

Psalm 23:1

by Carl Armerding

The Lord is our Shepherd, guiding and providing for us, and Jesus is the Good Shepherd who laid down His life for us.

Duration: 51:42

Scripture: Psalm 23, Matthew 6:33, John 10:1, John 10:9-10

Topics: "Shepard"

Description

In this sermon, the preacher emphasizes the satisfaction that comes from having a relationship with God. He highlights the fact that in the Christian faith, it only takes one encounter with God to satisfy the longing of the soul. The preacher also addresses the struggles and temptations faced by individuals, such as alcoholism and drug addiction, and emphasizes the need for God's intervention in these situations. The sermon concludes with a reminder that God knows and calls His people by name, and that His voice is distinct and recognizable to those who belong to Him.

Transcript

I get to speak to me. I just finished saying, you know, he said, that's just wonderful. Isn't it wonderful, Brother Andrews? And by the time I said amen, he said, let's have the ladies sing the next verse.

Just to see you out there and to see the expression on your faces when you're singing, but even when somebody like... We have an alert audience. I don't make a mistake more than one out of every two times I open my mouth. Now, T.K., it's all right for you to react when somebody's singing, but not when I'm... Anyone in the back that can't hear me, please nod your head, and that is stupid.

How are they going to nod their head if they couldn't hear me? So, if we catch you sleeping now, you'd be real careful. You've been a great group. You really were.

You want to hear Hurley Dixon sing again before his regularly scheduled time, which I don't know when that will be, but he will be singing out on... What you looking at, Brother Oxendine? The weather? We've got this cool weather, so we could have it outside. So, don't worry about the rain. If it does rain, we'll be inside here.

We'll be eating lunch with you. Would you raise your hand so we can tell the dietician? We'd love to have you over to any visiting we'll be eating lunch with. It must be a bad bunch.

Well, we've got enough to fill it up anyway, so we'd like to have you if you want to. Now, let us bow to a word of prayer. We're going to ask our good friend and brother Art Miller from Atlanta if he'll lead our hearts together in praise and prayer.

Brother Miller. Now, this being your day, it will not be the full schedule, of course, of recreation, but beginning tomorrow, we assure you, there will be as much as you want to do to keep you busy in many different ways. And so you can enjoy a horizontal exercise like this.

Enjoy some deep nasal breathing, sometimes called snoring. And there was plenty of it, I'm sure, last night. And we hope that the parents will drive.

I shouldn't even say drive, but that's what it is sometimes. But we hope they will keep the little ones also in for a nap. Jim's announcement, and he will keep a few of you busy in another activity.

There will be a hike for the children ages 5 through 12. They will meet out front if you want them to go, and there will be a good group to take them on a nice hike all down behind us here through a beautiful area where they pick up wildflowers and stones, and they give them prizes, and they enjoy that. So that's at 3 o'clock.

Now, this morning I said the nursery went up to 3, and the children's meetings were 5 through 12. Well, that was another boo-boo. We left out the four-year-olds.

We don't leave out anybody at Bristol. I should have said the four-year-olds have the privilege of going with or soever they will. If they prefer the nursery, they may go to the nursery.

If they want to go to the children's meeting, Mr. Murphy will take them and persevere and really make something out of them. So if you want to send your four-year-olds down there, you may. But the hike is at 3 o'clock, and the lawn service, not L-O-N-G.

We try not to have too many of those L-A-W-N. Lawn service is just down the hill to your right as you go down the steps. Please bring your blankets or large beach towels or newspapers or whatsoever to sit on, and we believe you'll enjoy the informal type service of getting better acquainted.

Please wear your name tags. It's important. We want you to get to know a lot of people.

And at mealtime, don't just go now and sit over in a corner somewhere at the same table, way off from anybody else, and then say people are not friendly to me. We like to move around at Bristol and move from one table to another. Just go and flop, and somebody else will come and flop, and then you fellowship.

I don't say we have floppy fellowship, but I mean we have good fellowship around the table, and you can call it round-table fellowship if you'd like to. Help us out with that. Ray Ruth--Ray, can you stick your head out the door just a minute? Ray Ruth does a great job, along with others, of taping all these messages.

Did you come out far enough that you can see me? There you are. He will be glad to provide you with any or all the tapes of all these messages without you even touching a button to a cassette, and he does it just about as economically as you could do it yourself. And he does one about every four minutes, or something like that.

So, if you want tapes, you see Mr. Ruth, and before the week's out, you'll go home with some great ministry for some of your friends. Thank you, and have a good day, and let us know if there's any way we can help you. Jim Ray.

