

# Milk & Honey

Vol. XXVII January, 2013 No. 1

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

## The Breaking Of Bread

William Kelly

“Now on the first day of the week, when the disciples came together *to break bread*, Paul, ready to depart the next day, spoke to them and continued his message until midnight (Acts 20:7).” It is plain that the saints should break bread on the first day of the week, not of the month or quarter. But it is the resurrection day, not the day of His death, as if we were summoned to be there in mourning as for the dead. But He is risen, and therefore, with grateful, solemn joy, we take the Supper on the day that speaks of His rising power. No doubt the apostle, passing through after a short stay, discoursed to those assembled; but they came together on that day to break bread. Have we consented to other thoughts and arrangements? Or do we act as if we believed the Holy Spirit knows and shows us the best and truest, the holiest and happiest way of pleasing God and honoring Christ? The death of the Lord keeps constantly before the soul our utter need as once guilty sinners, proved by the cross; the complete blotting out of all our sins by His blood; the glorifying of God up to, and above all in, death itself; the manifestation of absolute grace, and withal the righteousness of God in justifying us; the perfect glory of the Savior; - all these things, and infinitely more, are brought and kept before us in those simple but wondrous words - “the Lord’s death!” “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes (1 Cor. 11:26).”

To take the Supper in remembrance of the Lord, and thus show forth His death, is what gathers us together as our prime desire. There can be no doubt about the meaning of the Word of God which records this for our comfort and edifying; yet how could one infer that such was His will if one looked at the practice of Christians? Compare what they are doing Lord’s day after Lord’s day, with the obvious lessons of Scripture, and intention of the Lord in so revealing His mind to us; and say whether for the most part this simple, touching memorial has not been slighted by real saints, and whether its character has not been changed universally in Christendom.

Beware of thinking anything can be of equal moment with duly showing forth the Lord’s death. The Supper of the Lord claims an unequivocal prominence in the worship of

the saints. Not that one thinks of the mere fact of celebrating it, as to time, in the middle of the meeting. Indeed, it is remarkable how the Spirit of God avoids laying down laws about the Supper (and the same is true of Christianity in general) - a circumstance which the unfaithful may abuse, but which gives infinitely greater scope to the spirit of Christian affection and obedience. This however we may safely say, that it is not a question of the point of time when the act of breaking the bread occurs. The all-important thing is, that the Lord’s Supper should be the governing thought when the saints are gathered for this purpose on the Lord’s day; that neither the prayers of many, nor the teaching of any, should put that great object in the shade.

It may be that you sometimes go to the Lord’s table and return disappointed, because there has been no exposition of the Word, or no exhortation. Is it possible that you have gone to remember and show forth the death of Christ, and yet have come back with feelings of dissatisfaction? How can this be? Is it not the morbid influence of the present state of Christendom? No doubt there is that in the natural heart which suits and likes what is now the vogue; and the excitement of Egypt’s food is readily craved, where the heavenly manna is loathed as light food. Unquestionably we have that within which helps what is found outside; still it is humbling and afflicting to my own mind that a discourse should seem indispensable to garnish the breaking of bread, and that there should be a thought of want in the meeting where the Lord’s death has been before the heart; when one has met around the Lord in His own name with those that love Him! Do you suppose that there is any service more acceptable to God Himself than the simple remembrance of Christ in His own Supper? \*

### Free Booklet

#### Thoughts on The Lord’s Supper

This 14 page booklet presents some practical thoughts concerning the Lord’s Supper. 14 pages.

## STW Spring Conference

April 13, 2013

John Gordon & Mark Kolchin

North York Gospel Chapel

York, PA

## Learning An Important Lesson With Elijah

C. H. Mackintosh

“Go forth,” said Jehovah, “and stand upon the mount before the Lord.” And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire *a still small voice*. (1 Kings 19:11,12) The Lord by these solemn and varied exhibitions of Himself and His wondrous actings, would teach His servant most impressively that He was not to be confined to one agent in carrying out His designs. The wind was an agent, and a powerful one, yet it did not accomplish the end; and the same might be said of the earthquake and the fire. They, by their very terribleness, served but to pave the way for the last, and apparently the weakest agent, namely, the still small voice. Thus the prophet was taught that he must be satisfied to be an agent, and one of many. He might have thought that all the work was to have been done by him. coming, as he did, with all the terrible vehemence of the mighty wind, he supposed he should have carried off every obstacle, and brought the nation back to its place of happy allegiance to God. But ah! how little does even the most elevated instrument apprehend his own insignificance! The most devoted, the most gifted and the most elevated are but stones in the superstructure, screws in the vast machine; and whoever supposes he is “the” instrument, will find himself much mistaken.

