf. Ps. 78: 52-54; Is. 40: 11; Ezk. 34: 1-23; Jn. 10. 1-18). A second concept is introduced in verse 5 - that of the Lord as a host of boundless benevolence. This imagery of man as a surprised guest at a sumptuous feast provided by God is likewise an integral part of the whole biblical panorama from the symbolism of Joseph the provider of food (Gn. 43: 34) to the miracle of the feeding of five thousand (Mat. 14: 19) and the parables of the great supper (Lk. 14: 15-24) and the marriage feast of the Bridegroom (Mat. 22:1-14; Rev. 19: 9).

The Psalm may be analyzed as follows:

### a. Pilgrimage (1-4)

David is completely dependent on the Lord as a sheep on its shepherd. The two aspects are **serenity**, by restful waters, with a suggestion of physical well-being; and **safety**, as of a protected journey along right paths, with a suggestion of personal calm and mental ease because anxiety is impossible when His strong care is evident.

The theme is weighted in the direction of innocent carefreeness, a sense of the immediate (like that of a beast), and a bond with the shepherd of inexplicable affection.

### b. Hospitality (5, 6)

The verses stress David's careful discernment of the Lord's munificence as the perfect host. The two aspects are **fullness** – the provision for his needs and enjoyment is complete in every sense, it is unhampered by any human antagonists; and **finality** – the rich relationship with the Lord is unlimited, and the privilege is fully personal. Contrast the use of *Thou* and the use of *He* in the earlier part.

The theme is weighted in the direction of surprised appreciation, an inspiration for the future (as of one who is attended), and the bond with the host is of unreserved allegiance.

Comments are by Leslie S. M'Caw - from the Second Edition of the *New Bible Commentary* (1954). This one volume commentary is based on the KJV translation.

# COMENTARIOS SOBRE EL SALMO 23

## LOS PASTORES Y EL ANFITRIÓN.

Este poema le debe mucho de su encanto a la hábil mezcla de imagería de contrastes que cubre los mayores aspectos de la vida humana, tanto, externa (1, 2) como interna (6b); la paz pastoral (2) con el peregrinaje a través de las dificultades (4b); la posibilidad de mal (4b) y el prospecto de bien (5); tiempos de en vigorar el alma (3a) tiempos de siniestra penumbra (4ª); la experiencia de ser un seguidor (1, 2) y una vida de permanente escrutinio (6b). No obstante, todos los aspectos de la literatura de esta joya poética son vistos a la luz del Señor cuyo cuidado, permanente vigilancia y perpetua presencia imparten a la vida con todo su color y satisfacción. Verdaderamente, el desenvolvimiento de la actividad del Señor descrita en versos 2-5 (Tú haces, Tú lideras, Tú restauras, Tú guías, Tú estás conmigo, Tú preparas la mesa, Tú unges mi cabeza,) está enmarcada con el nombre del Señor (las primera y última palabras del poema).

El concepto dominante es el de Dios como guía y protector a través de las vicisitudes de la vida. La imagería sugerida de un pastor aplicado al Señor se remonta a los días del pastoreo patriarcal (c. Afirmado por Jacobo en Ge 48:15). Y ha sido constantemente enriquecido desde entonces. (c. Sal 78: 52-54; Is. 40: 11; Ez. 34: 1-23; Jn. 10. 1-18). Un Segundo concepto se introduce en el verso 5 – el de que el Señor es el anfitrión de benevolencia sin límites. La imagería de un hombre como un huésped sorprendido ante la suntuosa cena provista por Dios es también parte integral del panorama Bíblico, desde el simbolismo de José, el proveedor de alimentos (Gen. 43:34) al milagro de la alimentación de los cinco mil (Mt 14:19), la parábola de la última cena (Lc. 14:15-24) y el festín de las bodas (Mt 22:1-4, Ap. 19:9).

El Salmo puede ser analizado como sigue:

### a. Peregrinaje (1-4)

David es completamente dependiente del Señor como una oveja a su pastor. Los dos aspectos son **serenidad** por aguas en reposo, con sugerencia de bienestar; y **seguridad**, como el de un viaje protegido por los caminos, con la sugerencia de calma personal y relajamiento ya que la ansiedad es imposible cuando el poderoso cuidado del Señor es evidente.

