

# Milk & Honey

Vol. XXIX September, 2015 No. 9

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

## Men of God

A.W. Tozer

“We need men of God again.”

The Church at this moment needs men [and women], the right kind of men, bold men. The talk is that we need revival...

We languish for men who feel themselves expendable in the warfare of the soul, who cannot be frightened by threats of death because they have already died to the allurements of this world. Such men will be free from the compulsions that control weaker men. They will not be forced to do things by the squeeze of circumstances; their only compulsion will come from within—or from above.

This kind of freedom is necessary if we are to have prophets in our pulpits [and Sunday schools, and neighborhoods, and homes] instead of mascots. These free men will serve God and mankind from motives too high to be understood by the rank and file of religious retainers who today shuttle in and out of the sanctuary. They will make no decisions out of fear, take no course out of a desire to please, accept no service for financial considerations, perform no religious act out of mere custom; nor will they allow themselves to be influenced by the love of publicity or the desire for reputation.

Much that the church—even the evangelical church—is doing these days she is doing because she is afraid not to. Ministerial associations take up projects for no higher reason than they are being scared into it. Whatever their ear-to-the-ground, fear inspired reconnoitering leads them to believe the world expects them to do they will be doing come next Monday morning with all kinds of trumped-up zeal and show of godliness. The pressure of public opinion calls these prophets, not the voice of Jehovah.

The true church has never sounded out public expectations before launching the crusades. Her leaders heard from God and went ahead wholly independent of popular support or lack of it. They knew their Lord’s will and did it, and the people followed them—sometimes in triumph, oftener to insults and public persecution—and their sufficient reward was the satisfaction of being right in a wrong world.

Another characteristic of the true prophet has been love. The free man who has learned to hear God’s voice and dared to obey it has felt the moral burden that broke the hearts of the Old Testament prophets, crushed the soul of our Lord Jesus Christ and wrung streams of tears from the eyes of the apostles.

The free man has never been a religious tyrant, nor has he sought to lord it over God’s heritage. It is fear and lack of self-assurance that has led men to try to crush others under their feet. These have had some interest to protect, some position to secure. So they have demanded subjection from their followers as a guarantee for their own safety. But the free man—never; he has nothing to protect, no ambition to pursue and no enemy to fear. For that reason he is completely careless of his standing among men. If they follow him, well and good; if not, he loses nothing he holds dear, but whether he is accepted or rejected he will go on loving the people with sincere devotion. And only death can silence his tender intercession for them.

Yes, if evangelical Christianity is to stay alive she must have men again, the right kind of men. She must repudiate the weaklings who dare not speak out, and she must seek in prayer and much humility the coming again of men of the stuff prophets and martyrs are made of. God will hear the cries of His people as He heard the cries of Israel in Egypt. And He will send deliverance by sending deliverers. It is His way among men.

And when the deliverers come—reformers, revivalists, prophets—they will be men of God and men of courage. They will have God on their side because they will be careful to stay on God’s side. They will be co-workers under Christ and instruments in the hand of the Holy Ghost. Such men will be filled with the Holy Spirit indeed, and through their labors He will fill others and send the long delayed revival. \*

## Shepherding Conference

September 24-26

Greenwood Hills Bible Conference

Mike Attwood, John Gordon, Steve Hulshizer, Mark Kolchin

Register at [GreenwoodHills.net](http://GreenwoodHills.net)

For men of all ages

# Remember Your Guides

by Samuel Ridout

## PREFACE

(Bob Gessner)

Regardless of our age, there are those in our past life whom we greatly admire. In many cases, they become the models that we follow and after which we pattern our lives. In today's world, they might be sport's heroes, TV personalities, family members, school friends, or "successful" people in the endeavors of life. How many of our models are godly men who loved the Bible and lived faithful lives for Christ?

In delivering the address printed below, Samuel Ridout was paying tribute to a godly man who greatly influenced his life and ministry for the Lord. His name was F. W. Grant. He was born in London, England, in 1834. He lived for a time in Toronto, Canada, and then came to the United States, living first in Brooklyn, and then in Plainfield, New Jersey. It was here that he greatly influenced Samuel Ridout. Brother Grant ministered in assemblies all over the United States until his death in 1902. Many of his books are in the libraries of Bible students throughout the land. He greatly influenced Brother Ridout, and he also went on to be a godly teacher and writer, standing firm for the truths of the Word of God.

Almost all of us are too young to remember F. W. Grant, but whom do we remember? Are they men and women of God who will influence us to live for God and give our lives to Him? "Be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:12).

