

# Milk & Honey

Vol. XXX December 2016 No. 12

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

## I Will Come Again

August Van Ryn

“Let not your heart be troubled: ye believe in God, believe also in Me. 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 unto Myself; that where I am, there ye may be also” (John 14: 1-3).

These words have proven of the greatest possible comfort to myriads of God’s tried saints. I believe that we should place all the emphasis on the word “your” in ver.1 - “Let not your heart be troubled,” for the three preceding chapters each mention .that He our blessed Lord-was troubled. In John 11: 33 we read that He troubled Himself (margin). He came all the way from the glory to make our trouble His trouble; not merely to enter into our sorrows, as He did in the case of Mary and Martha, but He troubled Himself in regard to our need and guilt before God, as verse 12:17 tells us: “Now is My soul troubled, and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour.” On Calvary’s cruel and bitter cross the awful burden of sin bowed His head as our load was upon Him. No wonder He can now say to His own: “Let not your heart be troubled.” Compared with the fearful agony and suffering of the Cross, ail our little trials and troubles are scarcely worthy of thought and mention . Surely if He took our place before God as our Sin-bearer, we need not be troubled about anything else, but we can trust Him for all else. And so, He says, “Ye believe in God, believe also in Me.” The Lord was about to return to His Father in heaven, and He knew that His disciples would be offended and mystified by the events of the next hours. He knew that they would not understand His death and subsequent absence. No doubt they felt and thought that they did believe in Him, and in a certain sense they did, and they told Him so a little later (16: 30). No doubt they wondered why He should ask them here, in John 14, to believe in Him. Ah, He said to them: “Do ye now believe? Be hold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone” (chap. 16: 31, 32 ). He knew that their faith in Him would be shaken in the awful hours that lay im-

mediately ahead; and anticipating this, He pleads with them to believe in Him even as they believed in God.

We too, fellow-saints, need this exhortation. There come many things into our lives which we do not understand; we often wonder why He leaves us to suffer, of ten to the limit of our endurance; or, as it seems to us, beyond that limit. So hear His comforting words, “Believe in Me.” Trust in Me even when you do not understand, for I love you; “In the world ye shall have tribulation, but believing in Me ye shall have peace.”

The disciples saw Him again after His resurrection , and when they did they were glad. They saw Him ascend to heaven, and returned to Jerusalem with great joy (Luke 24: 52 ). And we today are glad, knowing that He is in heaven ever interceding for us. We know He lives for us as once He died for us. And so, no matter what the circumstances of the way, no matter how in explicable they seem, we hear Him say, “Believe in Me.” And we do trust Him where we cannot trace Him.

Once more we hear Him speak. Listen to His words! “I go to prepare a place for you; and I will come again and receive you unto Myself ; that where I am, there ye may be also.” When the Lord went back to heaven He says that He was going back to the Father (13:1), but we are going to meet Himself. The supreme joy is that He Himself, whom we learned to love here, is coming again to take us to Himself. He is going to receive us to Himself, to present us to Himself, so that we might live with Him forever (1 Thess. 4:17). “Wherefore comfort one another with these words.”

\*

We know Christ is coming again because He said He would! Editor

## We Have Moved

We have moved to  
**3237 Faire Wynd Pl**  
**Dover, PA 17315**

There may be a delay in our mail service and we appreciate your patience.

## The Minimum Christian!

C.H. Spurgeon

The minimum Christian! And who is he?

The Christian who is going to heaven at the cheapest rate possible.

The Christian who intends to get all of the world he can - and not meet the worldling's doom.

The Christian who aims to have as little religion as he may—without lacking it altogether.

The minimum Christian goes to worship in the morning; and in the evening also—unless it rains, or is too warm, or too cold, or he is sleepy, or has the headache from eating too much at dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously—sometimes to himself, oftener to his neighbors

The minimum Christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sunday-school he looks upon as an admirable institution—especially for the neglected and ignorant. It is not convenient, however, for him to take a class—his business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty—that he must beg to be excused. He is very friendly to home and foreign missions, and gives his mite—but he is quite unable to aid in the management, for his own concerns are so excessively important. He thinks there are “too many appeals;” but he gives, if not enough to save his reputation, pretty near it—at all events he aims at it, and never overshoots the mark.