El tema es medido en la dirección de una despreocupación inocente, un sentido de lo inmediato (como el de una criatura) y la inexplicable afección con el pastor.

### b. Hospitalidad (5,6)

Estos versos enfatizan el cuidadoso discernimiento de David en la generosidad del Señor como un perfecto anfitrión. Los dos aspectos son de **plenitud** - la provisión de sus necesidades y la satisfacción está completa en cada sentido, es imparable por cualquier antagonista humano; y **finalmente**, la rica relación con el Señor es ilimitada, el privilegio es completamente personal. Contrasta el uso de Usted y El respecto a la parte anterior.

El tema es medido en la dirección de una sorprendida apreciación, una inspiración para el futuro (como el de que es atendido), y el vínculo con el anfitrión es de alianza sin reservas.

Los comentarios son de Leslie S. M'Caw – de la Segunda Edición de *El Nuevo Comentario Bíblico* (1954). Este comentario de un volumen está basado en la Tradición King James. Traducido al español por Perla Adams.

# Note from Internet Publisher: Donald L. Potter

February 18, 2019

I have had a copy of Charles L. Allen's 1953 *God's Psychiatry* in my library since the late 1970s. In 2014 my blood pressure was high because of a stressful situation in my life at that time. The doctor noted that my lifestyle was inordinately busy and stressful. I did not see any way to make any major change in my life at the time. I knew that if I couldn't find a way to lower my blood pressure naturally, I would surely be put on a regime of blood pressure medicine. Given my natural aversion to taking medicine of any kind, unless it is absolutely necessary, I decided to seek a natural solution.

My mind immediately went back to Allen's *God's Psychiatry*, which was setting on one of my bookshelves. The prescription was quite clear and not at all difficult to implement, even with my insanely busy schedule. I had memorized Psalm 23 in the KJV as a boy, but had to go back and memorize it again so I could do the meditation without having to always have my Bible available.

*Read the Twenty-Third Psalm five times a day for seven days.*

Read it the first thing when you awaken in the morning. Read it carefully, meditatively, and prayerfully. Immediately after breakfast, do the same thing. Immediately after lunch, again after dinner, and, final the last thing before going to bed.

Not a quick hurried reading. Think about each phrase, giving your mind time to soak up as much of the meaning as possible. At the end of one week, things will be different.

Take it as I prescribe it, and in seven days a powerful new way of thinking will be deeply and firmly implanted within your mind that will bring marvelous changes in your thinking and give you a new life. It must be taken exactly as prescribed.

The prescription sounds simple, but really it isn't. The Twenty-third Psalm is one of the most powerful pieces of writing in existence. I have suggested this to many people and in every instance, which I know of it being tried, it has produced results. It can change your life in seven days.

A couple weeks later, I returned to my doctor for a follow-up. He was completely surprised and very pleased that my blood pressure was normal. Here it is February 18, 2019, and I continue to meditate daily on this precious Psalm that is ever new and never ceases to minister to deepest needs of my soul and body. I have had no issues with high blood pressure since taking Allen's Prescription.

Other Scriptures I have used for meditation are The Lord's Prayer, The Beatitudes, and especially Ephesians 3: 14-21. I think Psalms 23 is especially good for beginning meditation because of the rich visual imagery.

May God, who inspired David to write this beautiful Twenty-third Psalm, bless everyone who decides to follow Dr. Allen's prescription.

