

# Milk & Honey

Vol. XXIX April, 2015 No. 4

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

## Coming Again

Robert Gessner

It is true, we live in a world full of uncertainties. But there is nothing more certain than this: Christ is coming again! The time may be uncertain, but the event is absolutely sure. He promised He would come again. "In My Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also." (John 14:2,3) "Here we have something most definite. Indeed it is as definite as it is cheering and consolatory. He does not say, I will send for you. Still less does He say that you will come to me when you die. He says nothing of the kind. To send an angel, or a legion of angels would not be the same thing as coming Himself. No doubt it would be very gracious of Him, and very glorious for us if a multitude of the heavenly host were sent with horses of fire and chariots of fire to convey us triumphantly to Heaven. But it would not be the fulfillment of His own sweet promise. And most surely He will do what He promised to do. He will not say one thing and do another. He cannot lie or alter His Word. And not only this, but it would not satisfy the love of His heart to send an angel or a host of angels to fetch us. **He will come himself.**" (C.H. Mackintosh)

**1. Wake Up, He Is Coming Again.** Romans 13:11, 12 "And do this, knowing the time, that now it is high time to awake out of sleep; for now our salvation is nearer than when we first believed. The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armor of light." Many of us will be found napping when He comes again. Each day we should renew our expectancy of His return so that we use the day to live for Him. "The hope of the imminency of our Lord's coming, with the consummation of salvation in bodily redemption and glorification, is constantly used by the apostles in exhorting believers to a holy walk in love. This present verse sets before us the awful tendency to sink down (as did the ten virgins!) into slumber and sleep, into a state of spiritual torpor in which no Christian duties are effectively done." (Wm. Newell) This is precisely what is happening to many of us in our present day. We are sound asleep as to spiritual responsibilities and the needs of our local assembly.

**2 He Is Coming Again Very Suddenly.** 1 Cor. 15:51,52 "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed - in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible." His coming is an event that needs nothing to precede it and it will take place so quickly that it cannot be measured on the clock. "Notice that Paul does not tell us when. The New Testament never tells us when this will happen. We are always to live on the border line of this event. It may take place before this day is over. The resurrection will take place at the exact and right moment in the economy and purpose and program of God. No date is named, but the fact; and it will be sudden." (G. Campbell Morgan) Because God has waited so long because of His longsuffering, not willing that any should perish, but that all should come to repentance (2 Pet. 3:9), it is difficult for us to realize that when He does act it will be very sudden.

**3. Eagerly Waiting For His Coming.** Phil. 3:20,21 - "For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body, according to the working by which He is able even to subdue all things to Himself." We are in a foreign land. We should be eagerly awaiting to be taken home to the place of our citizenship. "When we first learned to know the Lord Jesus Christ, we learned to know Him as Savior. What then does it mean when it says that now we eagerly await Him as Savior? When first we learned to know Him, we knew Him as Savior of our souls, the Savior who bore our sins. Now we eagerly await Him as Savior of our bodies." (G. C. Willis) "Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body." (Rom. 8:23)

**4. The Comfort Of His Coming.** 1 Thess. 4:16,17 - "For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds

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**STW Spring Conference**

**April 11, 2015 (See page 3 for details)**

**North York Gospel Chapel**

**10AM - 3PM, Lunch served**

# The Lord's Coming and His Appearing

William Lincoln

1 Thess. 1:10; 2 Thess 1.17

Scripture distinguishes between the Lord's coming (or presence), and His appearing. 1 Thessalonians is chiefly occupied with the former; 2 Thessalonians with the latter. Significantly also, the New Testament closes with a reference to His coming for us as the Morning Star, while the Old Testament ends with a reference to His appearing as the Rising Sun. Surely this variation in itself is adequate proof of the difference between the Church's hope and that of Israel. His coming *for* us may be at any moment, while His appearing *with* us cannot be until prophecy is fulfilled. A period of seven years—the last week of Daniel's seventy (Dan. 9:27)—must intervene between the two events. After the Lord takes up His people to be with Himself, then that period will begin, during which the events of Revelation, chapters 6 to 19, and chapters 13 to 18, will be fulfilled on earth.