The minimum Christian is not clear on a number of points. The opera and dancing, the theater and card-playing, and large fashionable parties give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see why a Christian may not dance or go to the opera. He knows several excellent persons who do so—at least, so he says. Why should not he? He stands so close to the dividing-line between the people of God and the people of the world—that it is hard to say on which side of it he is actually to be found.

Are you making this attempt? Beware, lest you find at last that in trying to get to Heaven with a little religion—you miss it altogether; lest without gaining the whole world—you lose your own soul. True godliness demands self-denial and cross-bearing— and if you have none of these, you are making a false profession! \*

## Shouts Without Power

C. Knapp

*And when the ark of the covenant of the Lord came into the camp, all Israel shouted with a great shout, so that the earth rang again.....And the Philistines fought, and Israel was smitten, and they fled every man into his tent.....*

*1 Samuel 4:5,10*

Israel had sadly failed; they were therefore shorn of their strength and smitten before their enemies. The only remedy left them was the confession of their backslidings and a whole-hearted return to God. But no, this would have required “great searchings of heart.” It was humiliating, and would have taken too much time, they probably reasoned. They were anxious to make good their initial losses, and it was much easier to say, “Let us fetch the ark of the covenant of the Lord out of Shiloh, that it may save us out of the hand of the Philistines.” The result was a far worse and irretrievable defeat.

There is no true power for the believer apart from obedience to God's word, just as there is no true joy or peace apart from subjection, nor abiding rest without submission to the Divine will as revealed in Scripture. There were great shoutings in the camp when the ark arrived, but it was the expression of a vain and fatal confidence. It was much easier to shout than it was to fight; just as today, it is easier to grow enthusiastic under the influence of big meetings and stirring addresses with exhilarating music, than it is to live devotedly to God, in separation from the *world*, crucifying *the flesh*, and courageously overcoming the *devil*. The Philistines (like unbelieving Israel) look at the *symbol* of Jehovah's presence instead of to Jehovah Himself, whom they did not know. Thus, poor misguided Israel, having departed from their God, fly before the victorious Philistines, and return “every man to his tent” in humiliation and sorrow. \*

## Funds to Commended Workers

It would be appreciated if funds sent to STW for distribution to workers were *received* no later than 12/29/16.

## Milk & Honey Information

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## Prerequisites for Worship

Steve Hulshizer

Reprinted from April 1998

Worship has been called the Christian's "highest occupation." If this is true, and it is, then the Church is sadly failing to fulfill its highest calling. Much of what is called worship is not really worship at all. Listening to sermons and choirs falls far short of Biblical worship. Saints in many circles rarely, if ever, come together to simply be occupied with Christ and to exalt Him together. Others come together specifically for this purpose, but yet often worship very little. Many have given little thought to Christ during the week and the best they can muster is singing someone else's thoughts penned in a hymn—this is not to say that singing hymns that honor and exalt the Lord are not worship, but they can become a substitute for real worship.

Now worship is not some difficult, complex, sophisticated religious activity which is limited to a few elite saints. It is to be the portion of all believers. Worship is simply bowing at the feet of the Lord Jesus Christ and expressing His worthiness to be worshiped. Is the wonderful fact that Jesus died for us the only thing that makes Him worthy to be worshipped? While we can never forget this amazing fact, and the wonderful love of Christ, there is much more for which He can be worshipped.

We need to get beyond ourselves and see Him as He was viewed through the eyes of the Father. As the hymn writer has so nicely put it, "Loved with love which knows no measure, Save the Father's love to Thee. All His joy, His rest, His pleasure—All His deep delight in Thee—Lord, Thy heart alone can measure what Thy Father found in Thee." If we see "some" of what the Father saw in Him, we will find ourselves at His feet, and we will be worshippers!

It seems that in the Bible there were two things that characterized those who were worshippers. It seems to be true of them, regardless of what dispensation they lived in. Perhaps we could view them as prerequisites for worship, and test our hearts accordingly as we come together to worship the Lord Jesus Christ.

