

# Milk & Honey

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*Spiritual Food and Encouragement for Believers in the Lord Jesus Christ*

## Let Us Kneel Before The Lord

C. H. Spurgeon; Hamilton Smith; Matthew Henry;  
H. A. Ironside; Wm. MacDonald

*Oh, come, let us worship and bow down; Let us kneel  
before the Lord our Maker. Psalm 95:6*

As suppliants must we come; joyful, but not presumptuous; familiar as children, before a father, yet reverential as creatures before their Maker. Posture is not everything, yet is it something; prayer is heard when knees cannot bend, but it is seemly that an adoring heart should show its awe by prostrating the body and bending the knees. (C. H. Spurgeon)

1. **Kneeling In Need.** “Then a leper came to Him, imploring Him, kneeling down to Him and saying to Him, If You are willing, You can make me clean.” (Mark 1:40)

A poor leper, driven by his need and attracted by a power which he realizes can meet his need, comes to the Lord, but with a doubt as to His grace to use the power on behalf of one whose loathsome disease made him an outcast from man. Looking at Christ he had no doubt as to His power; looking at himself he questioned the Lord’s grace. So, at times, with ourselves, if we get a view of the blackness of our hearts, we may question the grace of His heart, until in His presence we find, like the leper, that the heart of Jesus is “moved with compassion” towards the vilest of sinners that turns to Him. (Hamilton Smith)

2. **Kneeling Daily.** “He (Daniel) knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days.” (Dan. 6:10) Kneeling is a begging posture, and we come to God as beggars, beggars for our lives. He did this three times a day, three times every day according to the example of David. “Evening and morning and at noon I will pray, and cry aloud, and He shall hear my voice.” (Ps. 55:17) It is good to have our hours of prayer, not to bind, but to remind conscience; and, if we think our bodies require refreshment by food thrice a day, can we think less will serve our souls? Though Daniel was a great man, he did not think it below him to be thrice a day upon his knees before his Maker. Though he was an old man, he did not think himself past

it; nor, though it had been his practice from his youth up, was he weary of this well doing. Though he was a man of business, vast business, for the service of the public, he did not think that would excuse him from the daily exercises of devotion. How inexcusable then are those who have but little to do in the world, and yet will not do thus much for God and their souls! (Matthew Henry)

3. **Kneeling In Humility.** “When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me, for I am a sinful man, O Lord!” (Luke 5:8) Simon Peter was so stirred by what had taken place that he recognized the fact that no one but the Creator of the fish could ever have commanded the treasures of the deep to come into his net that way. He realized in a moment that he was in the presence of God! When one is brought consciously into the presence of God, it always has the effect of making him realize his own unworthiness and sinfulness. When Job came into the presence of God he said, “I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.” (Job 42:5,6) Isaiah had the same experience. When he was in the temple one day and God was manifested to him, he cried out, “I am undone; because I am a man of unclean lips.” (Isa. 6:5) And now, Simon Peter here recognized Him as God manifest in the flesh; and the result was a complete breakdown on His own part.. I wonder if we have all broken down like that before God? The thing that is most natural to the heart of man and most hateful to God, is pride. Whenever you find men or women talking about their own righteousness, bolstering themselves up by the records of their own good works, you may be sure they have never actually been in the presence of God. (H. A. Ironside)

“For this reason I bow my knees to the Father of our Lord Jesus Christ” (Eph. 3:14)

His posture in prayer is indicated: “**I bow my knees.** This does not mean kneeling must always be the posture of the body, though it should always be the posture of the soul. We may pray as we walk, sit, or recline, but our spirits should be bowed in humility and reverence. (Wm. MacDonald) \*

Life, Life of Love Poured Out

Life, life of love pour’d out – fragrant and holy!

Life ‘mid rude thorns of earth, stainless and sweet!

Life, whence God’s face of love, glorious but lowly,

Shines forth to bow us, low at Thy Feet! F. Allaben

# The Life Of Isaac

J. G. Bellett

“Now it came to pass, when Isaac was old and his eyes were so dim that could not see, that he called Esau his older son and said to him, My son. And he answered him, Here I am. And he said, Behold now, I am old. I do not know the day of my death. Now therefore, please take your weapons, your quiver and your bow, and go out to the field and hunt game for me. And make me savory food, such as I love, and bring it to me that I may eat, that my soul may bless you before I die.” (Gen. 27:1-4)

There is but little history connected with Isaac. There are but few incidents in his life, and but little disclosure of character. And this is to our comfort. At times we find among the elect of God very fine natural materials, a noble bearing of soul, or a delicate, attractive form of human virtue; and again, at other times, either poor, or even very bad, human materials. And this becomes a relief to our poor hearts. Because we find it (from a better acquaintance with ourselves than with others) easy to own the poor and wretched materials that go to make up what we ourselves are; and then it is our comfort (comfort of a certain sort) to find like samples of nature in others of God’s people.

