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TRUE DISCIPLES.

(A STUDY OF PSALM 23.)

PART I.

THEIR LEADER.

WE are going to have a simple talk upon the subject of "Discipleship." I turn to this Psalm, because it seems to me to be in a very special way the Psalm for the disciple.

Disciples must have a leader. The Good Shepherd is the Leader of His sheep, and the Lord and Master of His disciples.

No man can be a disciple unless he is first saved, and the first sentence of Psalm 23 involves this,

"The Lord is my Shepherd."

On this all the blessings of the Psalm hang. If we can say these words, how blest indeed we are. It does not say, "The Lord is the shepherd." That is true, but our Psalm says, "The Lord is my shepherd." Can the reader use these words? Happy indeed are those souls who can take up this sentence; to whom this matter is a deeply personal one. Everything depends upon our personal knowledge of the Lord Jesus Christ, and if we cannot say, "The Lord is my shepherd," we are strangers to Him; we are not saved, and we cannot be His disciples. How can we say, "The Lord is my shepherd"? A dear girl was lying ill, and greatly troubled about this matter. Somebody sent her through the post a Scripture text-card, it ran: "My sheep hear My voice, and I know them, and they follow Me," and "I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand." She read those wonderful words, and said to herself, "If only I could say that I was one of His sheep, I should be happy." But she could not say it, and she threw down the card with a sigh, but as the card dropped

on the coverlet, it turned over, and she read, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Then the light broke into her soul, and she exclaimed, "If I am not a sheep, I am a sinner. Christ Jesus came into the world to save sinners, and so He came to save me." Then she understood that the sinners whom Jesus saved are His sheep, and those sheep can never perish. How wonderfully safe you are if you have believed on Jesus! The hand of omnipotence holds you in everlasting security. The hand that smote the power of death, that rent the jaws of the lion as one would rend a kid, and overthrew the dominion of Satan, holds you. You are for ever safe. There is a great deal more than eternal security in that sentence, but certainly the lesser is included in the greater. If you can say, "The Lord is my shepherd," you can thank God that your soul is eternally secure. Jesus said,

"I am the Good Shepherd."

If you were to show me a man who is losing his sheep every day, I would say of that man, whatever he said of himself, "He is a **bad** shepherd." A good shepherd is a keeper of sheep, not a loser of them.

I had been speaking one Sunday afternoon on the eternal security of the believer, and at the close of the meeting, a man said to me,—a good man who loved the Lord Jesus Christ—"I do not agree with you at all. You have been telling us this afternoon that once a person has trusted on the Saviour, that person is everlastingly safe. Now may not I, like the sow, return to my wallowing in the mire?" "Oh," I said, "You are a pig, then." He got a little red, and then a smile broke over his face, and he said, "No of course, I'm not. I see now. I am not a pig, I am a sheep." "Exactly," I said, the Lord did not say, "My sheep return to their wallowing in the mire." He did not say, "My sows shall never

perish." The Scripture says, "The sow that was washed, returns to its wallowing in the mire." There is all the difference in the world between a sheep and a sow. The sow that is washed is the man who has not been born again, but who is outwardly reformed. He has given up his bad habits—it may be he has become a teetotaler, and perhaps a little religious, but there has been no inward work of the grace of God in his soul. His nature is the same, and we find him sooner or later back in the mire again. The pig loves the dirt. I remember reading of a certain Chinese Emperor, who had an extraordinary predilection for pigs. He had one which was a special favourite. It had an attendant, and was dressed in a silken coat. One day it eluded the vigilance of its keeper, and grunted with delight in the mud,—silk coat and all. Why? It was the nature of the beast so to do. Ah, but when a man or woman comes to Christ, there is an inward work. They are born again, and receive a new nature that hates sin; they are His sheep. Oh what gladness should fill our hearts that we are the sheep of the Great Shepherd, who never lost a sheep and never will.

The second sentence hangs upon the first.

" I shall not want."

