

Milk & Honey

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Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

God and Tolerance

Is God really “all-merciful”?

Steve Hulshizer

In our new age society “tolerance” is taught to our children as soon as they enter the public schools and is promoted to older citizens throughout the media. Each person does what is right in his own eyes and the rest of society is to be tolerant and not judgmental. There is no longer a common standard by which we can determine what is right and wrong.

Immorality, adultery, and other similar behavior is only wrong if it is wrong to the one practicing it. Everybody has the right to live as he or she cares and a loving society is to be tolerant of each other’s difference of opinion. Under the First Amendment of the Constitution we cannot limit what is shown on TV or printed in the magazines. This being true, one can burn the country’s flag and children can be exposed to pornography and violence, all in the name of tolerance.

When it comes to religion, it does not matter what you believe. Not surprisingly, a great number of people in this world view God as “tolerant” and “all-merciful” and, as such, He will not judge us for our sins. This is simply not true and is a product of man’s thinking.

There is no greater proof that God will not “tolerate” sin than the cross of Calvary. The Bible clearly teaches that Jesus Christ came into this world to be a Savior of sinners. (Matthew 1:21) In order to save people from their sins, God’s holy Son took their sins upon Himself and bore God’s righteous fury upon them on the cross of Calvary. (1 Peter 2:24)

A question worth considering is, “If God did not show ‘tolerance’ towards His own Son who was bearing man’s sins, why would He ever show tolerance towards sinful man?” More pointedly, “If God poured out the full fury of His hatred of sin upon His perfect Son, why would He ever overlook your sins?” The answer is clear, He will not “tolerate” your sins! Society may look the other way, but God will not! This being true, is there any hope for man?

Thankfully, the Bible also presents the love of God for man. In love, God provided a way in which the sins of man can be forgiven. It is through the death of His own Son. Since God’s Son suffered God’s full judgment of our sins, God can

rightfully forgive the sins of those who acknowledge them and accept Jesus Christ and His work on their behalf. (Acts 16:31) We are saved from the penalty of sins by “faith” (believing God when He speaks), and not by our own religious efforts. (Ephesians 2:8–9)

We would encourage you to read your Bible and see the truth. While a holy God will not tolerate your sin, a loving God has provided a way for the forgiveness of your sins through faith in His Son Jesus Christ and His sacrifice for your sins on the cross.

The following few verses will help you get started. We would suggest that you read the Gospel of John, asking God to show you this wonderful truth of salvation by faith.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. Ephesians 2:8-9

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. 1 Timothy 2:5–6 *

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The above is available as a Gospel tract.

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Quotes

What the world calls *mercy* (when they speak of hoping in the mercy of God) is simply indifference to good and evil; the hope that God will think as little about sin as I do. J.N. Darby

Those who will not deliver themselves into the hand of God’s mercy cannot be delivered out of the hand of His justice. Matthew Henry

When a sin is fashionable, Christians should be out of fashion, John Blanchard

Long ago I ceased to count heads. Truth is usually in the minority in this evil world. C.H. Spurgeon

God In Everything

C. H. Mackintosh

Nothing so much helps the Christian to endure the trials of his path as the habit of seeing God in everything. There is no circumstance, be it ever so trivial or ever so commonplace, which may not be regarded as a messenger from God, if only the ear be circumcised to hear, and the mind spiritual to understand the message. If we lose sight of this valuable truth, life, in many instances at least, will be but a dull monotony, presenting nothing beyond the most ordinary circumstances. On the other hand, if we could but remember, as we start each day on our course, that the hand of our Father can be traced in every scene — if we could see in the smallest, as well as in the most weighty circumstances, traces of the divine presence, how full of deep interest would each day's history be found!

The Book of Jonah illustrates this truth in a very marked way. There we learn, what we need so much to remember, that there is nothing ordinary to the Christian; everything is extraordinary. The most commonplace things, the simplest circumstances, exhibit in the history of Jonah, the evidences of special interference. To see this instructive feature, it is not needful to enter upon the detailed exposition of the Book of Jonah, we only need to notice one expression, which occurs in it again and again, namely, the Lord prepared."

In chapter one the Lord sends out a great wind into the sea, and this wind had in it a solemn voice for the prophet's ear, had he been wakeful to hear it. Jonah was the one who needed to be taught; for him the messenger was sent forth. The poor pagan mariners, no doubt, had often encountered a storm; to them it was nothing new, nothing special, nothing but what fell to the common lot of seamen; yet it was special and extraordinary for one individual on board, though that one was asleep in the sides of the ship. In vain did the sailors seek to counteract the storm; nothing would avail until the Lord's message had reached the ears of him to whom it was sent.