Isaac was *wanting* in character. He was neither of fine nor of bad natural materials. There was much in him that, as we say, was amiable, and which, after a human estimate, would have been attractive. But he was wanting in character. The style of his education may go far to account for this. He had been reared tenderly. He had never been away from the side of his mother, the child of whose old age he was – her only child; and these habits had relaxed him, and kept a naturally amiable temper in its common softness. Quietness and retirement, the temper that rather submits than resents, and this allied to the relaxing indulgence of domestic, if not animal, life, appear in him. He was blameless, we may quite assume, pious and strict in the observance of relative duties, as a child and as a husband, and would have engaged the good-will and good wishes of his neighbors; but he was wanting in that energy which would have made him a witness among them, at least, beyond the separation which attended his circumcision, his altar, and his tent. And such a life is always a poor one. To his tent and his altar he was true, to a common measure; but he pitched the one and raised the other with too feeble a hand.

Though Isaac had been grieved by the marriage of Esau with a daughter of the Hittites, yet we learn immediately afterwards, that it is this very same Esau that draws and holds the strongest affections of his father’s heart, to which

that father would, if he could, have sacrificed everything. And this was very sad.

There is a common saying, “It is better to wear out than to rust out.” But this better thing was not Isaac’s; he rusts out. And such was the natural close of such a life. Abraham’s leaf did not wither. He brought forth fruit in old age. So was it with Moses, with David, and with Paul. They die with their harness on, at the plough or in the battle. Mistakes and more than mistakes they made by the way, or in their cause, or at their work; but they are never laid aside. But thus was it not with Isaac. Isaac is laid aside. For forty long years we know nothing of him; he had been, as it were, decaying away and wasting. The vessel was rusting till it rusted out. There surely is meaning in all this; meaning for our admonition..

“So I do not run uncertainly or box like one who hits only air. Instead I subdue my body and make it my slave, so that after preaching to others I myself will not be disqualified.” (1 Cor. 9:26,27) \*

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they do not understand your case. They passed into liberty at once, and in the full sunshine of the Gospel of God, they sang their song of deliverance. But no such song is yours, for there is no song in Egypt and no praise between “Migdol and the Sea.” “The Salvation of the Lord,” as typified at the Red Sea, must be known, ere the song of deliverance, or the shout of victory can be heard.

The word to Israel was, “*Stand still, and see the salvation of the lord....The lord shall fight for you, and you shall hold your peace.*” And what a word it was, for the trembling thousands of Israel! The Lord had undertaken the battle! It was no longer a question between Pharaoh and Israel; it was now between Pharaoh and Israel’s God. The rod of Moses was stretched over the sea, and immediately its waters were cleft asunder. A pathway was opened through the surging waves, and they stood like crystal walls on either side. This was the Lord’s doing, and surely it was marvellous in their eyes. The place of their feet was firm and sure; there was no yielding beneath the step. But it was a path where faith alone could walk, and step by step in faith they trod it, until the other shore was reached.

Outward, then, rushed the foe, but alas for the strength of Egypt, it had entered the scene of its utter destruction. This is the figure of a mightier conflict, and a grander victory, once won for guilty man. “Through death He destroyed him that had the power of death, that is the devil” (Heb. 2:14,15). Satan’s head was bruised—he was defeated in his own stronghold; his power was broken, and his kingdom conquered. He has won for all His people a life beyond death and Satan’s power. The weakest saint has life in Christ, even life forevermore. Satan can never capture him again; he is

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## Three Lessons From The Early Life Of Jacob

C. H. Mackintosh

### 1. He Followed His Mother's Advice Rather Than Waiting On God.

"But his mother said to him, Let your curse be on me, my son; only obey my voice, and go...And he went..." (Gen. 27:13,14)

There was no waiting upon God whatever. But we are sure to bring unmixed sorrow upon ourselves when we take ourselves, our circumstances, or our destinies out of the hand of God. We should remember, in a place of trial, that what we want is not a change of circumstances, but victory over self. "Which of you by taking thought can add to his stature one cubit?" We gain nothing by our anxiety and planning; we only shut out God, and that is no gain. The birds of the air and the lilies of the field may well be our teachers when we so far forget our position of unqualified dependence upon God. Now, nothing can be more truly blessed than the position of hanging in childlike dependence upon God, and being entirely content to wait for His time.