I'll hand you this now, Jim. We do want to invite all that are good singers here to be here right after dinner for our choir practice. We're going to have a choir sing tonight, and a lot of times people say, well, I didn't get an invitation.

Well, the only invitation you get is a public invitation to everyone. The Volunteer Choir, and we'd like as many that can sing to be here and have a part in this choir. It's a wonderful time of blessing, and you really bless the hearts of the people.

So, if you've got a voice, use it for the glory of God, and especially you men that are so bashful that I have to get after two or three times before I get you up here. How about coming this afternoon right after dinner, and we'll work down some of that meal that you ate, and we will keep you over a half hour if you're here. Now, if you straggle in little by little, it can take three quarters of an hour, but if you're here, I know Beverly now.

She has a right to bust the line this afternoon, to go in front of the line. So, there you are, Beverly. I cleared it with everybody, because I want the piano player here to be sure.

Last year, she got stuck at the back of the line, and I waited and waited, and everybody else was waiting, and she was still down there eating, and she would quit until she finished it all. So, anyway, Beverly, we're going to give you a head start on it. So, let's remember that right after lunch, choir practice, and we'll have a good time singing together.

And so, this is your invitation. Don't expect me to come up and say, how about you singing? If you're that good a singer, I guess we don't want you in our choir. You're just too professional for us.

So, this is your invitation. Come and join us, and we'll have a wonderful time. Even if you're a Yankee, we'll let that Yankee promote come off, because I'm from the Midwest, and they've just about got it out of me.

I don't know if Dick's still working a little bit with my accent, but we'll work on it some more for the next few years. Number 40 will be our next hymn, just before our message this morning. Number 40, you know, I couldn't help but think that when the brother Dick was saying about Ray reproducing these messages in four minutes, and I thought of how long it takes John Phillips to put it across first.

Brother Phillips, you can get me tonight. I know he will anyway. Four minutes, John.

Your message is minutes. All together now, singing number 40. It has been a privilege for several years in the past to have our dear brother, Dr. Carl Armadale, come to Bristol and minister the word of God.

We weren't able to get him one or two times. When we wanted to, he still has a very busy schedule, and many, many conferences would like to have him, but many, many of you said, please get Dr. Carl Armadale back to Bristol again. And the Lord has provided us that, and met our desires and requests, and what a joy it is to have him to minister the word again to us this week at Bristol.

Dr. Carl Armadale from Dallas, Texas. Dr. Carl, it's a joy and a pleasure to have you back with us at Bristol. Lord bless you.

Thank you. I'll just repeat those words, that it is a joy and a pleasure to me to be back here at Bristol after all these years. I was reminded last Lord's Day when I passed the fourth score and five mark that I won't have very much longer around here for Lord Tyrus, but we thank God for the strength that he gives us so we can say in the language of scripture, think, yet pursue it.

I'm to have the privilege, God willing, of speaking to you four mornings this week. Today, of course, and tomorrow, Wednesday and Friday. And on those four mornings, I would like to speak on the 23rd Psalm.

So, if you have your Bible open to that way, in fact, I suppose most of you know the Psalm by heart, and I would like if the whole audience this morning would join in repeating the 23rd Psalm from the time-honored King James Version, which, as you remember, one dear old lady said is good enough for the Apostle Paul, good enough for David, and good enough for her. So, let's repeat Psalm 23 from the King James Version. The Lord is my shepherd, I shall not want him.

He maketh me to lie in empty green patches. He leadeth me beside the works. He restoreth my soul.

He leadeth me in the paths of righteousness for it may take. Yea, though I walk through the valley of the shadow of death, I will still use thee for thou art with me. Thy rod and thy staff, they comfort me.

As a carrier I receive thee before me in the presence of my enemies. I am the voice and the angel of the Lord. I shall not run afloat.

Sure as rivers and oceans shall follow me all the days, and I will dwell in the house of the Lord. This is probably the best known and the most popular chapter in all the Word of God, and yet there are those who challenge our right to use it, because they say this was a psalm that belonged to the Israelites, and the poet, of course, was an Israelite. And we acknowledge that claim as a prior claim.

But by this time, in the light of the New Testament, we can say that this is public domain where anyone who comes to the Lord Jesus Christ can claim this psalm for his own. And even though what I shall have to say about the psalm has to do mainly with God's people, I trust that if the Lord has sent someone in here who is still without Christ, that you too may learn to say with a psalmist, say it from your heart, the Lord is my shepherd. You know, it's a wonderful thing to make a statement like that.