Following Jonah a little further, we perceive another instance of what we may term God in everything. He is brought into new circumstances, yet he is not beyond the reach of the messengers of God. The Christian can never find himself in a position in which his Father's voice cannot reach his ear, or his Father's hand meet his view, for His voice can be heard, His hand seen, in everything. Thus when Jonah had been cast forth into the sea, "the Lord prepared a great fish." Here, too, we see that there is nothing ordinary to the child of God. A great fish was nothing uncommon; there are many such in the sea; yet did the Lord prepare one for Jonah, in order that it might be the messenger of God to his soul.

Again, in chapter four, we find the prophet sitting on the

east side of the city of Nineveh, in sullenness and impatience, grieved because the city had not been overthrown and entreating the Lord to take away his life. He would seem to have forgotten the lesson learned during his three days' sojourn in the deep, and he therefore needed a fresh message from God: "And the Lord prepared a gourd." This is very instructive. There was surely nothing uncommon in the mere circumstance of a gourd; other men might see a thousand gourds, and, moreover, might sit beneath their shade, and yet see nothing extraordinary in them. But Jonah's gourd exhibited traces of the hand of God, and forms a link — an important link — in the chain of circumstances through which, according to the design of God, the prophet was passing. The gourd now, like the great fish before, though very different in its kind, was the messenger of God to his soul. "So Jonah was exceeding glad of the gourd." He had before longed to depart, but his longing was more the result of impatience and chagrin, than of holy desire to depart and be at rest forever. It was the painfulness of the present, rather than the happiness of the future that made him wish to be gone.

This is often the case. We are frequently anxious to get away from present pressure; but if the pressure were removed, the longing would cease. If we longed for the coming of Jesus, and the glory of His blessed presence, circumstances would make no difference; we should then long as ardently to get away from those of pressure and sorrow. Jonah while he sat beneath the shadow of the gourd, thought not of departing, and the very fact of his being "exceeding glad of the gourd" proved how much he needed that special messenger from the Lord; it served to make manifest the true condition of his soul, when he uttered the words, "Take, I beseech Thee, my life from me; for it is better for me to die than to live." The Lord can make even a gourd the instrument for developing the secrets of the human heart. Truly the Christian can say, God is in everything. The tempest roars, and the voice of God is heard, a gourd springs up in silence, and the hand of God is seen. Yet the gourd was but a link in the chain; for "the Lord prepared a worm, and this worm, trifling as it was when viewed in the light of an instrument, was, nevertheless, as much the divine agent as was the "great wind," or the "great fish." A worm, when used by God, can do wonders; it withered Jonah's gourd, and taught him, as it teaches us, a solemn lesson. True, it was only an insignificant agent, the efficacy of which depended upon its conjunction with others; but this only illustrates the more strikingly the greatness of our Father's mind. He can prepare a worm, and He can prepare a vehement east wind, and make them both, though so unlike, conducive to His great designs.

In a word, the spiritual mind sees God in everything. The worm, the whale, and the tempest, all are instruments in His hand. The most insignificant, as well as the most splendid

agents, further His ends. The east wind would not have proved effectual, though it had been ever so vehement, had not the worm first done its appointed work. How striking is all this! Who would have thought that a worm and an east wind could be joint agents in doing a work of God? Yet so it was. Great and small are only terms in use among men, and cannot apply to Him “Who humbleth Himself to behold the things that are in heaven,” as well as “the things that are on earth.” They are all alike to Him “Who sitteth on the circle of the earth.” Jehovah can tell the number of the stars, and while He does so He can take knowledge of a falling sparrow; He can make the whirlwind His chariot, and a broken heart His dwelling place. Nothing is great or small with God.

The believer, therefore, must not look upon anything as ordinary, for God is in everything. True, he may have to pass through the same circumstances — to meet the same trials — to encounter the same reverses as other men; but he must not meet them in the same way, nor interpret them on the same principle; nor do they convey the same report to his ear. He should hear the voice of God, and heed His message, in the most trifling as well as in the most momentous occurrence of the day. The disobedience of a child, or the loss of an estate, the obliquity of a servant or the death of a friend, should all be regarded as divine messengers to his soul.