### 2. He Feared Instead Of Resting In The Promises Of God.

"I am the Lord God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and your descendants.... Then Jacob awoke from sleep...and he was afraid..." (Gen. 28:13,16,17)

Jacob might not have had to flee to Haran had he allowed God to act for him. God would assuredly have dealt with Esau, and caused him to find his destined place and portion; and Jacob might have enjoyed that sweet peace which nothing can yield save entire subjection in all things to the hand and counsel of God. But here is where the excessive feebleness of our hearts is constantly disclosed. We do not lie passive in God's hand – we will be acting; and, by our acting, we hinder the display of God's grace and power on our behalf. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6)

### 3. He Doubted Instead Of Trusting God.

"Behold, I am with you and will keep you wherever you go... Then Jacob made a vow, saying, **If** God will be with me, and keep me in this way that I am going... (Gen. 28:15,20)

Observe, "**If** God will be with me." Now, the Lord had just said, emphatically, "I am with thee, and will keep thee in all places whither thou goest". And yet poor Jacob's heart cannot get beyond an "**If**"; nor, in its thoughts of God's goodness, can it rise higher than "bread to eat and raiment to put on." Such were the thoughts of one who had just seen

the magnificent vision of the ladder reaching from earth to heaven, with the Lord standing above, and promising an innumerable seed and an everlasting possession. Jacob was evidently unable to enter into the reality and fullness of God's thoughts. He measured God by himself, and thus utterly failed to apprehend Him. *In short, Jacob had not yet really got to the end of himself; and hence he had not really begun with God.* \*

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delivered from the power of darkness, and translated into the kingdom of the Son of God's love (Col. 1:13). Because Christ lives so does he, and through Him he is more than conqueror. The victory is complete. The "Salvation of the Lord" is sure. Doubting one, "Stand still," this hour, and

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The York, PA Bible Study will begin its 24th year on September at 10AM. It always meets on the 2nd Saturday unless announced differently.

Sept 10	Rightly Dividing the Word	Randy Amos
Oct 8	Preparing Messages (3)	Craig Skarkji
	To Be Announced (TBA)	TBA
Nov 12	Glory of God in Ezekiel	Mike Attwood
Dec 10	Restoration of Israel	Tom Irwin
Jan 14	Divine Titles	Bruce Hulshizer
Feb 11	Carl Knot	Book of Amos
Mar 10	TBA	TBA
Apr 14	TBA	TBA

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*Oh, come, let us worship and bow down; Let us kneel before the Lord our Maker. (Psalm 95:6)*

October, 2011

## Peace For The Doubter

John Ritchie

“Do not be afraid. Stand still, and see the salvation of the Lord...The Lord will fight for you, and you shall hold your peace.” (Exodus 14:13,14)

There are many believers who do not enjoy settled peace. Sometimes they are bright and happy, at other times sad and downcast; sometimes their assurance is full and clear, but at other times they are found doubting if they are really the Lord's. Occupied with their frames and feelings, their joys and sorrows, they live upon their own experiences, looking IN, instead of having the eye of faith on Christ, and rejoicing in Him and the full deliverance that He has wrought for them. This may arise from a variety of causes. Some, at the time of their conversion, have only heard and believed an obscure Gospel, or part of the Gospel of God concerning His Son. They have been taught that to doubt and fear as to their ultimate safety is a certain mark of grace, and that the very best thing that God can mark in His saints, is an everlasting wail over the evil that dwells within. Thus they continually lie in a hazy atmosphere, brooding over their own experience and attainments, their inward holiness or corruptions. It is very far from our object, in speaking thus, to make believers think lightly of indwelling sin, or underrate the power of Satan. We believe it is highly important that every saint of God should know the character of the flesh within him, and estimate aright the power of the devil against him. But we are equally persuaded of this, that brooding on these things gives no victory over them, and that **victory**, not **defeat**, and **liberty**, not **bondage** is the normal condition of the man who has believed the Gospel of God. The latter part of the seventh

chapter of Romans may be the experience of many; but that it is the everyday experience of a soul knowing death and resurrection with Christ, we do not believe. How could God command His saints to “Rejoice evermore” if He gave them no higher note to sing than “O wretched man that I am, who shall deliver me?”

The foregoing thoughts have been suggested by the position and experience of redeemed Israel, encamped between “Migdol and the Sea.” They were still on the borders of Egypt, and within the boundary line of Pharaoh's kingdom. The Red Sea rolled before them—the wilderness had shut them in. Maddened and infuriated at the thought of losing them, Pharaoh with six hundred of his chariots was hastening on their track—to make at least a desperate effort to recover his prey. The people, in fear, cried out to God—for as yet they knew not that He was on their side and against their foes.

The history at this point tells the experience, and describes the state of many a young believer and trembling saint of God. Do you see yourself in this? Perhaps only recently an awakened sinner, asking, “What must I do to be saved?” Then the eye was turned to Jesus, as the One who died for sinners, and through faith in Him you had peace with God. Not so with Satan. Like Pharaoh, he presses hard upon your soul—he brings up the past—he beclouds the future. He tells you that you are his, that you have done his work, and must receive his wages. Your state is apparently worse than when you were Christless; you had no such troubles then, for the devil held his goods in peace. Like Israel, you almost wish you had been left in Egypt, quietly doing the devil's work; for it looks as if he were soon to heave you in his clutches again. Others around you are happy; they sing for joy, but you can only groan. Possibly they give you but little sympathy, for

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