

# Milk & Honey

Vol. XXVI July, 2012 No. 7

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

## What We Can Expect In The Last Days

“But know this, that in the last days perilous times will come.” (2 Tim. 3:1)

“But understand this, that in the last days there will set in perilous times of great stress and trouble - hard to deal with and hard to bear” (The Amplified Bible).

**1. Mankind will do and approve what is wrong even though they know it is wrong.** “Who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them” (Rom. 1:32). What a description of this world of sinners, this race alienated from the life of God - at enmity with Him, and at strife with one another! But all in a hellish unity of evil! (Wm. Newell) Man’s conscience and experience tell him of the evil character and effects of impurity and cruelty, and their Divine condemnation. The evils are the effect of the refusal to accept and follow what they know to be right. In such cases not only is the voice of conscience stifled, but the mind has become absolutely callous regarding the moral degradation and ruin of others, and takes pleasure in their sinfulness. (W. E. Vine)

**2. Mankind will consider the gospel message as nonsense and folly.** “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18). “To them that are perishing” it is “foolishness.” The Greek word has more acid in it. We could translate it by our word “silliness” or by the word “absurdity.” What does that mean? Is it absurd to them? Is it foolishness to them because they are perishing? No, they are perishing because they are treating the Cross as silliness and foolishness, as absurd. The reason for the perishing is in their attitude. These people were refusing to examine something outside of, or contrary to, their own thinking, contrary to their own philosophies. It was absurd, outside the realm of all things they knew and discussed. That is the attitude of many people towards the Cross today. Talk to them of the incarnation of God as being a revelation, and the Cross as being the secret of moral strength and renewal by dealing with sin, and they say it is absurd, foolish. (G. Campbell Morgan)

**3. Mankind will seek to corrupt the pure and simple teachings of the Bible.** “But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity or purity that is in Christ.” (2 Cor. 11:3) What Paul dreads is the spiritual seduction of the Church, the winning away of her heart from absolute loyalty to Christ. The serpent beguiled Eve by his craftiness; he took advantage of her unsuspecting innocence to wile her away from her simple belief in God and obedience to him. The people whose influence he feared were not unbelievers, nor were they immoral; they professed to be Christians, and indeed better Christians than Paul; but their whole conception of the Gospel was at variance with his; if they made way at Corinth, his work would be undone. The Gospel which he preached would no longer have that unsuspecting acceptance; the Christ whom he proclaimed would no longer have that unwavering loyalty. (James Denney)

**4. Mankind will stress human works and efforts rather than human need and dependence on the work of christ.** “Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.” (Gal. 5:1) God does not desire slavery for free men. He does not wish us to be in bondage. He would that we should be in the enjoyment of our true liberty They were putting themselves under law, and he says it is a yoke of bondage, just as much as if you were going back to heathendom. What is the character of the liberty we have been called unto? In one sense it is liberty to do what we desire to do; but then, mark, it is to do what I want to do as a

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## Spread The Word Conference

Greenwood Hills — July 21–28

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# The Victory Of Faith

James Denney

*Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal. (2 Cor. 4:16-18)*

The outward man covers the same area as “our body,” or “our mortal flesh.” It is human nature as it is constituted in this world - a weak, fragile, perishable thing. Paul could not mistake, and did not hide from himself, the effect which his apostolic work had upon him. He was old long before the time. He was a sorely broken man at an age when many are in the fullness of their strength. The earthen vessel was visibly crumbling. Still, that was not the whole of his experience. “The inward man is renewed day by day”. We can say of all people, bad as well as good, “The outward man is decaying.” But we cannot say of all, “The inward man is renewed day by day.” The decay of the outward man in the godless is a melancholy spectacle, for it is the decay of everything; in the Christian it does not touch that life which is hid with Christ in God, and which is in the soul itself a well of water springing up to life eternal.

Affliction is outweighed by glory, but the affliction in question is a light matter, the glory a great weight. The light affliction is but momentary. It ends with death at the latest, it may end in the coming of Jesus. The weight of glory is eternal; and as if this were not enough, the light affliction which is but for a moment works out for us the weight of glory which endures for ever.

The things seen are to all intents and purposes that tempest-tossed life of which Paul has been speaking, that daily dying, that pressure, perplexity, persecution, and downcasting, which are for the present his lot. To these he does not look; in comparison with that to which he does look, these are a light and momentary affliction which is not worth a thought. The stormy life, even when most is made of its storms, passes; but Christ’s glory can never pass. It is infinite, inconceivable, eternal. There is an inheritance in it for all who keep their eyes upon it, and, sustained by a hope so high, bear the daily death of a life like Paul’s as a light and momentary affliction.