So also, when we look around us in the world, God is in everything. The overturning of thrones, the crashing of empires, the famine, the pestilence, and every event that occurs among nations, exhibit traces of the hand of God, and utter a voice for the ear of man. The devil will seek to rob the Christian of the real sweetness of this thought; he will tempt him to think that, at least, the commonplace circumstances of every-day life exhibit nothing extraordinary, but only such as happen to other men. But we must not yield to him in this. We must start on our course every morning, with this truth vividly impressed on our mind — God is in everything. The sun that rolls along the heavens in splendid brilliancy, and the worm that crawls along the path, have both alike been prepared of God, and, moreover, could both alike cooperate in the development of His unsearchable designs.

I would observe, in conclusion, that the only one who walked in the abiding remembrance of the above precious and important truth was our blessed Master. He saw the Master’s hand and heard the Father’s voice in everything. This appears preeminently in the season of the deepest sorrow. He came forth from the garden of Gethsemane with those memorable words, “The cup which my Father hath given me, shall I not drink it?” thus recognizing in the fullest manner, that God is in everything. ✽

Smitters

A.R. McConkey

Crowned with thorns by soldiers rude,
As in their midst He meekly stood.
Upon His back the scourge had plowed,
As God His lovely Son allowed
To be by humans beaten sore,
Till even Satan could no more
Of means devise to cause Him pain;
The Blessed Savior thinks again,
Of those words written long ago
Regarding this, His time of woe,
As now upon the cross He hung;
The cross of which His saints have sung,
And prophets centuries before
Have told of time when sin no more
Should awful harvest bring to men.
Upon the cross the Savior then,
That awful harvest reaped, that we,
Who ought to reap, might be set free.

“I gave My Back,” the Savior said,
As there He suffered, wept, and bled.
“I gave My Cheeks,” that Face, so fair,
Was “marred” by those who tore the hair
From thence by handfuls, till in that Face
Wretched sinners could scarcely trace
The likeness of a man at all,
Oh! bitter fruit of man’s sad fall,
And sin against a Holy God;
A crime so great that only blood
From Jesus’ veins the debt could pay,
And put man’s awful debt away.
That guilt, and crime, and debt of sin
Was mine; so deeply stained within.
My wicked heart helped put Him there,
For in it all I had a share.

Moving?

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York Bible Study Program

March - May 2014

Date	Topic	Teacher
March 8	Messianic Prophecy	Bob Spender
April 12	Fruit of the Spirit	Mark Shelley
May 10	Today’s Dangers	John Gordon

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For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth...Rom. 1:16

February, 2014

Sweet Corn in February

Steve Hulshizer

Silver Queen corn is hard to beat. Sweet white corn which seems to melt in your mouth. Lots of butter and some salt make it even better! Many freeze corn in late summer to enjoy during the winter months. In the winter the taste of delicious sweet corn makes you forget the hard day's work that went into preparing it.

Our family just finished preparing nearly four hundred ears of corn. We started early in the morning and did not finish to some time in the afternoon—usually we celebrate by having pizza! You begin by husking each ear and removing all the corn silk. Then it must be boiled for three minutes and dropped into cold water to cool briefly. This is followed by stripping the corn from the cob and placing it in freezer bags. It is a lot of work, and a lot to clean up. (It helps to live next to a corn field where you can dump the husks and cobs!)

When working hard to prepare corn for enjoyment during the cold days of winter, one cannot help but think of the Biblical principle, "Suffer now, glory later." Throughout Scripture the Christian is instructed to be working and suffering now, but with the expectation of the glory that is to follow in the future. The risen Lord spoke of this on the road to Emmaus. "Ought not Christ to have suffered these things, and to enter into his glory?" Paul spoke of it. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18) Peter too speaks of this truth. "That the trial of your faith, being much more precious than of gold that

perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:" (1 Pet. 1:7)

This should be an encouragement to all who suffer and labor for the Lord. The reward is not now, but later. Man seeks his glory now, only to have it fade away. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:" (1 Peter 1:24) Believers on the other hand suffer now, but look forward "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven..." (1 Pet. 1:4) Those who labor in caring for the Lord's sheep, are also encouraged by the fact that "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

So when we are enjoying the delicious sweet corn in the cold days of February, it can remind us of this truth, "Suffer now, glory later. *

Free Booklet

The Trinity

This 13 page booklet will consider what the Bible teaches regarding this important and often misunderstood truth.

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