To this it has been objected that this makes two second comings. No; only one in two distinct stages. If His first coming was in two stages; first to Bethlehem, then to Calvary [We might also say the first stage was at His private coming at birth, and the second stage at His public coming at His baptism. Editor], why may not His second coming be in two stages also? [Again we might also say the first stage will be His private coming at the Rapture, and the second stage at His public coming at His appearing. Editor] First to "the air" *for* His saints, then to "the earth" *with* them. At His coming to the air for His saints, the Holy Ghost, who is present here with the Church, will lift her up into the presence of the Lord, as Eliezer presented Rebekah to Isaac, to be welcomed there by God the Father, who will join the hands of the Bridegroom and the Bride. After "the marriage of the Lamb" has been celebrated in heaven (Rev. 19:7), He will return to earth accompanied by His saints, to execute judgment on His foes. He appears then as a warrior, riding on a white horse, and His saints, "called and chosen and faithful," accompany Him on white horses as the "armies of heaven" (Rev. 19:11-14. So true is it that when He shall appear we "shall appear with Him in glory" (Col. 3:4). To fail in distinguishing between the Lord's coming, or presence, and His appearing, is to leave yourself open to be misled by political prophets and others, who will tell you that certain things must first be fulfilled before the Lord can come. But rightly divide these two stages, and all is plain. \*

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4. *The Bread And The Cup Were Symbols Of His Death.* Certainly no one there dreamed for one moment that Jesus meant that the bread was transubstantiated into His actual flesh. While they could not know all that was involved in that simple act, they at least knew that He meant the bread symbolized His body. The cup did not contain His blood, but that which would call it to mind in after years when it had been shed for the remission of sins. (H. A. Ironside)

5. *None Of These Passages Suggest That Participation In The Lord's Supper Is A Meritorious Act To Win Favor With God.* It is a mistake to think of this blessed ordinance as a means of grace, in the sense of having to do with the salvation of the soul. It is intended to deepen in the heart of those already saved, the realization of the preciousness of Christ. We come together to remember Him, and as He fills the vision of our souls we feast in spirit upon all that He is and all that He has done. (H. A. Ironside)

6. *Paul Received A Special Revelation Concerning The Lord's Supper.* "For I have received of the Lord that which also I delivered to you." (1 Cor. 11:23) Paul never knew the Lord here on earth, he was not with the twelve in the upper room when Jesus instituted this ordinance; therefore, he must have received this as a direct revelation from Heaven. That is very significant, for there must be something extremely precious to our risen Savior about the frequent observance of the Lord's Supper if He, the glorified One, gave to His apostle a special declaration from the glory regarding it. (H. A. Ironside) \*

## Grace Is Sufficient

Matthew Henry

"And He (the Lord) said to me, "My grace is sufficient for you, for My strength is made perfect in weakness. Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:9)

We have an account of the answer given to the apostle's prayer, that, although the trouble was not removed, yet an equivalent should be granted: *my grace is sufficient for you.* Though God accepts the prayer of faith, yet He does not always answer it to the letter; as he sometimes grants in wrath, so he sometimes denies in love. When God does not remove our troubles and temptations, yet, if He gives us grace sufficient for us, we have no reason to complain, nor to say that He deals ill by us. It is a great comfort to us, whatever thorns in the flesh we are pained with, that God's grace is sufficient for us.

Grace signifies two things: (1) The good will of God *towards us*, and this is enough to enlighten and enliven us,

**Continued on next page**

sufficient to strengthen and comfort us, to support our souls and cheer up our spirits, in all afflictions and distresses. (2) The good work of God *in us*, the grace we receive from the fullness that is in Christ our Head; and from Him there shall be communicated that which is suitable and seasonable, and sufficient for His members. Christ Jesus understands our case, and knows our need, and will proportion the remedy to our malady, and not only strengthen us, but glorify Himself. His strength is made perfect in our weakness. Thus His grace is manifested and magnified; He ordains His praise out of the mouths of babes and sucklings.  
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*My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye*

## CARE AND PRAYER

Norman Harrison

“Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.” (Phi. 4:6,7)

A three-fold prescription, just as explicit as our physician might give, compounding three elements: 1. Anxious for *no-thing*. 2. Prayerful for *every-thing*. 3. Thankful for *any-thing*. Let a man practice these in simple, trustful following of directions, and there is bound to result in his experience a promised peace. Someone has quaintly said, “Care and Prayer are as mutually opposed as Fire and Water.” It is not merely that we pray. We must do so instinctively, “in every-thing,” before our mind begins its worrying, just as the child runs to its parent with its torn dress and distress of heart. Be instant with the upturned eye of faith and trust.