# PSALMS 23 (22 LXX) DIVIDED INTO SYLLABLES

## An Aid to Fluent Reading of the Greek Text

### ψαλμός τῷ Δαυίδ Psalm 23 (22 LXX)

1. κύ|ρι|ος ποι|μαί|νει|←με, καὶ οὐ|δέν|←με ὑ|στε|ρή|σει.
2. εἰς→τό|πον χλό|ης ἐ|κεῖ|←με κα|τε|σκή|νω|σεν  
ἐ|πὶ ὑ|δα|τος ἀ|να|παύ|σε|ως ἐ|ξέ|θρε|ψέν|←με.
3. τὴν ψυ|χὴν|←μου ἐ|πέ|στρε|ψεν ὡ|δή|γη|σέν|←με.  
ἐ|πὶ τρί|βους δι|και|ο|σύ|νης, ἔ|νε|κεν τοῦ ὀ|νό|μα|τος αὐ|τοῦ.
4. ἐ|άν γὰρ καὶ πο|ρευ|θῶ ἐν→|μέ|σω σκι|ᾶς θα|νά|του.  
οὐ→|φο|βη|θή|σο|μαι κα|κά. ὅ|τι σὺ μετ'→|ε|μοῦ εἶ.  
ἡ→|ράβ|δος|←σου, καὶ ἡ→|βα|κτη|ρί|ας|←σου αὐ|ταί|←με πα|ρε|κά|λε|σαν.
5. ἡ|τοί|μα|σας ἐ|νώ|πι|όν|←μου τρά|πε|ζαν ἐξ→|ε|να|τί|ας  
τῶν θλι|βόν|των|←με.  
ἐ|λί|πα|νας ἐν→|ἐ|λαί|ω τὴν κε|φα|λήν|←μου  
καὶ τὸ πο|τή|ρι|όν|←σου με|θύ|σκον ὡς→|κρά|τι|στον.
6. καὶ τὸ ἔ|λε|ός|←σου κα|τα|διώ|ξε|ταί|←με πά|σας,  
τῆς ἡ|μέ|ρας τῆς ζω|ῆς|←μου,  
καὶ τὸ κα|τοι|κεῖν|←με ἐν→|οἶ|κω Κυ|ρίου εἰς→|μα|κρό|τη|τα ἡ|με|ρῶν.

### English Translation of the LXX

1851 by Sir Lancelot Charles Lee Brenton

1. The Lord tends me as a shepherd, and I shall want nothing.
2. In a place of green grass, there he has made me dwell:  
he has nourished me by the water of rest.
3. He has restored my soul:  
he has guided me into the paths of righteousness, for his name's sake.
4. Yea, even if I should walk in the midst of the shadow of death,  
I will not be afraid of evils: for thou art with me;  
thy rod and thy staff, these have comforted me.
5. Thou has prepared a table before me in presence of them that afflict me:  
thou hast thoroughly anointed my head with oil;  
and thy cup cheers me like the best wine.
6. Thy mercy also shall follow me all the days of my life:  
and my dwelling shall be in the house of the Lord for a very long time.



## Notes on LXX Greek Text of Psalms 22 (English. Psalms 23)

1 Ψαλμὸς τῷ Δαυίδ. Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει.

ψαλμὸς: Masc sg nom noun, ψαλμός, psalm, A musical term referring primarily to instrumental music, to a melody plucked on a stringed instrument such as a harp or lyre.

τῷ Δαυίδ: To/for/of David. Article indicates dative case. Perhaps dative of possession.

Ποιμαίνει: 3sg pres act ind, ποιμαίνω, shepherds me.

ὑστερήσει: 3sg fut act ind, ὑστερέω I shall lack. Probably a gnomic fut.

2 Εἰς τόπον χλόης ἐκεῖ με κατεσκήνωσεν·  
ἐπὶ ὕδατος ἀναπαύσεως ἐξέθρεψέν με.

χλόης: Fem sg gen noun, χλόν, green. This adv prep phrase is fronted for emphasis.

κατεσκήνωσεν: 3sg aor act, ind, κατασκηνώ, he made (me) encamp.

ἀναπαύσεως: Fem sg gen noun, ἀνάπαυσις, of rest. Attrib. gen., i.e. restful water

ἐξέθρεψέν: 3sg aor act ind, ἐκτρέφω, he reared (brought up from childhood)

3 Τὴν ψυχὴν μου ἐπέστρεψεν·  
ὠδήγησέν με ἐπὶ τρίβους δικαιοσύνης,  
ἕνεκεν τοῦ ὀνόματος αὐτοῦ.

