

After a careful examination of the text, James L. Mays utilized the Dead Sea Scrolls manuscripts for Psalm 23. Psalm 23 was written on the Dead Sea Scrolls at the Cave Nahal Hever. It was also found in the original Hebrew Masoretic Text, Aleppo Codex, and Septuagint Manuscripts. After reviewing these manuscripts, I observed there are variations in the translations with the Septuagint and Masoretic Manuscripts.

Mays cited from The New Revised Standard Version of the Bible. Based on Mays scriptural quotations, my assumption is Psalm 23 expressed how God provided for the Psalmist. King David is the author of Psalm 23 and articulated how God provided, guided and protected him. My pre-understanding of Psalm 23 is that God will allot us everything that is essential for our daily living.

Mays explicated, Psalm 23 is a psalm of trust composed of six units. He stated that the beginning verse is a metaphor that elucidated the theological principles for this psalm. Mays affirmed, “The opening metaphorical statement is a signal that the whole psalm is composed in a metaphorical idiom.” (116) Mays identifies the richness and multifaceted culture of the Psalmist. Psalm 23 is opulent in metaphors and imagery for God. (118)

Psalm 23 is Synonymous, Emblematic, and Grammatical Parallelism. Verses 1-4 described the association of a sheep and a shepherd in relations to the Psalmist and God. This psalm occupied diversified surface structure in each line. The semantic aspect of this psalm is synonymous in lines. Verse 5 image relies on some type of feast and verse 6 envisioned the benefit of blessing, according to Mays.

Mays concluded that the psalmist confession of trust is the foundations for prayer and thanksgiving in this psalm. I comprehend that Psalm 23, is a belief in God's provision, goodness, and guidance that can deeply enrich everyone who reads this psalm.