

Stories From The Stable

Christmas Series

Micah 5 & Psalm 23

Written By

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Of all the animals in the stable for Christ's glorious birth, there had to be sheep. Why? For one, Bethlehem was classified, as I've said before, as a *Migdal Eder*, or 'the tower of the flock.' What is this? The tower in the field represented the place where shepherds watched over sheep destined for the sacrifice for sin at the Temple in Jerusalem.¹ With so many sheep, then, in this area, its only logical to conclude the stable probably had their fair share of them. And theologically what could have been more appropriate for, as John the Baptist bellowed when he saw Jesus heading toward him, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29, 36). John couldn't have been more right for Jesus had been born to be the final Passover Lamb to bear the sin of all men for all time (Leviticus 23:5ff; Matthew 26). Since we, however, have already covered this motif of the Messiah's redemptive mission based on His relationship with the goat used for Yom Kippur, or the Day of Atonement (Leviticus 16), I'd like to head in a different direction in this particular Christmas study.

As we think about sheep in the stable, other theological messages swirl all around us if we are paying attention to the biblical narrative. To highlight those, I'd like to pose two questions whose answers touch upon other theological facets of the Messiah's magnificent arrival to earth.

¹Alfred Edersheim, *The Life and Times of Jesus the Messiah*, book one (Grand Rapids: Eerdmans Publishing Co., 1981), 186-187.

Why Were Sheep In The Stable? (Micah 5:1-5)

Granted, sheep physically represented the Savior who would become THE ultimate sacrifice for the sins of mankind. That concept is a given from what we see of God's purposes throughout the Old and New Testaments. As the unknown writer of Hebrews attests, ". . . so *Christ was sacrificed once to take away the sins of many people . . .*" (Hebrews 9:28). Peter's words in his first epistle certainly echo this timeless truth, "*He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness . . .*" (1 Peter 2:24a). This is THE reason sheep had to be present in that stable that still, starry evening; however, there is so much more to the story as we shall see.

Additionally, sheep enjoyed the warmth of the stable because THE prophesied Shepherd had finally arrived. The prophets couldn't have been clearer that God promised to send a divine Shepherd to shepherd His people. Ezekiel, prophesying between 593 and 571 B.C., or some 588 years before the birth of the Messiah, actually states that God will come and replace the false shepherds with Himself as THE Shepherd.

¹⁰ Thus says the Lord God, "Behold, I am against the shepherds, and I shall demand My sheep from them and make them cease from feeding sheep. So the shepherds will not feed themselves anymore, but I shall deliver My flock from their mouth, that they may not be food for them." ¹¹ For thus says the Lord God, "Behold, I Myself will search for My sheep and seek them out" (Ezekiel 34).

Interesting: God would eventually be THE Shepherd.

The prophet Micah, prophesying years earlier from 732 to 700 B.C., gives us the most divine insight into this coming Shepherd to end all shepherds.

¹ Now muster yourselves in troops, daughter of troops; They have laid siege against us; with a rod they will smite the judge of Israel on the cheek. ² But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, from you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, from the days of eternity." ³ Therefore He will give them up until the time when she who is in labor has borne a child. Then the remainder of His brethren will return to the sons of Israel. ⁴ And He will arise and shepherd His flock In the strength of the LORD, in the majesty of the name of the LORD His God. And they will remain, because at that time He will be great to the ends of the earth.

Prophesying some 140 years before the Babylonian invasion, Micah, speaking for God, calls Israel, at that time to prepare their troops to withstand the siege of the Babylonians. Their best military efforts, however, will fail, and the Babylonians would "smite the judge of Israel on the cheek." This is a precise prophetic reference to King Zedekiah, Israel's last king before their fall (597-586 B.C.).