## REMEMBER YOUR GUIDES

Samuel Ridout

*Remember them which have the rule over you (your leaders or your guides), who have spoken unto you the word of God; whose faith follow, considering the end of their conversation (the outcome of their well-spent lives). (Hebrews 13:7)*

In the Epistle to the Hebrews we find a whole chapter devoted to human examples of faith. A great cloud of witnesses looks down upon us in the eleventh chapter, and in the closing chapter of the book, the writer speaks of their "guides," or "leaders." They were to remember those who had passed away, and imitate their faith; they were to obey those who remained, realizing that they were charged with weighty responsibilities, and were to salute them in all honor and affection.

Scripture not only warrants but commands the remembrance of those whom God has given as leaders of His people. To forget them means, too often, to forget the truth they brought, and paves the way for that "building the

sepulchres of the prophets" by a godless posterity who are indifferent to every warning spoken by those prophets (Lk. 11:47). There is a sober, discriminating way of dwelling upon the ministry of faithful servants which encourages our own faith, quickens conscience, and stirs afresh to follow them as they followed Christ.

Most biographies are written from a human standpoint; the man is before us rather than his message. Such biographies are not helpful; but who has not been stimulated by the narratives of devotion, self-denial, unresting toil of faithful men at home or abroad? We realize on either hand that they were men "of like passions with ourselves" (Ja. 5:17), and that a Power wrought in and with them which is for us too.

The passage we have quoted at the beginning shows us how we can properly "remember our guides." First of all, what makes their remembrance profitable is that they spoke to us the word of God. It was not for special personal excellence of character, either natural or gracious; nor for great activities and results in the Lord's work, considered in themselves. What gives value to the remembrance of the leader is the word of God with which he was identified, the message he brought.

We read of one of David's mighty men, Eleazar the son of Dodo, that he stood alone against a great host of Philistines when "the men of Israel had gone away." He smote them "till his hand was weary and his hand clave unto the sword; and *the Lord* wrought a great victory" (2 Sam. 23:9,10). His very name, "God is help," turns from the man to God. What could he do single-handed against the host of the enemy? His arm grows weary, but the weary hand cleaves to the good sword, and we see no longer the feeble arm of man, but the power of God behind that weary arm, hewing out victory with that sword. The man has become identified with the sword, and God can use such an one.

So are all God's mighty men; feeble, and with weary arms, they cling to that "sword of the Spirit, which is the word of God" (Eph. 6:17). Their very weariness and feebleness makes them cling like Jacob who, his thigh out of joint, can no more wrestle, but cling (Gen. 32:24-26). Such men God can use, for they are identified with their sword, with the word of God. To remember such is to remember the sword, the Word which they brought. There can be no higher honor to a servant of Christ than to merge him, as it were, in the truth he ministered; in thinking of him, to think of the sword he held in his feebleness. The world may honor its soldiers, its men of wealth, its benefactors, and build them monuments. They are its departed great men. Believers recall the memory of those who have left their greatness in our hands, the Word of God. To do this is simply to have mind refreshed and heart stirred by that which abides forever.

**Continued on page 4**

# CARELESS CHOICES

J.G. Bellet

The command to the nation of Israel at the very beginning was to keep the way of the Lord very particularly as to *marriage*. They were by no means either to give their daughters to the sons of the Canaanites, or take the Canaanites' daughters of their sons. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7:3). If they did so, it would be on the pain of being no longer owned of the Lord. "...If ye do in any wise go back, and cleave unto the remnant of these nations...and shall make marriages with them, and go in unto them, and they to you; know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you" (Josh. 23:12,13). According to this, the apostate days of Solomon are marked by disobedience to this very thing (1 Ki. 11); and afterwards, no real recovery to God could be admitted, without a return to the observance of this principle in their marriages (Ezra 10; Neh. 10:28-30).

Obedience, therefore, in this thing was a peculiar test of the state of the nation. And it is thus in the earliest book of Genesis. For though divine law was not then published, divine principles were then understood. It may be regarded as the witness of the state of *family* religion then, as it was of the state of *national* religion afterwards.

Abraham, in this matter, eminently keeps "the way of the Lord"; and so Eliezer, one of his "household"; and so Isaac, one of his "children". For Abraham sends a special embassy into a distant land, in order to get a wife "in the Lord" for his son - Eliezer goes on that embassy with a ready mind - and Isaac in patience waits for the fruit of it, not seeking any alliance with the nearer people; and, though sad and solitary, keeps himself for the Lord's appointed helpmeet. Like Adam, he waited for a helpmeet from the Lord's own hand, though it cost him patience and sore solitude. This his meditation in the field at eventide shows. He might have got a daughter of Canaan; but he endured. He will rather suffer the sickening of his heart from the deferring of his hope, than not marry "in the Lord," or take him a wife of any that he may choose. And all this was very beautiful in this first generation of this elect family. The father, the servant, and the child, each in his way, witnesses how Abraham had ordered his house according to God, teaching his children and his household the way of the Lord. "For I know him, that he will command his children and his household after him, and they shall keep the

way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

But we notice a course of sad decline and departure from all this. Isaac, in his turn and generation, becomes the head of the family. But he is grievously careless in this matter, compared with his father. "And Esau...took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite, which were a grief of mind unto Isaac and to Rebekah" (Gen. 26:34,35). He does not watch over his children's ways, to anticipate mischief, as Abraham had done. Esau his son marries daughters of the Hittites. Isaac and Rebekah are grieved at this, it is true; for they had righteous souls which knew how to be "vexed" with this; but then, it was their *carelessness* which had brought this vexation upon them.