It's a tremendous claim, and it's quite distinct from some other statements which people make when they try to sum up their creeds. They say, well, you know, I believe in an Almighty Creator. Well, I remember an answer my father gave to one man who made that statement.

For years, the man had been an atheist. In fact, he was an uncle of mine. He was an atheist.

And then he joined the Masonic Lodge, and he claimed that he now believed in a Supreme Being. And he came to my father, and he said, well, Ernest, you know, I'm making progress. I now believe in a Supreme Being.

And he expected to have to give him a pat on the back and commend him for this. He said, God, even the devils believe and shudder. And that put him in his place.

So, if you just believe in a Supreme Being or an Almighty Maker, you still haven't come up to the level of this. But the Lord is my shepherd has certain implications. It's a wonderful thing, I say, to say that the Lord is my shepherd, because when I make a statement like this, I'm confessing that I wanted his sheep.

And last night we were forcefully reminded, as our dear brother was ministering to us, that we were as sheep going astray. And when you say the Lord is my shepherd, all his coming into the world is implied in that statement. This is what he came for.

And he himself gives us a very wonderful picture of it in the fifteenth chapter of the gospel according to Luke, when he speaks of a man who having a hundred sheep, and he loses one. Does he not go after that which is lost in the wilderness until he finds it? And thank God for everyone who can say, yes, and he found me. And in this way, we can say the Lord is my shepherd.

You'll notice if your Bible makes the distinction that the word Lord is in all capital letters, if it makes that distinction. This means that in the original language, this is the equivalent of the word Jehovah, which, of course, to many Israelites, even to this day, is a word that they must not speak. The French have given a very interesting translation.

Every time this word Jehovah occurs in the original language, the French have given it the interpretation, the Eternal One, l'Eternel. Yes, he's the Eternal One who came down into this world of time, this world in which you and I live, became incarnate that he might rightfully bear this title of shepherd. And he himself identifies himself, as you know, in the tenth chapter of John's Gospel.

I'm going to ask you to turn to that, but just keep your bookmark in Psalm 23, and let us turn to John chapter 10 to see how the Lord Jesus claims to be the one of whom the psalmist is singing here in Psalm 23. You'll notice in the opening verse of the chapter, and it begins with an expression which is frequently repeated in this Gospel according to John. In fact, I think it's found here something like 25 different times, the Lord Jesus making this solemn affirmation, Verily, verily.

In the original language, it's an Amen, an Amen, and the Roman Catholic translation of the Scripture retained that in exactly those words. It's a solemn oath on his part when he says, Verily, verily, I say to you, he that entereth not in by the door into the sheepfold, but climbeth up some other way, the same as a thief and a robber, but he that entereth in by the door. Now, what did the Lord mean by this? Well, down in the sixth verse we read that this parable or this allegory spake Jesus unto them, but they understood not what things there were which he spake unto them.

So that we are allowed to look up in these words as being figurative. In other words, the Lord's not talking here about a door into a building, but he's talking of a place of entry into that which the Scripture here calls, and which he himself calls, the sheepfold, which I take it as a poetic expression for the nation of Israel. And there were three things connected with that entry that I should like to call attention to in passage.

In the first place, this shepherd had to come in as one of the tribe of the nation of Israel, of the tribe of Judah, and not only that, he had to be born of a virgin. And our blessed Lord fulfilled that Scripture to the letter. He was born of a virgin Mary.

In that sense, he came in through the door. He fulfilled that Scripture. But not only did he fulfill that Scripture, but he fulfilled it in that he was born in a certain place.

According to the fifth chapter of the prophecy of Micah, he came and he was born in Bethlehem of Judea. Yes, there we have two lines of prophecy fulfilled in the coming of our Lord Jesus Christ. Born of a virgin, and born in the town of Bethlehem.

But it's conceivable that somebody should come along someday and say, Yes, I was also born of a virgin. We'd probably question that. And I was born in the town of Bethlehem.

That could be possible. But there's another Scripture that our Lord fulfilled. And this you find in the ninth chapter of Daniel, and which is summed up for us in the fourth chapter of Galatians, where it says, In the fullness of time God sent forth his Son, made of women, made under the law.

Galatians 4, verse 4. So, he had three lines of prophecy. Three lines which can never converge again. Over one person, in one place, at one time.

Three lines of prophecy. And I believe this is a detailed explanation of what our Lord means when he says, He that came in by the door is the shepherd of the sheep. So, our Lord identifies himself with that.