Over against Israel's humbled king, God prophesied the coming of the greatest king, the Messiah. He would be born in the backwater village called Bethlehem, the city of David, Israel's greatest king (Ruth 4:11; 2 Samuel 7). With the last clause of verse 2, God couldn't have been any clearer as to who this Davidic messianic king would be: "His goings forth are from long ago,

from the days of eternity.” Concerning these sentence, the late Dr. Charles Feinberg, a Jewish Christian and Hebrew scholar at Talbot Seminary in California, writes,

This Rule comes forth from Bethlehem in time, but He is not circumscribed by time. His goings forth have been from old, from everlasting. These going forth were in creation, in his appearances to the patriarchs, and throughout the Old Testament history of redemption. The phrases of this text are the strongest possible statement of infinite duration in the Hebrew language (Ps 90:2; Pr 8:22-23). The preexistence of the Messiah is being taught here, as well as His active participation in ancient times in the purposes of God.²

Micah, who was a contemporary of the prophet Isaiah, merely echoes here what Isaiah said in Isaiah 9:6 concerning the Messiah,

⁶ For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace (Isaiah 9).

Again, God couldn't have been clearer concerning the Davidic Messiah, Israel's ultimate king. He'd be the eternal God and he'd be born in the small village of Bethlehem. God even throws in the word *Ephrata*, which means 'fruitful,' to distinguish this Bethlehem from to one associated with the tribe of Zebulun located north just west of the Sea of Galilee (Joshua 19:15). What is most interesting is when King Herod, in light of the presence of the visiting Magi, asks the religious leaders of his day where the Messiah would be born, they quickly quote Micah 5:2 (Matthew 2:6). They knew who was coming and where He would be born. Correct spiritual knowledge, however, without viable faith does not save the sinner. Tragic these "enlightened" spiritual leaders did not willfully choose to embrace the reality of the birth of the Messiah. What are you doing with the prophetic evidence?

Micah 5, verse 3, informs us that Israel would be given up to their enemies for a time, but time of degradation would end with a birth. The birth here is two-fold. First, it refers to the birth of the nation when the tribe of Judah would in the future join the other tribes to be a mighty nation again. Second, it denotes the birth of the Messiah to Mary. Verses 4 through 6 confirm this interpretation for they speak of the Messiah's mission to finally subdue all of Israel's enemies as He ushers in a kingdom of peace (Micah 5:4-6). And what is the Messiah called here? You guess it, the Shepherd. He had come, just as He had promised in Ezekiel 34.

This is why sheep had to be present in the stable for the birth of Jesus. He was the God-man, as prophesied by Micah and Isaiah, and He was, and is, THE Shepherd. He had come to care for His people, specifically, and all people, ultimately (Matthew 22:9), who would step forward in faith to move from being goats (unbelievers), to sheep (Matthew 25:32). The logical question in light of all of this is clear: Is Jesus your Shepherd? If He's not, I must ask a follow-up question: What is keeping you from asking Him to be your shepherd? If you remain in unbelief because you need some hard facts to turn toward Christ, I think prophesying His birthplace

²Charles Feinberg, *The Minor Prophets* (Chicago: Moody Press, 1982), 173).

some 700 years before the fact is some incontrovertible evidence. As I've said before, your problem is not *informational*, but *volitional*. You have enough evidence to allow the Shepherd, Jesus (John 10), to welcome you into His eternal fold. So, wouldn't you say this is a good day to let Him make you one of His sheep?

A second question which naturally arises from the first question is this:

What Does The Shepherd Do For His Sheep? (Psalm 23)

No better passage answers this question than Psalm 23, written by King David, a man who knew what shepherding was all about. But what is most interesting is he writes this psalm, really this song, from the perspective of being a sheep:

A Psalm of David. ¹ The LORD is my shepherd, I shall not want. ² He makes me lie down in green pastures; He leads me beside quiet waters. ³ He restores my soul; He guides me in the paths of righteousness For His name's sake. ⁴ Even though I walk through the valley of the shadow of death, I 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 have anointed my head with oil; My cup overflows. ⁶ Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of the LORD forever (Psalm 23).

Who does not know this famous, comforting Psalm? Many a soldier has prayed it on a far flung battlefield. Many a loved one has prayed it over someone they love who is standing at the door of death. Many a comforter has softly prayed it out loud when a loved one slips into eternity. Many a person facing a grave life difficulty has sweetly spoken it to God, seeking His help and assistance in a time of need. Why do we use it? Because of what it tells us that Jesus, the Shepherd, does for His sheep. And He is THE Shepherd, is He not? Ezekiel and Micah said the Messiah would be THE Shepherd, and in John chapter 10, Jesus spent the opening twenty-one verses talking about His role as THE Good Shepherd.