If you connect the words, "Never perish" of John 10, with the first sentence, you must connect the words "never thirst" of the 4th chapter, with the second sentence. The Lord Jesus puts His own mark upon His sheep, He seals them with the Holy Spirit of God. (Eph. 1 : 13-14). Every true believer in the Lord Jesus Christ is indwelt by the Holy Spirit of God, and in that way they are marked off as His possession as 1 Cor. 6 : 19 tell us. He has bought us with a great price—His own blood—and He has taken possession of His purchase by the Holy Ghost. When a great general besieged and

took a city, his officers would go through that city, and put the king's, or the general's, seal on the best the city contained. Then the soldiers were allowed to go through the city and sack it, but woe betide the man that dared to put a finger upon that which bore the king's seal. I think if you contemplate it a little, you will begin to understand what the Lord Jesus Christ meant when He said about the little ones that believed on Him, "It is better for a man that a millstone be hanged about his neck, and he be drowned in the depths of the sea, than that he should stumble a little one." Young christian, you are precious to Christ. Hence it were better for a man to perish in the sea, than stumble you, one of the Lord's little ones. While the indwelling of the Holy Spirit is the seal that we belong to the Lord Jesus Christ, He also leads our hearts up to Christ where He is, and He takes of the things of Christ and shows them unto us. Oh, that we drank more deeply of those living heavenly streams. Sometimes we think the world can satisfy us. Do we ever find it so? The very best the world can give, will fail to satisfy. He that drinketh of the waters of this world shall thirst again, but he that drinketh of the water that I shall give him, said the Lord, shall never thirst. The Holy Spirit of God is given to us, to be in us a well of water, springing up in joy and blessing, and putting us into living contact with the presence of God above, where joy dwells for ever. In the enjoyment of the things that are there, our hearts are satisfied.

Then,

"He maketh me to lie down in green pastures."

There is the rest that follows naturally upon satisfaction. The reason of the unrest and the turmoil simply is that men are not satisfied. When the heart is satisfied there is rest. Rest is the result of satisfaction.

“ He leadeth me beside the still waters.”

The still waters speak of quietness of heart, not necessarily because circumstances around us are quiet, but peace and quietness of heart no matter what the circumstances may be. Do you remember that wonderful passage, “Thou wilt keep Him in perfect peace whose mind is stayed on thee, because he trusteth in Thee,” not “thou wilt place him in the midst of a peaceful environment.” The circumstances may be very adverse all the time. I believe it means that we may be in perfect peace in the midst of circumstances that seem all against us. We have a wonderful example of it in the Lord Jesus Christ Himself. Do you remember that incident on the lake of Galilee, when a great storm arose? The winds blew, and the waves dashed in their fury against the tiny boat in which He sailed, and it seemed as though it would be broken and wrecked by the angry tempest. All in that boat, seasoned mariners though they were, were filled with fear, save one:

“ His head was on a pillow laid,
And He was fast asleep.”

Why did not the disciples stretch themselves by His side, and share the peace that filled His blessed heart? They woke Him, and with one word He brought those tempestuous billows down at His feet as a man might bring his dog to his heel. But those disciples were just as safe in the storm as they were when a great calm laid itself upon the sea, and there was no reason why they should not have shared His peace. The Lord can give His peace to our hearts, but we shall need a pillow to put our heads upon, or we shall not enjoy it. What pillow was it that Jesus put His head upon? The pillow of His Father's changless love. He knew that His hand held the reins. Those wild tempestuous steeds were under His control, and in the knowledge of His Father's changeless love, He could rest, and He

gives us that same love to rest upon. I know that more than man was manifested in Him when He quelled that storm. He shewed Himself to be the Lord of the elements, but He was man perfect in His obedience and in His trust, and absolutely restful when the storm raged.

Christian, there is that for us, if only we are prepared to go in for it. There is perfect safety as to our souls, perfect satisfaction as to our hearts, and perfect quietness with regard to all the circumstances through which we pass in this life. We know that all things work together for good to them that love God, to them who are the called according to His purpose. Is not that something that should keep our hearts quiet? Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee. It is when we know these things that we can be disciples indeed.

PART II.

THE PATH OF DISCIPLESHIP.

When you can leave things in His hands, without any care or thought about yourself, you can go after Him, and thus we read,

“ He restoreth my soul,”

or **“ He invigorateth my soul.”** The strength that He puts in, is a strength that can carry us along the whole way. It is His own strength.

“ He leadeth me in the paths of righteousness for His name’s sake.”