“Paul may plant, and Apollos water, but God giveth the increase.” (1 Cor. 3:6) And so Elijah had to learn that the Lord was not confined to him. He had other shafts in His quiver, which He would discharge in due time. The wind, the earthquake, and the fire must all do their work, and then the still small voice could be heard distinctly and effectually. It is the sole province of God to make Himself heard, even though He speak in “a still small voice.”

It is only “before the Lord” that we get into our right position. We may conceive high thoughts of ourselves and our ministry, until we are brought into the divine presence, and then we learn to wrap our face in a mantle; in other words, we learn, in reality, to hide ourselves. When Moses found himself in the divine presence “he trembled, and durst not behold.” When Job found himself there, “he abhorred himself, and repented in dust and ashes”; and so has it been with everyone who has ever gotten a view of himself in the light of God’s presence. He has learned his

own thorough nothingness, he has been led to see that God could do without him.

The Lord is ever ready to acknowledge the smallest act of service done to Him, but the moment a man makes a center of his service, the Lord will teach him that he wants him no longer. Thus it was with Elijah.

“The Lord said unto him,. Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha slay. Yet I have left Me seven thousand in Israel, all whose knees have not bowed unto Baal, and every mouth which hath not kissed him.” (1 Kings 19:15-18)

This statement must have thrown much light on the prophet’s mind. Seven thousand! although he had thought himself left alone. Jehovah will never be at a loss of instruments. And so Elijah was taught that Israel had to be acted upon by other ministry besides his. Elijah was not to do all. He was but one agent. “The eye cannot say to the hand I have no need of thee; nor again the head to the feet, I have no need of you.” (1 Cor. 12:21)

Such, I believe, was the important lesson taught to our prophet by the impressive scenes on mount Horeb. He had gone up thither full of thoughts of himself alone; he stood there filled with the idea that he was THE witness, the ONLY witness; he went down from thence with the humbling yet wholesome consciousness that *he was but one of seven thousand*. A very different view of the case indeed. None can teach like God! \*

### Continued from page 4 - Witnesses

“Do you know that Biblical prophecies are one hundred percent accurate?” Whether it was Christ, Peter, Philip, or Paul, they all *transitioned* the conversation from the natural to the spiritual. Gospel tracts, and other media are also excellent ways to do this.

In addition to a listening ear, it requires the genuine desire to present Christ to a lost soul. It is not a contest to see who “leads the most people to Christ.” It is about presenting Christ in truth. That is what a witness to Christ does. \*

### 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.**  
2400 Admire Springs Dr.  
Dover, PA 17315  
Editor: Stephen Hulshizer  
Fax/Phone (717) 467-5729 phone/fax  
Web site www.STW1982.com

## Dejection Of A Failing Servant

W. T. P. Wolston

And he (Elijah) prayed that he might die, and said, "It is enough! Now, Lord, take my life, for I am no better than my fathers!" (1 Kings 19:4)

Ahab tells Jezebel that Elijah has slain all the prophets of Baal, for he had taken them to the brook Kishon, and slain them there. He was only doing what Jehovah had commanded long before. They are all put to death in accordance with instructions given in Deut. 18. He merely obeyed the Word of God. Ahab tells Jezebel, and she sends to Elijah a dreadful threat. "So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time." And what now? "And when he saw that, he arose, and went for his life, and came to Beersheba, which belongs to Judah, and left his servant there". (1 Kings 19:2,3)

How came this flight about? Such is man, my friends. Such is even a servant of God, if he gets his eye off the Lord. If a man lose faith in God he will flee away. Elijah got dejected and fled. And was he really a man of God? Who can doubt that?

He reminds me of John the Baptist. When he was pursuing his ministry he could say, "There comes one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." (Mark 1:7) But when he is locked up in prison he actually sends his disciples to say, "Are you he that should come, or do we look for another?" (Matt. 11:3) It makes all the difference the circumstances you are in. The Baptist's faith fails for a moment, and he doubts the Messiah. Jezebel's threat causes Elijah's faith to fail, and he flies to the desert.

But look now at the beautiful grace of God to His dear servant. "But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree; and he requested for himself that he might die; and said, It is enough. now, O Lord, take away my life, for I am not better than my fathers" (19:4) I think whenever a man speaks that way he does think he is better a good deal, but that no one understands or appreciates him. That is my conviction. For a moment his faith had failed. And here we learn a lesson of the weakness that may mark anyone of us. We, too, get a little bit disappointed, and we go under some juniper tree. There is a juniper tree for you and me. I want you to avoid getting under a bitter tree like that. It was as bitter as Elijah's own spirit was. There is many a Christian today that has made a mistake and he wants to die. He says, I cannot

do anymore. Like Elijah he too says, "For I am not better than my fathers." At the back of his heart he thinks that he is rather better, depend upon it.