Just what does the messianic Shepherd of all shepherds promise to those goats who become His sheep by faith? From the flow of the inspired text, it appears there are nine activities the divine Shepherd, Jesus, engages in toward His sheep. David, a shepherd who was also a sheep of God, sets up these nine concepts with this memorable and probing statement:

¹ The LORD is my shepherd, I shall not want.

The opening phrase "the LORD" is placed at the head of the sentence for dramatic emphasis. The absence of the main verb "is" (ellipsis) also heightens the importance of the opening statement. David double-underlines the fact the "the LORD" is his personal shepherd. And just who is this LORD? The root derivation of His mighty name underscores His eternal nature since it is related to the verb "to be." This LORD is the great I AM of the burning bush (Exodus 3:14-15). He is the one who created time when there was no time. He is the Uncased One who set all causation in motion. He is the One existing outside of our time and space continuum. He is the

complex One who has left His specified complexity fingerprints all over our structure of our cosmos.

This great One, this transcendent One does an amazing thing. He lovingly and compassionately stoops to our level and willingly desires to be our personal Shepherd. Jaw dropping, isn't it? The present tense nature of the verb merely highlights the fact there is *never* a moment on any given day where He does not shepherd His sheep. You might need to re-read that truth, especially if you feel He has taken His eye off you in the flock. He hasn't. Rest assured. If He is your Shepherd He is with you, always. The pivotal, pragmatic question must be asked, "Is Jesus your Shepherd?"

What is the logical outcome of Jesus, the God-man, being your shepherd? David puts it this way: "I shall not want." Did David ever lack things in the physical realm? Indeed. To read about his life in 1 and 2 Samuel is to see a sheep of God who had many needs. He lost a child (2 Samuel 12), he had a jealous king on his back for years, he had times where his troops needed food (1 Samuel 21), his family disintegrated into dysfunction after his adultery with Bathsheba (2 Samuel 13), and so on and so forth. David had many temporal needs. What, then, is he saying in Psalm 23? The Hebrew for "want" lexically denotes a lack.³ David is, then, saying his divine Shepherd has, through all the ups and downs of life, provided for him temporally and spiritually. He's looking back over his life as a sheep of God and saying, "Based on my experience with this divine Shepherd I'm content for He has always met my needs." Who wouldn't want this Shepherd on their side this Christmas?

Starting in verse 2, David waxed eloquent regarding the nine areas where the Good Shepherd had been there for him, and they are nine areas where He is still there for us today. You know them, but let's move through, making salient observations here and there.

One, Jesus, the Good Shepherd, "makes me lie down in green pastures" (Psalm 23:2a). It's hard to get sheep to lay down. Tension with other sheep keeps them on their feet, so, too, does fear of predators lurking around the perimeter of the flock. Lack of food keeps sheep on their tired feet as well. But with God as your Shepherd, He lovingly makes sure you find green pastures to feed

