

# Milk & Honey

Vol. XXX March 2016 No. 3

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

## The Love of Jesus

C.H. Mackintosh

In looking at Revelation 1:5, 6, we can trace the following actings of love: first, love thinks of its objects. This marks the motive in operation to be unaffectedly pure, for when the heart regales itself by meditating on its object, it seeks not to be noticed, to be praised or exalted for thinking of its object; its reward is found in the very thought itself — a reward, a pleasure with which nothing can compare.

Secondly, love visits its object. It could not be content with merely thinking: the same principle that leads love to think with pleasure, induces it to visit its object; and, moreover, we can trace the same purity, elevation, and disinterestedness, in the visit as in the thought. It does not think upon its object in order to please or attract the attention of any one, neither does it visit in order to effect such ends; it has its own real, substantial enjoyment, both in thinking of and visiting its object.

Thirdly, love suffers for its object. It rests not satisfied with merely thinking of, or visiting its object — it must suffer. In order to exhibit itself in all its reality and intensity, love must put itself to cost for its object; it must spend and be spent, not because it expects a return, but simply because it will express itself in a way not to be mistaken. Love never thinks of what it may reap for itself in thus suffering. No: it simply contemplates its object, in thinking of, visiting, and suffering for it.

Fourthly, love exalts its object. This is the highest point. In the exaltation of its object, love sees the fruit of previous thought, visitation, and suffering. Hence, loves feels exquisite happiness in exalting its object, for in so doing, it reaps the wished-for harvest.

Let us now apply the above blessed characteristics of love to the Lord Jesus, and see how His love exhibited all of them. Did not He ponder in His own eternal mind His much-loved Church before the foundation of the world? Yes, truly, “His gracious eye surveyed us ere stars were seen above.” Did He rest satisfied with merely thinking about us? No: He laid aside all His glory; He came down into this cold, heartless world, as into a vast quarry, from whence He hoped to hew

out stones for the temple. He made His way down into this “rough valley” of ours, which had “neither been eared nor sown.” “The day-spring from on high hath visited us;” but He did not rest satisfied with coming down to look at us in our misery and degradation; He determined to suffer for us, to groan, to bleed, to die for us; He hath washed us in “His own blood,” which marks the intensity of His suffering for us. What, then, was all this for? Why those ineffable sufferings of Jesus? Why the groans and bloody sweat in the garden? Why the mysterious hour of profound darkness, together with the cry, “Why hast Thou forsaken me?” Simply that the love of Jesus might exalt its object. And He has exalted His object, yea, to the highest point of elevation: “He hath made us kings and priests unto God.”

Thus we have seen how the love of Jesus has thought of, visited, suffered for, and exalted its object: this is for our comfort. But then we should remember that if we love Jesus, we too will often like to think of Him, to contemplate His grace, ponder over His perfections; moreover, we will pay frequent visits to the secret of His sanctuary, not to gain a name as persons of much prayer, but simply to indulge the desires of our hearts after Him “who is the fairest among ten thousand, and altogether lovely.” Again, we shall be ready to suffer for Him, not in order to commend ourselves to our brethren as persons of great energy and zeal, but to express the high estimation in which we hold His blessed Person. Finally, it will be our constant effort to exalt Him in every place; our constant cry will be, “O magnify the Lord with me, and let us exalt His name together.” Let us earnestly pray for such a deep tide of Divine love in our poor, cold, narrow, selfish hearts, as will make our service not the mere spurt of imperfect zeal, kindled by the unhallowed spark of human opinion, but the calm, steady, constant flow of unalterable affection for Jesus — that affection which has its primary joy in pondering over its object, ere it comes forth as an actor or a sufferer in His cause.

“Come, saints, praise the Lamb, His mercies proclaim,  
And lift up your heads and sing of His name;  
His love to the Church, which He purchased with blood,  
To make her His bride and the temple of God.” \*

# Essentials For Service

Steve Hulshizer

Paul the Apostle was about to leave this temporary scene and pass into eternity to be with Christ. (Phil. 1:23) In preparation for his departure he writes a letter to Timothy, his fellow servant and son in the faith. He knows the days ahead will worsen and discouragement may be a real danger to Timothy, even to the point of drifting back into obscurity.

Timothy may have seen Paul's last arrest and the thought of losing his spiritual mentor and example brought tears to his eyes, much like Paul's departure did to the Ephesian elders. (Acts 20:37) We might ask the question of ourselves, "How many will weep over our passing into glory?" Hopefully our earthly relatives, but what of our spiritual ones?

An short outline of Paul's epistle is as follows.