ἐπέστρεψεν: 3sg aor act ind, ἐπιστρέφω, he restored

ὠδήγησέν: 3sg aor act ind, ὀδηγέω, he led

τρίβους: Fem pl acc noun, τρίβος, paths

4 Ἐὰν γὰρ καὶ πορευθῶ ἐν μέσῳ σκιᾶς θανάτου,  
οὐ φοβηθήσομαι κακά. ὅτι σὺ μετ' ἐμοῦ εἶ· ἡ ῥάβδος σου,  
καὶ ἡ βακτηρία σου αὐταῖ με παρεκάλεσαν.

Ἐὰν . . . πορευθῶ: 3<sup>rd</sup> class condition.

καὶ: Adv και, even

σκιᾶς: Fem sg nom noun, σκιά, shadow

βακτηρία: Fem sg nom noun, βακτηρία, staff.

5 Ἡτοίμασας ἐνώπιόν μου τράπεζαν, ἐξ ἐναντίας τῶν θλιβόντων με·  
ἐλίπνας ἐν ἐλαίῳ τὴν κεφαλὴν μου,  
καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον.

ἐξ ἐναντίας: Fem sg gen adj, ἐναντίος, opposite. ἐξ ἐναντίας, over against.

ἐλίπνας: 2sg aor act ind, λιπαίνω, you anointed

μεθύσκον: Neut sg nom pres act, μεθύσκω, intoxicating. Pred nom.

6 Καὶ τὸ ἔλεός σου καταδιώξεται με πάσας τὰς ἡμέρας τῆς ζωῆς μου,  
καὶ τὸ κατοικεῖν με ἐν οἴκῳ Κυρίου εἰς μακρότητα ἡμερῶν.

καταδιώξεται: 3sg fut mid ind, καταδιώκω, shall pursue

πάσας τὰς ἡμέρας: Acc of extent of time, all the days

με: Acc subj of the articular infinitive τὸ κατοικεῖν, I will reside. The future sense of the infinitive is taken from the tense of the main verb τὸ κατοικεῖν.

μακρότητα: Fem acc sg adj, μακρότης, length (of days, life), i. e., a long time

εἰς μακρότητα ἡμερῶν: Adv prep phrase; acc of extent of time, “forever” or “for a long time.” εἰς is commonly added to the accusative of time in the LXX corresponding to Hebrew prep -ל.

Notes from *Discovering the Septuagint: A Guided Reader* (2016) ed. Karen H. Jobes.

# Select Internet Resources for the Study of Psalms 23 (22 LXX)

Dr. Louis Tyler's recording of Psalm 23 in Hebrew.

[http://www.audiohebrewgreekbible.com/yahoo\\_site\\_admin/assets/docs/Psalm\\_23.62125936.mp3](http://www.audiohebrewgreekbible.com/yahoo_site_admin/assets/docs/Psalm_23.62125936.mp3)

The poem on the following page was inspired in 2014 by several weeks of meditation on Psalms 23 during a time of great stress. I trust that other will experience the spiritual blessing that comes when one mediates deeply on this sacred text.

YouTube rendition with Modern Greek pronunciation with Greek Text.

<https://youtu.be/0O7owDIkUcE>

Greek Orthodox Chant Psalm 23 (22 LXX)

<https://youtu.be/JFOHAUy7IBw>

Franz Delitzsch on Psalm 23

<https://archive.org/details/biblicalcommenta188001deli/page/328>

The Preacher's Complete Homiletical Commentary. Very good outlines.

<https://archive.org/details/preacherscomplet11newy/page/110>

"The Shepherd Palm: Psalm 23" by Victor P. Hamilton. Technical article from Asbury College.

<https://place.asburyseminary.edu/cgi/viewcontent.cgi?article=1832&context=asburyjournal>

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ICC (1906) by Charles A. Briggs: The Book of Psalms. A very technical commentary on the Hebrew text.

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The Shepherd & the Exegete: Hermeneutics Through the Lenses of Psalm 23.

<https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1479&context=pubs>

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No Fear!: Psalm 23 as a Careful, Conceptual Chiasm by W. Creighton Marlowe.

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Bible History concerning Sheep.

[https://www.bible-history.com/links.php?cat=39&sub=414&cat\\_name=Manners+%26+Customs&subcat\\_name=Shepherds](https://www.bible-history.com/links.php?cat=39&sub=414&cat_name=Manners+%26+Customs&subcat_name=Shepherds)

Understanding Greek Pastures.