But somebody says, Yes, that sounds very biblical, and perhaps a little too theological for some. They say, You know, it's a little beyond me to think of all these Scriptures and all that sort of thing. But our Lord gives another proof.

Not an objective proof like these three that we've just now looked at. But he gives a subjective proof. Something that you feel within.

And you notice this, please. It says here in the third verse of that tenth chapter of John, To him the porter opened, and the sheep hear his voice. And he called his own sheep by name, and leadeth them out.

And when he put forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. And you know, you don't have to be very old to distinguish one voice from another. I remember when our firstborn came into the world.

Like every father, I was very proud of my firstborn son. And one day my wife, when he was about three months old, she said, I have to do a little shopping on my own. I wonder if I could leave the baby with you while I go shopping.

She said, I'll put him to sleep. And if he wakes up while I'm gone, just pet him lightly, and he'll probably go off again. I said, you leave him to me.

I'm the oldest of ten, and I know how to handle babies. Well, she hadn't been gone ten or fifteen minutes when I heard sounds coming from the bedroom. And I went in and did as I was told to just pet him very lightly.

But you know, my hand weighs at least twice as much as hers. So I guess when it came down on him, he felt like it was a ton of bricks coming down on him. Well, I noticed that she also sometimes put her cheek next to his.

So I did that. I said, I'll just put that. But you know, even in these days of the flexomatic razors and all that kind of thing, very soon after a man's shaved, he can feel the bristles growing again.

And I guess the child noticed, too, the difference between his mother's soft cheek and mine. He knew the difference. I thought, well, now I'd better speak to him.

And you know, I tried to put on my best tenor, and it didn't work. Alongside of her, I met the soprano, and I had a yelling baby on my hand. And when she came in the door, this was the sound of greeting her.

Well, she just took him in her arms and said one or two words, and then I heard that, and pretty soon he was off to sleep. Just one voice from another, didn't he? You say, what a wonderful, precocious child. No, it's just a garden variety.

And so it is with the children of God. The Lord Jesus says they know his voice. And friends, this is the one thing that we are credited with in the fifth chapter of this same Gospel of John.

For again, the Lord Jesus Christ says, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into judgment, but is cast from death unto life. Yes, if you're a Christian this morning, you have heard the voice of the Son of God. You've heard it through his word.

The Holy Spirit has made it good to you. And we can say on the authority of the book itself, we have heard the voice of the Son of God. So here we have two lines of proof.

Objective proof in the fulfillment of Scriptures. Subjective proof in that it does something to our hearts when we hear his voice. But the Lord gives another proof in this tenth chapter of John, that he is the Good Shepherd.

Will you please come down with me to the eleventh verse of the chapter? John 10, verse 11. I am the Good Shepherd, the Good Shepherd giveth his life. Look at you.

This is the crowning proof that is exactly what he claims to be in the giving or the laying down of his life. And this is so important that he refers to it three times in this chapter. Three times.

Right there in that eleventh verse. Then you know again it says in the fifteenth verse, As the Father knoweth me, even so know I the Father, and I lay down my life. That's the same word in the original giving.

I lay down my life for the sheep. And that word for is important. You know to us in the grammar you might say that's just a little preposition.

But it's pregnant with meaning. It means that he laid down his life in place of the sheep. You say in place of the sheep? Yes.

Because every one of us as wandering sheep has forfeited our right to live. We have no right to live. But he came in and he took what was our Jews.

And he died upon the cross of Calvary and was forsaken. We were reminded in the earlier meeting this morning. He took what we deserved.

When he cried out in the anguish of his soul, My God, my God, why hast thou forsaken me? That's what I deserve. That's what I deserve. Sometimes people who question eternal punishment they say, Well what do you think hell will be like? That's what it'll be like.

That's what it'll be like. One man said to me, Well, if I go to hell I'll have plenty of company. I said, don't be deceived.

You'll be an awfully lonely man. And that doesn't mean that others are not going there. But there's no such thing in hell as fellowship.

Loneliness expressed by the Lord Jesus Christ when he said, Why hast thou forsaken me? Oh, the loneliness, the utter loneliness of it. My dear unsafe friend of yours here this morning, may this be used of the Holy Spirit to awaken you to what it would mean to lead this life without the Lord Jesus Christ as your Savior. An eternity of utter loneliness away from God.

That's what hell will be like. He laid down his life in place of the sheep. But then you'll notice he also makes reference to this again in the 18th verse.