That is the path of discipleship, the path of righteousness. Once we trod the path of unrighteousness but now **“ My sheep hear My voice, and I know them, and they follow Me.”** Just get hold of the words, **“ He leadeth me.”** I was very certain for a long time that there was great tenderness in that word. It is not **“ He driveth,”** but **“ He leadeth me.”** One day, however, I found an illustration of it. I was visiting a friend, a young mother, who had a

splendid little fellow, about 14 months old, who had just begun to walk across the floor, if somebody held his hand. She led him across the floor and I noticed as she did so, that she did not make him take the long strides she did, or go the pace that she could have gone. She shortened her steps to his, and as he was able to go she went, and spoke words of encouragement to him all the way. I said to myself, "That is how the Lord treats me." She leadeth him. "He leadeth me." He knows just exactly what I can bear. He walks by my side, and just as I am able to take those steps along that pathway of discipleship, He leads me, and He will not make me go one step further, or even one bit quicker than I am able. Do you think that we have got a hard Master? Do not let anyone persuade you it is a hard and difficult thing to be a Christian. It is a hard and difficult thing to be one of those half-and-halfers, those who want to hold the world with one hand, and Christ with the other. It is a hard thing for them, but for those whose object is Christ, to those who love Him, and desire to walk with Him, He says, "My yoke is easy, and My burden is light." We have got a tender blessed Shepherd and Master. He cares for His sheep with infinite patience and love.

But what kind of a path is this path of discipleship? It is the path of righteousness. It is the path of His will. But what kind of a pathway? The next verse tells us,

"Yea, though I walk through the valley of the shadow of death."

Does not that mean when we come to die? It will include that, no doubt, but this world where we live is the valley of the shadow of death. Is not this the place where Jesus died? Do you remember what Ruth said to Naomi? "Where thou lodgest I will lodge; and where thou diest, I will die, and there will I be buried." She did not say, "Where thou dwellest," but "where thou lodgest," not, "where

thou liveth," but where thou "diest." That is the path of discipleship. You take up the cross daily, saying, "No" to self, and you follow Jesus. But you say, "Does not bearing the cross mean some unpleasant duty in my life that I must take up with resignation?" No, it does not mean that. If we had lived when the Lord was here upon earth, and had seen a man carrying his cross, we should have said, "That man is going to die. He is on his road to execution. The world is over for him. He has got nothing but death before him." Well, as far as this world is concerned, that is the path for us. We may not understand it very clearly, but if we love the Lord we will accept it. It was what we said in our baptism. But do not fear, the glory sheds its radiance along that path, and beyond the clouds, and beyond the gloom, there is the city of our God, and there is our loved abode; but as far as this world is concerned, it is the valley of the shadow of death.

But surely that will be a very unpleasant path! Will it? Hear what the Psalmist says, "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." In the midst of the valley of the shadow of death he has perfect confidence, and that because he has the most blessed company. For us it is the company of Jesus. Do you realise that you have the company of Jesus in your path? If so, confidence will be yours, and comfort as well. Here is little Johnny on his way home from school. He meets some very rough bad boys, and they treat him badly, and send him home weeping bitterly. The little fellow is afraid of that road. His father says to him, "Come on, Johnny, you take my hand, my boy." He puts his hand into his father's hand, and he walks along by his side. His father says to him,

“Johnny, are you afraid?” “No, father.” “Why are you not afraid?” “Because you are with me.” His father is greater than the foes, and he does not fear. Oh, Christian, have you been troubling lest your witness for Christ should bring you into difficulties? Have you found circumstances very trying? Let the blessed truth of this verse come into your soul. “I will fear no evil, for Thou art with me.” There is comfort, wonderful comfort, if He is with us.

“Thy rod, and Thy staff, they comfort me.”

Do not think that the rod is something to beat your back with. There is a wonderful story about 12 dry rods which were laid up in the Tabernacle before the Lord, and in the morning, when Moses came to examine them, he found that one rod had bloomed and blossomed and brought forth almonds. God said, The man to whom that rod belongs shall be My priest. He shall be the intercessor for My people in My presence. It was Aaron's rod, and that rod henceforth was the symbol of his priesthood. If you read the epistle to the Hebrews, you will find that the Lord Jesus Christ is the One who bears the priestly rod. He is our great high priest, Who is touched with the feeling of our infirmities, and Who is merciful and faithful. You will find in that Epistle that we are the sheep of God going through the wilderness, maintained by that wonderful Priest, who is spoken of as the “Great Shepherd of the sheep.” So it seems to me that the Shepherd and the Priest run very closely together. What a comfort it is to us that He bears that priestly rod. If we got nearer to Him we should understand it better. Because we have such a high Priest, we can come boldly to the throne of grace, and find grace to help in time of need. There is wonderful comfort in the fact that our Lord Jesus Christ, Who is the Great Shepherd, is the One who bears the priestly rod.