³S. R. Driver and Charles A Briggs, *The New Brown-Driver-Briggs-Gesenius Hebrew-Aramaic Lexicon*, ed. Francis Brown (Lafayette, Indiana: Associated Publishers and Authors, INC, 1981), 341: הָסַר S²⁶³⁷, 2638 TWOT⁷⁰⁵, 705c GK²⁸⁹³, 2894 **vb.** lack, need, be lacking, decrease (v. Lag ¹⁴³; NH הָסַר *cause to lack or fail, diminish* (act.), and deriv.; Aramaic הָסַר, ܚܫܪ (hsar), *want, lack*, and deriv., cf. Ph. מחסר, v. מחסור infr.; Arabic حَسَرَ (hasara) *remove, strip off; disappear, retire* (of water), *fail* (of sight), etc.; perhaps also Ethiopic ስረሰ: (*hasra*) *be inferior, worthless, diminished* Di ⁵⁹⁰ and deriv.)—**Qal Pf.** 3 ms. ה' 1 K 17:16; 2 ms. הָסַרְתָּ Dt 2:7; 3 pl. הָסְרוּ Ne 9:21; 1 pl. הָסַרְנוּ Je 44:18; **Impf.** הָסַרְתָּ Dt 15:8 + 2 times; הָסַרְתָּ Pr 31:11 Ec 9:8; 3 fs. תְּהַסֵּר 1 K 17:14; Pr 13:25; 2 ms. תְּהַסֵּר Dt 8:9; 1 s. אֶהַסֵּר ψ 23:1; pl. יִהְיֶהֱסַר ψ 34:11; Ez 4:17; וַיִּהְיֶהֱסַר Gn 8:3; וַיִּהְיֶהֱסַר Gn 18:28; **Inf. cstr.** הָסַר Pr 10:21 Ew ^{238 a}, cf. Ges ^{45. 1 a}; **abs.** הָסַר Gn 8:5; **Pt.** הָסַר 1 K 11:22; Ec 10:3 (v. הָסַר infr.);— **1. lack:** **a.** c. acc. Gn 18:28 (J) *perchance the fifty righteous lack five*, Dt 2:7 *thou hast not lacked anything*, 8:9; Je 44:18; 1 K 11:22; Ez 4:17 ψ 34:11; Pr 31:11, cf. also בְּהִסְרֵי־לֵב Pr 10:21 *by lacking intelligence (sense)*, (Di puts here Dt 15:8 v. infr.) **b.** *abs. be in want, want* ψ 23:1; Pr 13:25; Ne 9:21. **2. be lacking,** לוֹ הָסַרְתָּ Dt 15:8 *his lack* (i.e. thing needed), *which is lacking to him* (possible also is, *which he lacks for himself*, so Di, v. supr.); שָׁמֶן עַל־רֹאשְׁךָ אֵלֶי־יָחַד Ec 9:8 *oil on thy head let it not be lacking*; v. also *abs.* Is 51:14; Ct 7:3, and לְבוֹ הָסַר Ec 10:3 *his sense is lacking*; of jar of oil 1 K 17:14, 16 (*abs.*) by meton. for the oil itself (cf. || כָּלָה *be consumed, exhausted*). **3. diminish, decrease,** of waters Gn 8:3 (P), cf. הִלּוּף וְהָסַר v 5 (P), waters *continually diminished* (v. הִלֵּךְ supr. p. 233b).

in at just the right time. What are you feeding on? The delicacies of the Word of God. I can't say how many times He has caused me to slow down so I could see I needed to stop and get some much needed spiritual nourishment for my soul. Sometimes that food comes from reading a book about the Scripture, too. At a tough time in my life several years ago, I read Chuck Swindoll's biographical study of the prophet Elijah called *A Man of Heroism and Humility*. To look at the pages of my book is to see pink underline everywhere and perimeter comments, because the value of the meal couldn't be calculated. Such are the ways of God as your shepherd. He feeds your soul in ways like no other, resulting in your spiritual growth and maturation.

Two, Jesus, the Good Shepherd, "leads [me] you beside quiet waters" (Psalm 23:2). The Hebrew here literally reads "quieted waters," stressing the fact the Shepherd makes a dam in free flowing waters in order to make a quiet pool off to the side for his sheep. This is so wise because sheep will stand and watch flowing water go by even when they are thirsty because the noise scares them. Ostensibly, what does this mean? Jesus, the Shepherd, said years later in the book of John, "If anyone thirsts, let him come to Me and drink. He who believes in me, as the Scripture has said, out of his heart will flow rivers of living water (John 7:37-38). Then, in verse 39, John comments that Jesus was speaking about the work of the Holy Spirit. He's the life-giving water for the thirsty soul. If you are a sheep, you know that the water flows through your soul, giving you internal peace and joy despite the circumstances of life. I'd also add that every time you, as a sheep, get alone with God and spend some time in His presence with prayer and Bible reading, you'll typically walk away knowing you had just drank your fair share of life-giving, life-directing water. At other times, the solace and rest from God come through a song which meets the thirst of your soul. I cannot how many times the words and tune of the old hymn *Abide With Me*, have quenched my thirst like cool, clear water.

1. Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, oh, abide with me.
2. Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see—
O Thou who changest not, abide with me.

I'm sure you have your own song, don't you? Such are the ways of the Shepherd.

Three, Jesus, the Good Shepherd "restores my soul" (Psalm 23:3). What does this mean? It speaks of His desire to forgive you when you, as a sheep, stray, and you do and you will. Sheep, unlike cats and dogs, have a bad sense of direction. They get so focused on eating food, they keep moving forward without giving much attention to where they are headed. This proclivity makes it so easy for them, like David, to get lost in sinful activity. Jesus spoke about this in a parable about the lost sheep in Luke 15. In the story, a shepherd had one hundred sheep, and during the course of grazing he lost one. What did he do? He went out to find that lost sheep in order to restore him to the fold. The metaphor speaks of His love and care for us, even when we sinfully

walk away. He always stands ready to restore those sheep who come clean of their sin (1 John 1:9). What a gift to be able to live with a cleansed conscience and a cleansed soul.

Four, Jesus, the Good Shepherd, "... guides me in the paths of righteousness For His name's sake" (Psalm 23:3). Translated, He shows you where to walk, morally speaking, so you can live a life pleasing



to Him. The last time I was in the Valley of Elah, where David took on Goliath, a shepherd and his sheep grazed on the quiet, fertile hillside just up from the river bed full of shards of stones. As I watched the shepherd, he lovingly and carefully guided these sheep where they needed to go for optimal food. Note well, he didn't have them walking up the clear vertical path, but out through the brush. The

sheep could have complained that the Shepherd's way was harder, but in the long run, it was the best for them. Such is how our Shepherd born in Bethlehem leads us, His chosen sheep. By staying in tune with His Word, His teachings He informs us where to walk and not to walk so we are safe and secure. In a world which sees truth as relative so all sorts of evil can be enjoyed to the sinner's dismay and destruction, I'm glad I have a shepherd who shows me where to go to my own spiritual health.

“ *Five, Jesus, the Good Shepherd, walks with us through the valley of the shadow of death (Psalm 23:4).* With the blazing heat of summer, the grasses of the valley dry up, leaving the better pastures on the high points of the surrounding mountains. The wise shepherd moves his sheep in the summer through the inherent dangers of the valley so they can reach the rich, fertile land at the higher elevations. The journey, of course, has many dangers as predators, like wolves and lions, in the valley seek to thin out the flock. But there is nothing to fear because the Shepherd of all Shepherds is with you. As David reminds us from his past experience:

⁴ Even though I walk through the valley of the shadow of death, I fear no evil, for
You are with me; Your rod and Your staff, they comfort me.

This battle-weary soldier knew what it was like to be near death many times, but in each situation he knew his Shepherd was with him. Even if he were to die, death itself would be nothing more than a harmless shadow because of the presence of his divine Shepherd. This is why Paul, another sheep on another day, can exclaim:

⁵¹ Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,
⁵² in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet
will sound, and the dead will be raised imperishable, and we shall be changed. ⁵³
For this perishable must put on the imperishable, and this mortal must put on
immortality. ⁵⁴ But when this perishable will have put on the imperishable, and
this mortal will have put on immortality, then will come about the saying that is
written, "Death is swallowed up in victory. ⁵⁵ "O death, where is your victory? O
death, where is your sting?" ⁵⁶ The sting of death is sin, and the power of sin is
the law; ⁵⁷ but thanks be to God, who gives us the victory through our Lord Jesus
Christ (1 Corinthians 15).

Death has no victory because of the person and work of the Shepherd. Years ago, I went late one night to a hospital to visit an old 80 plus year old woman I had never met. Her daughter attended my church and she said she wanted me to visit her mother since death was imminent. Walking down the quiet hallway way past visiting hours, I heard a melodic voice signing these words:

Beulah Land, sweet Beulah Land

I'm looking now, just across the river
to where my faith, shall end in sight (Shall end in sight)
There's just a few more days to labor.
Then I will take my heavenly flight.