Distrust of the supernatural, insistence on the present and the practical, and the pride of a self-styled common sense, have done much to rob modern Christianity of this vast ho-

rizon, to blind it to this heavenly vision. But wherever the life of Jesus is being manifested in mortal flesh; wherever in His service and for His sake men and women die daily, wearing out nature, but with spirit ceaselessly renewed; there the unseen becomes real again. Such people know that what they do is not for one dead, but for One who lives. They know that the daily inspiration they receive, the hopes, the deliverances, are wrought in them, not by themselves, but by One who has all power in heaven and on earth. The things that are unseen and eternal stand out as what they are in relation to lives like these; to other lives, they have no relation at all. A worldly and selfish career does not work out an exceeding and eternal weight of glory, and therefore to the worldly and selfish man, heaven is forever an impractical, incredible thing. But it not only comes out in its brightness, it comes out as a mighty inspiration and support, to everyone who bears about in his body the dying of Jesus; as he fastens his eye upon it, he takes heart anew, and in spite of daily dying “faints not.” \*

## Quotes

A little faith will bring your soul to heaven, and great faith will bring heaven to your soul. Charles Spurgeon

Judaism as a religious system largely appealed to sight, whereas the great realities of Christianity are unseen and only appeal to faith. F.B. Hole

True Bible faith is confident obedience to God’s Word in spite of circumstances and consequences.

Warren Wiersbe

Genuine saving faith necessarily results in a life of good works, whereas false faith does not. Stephen Cole

Fiery trials make golden Christians. Charles Spurgeon

Faith’s chief significance is a conviction respecting God and His Word. W.E. Vine

Faith is believing God when He speaks. Editor

## Milk & Honey Information

There is no charge for Milk & Honey. It, like all ministries of Spread The Word, is supported entirely by the freewill offerings of the Lord’s people. All gifts are tax deductible.

Publisher: **Spread The Word, Inc.**

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Dover, PA 17315

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Web site www.STW1982.com

# Gideon's Army

Peter J. Pell

In Judges 7:1-8 we see Gideon as a leader, heading an army that enjoyed one of the most marvelous victories in all history. The story of Gideon's campaign against the Midianites is one of the most interesting and instructive in the Old Testament. Here we have a striking illustration of the truth in the word of the Lord to Zerubbabel, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). Never did another commander so deplete his forces as Gideon did before going into battle, never were more strange weapons used and never again so singular a stratagem against a foe with such amazing results and so complete a victory. As we consider the dealings of God with Gideon and his band, we learn what characterizes true collective testimony for God in a time of general failure.

1. CONFIDENCE IN GOD (vv. 1,2). This is the first mark of collective testimony. Throughout the entire word of God we find this truth emphasized, that "no flesh should glory in His presence" (1 Cor. 1:29). Therefore God has chosen the foolish, weak, base and insignificant things of earth to confound the wise and mighty. Thirty-two thousand men were gathered together at the well Harod. Harod means "fear" or "trembling." We may be sure it was suggestive of the feelings of that army as they saw the Midianites in enormous numbers spread out in the valley to the north of them. Many an Israelite must have looked that day at the assembled hosts and said, "We are far too few." The Lord looked and said to Gideon. "The people that are with you are far too many." God had to prune that army and reduce its numbers so that the victory could in no possible way be attributed to themselves. The Gideon band was not to be marked by great numbers, but by great faith. Christendom craves crowds, but today as always it is a feeble few who truly lay hold on God. Though we cannot boast of numbers, we have the promise that gives infinite capabilities, not alone to three hundred, but even to "two or three" gathered in helpless dependence in His precious Name. Listen to what Christ said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The secret of that power lies in the fact that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:19, 20).

2. COURAGE IN DANGER (v.3). This is the second mark of God's true witnesses. Confidence and courage always go together. "In God have I put my trust; I will not be afraid what man can do unto me," was the boast of David "when the Philistines took him in Gath" (Ps. 56).

Only a true heart makes a strong hand, and therefore it was necessary for Gideon to be sure that every man in his army was dependable. The Lord therefore instructed Gideon to apply the test commanded by Moses: "What man is there that is fearful and fainthearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. 20:8). More than two-thirds of the army seized the opportunity. For a while, perhaps, Gideon wondered if any would be left as he saw the multitude departing. To outward appearances, Gideon was weakening his hand by such procedure, but in reality he gained by their departure. In Paul's day, there were many who turned back, ashamed of the testimony of the Lord, and not willing to be partakers of the afflictions of the gospel. But to faithful Timothy he could write these words, "God has not given us the spirit of fear but of power, and of love, and of a sound mind" (2 Tim. 1:7).