Nor is prayer all. Many keep praying, while they neglect to praise and give thanks. Handed a prescription with three elements, we are not free to select two and omit one. The druggist compounds them and we take them *all*. Take this, God’s prescription, just as given, as often as you need it, many times a day if necessary, and you will find His peace resulting. \*

### York Bible Study Program

April – May 2015

Date	Topic	Teacher
April 11	Conference	David Dunlap, Tom Irwin
May 9	Perseverance (2) & Discernment (2)	John Gordon

### Continued from page 1 — *Coming Again*

to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words.” The promise of His coming should be a real comfort to every true believer. The thought brings terror to the mind of an unbeliever, but comfort to true believers. These words were purposely written to give us comfort concerning the grief we have at the loss of a loved one. We are not to “sorrow as others who have no hope.” Jesus died and rose again. He will come again and raise from the dead those who fell asleep in Jesus. It is the reality of this promise that makes a Christian funeral very different from that of an unbeliever.

**5. The Blessed Hope Of His Coming.** 1 John 3:1-2 - “Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him. Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is.” The promise here is that when He comes again, we know that we shall be like Him. As we get to know Christ and what He is really like we realize there could be no greater promise than to be like Him. “The New Testament ever speaks of going to be with Him; never of going to heaven, or even of going to be with the Father. The supremacy of joy and glory ever is to be with Christ. We shall see Him as He is. And one look at His blessed face, shall instantly transform us into His likeness eternally. What a day of wonder that shall be!” (August Van Ryn)

“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a *living hope* through the resurrection of Jesus Christ from the dead.” (1 Pet. 1:3) \*

## STW Spring Conference

**April 11, 2015**

David Dunlap, Tom Irwin  
North York Gospel Chapel  
2854 Lewisberry Rd, York, PA 17404  
**10AM - 3PM, Lunch served**

### Milk & Honey Information

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*...this do in remembrance of me. 1 Cor. 11:24*

April 2015

## The Lord's Supper

C. H. Mackintosh and H. A. Ironside

There are four accounts of the Lord's Supper in the Holy Scriptures:

1. Matthew 26:26–29 “And as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, Take, eat; this is My body. Then He took the cup, and gave thanks, and gave it to them, saying, Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins.”

2. Mark 14:22–24 “And as they were eating, Jesus took bread, blessed and broke it, and gave it to them and said, Take, eat; this is My body. Then He took the cup, and when He had given thanks He gave it to them, and they all drank from it. And He said to them, This is My blood of the new covenant, which is shed for many.”

3. Luke 22:19, 20 “And He took bread, gave thanks and broke it, and gave it to them, saying, This is My body which is given for you; do this in remembrance of Me. Likewise He also took the cup after supper, saying, This cup is the new covenant in My blood. which is shed for you.”

4. 1 Corinthians 11:23–26 “For I received from the Lord that which I also delivered to you; that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, Take eat; this is My body which is broken for you; do this in remembrance of Me. In the same manner He also took the cup after supper, saying, This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes.”

From these four accounts, we notice some remarkable similarities:

1. *The Invitation To Participate Was Intended For All Who Believed In Him, Not A Select Few.* Matthew states, “Drink from it, *all of you.*” Mark states, “*They all drank from it.*” He would gather His people around His own blessed Person; He would spread a table for them where, in view of His broken body and shed blood, they might remember Him, and the intensity of His love for them, and from whence, also, they might look forward into the future, and contemplate the glory of which the cross is the everlasting foundation. There, if anywhere, they would learn to forget their differences, and to love one another. The Lord's supper demands that the body be fully recognized; if the one body be not recognized, it is but sectarianism; the Lord Himself has lost His place. (C. H. Macintosh)

2. *The Supper Was Intended To Be A Remembrance Of Him.* Luke states, “do this in *remembrance of me.*” 1 Corinthians states, “This do, as often as you drink it, in *remembrance of me.*” He needs no symbols in order that He may remember us. But our love is very inconstant. We forget so soon. Therefore the need of that which may quicken our affections and revive our thoughts of Him.. (H. A. Ironside)

3. *The Supper Was Intended To Be A Time Of Thanksgiving.* In all four accounts, it states that “*He gave thanks.*” The Supper is purely and distinctly a feast of thanksgiving—thanksgiving for grace already received. The Lord Himself, at the institution of it, marks its character by giving thanks. Praise, and not prayer, is the suited utterance of those who sit at the table of the Lord. True, we have much to pray for, much to confess, much to mourn over, but the table is not the place for mourners. Ours is “a cup of blessing,” a cup of thanksgiving, the divinely appointed symbol of that precious blood which has procured our ransom. (C. H. Mackintosh)

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