He says, No man taketh it from me, but I lay it down of myself. Oh, that's what gives real value to this. He did it voluntarily.

Not only was his death vicarious, substitutionary, but it was a voluntary death. He wasn't forced to do this. He did it voluntarily.

I lay it down of myself. It may not look like it. When you study the Gospels and you see the way he was handled in the judgment before Pilate and finally nailed to the cross, sometimes we lose the very force of our Lord's worship, but he was going voluntarily.

He could say, I could ask of my Father to give me ten legions of angels right now. But he didn't, because he went there voluntarily. And you and I know, dear friends, that what we do voluntarily has far more value than things we're commanded to do.

Take a man with a loving wife. When he leaves home in the morning to go to business, he tells his wife, he says, I've left a list of things on my desk that I'd like you to do till I get back this evening. Well, if he had a wife like mine, it wouldn't wonder when those things were done, because that wasn't the way she did things.

But you know, it was a wonderful thing to come home, never having made any such list, and to find one thing done, another thing done, another thing done. You know, that's what makes a man want to bring home a bouquet of flowers or a chocolate, you know. And you get things done voluntarily like this.

This is what the Lord Jesus did. Yes, he offered himself without stop. But there's still another note here.

You notice it says in that 18th verse, he says, I have power to lay it down, and I have power to take it again. Not only was his death vicarious and voluntary, it was victorious. He laid it down of himself voluntarily, but he says, I'm going to take it up again.

Earlier, in the same book of John, he had destroyed this body, the body, the temple of his body, and in three days I will raise it up. We challenge the world this morning, dear friends, to produce another character that could talk like that and mean it. Only the Lord Jesus Christ, the Lord of life and glory, could say, I lay it down, I have power to lay it down, and I have power to take it again.

Beloved, let us rejoice in the fact that we not only have a Savior who loved us and gave himself for us, but who's living today. He did it at the right hand of the majesty in the heavens. All of these are proof that he is

exactly what he dreamed to be.

And this is the one of whom the psalmist is singing in that twenty-third psalm when he says, the Lord is my shepherd. As you know, that statement implies a transaction. It implies that you've had something to do with him, and something to do with him personally.

We're not simply saying, our shepherd, but we're making it very personal and individual this morning. The Lord is my shepherd. Oh, how individual that psalm is, isn't it? Yes, dear friends, we can't be saved for somebody else.

This is an individual matter. Some years ago, living in the city of Albuquerque, one of our sisters in the assembly had an unsafe husband, and I spoke to him about his soul. And he said, well, he said, I understand you call the ladies in your church sisters.

I said, yes, that's their official name. And he said, you men are called brethren. I said, that's it.

Well, he said, seeing as I'm married to one of your sisters, I must be a brethren lord of your church. Well, you know, that sounded very clever. I said to him, well, Charlie, well, you can find me a verse which says, being a brethren lord to the church or to some other Christian will save your soul.

I'll quit talking to you. The day came when Charlie Brinkley trusted the Lord Jesus Christ as his own personal savior, no longer rejoicing in the fact that he could rejoice in that he was married to one of our sisters, for she was a choice woman, but he himself a personal, individual believer in the Lord Jesus Christ. To be able to say with this psalmist, the Lord is my shepherd.

Just thank God for all of this, that we have the proof that he's exactly what he claimed to be. And we can go to the world with a statement like this. I don't know of any other religion and teaching in some of the institutions where I have taught, like the Moody Bible Institute, Dallas Theological Seminary, and so on, Wheaton College, 14 years.

And in the course of our teaching, we had to take up what was called comparative religions. I often laugh at the term because, well, Christianity is not one of them, you know. We talk about comparative religions.

In the first place, Christianity is a faith rather than a religion. Someone has distinguished between all these others than Christianity, yet these others say, do, and Christianity says it's done. You know, this is the great difference between Christianity and the other system that you know of.

Not only that, dear friends, but you can be an adherent of any one of these other systems without ever having known the founder. You could be a Mohammedan. You could be a Muslim without ever having known Mohammed.

Perhaps the less you know about him, the better. And then, you could be a Confucianist without ever having known Confucius. You could be a Buddhist without ever having known Gautama.

But you just can't be a Christian without knowing Christ. And that's what makes the first verse of our psalm so important, dear friends. And here's the psalmist claiming this one as his own personal possession.

To say with that dear old woman whom they have celebrated in poetry, I have Christ, what want I more? Oh, beloved, this is the secret, isn't it, of our Christian faith as a whole, that we have one who truly satisfies. And that's all summed up in the latter part of that first verse of our psalm, I shall not want. It's true

it's a negative statement, and sometimes people discount negative statements as though they were worthless, but they're not.