3. CONCENTRATION IN SERVICE (VV.4-6). Ten thousand thirsty men were brought down to the water and permitted to drink. Nine thousand seven hundred went down on their knees and quenched their thirst with their faces to the water. Only three hundred scooped up the water with their hands and lapped it with their tongues. These men were alert; their mind was on the battle more than on their own comfort. To them the battle was the important thing, the demands of the flesh secondary. If such a test were applied today, how many of us would remain in Gideon's band? We need to be careful even about the good things in life, for the good is often the enemy of the best. Good things try us more than bad things. We are so liable to settle down in the enjoyment of them that we become entangled in them. "No one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier (2 Tim. 2:4). A "hand to mouth" life may mean hardship for the flesh, but it will make us good soldiers of Jesus Christ.

4. CONTROLLED BY GOD (v.7). Now comes the word that marks that little company of three hundred as God's own. The Lord said unto Gideon, "By the three hundred men that lapped will I save you and deliver the Midianites into your hand." They were vessels ready for the Master's use. Power is in numbers in the thought of man, but better far a handful who know their God than multitudes who are weak and wavering. God wants devoted and humble witnesses. God help us not to be like the twenty-two thousand who were faint-hearted. God help us not to be like the nine thousand seven hundred who were not whole-hearted. God help us to be like the noble three hundred, courageous in the face of overwhelming foes, confident in God's power to save, concerned only in His service and controlled by Himself. \*

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A non-profit ministry of  
Spread The Word, Inc., 2400 Admire Springs Dr.  
Dover, PA 17315

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*This is a faithful saying, and worthy of all acceptance,  
that Christ Jesus came into the world to save sinners.  
1 Timothy 1:15*

July, 2012

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Christian, not as a natural man. We are called to liberty, and this implies the new nature and its desires, a sort of Christian instinct. We have a new life, and are made partakers, morally, of a new nature. Christ has set us free for freedom, and He would not have us entangled again with the yoke of bondage. (G. J. Stewart)

5. **Mankind will promote human philosophy based on men's ideas.** "Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ" (Col. 2:8). Philosophy is but worldly wisdom. It is the effort of the human mind to solve the mystery of the universe. It is not an exact science, for the philosophers have never been able to come to any satisfactory conclusion as to either the "why" or the "wherefore" of things. Against all such the Christian is warned. These may make a great show of learning and their adherents may look down with contempt from their heights of fancied superiority upon people simple enough to believe the gospel and to accept the Holy Scriptures as the inspired Word of the living God. But with all their pretentiousness they are simply the traditions of man, the rudiments or elements of the world. It is most important that Christians should see this, particularly the young men who are called of God to be ministers of His Word. It is a sad commentary on conditions in Christendom that in the average theological seminary far more time is given to the study of philosophy than to searching the Scriptures. (H. A. Ironside)

6. **Mankind will be lovers of themselves.** "For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Tim. 3:2). Self-love will make the times perilous. Who

is there who does not love himself? But this is meant of an irregular sinful self-love. Men love their carnal selves better than their spiritual selves. Men love to gratify their own lusts, and make provision for them, more than to please God and do their duty. Instead of Christian charity, which takes care for the good of others, they will mind themselves only, and prefer their own gratification before the church's edification. (Matthew Henry)

This is God's picture of the last days. And I challenge you to look about you and see if these are not the conditions that characterize a great part of Christendom today - no reality, no power, yet much profession. God give us to be genuine, to be real, that eternal things may so grip our souls that we will live and do the work and be real witnesses for Him. (H. A. Ironside) \*

## York Bible Study Program

September 2012 - May 2013

Date	Topic	Teacher
September 8	Hebrews	Brian Gunning
October 13	2 Timothy	Bruce Hulshizer
November 10	Lessons from Joseph	Dan Weaver
December 8	Eternal Life & Eternal Punishment	Randy Amos
January 12	Romans 12-16	Tom Irwin
February 9	Lessons from Saul & David	Bob Spender
March 9	Feasts of Jehovah	Mike Attwood
April 13	Conference - John Gordon, TBA Held at North York Bible Chapel (PA)	
May 11	Assembly Fellowship & Assembly Discipline	Keith Keyser