But what does the Lord do? Elijah goes to sleep presently, and while he is sleeping he is touched by an angel, who says: "Arise and eat. And he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again" (19:5,6). A minister from God is at his side. Not now is he tended by a raven or a widow, but by God's own loving hand. This weary man, who thinks nobody cares for him, looks up and sees this much needed refreshment. Who put that there? God Himself. Ah, beloved friends, God does not give His servants up, blessed be His name. When I fail it is quite possible that my brethren may give me up. My Master will not. The Lord does not fling His servants off as the devil does his slaves. When the devil has got all the work out of you that he can get, he will leave you to die like a dog in the field. But it is not so with the Lord.

Well, Elijah goes to sleep a second time, and the angel comes again and says: "Arise and eat, because the journey is too great for you. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God" (vers. 7,8). There he learns some marvellous lessons. God's food sustains him these forty days and nights, and then God teaches him that He has been at work in a way that His servant knew nothing of. God had a great regard for Elijah spite of his failure. There is a remarkable prediction regarding him in the last chapter of the Old Testament. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5,6). No doubt in a day yet to come God will give him a wonderful place in connection with the restoration of that Israel upon the earth that he had failed to restore. The Lord has not given him up. \*

## Business Card Gospel Tracts

Spread The Word (STW) provides a variety of business card size Gospel tracts. These are easy to carry in your wallet or purse, and provide great opportunities to share the Gospel with others. The tracts are short and to the point and always encourage the reader to read the Bible to find the truth of salvation by faith alone in Jesus Christ.

The tracts have titles that are meant to get the reader's attention. "The Chickens Did Not Know" and "Truth Seen Too Late" are good examples. "It Was Nice To Meet You" and "Thank You" are two other favorites.

**Write for some samples.**

# Milk & Honey

Spread The Word, Inc., 2400 Admire Springs Dr.  
Dover, PA 17315



Non-Profit Org.  
U.S. Postage  
**PAID**  
Permit No. 333  
York, PA

*For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.  
1 Cor. 11:26*

January, 2013

## Witnesses

Steve Hulshizer

*6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. 8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. Acts 1:6-8*

The disciples were interested in times and the restoration of Israel, the Lord's will was that they be witnesses unto Him as they moved out, or were forced out, into an expanding area of opportunity. It has been suggested that the language supports the thought of, "in their going," or everyday walk, as they moved along they were to be witnesses to Him.

So too in our path, wherever that might take us—to foreign fields, to the work place, to the college campus, or to the grocery store, we are to be witnesses to Christ. This does not entail a constant "preaching," but often is by our actions, reactions, and attitudes that we set forth the presence and priorities of Christ in our lives. It might be in the absence of words in situations when the unbelieving world would expect an outburst of complaint or argument. But ultimately it is the spoken message which points people to Christ, as John the Baptist did so well. (John 1:29) It may well include the printed and recorded word as we present the Gospel through Gospel tracts, literature, CDs, etc.

Much has been taught with regard to methods of witnessing, much of it helpful, some simply fleshly wisdom. It is not some slick canned presentation, but a fresh, Spirit led expression of Christ. Fresh is always better than canned!

There are two areas that are usually part of witnessing. One is *conversation*. We talked about the weather, sports, and our aches and pains. The range of topics is endless. While our life is to be a witness in itself, we are not to be silent. Christ spoke to people! This is obvious with the woman at the well in John 4. It was evident that He did not drive people away, except for the self-righteous. (Luke 15:1) He was obviously personable and engaged in *conversation*.

Second, and the one we find most difficult, is *transition*. Christ of course did this perfectly with the woman. What started out in the natural realm, ended in the spiritual (John 4:10). Look at these references to see how a simply statement changed the conversation. John 4:7; Acts 8:30 (Philip); Acts 17:22 (Paul). Nothing canned here! This requires a sensitive ear. Listening for the comment or question that provides the opportunity to transition into a spiritual conversation. Maybe we ask a question, "What do you think about life after death?" "Do you have any spiritual beliefs?" "Do you think the world will come to an end?" "What do you think of Christ?" Maybe we make a statement. "I believe in creation."

**Continued on page 2**

## York Bible Study Program

September 2012 - May 2013

Date	Topic	Teacher
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, Mark Kolchin Held at North York Bible Chapel (PA)	
May 11	Assembly Fellowship & Assembly Discipline	Keith Keyser