Beulah Land (Beulah Land) I'm longing for you (I'm longing for you)
And some day (And some day) on thee I'll stand (Someday we will stand)
There my home (There my home) shall be eternal
Beulah Land, sweet Beulah Land
Beulah Land, oh it's Beulah Land
Oh Beulah Land, sweet Beulah Land

Walking into the room I met the singer. It was the parishioner's dying mother, a bright, gifted scientist who had founded the pharmacy school at the University of the Pacific years ago. I went to encourage her, but she encouraged me. She faced death, but she knew it was but a shadow and that on the other side was a pasture to end all pastures. Such is joy of knowing the Shepherd. He's with you even when you go through the hardest, scariest places on earth. How comforting.

Sixth, Jesus, the Good Shepherd, "... prepare(s) a table before me in the presence of my enemies" (Psalm 23:5). The table denotes a flat green pasture, one just waiting for sheep to enjoy for the food source. There are, however, enemies. In ancient Israel, vipers, or venomous snakes, typically lived in holes dotting a given pastureland. They waited patiently for their next victim in the heat of the sun. Charles Slemming tells us how shepherds would first go out into the pasture,

looking for these dangerous holes. When he found one, he poured oil around the perimeter, making it impossible for the viper to slither out and hurt his sheep.

This serves, of course, as a perfect picture of what Jesus, as the Shepherd does for His sheep. Even in dangerous situations, be what they may, He provided protection for them. David knew this truth from many experiences in his life where God had gone before him and spared him. American pilot Howard Rutledge knew of this provision of God. After spending seven years of his life in a Vietnamese prison, he wrote a moving memoir titled *In The Presence of Mine Enemies*. To read it, as I did in high school, is to read about how God supernaturally cared for and fed this godly man, along with other American soldiers and aviators, while in a prisoner of war camp.

If you are His sheep and you've been in His fold for many years, then you know what I'm talking about. Even when you are surrounded by enemies, God is with you, serving as your protector in ways you'll not understand until you see Him face to face. Some of those enemies He might silence by moving them to another job, or to another base, or to another continent. Others He might distract with additional work, or whatever. The point is He will protect you even on the battlefield of life. Again, I ask, who would not want Him as your shepherd?

Seventh, Jesus the Good Shepherd, blesses you in a big way throughout life (Psalm 23:5). Really, the result of this kind of divine care is He anoints you with oil and your cup of life will overflow with blessing. Looking back over my life of walking with Him on top of many mountains and through many dark, dangerous valley, I must agree with David, "My cup does indeed overflow." As they say, God is good. All the time.

Eighth, Jesus the Good Shepherd, sends goodness and mercy to you all the days of your life (Psalm 23:6). Whereas the world seeks to throw all the garbage of life at you so they can get ahead of you, or to just make your life miserable, Jesus, the Good Shepherd, always looks for ways to bring a fresh breeze of blessing to your life.

- When people speak evil of you, He'll give you goodness and mercy.
- When life throws you a curve ball, He'll give you goodness and mercy.
- When you think the marriage is all over, He'll give you goodness and mercy.
- When you think raising a teenager is the toughest thing in the world, He'll give you goodness and mercy.

He, as a good shepherd of sheep, always has your best interests at heart. Look for Him to bring goodness and mercy to your life, for it is just how He lovingly chooses to operate.

Ninth, Jesus, the Good Shepherd, will guide you safely to heaven one day. Isn't this what He said to the disciples? Indeed:

¹ "Do not let your heart be troubled; believe in God, believe also in Me. ² "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. ³ "If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, *there* you may be also. ⁴ "And you know the way where I am going." ⁵ Thomas said to Him, "Lord, we do not know

where You are going, how do we know the way?" ⁶ Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father but through Me.

Wow, a face to face relationship with the Good Shepherd forever. Talk about grace and mercy. He's with us in our earthly journey, and He guides us to our heavenly home. What a Shepherd. No wonder sheep crowded around the manger in the stable that amazing night. Not only had THE Shepherd been born, but their very presence represented how He would care for all the sheep who would, by faith, enter into His fold.

The question, then, this Christmas couldn't be clearer, Is Jesus your Shepherd? He's waiting to hear from you.