Jacob, however, declines still further. He neither anticipates the mischief, like Abraham, nor does he, like Isaac, grieve over it when it occurs. But with an unconcerned heart, as far as the history tells us, he allows his children to form what alliances they please, and to take them wives of all whom they choose. There is no joy for the heart here, as in the obedience of Abraham; there is no relief for the heart here, as in the sorrow of Isaac and Rebekah.

But Judah afterwards goes beyond even all this in a very fearful way. He represents the fourth generation of this elect family. But he not only does not anticipate mischief, like Abraham, in the ordering of his family, nor grieve over mischief when brought into it, like Isaac, nor is he simply indifferent about it, whether it be brought in or not, like Jacob, but he actually brings it in himself! For he does nothing less than take a daughter of the Canaanites to be the wife of his son Er (Gen. 38)!

This exceeded. This was sinning with a high hand. And thus, in all this, in this history of the four generations of Genesis-patriarchs, we notice declension, gradual but solemn declension, till it reached complete apostasy from the way of the Lord.

But if this be serious and sad, as it really is, is it not profitable and seasonable? Can we not readily own, that it

**Continued on page 4**

## 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/Contact [www.FoodForSaints.com](http://www.FoodForSaints.com)

# Milk & Honey

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



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

**ChristPreeminent.com**

**September 2015**

## Continued from page 2 — *Remember Your Guides*

We are also to consider the issue, or outcome, of their walk. What has their life ended in? It has now ceased. A rich man's life ends, so far as what he leaves behind is concerned, in wealth; a statesman's, in power and influence. In what shall we say the life of Christ's servant has ended? What has he left as the sum of that life? Is it not suggestive that the very next clause gives what is really the answer, while closely connected, as we shall see, with the following clause? "Jesus Christ, the same yesterday, and today, and forever" (Heb. 13:8). The issue of their life is the abiding Christ. They have passed off the scene, but Christ, the object of their ministry, abides. With Paul they could say, "To me, to live is Christ" (Phil. 1:21). Christ is the end, the goal of their life. To depart and be with Him is far better. Happy indeed are those who are called to lay down their burden and enter into His rest. They loved and served Him here; they enjoy unclouded peace and rest as they wait with Him there. The outcome, the end, of all their life's work, toil, testimony, is *Christ*. They enjoy Him to the full now; they have, as it were, left Him as a priceless legacy to us here.

And their life was a life of faith – the refusal at once both of creature righteousness and creature strength. They had learned to "rejoice in Christ Jesus and have no confidence in the flesh" (Phil. 3:3). We are not called to do, in detail, their work. God calls and fits each of His servants for some special work, peculiarly suited to the special gift with which he is endowed. We are not to be imitators of one another, but ever to be imitators of the *faith* that casts the feeble upon the Mighty.

Lastly, we note the warning not to be "carried about with divers and strange doctrines" (Heb. 13:9). The servant of Christ ever stands for His truth against all opposition of

error. His ministry, in so far as it was under the guidance and in the power of the Holy Spirit, brought home to heart and conscience the truth of God and the Person of the Lord.

Do we not need, as has already been said, to be specially on our guard in these days against the subtle inroads of error? The Person of the Son of God, His atoning work, His Church, the destiny of man - are all objects of the enemy's attacks. Let us hold fast the truth, and Him who is the truth, and His Word of truth.

We have, then, four characteristics of a proper memorial of departed leaders - (1) The word of God ministered by them; (2) the outcome or issue of their life, Christ for them and for us ever the same; (3) the faith which occupied them with this blessed Person; and (4) the warning against error. If we ever have these features before us, there will be only profit in remembering those who have gone on before us. \*

## Continued from page 3 — *Careless Choices*

is "written for our learning"? How does it warn us of a tendency to decline from God's principles! What took place in the same elect family, generation after generation, may take place in the same elect person, year after year. The principles of God may be deserted by easy gradations. They may first be *relaxed*, then *forgotten*, then *despised*. They may pass from a *firm* hand into an *easy* one, from thence to an *indifferent* one, and find themselves at last flung away by a *rebellious* one. Many have at first stood for God's principles in the face of difficulties and fascinations, like Abraham - then, merely grieved over the loss of them, like Isaac - then, been careless about their loss or maintenance, like Jacob - and at last with a high hand, broken them, like Judah. \*