We find two negative statements in this psalm, and they're both very precious. I shall not want is one of them, I shall fear no evil is the other. But, friends, each one of these negative statements has a positive implication.

When you read the description of that wonderful city in the book of Revelation, you read there's no night there, there shall not enter into it anything to defile it, and so on. A lot of negative statements. Somebody says, why are these statements negative? Because they're given to us from the earthly standpoint.

God could hardly give them to us from the heavenly standpoint, because we haven't got fully afforded with that as yet, you see. Ear hath not heard, eye hath not seen, neither have entered into the heart the things which God hath prepared for them that love him, but God revealed them to us by his Spirit. So, we only know them by Revelation.

That's why the apostle Paul, in describing it all, says to be with Christ, which is far better. So, don't be disturbed that because this negative statement appears in this verse, it's full of meaning. I shall not want.

Which, put into other words, is perfect satisfaction. You know, the world tries to cash in on dissatisfaction. Some years ago, I was riding along in Florida, going from Miami North up to Orlando, and when I got on the bus, I noticed a sign that said, smoking on last three seats only.

Well, it depends on where you start counting, of course, which of those last seats and which of the first. But anyhow, there was a lady sitting right in front of me in the second row, and she paid no attention, whatever, to this sign. I just simply decided that she must have gone to night school and couldn't read in the daytime.

But anyhow, it said, no smoking except in the last three rows. And I watched her. She used only one match in the whole trip.

She just kept lighting one with the stump of the other one, you know. And as we drew near to our destination, she threw an empty carton down in the well of the bus, and I noticed two big words, they satisfy. And I just felt like tapping her on the shoulder, which I couldn't do, of course.

It would have been rude. But I felt like tapping her on the shoulder and saying, lady, how many does it take? They satisfy. Thank God in our Christian faith it takes only one.

It takes only one. He satisfies the longing soul. Oh, are you longing for something here this morning? Having to do as we have in the ministry.

We have to do with people who are victims of one thing or another. This young person has already become an alcoholic. What's he doing this for? He knows that it's not only ruinous, but it's expensive.

Here's another kid who's overtaken with drugs. He was promised some wonderful things by the fellow who sold him his first six. Oh, yes.

But now it's costing him more than he can possibly afford in one day. Like we had a man over in Dallas who killed another man just to get his money. He said, well, it cost me \$200 a day to keep up with my habit.

Expensive, isn't it? And yet not satisfied. And you look at their faces as they come into council with you. And written all across their forehead is the words, dissatisfaction.

Dissatisfaction. They need all sorts of things to divert their attention because they're not satisfied. And they wonder how you and I can be so satisfied.

Is it because we're so indifferent? No. It's because we're found in the Lord Jesus Christ, one who truly satisfies. And I think I can say this, dear friends.

Having known my Lord as my own personal Savior for over three score and ten years, I was saved as a teenager of 15. And all these 70-odd years, the Lord has proven to me how satisfying he really can be. Why I don't need these other things.

Why I don't need alcohol. Why I don't need drugs. Why I don't need a conference.

And these last ten years especially have been lonely years for me. And the Lord called my beloved home to himself. But oh, how much satisfying he really is.

He was satisfying to her, satisfying to me. Our greatest satisfaction some evenings is just to sit together and enjoy the Lord's presence in our home. Friends, there's something so wonderfully satisfying about being a Christian.

I invite you to this satisfaction this morning. I make no apology for the evangelistic thrust in this message this morning, because the older I get, the more I feel impelled to speak to those like myself at the very gates of eternity. And to plead with you, my friend, if you've never made the decision before, whether young or old, maybe you're just a teenager, just entered your teens perhaps, and you've never made a decision.

You know, it's a wonderful thing that when you trust the Lord Jesus Christ, he not only saves your soul, but he saves your life. And this is a great difference, isn't it? He saves your soul, and he saves your life. May God lead you to the point where you can say with a psalmist, The Lord is my shepherd, I shall not want.

Let us turn to hymn number 112. Number 112. Thou alone, Lord Jesus, canst true peace impart.

Thou dost know the sorrow of the human heart. Thou who came from glory, hear that heart to win. And in love for sinners, suffers once for sin.

There is none, Lord Jesus, there is none like thee. For the broken-hearted, there is none like thee. Let us rise to sing hymn number 112.

Amen. Amen. Amen.

Amen. Amen.

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