The first thing that characterizes those saints in Scripture that worshipped was that they had a right view of the Lord. They understood to some degree, and were often overcome by the majesty of His person, the greatest of His power, and the glory that is His. They never swaggered into His presence in some casual way, and when they did come into His presence they did so with great reverence—a reverence that is often missing in our casual day!

We see this in David's prayer with regard to the building of the temple and the offering of the people. "Blessed be thou, LORD God of Israel our father, for ever and ever. Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all." (1 Chron. 29:10–11)

Isaiah records, "... I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. ... And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory." (Isa. 6:1–3)

Thomas uttered that short, but wonderful expression when he realized he was in the presence of the risen Christ, "My Lord, and my God." (John 20:28) Scripture records many expressions which indicate that the worshippers had a right view of the Lord.

The second thing that characterized those who worshipped was that they had a right view of themselves. After expressing his worship David asked, "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" (1 Chron. 29:14) Isaiah cries out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." (Isa. 6:5) Seeing the Lord, John writes, "And when I saw him, I fell at his feet as dead." (Rev. 1:17)

Those who found themselves in the presence of the Lord were fully aware of the vast difference between the One they worshipped and the one worshipping. They were humbled to think that such creatures could be so privileged as to be in the presence of the Lord Himself. Are we aware of this great difference and the grace that has brought us to this place of acceptance and privilege? Do we with little thought of such things gather together to worship? If so, is it any wonder that we worship so little?

As accepted in Christ we may come boldly into His presence (Eph. 1:6; Heb. 10:19), but this not negate the need for a right view of the Lord, and a right view of ourselves if we are to be true worshippers. \*

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## Food For Meditation

(This cannot be read just once)  
Charles J. Rolls

In order to speak adequately of this ten-fold portraiture of our blessed Lord, a whole volume would be required. The amalgamated excellencies of holy archangels cannot vie with His exhaustless perfection or compare with the perfect balance of His adorable character. Environed amid the splendors of the supernatural, Himself the Center and Sun, and encompassed by glories immortal, He is in every sense better than the best, mightier than the strong, higher than the lofty, and holier than the pure. A mystic nimbus of lustrous light surrounds the halo of honors which crown His worthy brow. Every other titled celebrity pales in the presence of His magnificence, all principalities are dwarfed in the light of His matchless radiance. Boundless grace, beneficent government, and brightest glory, reside in Him bodily. Even the glint of precious jewels, the sheen of burnished gold, the shimmer of crystal seas, and the lustre of luminous stars, are poor figures in comparison with the charm of His personal virtues.

“No mortal can with Him compare  
Among the sons of men,  
Fairer is He than all the fair  
That fill the heavenly train.” \*

## York Bible Study Program

December 10 Tom Irwin Genesis in the NT  
10 AM - 3PM Lunch served.  
Let us know how many will be coming.  
You may contact us thru our web site  
[www.FoodForSaints.com](http://www.FoodForSaints.com)

## Settled Peace

C.H. Macintosh

A dead and risen Christ is the groundwork of salvation. “He who was delivered for our offenses, and was raised again for our justification” (Rom. 4:25). To see Jesus by the eye of faith nailed to the cross, and seated on the throne, must give solid peace to the conscience, and perfect liberty to the heart. We can look into the tomb and see it empty; we can look up to the throne and see it occupied and go on our way rejoicing. The Lord Jesus settled everything on the cross on behalf of His people; and the proof of this settlement is that He is now at the right hand of God. A risen Christ is the eternal proof of an accomplished redemption; and if redemption is an accomplished fact, the believer’s peace is a settled reality. We did not make peace, and never could make it; indeed, any effort on our part could only tend more fully to manifest us as peace-breakers. But Christ, having made peace by the blood of His cross, has taken His seat on high, triumphant over every enemy. By Him God preaches peace. The word of the gospel conveys this peace; and the soul that believes the gospel has peace - settled peace before God; for Christ is His peace. (See Acts 10:36; Rom. 5:1; Eph. 2:14; Col. 1:20.) In this way God has not only satisfied His own claims, but in so doing He has found a divinely righteous way through which His boundless affection may flow down to the guiltiest of Adam’s guilty progeny. \*

## Did You Notice?

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