<https://youtu.be/2x8MwiTs0hM>

Lessons from a Bedouin Shepherd.

<https://youtu.be/JfPOqM3N9kg>

You can read Charles Allen's instructions on Psalms 23 at the link below.

[https://www.dropbox.com/s/4gom7qghnqcadh/Allen\\_Psalms\\_23.pdf?dl=0](https://www.dropbox.com/s/4gom7qghnqcadh/Allen_Psalms_23.pdf?dl=0)

Dr. Steve Farrar. Two parts.

<https://youtu.be/ZoMAbc4gAnU>

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Psalm 23: Lessons from Its Translation from Early Church until Today. Part I – Ancient Versions by William D. Barrick, Th.D. (2005). A very interesting and valuable study.

[https://drbarrick.org/files/papers/translation/Psalm\\_23\\_Natl\\_2005.pdf](https://drbarrick.org/files/papers/translation/Psalm_23_Natl_2005.pdf)

Parsed text of Psalm 23

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NET Bible: Psalms 23

<http://classic.net.bible.org/bible.php?book=Psa&chapter=23#n5>

Kenneth Bailey “The Good Shepherd.” Lectures based on his book: *The Good Shepherd, a Theological Journey of 1,000 Years*.

<http://www.tsm.edu/the-good-shepherd-by-the-rev-dr-ken-bailey/>

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Psalms 23 Scottish Psalter sung on a bus!

<https://youtu.be/LSTOGX9SAIA>

The Poetry of Psalm 23: Chiastic Structure (Christine Miller)

<https://www.ancient-hebrew.org/psalms/the-poetry-of-psalm-23.htm>

Mr. Potter last revised this document on September 10, 2021.

Here is Joseph Addison's (1672-1619) Paraphrase of Psalm 23

### Psalm 23

The Lord my pasture shall prepare,  
And feed me with a Shepherd's care;

His presence shall my wants supply,  
And guard me with a watchful eye;

My noonday walks He will attend  
And all my midnight hours defend.

Though in the paths of death I tread,  
With gloomy horrors overspread,

My steadfast heart shall fear no ill,  
For Thou, O lord! are with me still;

Thy friendly crook shall give me aid,  
And guide me through the dreadful shade.

## PSALM 23 MEDITATION CHART

	<b>Awaking in Morning</b>	<b>After Breakfast</b>	<b>After Lunch</b>	<b>After Dinner</b>	<b>At Bedtime</b>
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**Day 1:** 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_ 4 \_\_\_\_\_ 5 \_\_\_\_\_

**Day 2:** 6 \_\_\_\_\_ 7 \_\_\_\_\_ 8 \_\_\_\_\_ 9 \_\_\_\_\_ 10 \_\_\_\_\_

**Day 3:** 11 \_\_\_\_\_ 12 \_\_\_\_\_ 13 \_\_\_\_\_ 14 \_\_\_\_\_ 15 \_\_\_\_\_

**Day 4:** 16 \_\_\_\_\_ 17 \_\_\_\_\_ 18 \_\_\_\_\_ 19 \_\_\_\_\_ 20 \_\_\_\_\_

**Day 5:** 21 \_\_\_\_\_ 22 \_\_\_\_\_ 23 \_\_\_\_\_ 24 \_\_\_\_\_ 25 \_\_\_\_\_

**Day 6:** 26 \_\_\_\_\_ 27 \_\_\_\_\_ 28 \_\_\_\_\_ 29 \_\_\_\_\_ 30 \_\_\_\_\_

**Day 7:** 31 \_\_\_\_\_ 32 \_\_\_\_\_ 33 \_\_\_\_\_ 34 \_\_\_\_\_ 35 \_\_\_\_\_

# **NO COUNSEL OF DESPAIR**

The Counsel of Despair  
Is never a choice  
For one who hears  
The Shepherd's voice.

His pastures are forever green,  
His waters quiet still.  
I'll tread His righteous path always  
His wondrous will fulfill.

By Donald L. Potter, April 30, 2014