What is going to happen to us in this path of

discipleship? We have the Lord Himself; and nothing is, or could be, better than Himself, for if He gives Himself, how many other things there are He brings with Him. If we have Himself, we must have other things, but it is in having Himself that we have them.

“ Thou preparest a table before me

in the presence of mine enemies.” We cannot find anything to satisfy the spiritual man in this world. This is the place where the husks of the swine are. Oh, but He can spread a table, and He can make that table to groan beneath the rich viands that His blessed hand places on it! Wonderful are the things that He can put before us. Do not imagine if you turn whole-heartedly to the Lord, that it will mean a dry and barren life for you. No, the good things of God will be brought before you, and God's things must be infinitely greater and better than the best that the world can supply. I know what people say. They say when a man has become converted, that he has become serious. When did the prodigal become serious? He was not serious in the Father's house. With the fatted calf before him, bread enough and to spare, and the music and the dancing, he, with the rest of the household, began to be merry. He began to be serious out yonder in the pig field, and high time, too. That was a very serious situation to find himself in, and if you, my reader are still in your sins, yours is a serious situation. If your eyes were only opened, you also would be serious about your soul's welfare. If you do not return to the Father's house, you will go into everlasting hunger outside the glory of God, for ever.

“ Thou anointest my head with oil.”

We read, “ Oil makes the face to shine.” It is the joy of the Holy Spirit, seen in our witnessing for

Christ. As the heart feasts upon Christ, there will be joyous testimony for Jesus. I have heard it said, more than once, "He has got something that I have not. I would give anything to be like him." What makes people say that? A feasting happy heart; a witnessing for Christ in the joy and unction of the Holy Ghost, and an overflowing cup of blessings. If my heart is feasting, my face will be shining for the Saviour, and there will be blessing for others through me.

"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." Take note of what it says. I remember going to the house of a dear christian man, and I read a text on the wall which said, "Surely, goodness and mercy hath followed me all the days of my life." He had altered the text. It does not say, "Surely, goodness and mercy hath followed me all the days of my life," but "Surely, goodness and mercy shall follow me all the days of my life." It looks forward to the future. Everyone of us can look back on the past, and say, "Goodness and mercy have followed us." In spite of all our sorrows and misgivings and doubts and fears, goodness and mercy have followed us. But faith looks onward and faces the future with confidence. Goodness and mercy shall be our rearward. Every sorrow will be followed by a blessing, every trial will bring with it a mercy, and in every conflict we shall be more than conquerors as we follow our Lord, for whatever the appearance of things may be, goodness and mercy shall follow us, not one day in seven only, not when the sun shines brightly on our path only, but "all the days of our life." Then the end.

"I shall dwell in the house of the Lord for ever."

I can understand some of our modern christians saying to David, "Is it not very presumptuous of

you to speak with such confidence.? Would it not be more becoming of you to say, 'I hope I shall dwell in the house of the Lord for ever.' " If it had depended upon David it would have been presumption even to hope. If getting to the glory of God depended upon you, it is the height of presumption to even hope to get there. But look at the Psalm. It says, "The Lord is my Shepherd." If the Lord is my Shepherd, I will dwell in the house of the Lord for ever. The Psalm that begins with "the Lord is my Shepherd" could not finish in any other way. It would not be complete if it did. "I will dwell in the house of the Lord for ever." The Shepherd is responsible for the sheep. The Lord will see that all His sheep are safely home in the house of the Lord for ever. His very honour is at stake, the glory of His Name is involved. But most of all, He loves us too well to lose us. He paid too big a price for us not to possess us for ever.

We shall never know how much it cost Him to save us, to make us His sheep. We shall know it better there, but we shall never be able to tell all that it cost Him.

It will be glorious when we roam the pastures green up yonder, with our Shepherd, to see His blessed face, to gather in His presence, and to hear His voice of love and welcome. It will be glorious to have a deeper sense of what it cost Him, and of His great love to us. How full and sweet will be our praise as we cast our crowns at His blessed feet, and make heaven melodious by their music as they fall upon the golden pavement at His feet. Again and again we shall say, Thou hast Thyself done it, done it all.

"Thou hast thyself redeemed us,

Yes, thou hast done it all."

The Lord help us to understand His love better, that we may be a wee bit truer to Him along the road that leads to glory.

J. T. MAWSON.

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