Chapter 1 - Timothy's WITNESS. v.8

Chapter 2 - Timothy's WORK. v.15

Chapter 3 - Timothy's WALK v.14

Chapter 4 - Timothy's WORD v.2

In chapter one Paul's primary exhortation to Timothy was related to his WITNESS. He was not to be *ashamed* of the Gospel of Jesus Christ. "Be not thou therefore *ashamed* of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.." (1:8) Timothy was not to be ashamed of Christ, nor of His people. Sometimes we draw back and disassociate from the Lord's people in order to avoid mocking, ridicule, or harm. Paul exhorts Timothy to be willing to suffer affliction for the Gospel. He wanted him to remember it was the Lord that saved him, and there was nothing to be ashamed of. This is true for us as well.

In chapter two Paul exhorts Timothy with regard to his WORK to be *approved* of God. "Study to shew thyself *approved* unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2:15) He was to handle the Word accurately, like a tent maker cuts his cloth. Man's evaluation of his work was not to be the controlling factor in his service, but the Lord whom he serves. He should serve in a way that he could enter the presence of the Lord with confidence, knowing his service would be approved of Him. This certainly a worthy goal in a day of departure when the Word is handled so casually, avoiding truth that might not be popular with a large segment of society, or the professing church. Often words such as; sin, hell, repent, separation, headship, and many others are eliminated from today's vocabulary so as not to offend the listener.

In chapter three Paul provides Timothy a description of what the days ahead will be like. "This know also, that in the last days perilous times shall come." (3:1) "Perilous" or "stressful" days will come that will "stretch" people. Maybe "tear them apart" would be accurate wording. Society without God will come apart, which we are witnessing today. Order will break down, despite man having a religious form, but without any spiritual power. In addition "evil men and seducers shall wax worse and worse." What is Timothy to do in order to cope with these conditions. Was he to read up on the latest behavioral theories of men? No! Paul exhorts him regarding his WALK. He was to continue (*abide*) "in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them." (3:14) What did he learn from his mother and grandmother? The "inspired Word." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (3:15) We too must "abide" in the Word. Many voices call to us and would turn our minds to man's philosophy and ideas. The inspired Word is a complete tool box and needs no additions from man.

In the closing chapter the apostle exhorts Timothy with regard to his WORD. Paul charges him "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" to "preach the Word." (4:2) Timothy was to *always* preach the Word. He is not to alter the Gospel. It is truth for all ages, and for all people. Whether people respond (fruit in season), or they fail to respond (no fruit out of season) the message remains the same. This too is for us today. Many want to make the Gospel compatible for all people. Change the message in order to draw in more people, but then the message is no longer the Gospel. The power is in the Gospel, not in man and thus we are to preach the Word, and nothing but the Word in all ages.

Back in chapter two Paul gave Timothy, and us, some *essentials for serving* the Lord. Timothy was to be "strong" or "strengthened" in the Lord. Strength for service is found "in the Lord," not in ourselves. This strengthening is ongoing, day by day - daily finding strength in Christ.

Timothy was to pass on the truth. It was to be invested in others and not buried. They too would pass it on to others and thus there would be preservation and propagation of the truth.

Paul then uses three examples to instruct Timothy in three essential character qualities that will be needed in the Lord's service. First, like the *soldier* there must be DEVOTION. There is no room for divided attention. He cannot be entangled in anything that would hinder service. (Rom. 12:1) It is said there was no standing army in Timothy's

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# Thank You!

The Lord blessed again in 2015. Many encouraging and helpful gifts were given to STW and commended workers. There was over \$96,000 distributed to commended workers and assembly related ministries in North America. It has also been the practice of STW to minister from our general fund to assembly camps and ministries when possible. Over the course of the year STW was able to ministered to a few camps and ministries which are involved in the distribution of the Gospel. We want to thank each one who financially supported Spread The Word in 2015. Your gifts have enabled us to spread the Gospel of Jesus Christ, and to provide spiritual food for the Lord's people around the world.

In addition to approximately 5,600 copies/month of *Milk & Honey* which were sent to a number of different countries, there were many thousands of Gospel tracts and teaching booklets distributed free-of charge, many going into prisons. Your gifts have also supported the York Bible Study Program, and the Shepherding Conference held at Greenwood Hills (Lord willing, next conference 9/22-24/2016).

We also hold emergency funds for unforeseen needs; such as, equipment and/or software replacement, assemblies and camps suffering damage due to storms, flooding, etc.

We pray that in 2016 the ministries of Spread The Word through the publishing of Gospel tracts, teaching booklets, and *Milk & Honey* will be used of Him to reach individuals with the Gospel of Christ, and to strengthen, encourage, and challenge His people. \*

**Spread The Word  
2015 Income-Expense Report**

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The Word through our web site  
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# The Person of Christ as Revealed in the Holy Scriptures

Samuel Ridout

Christ is the center of all God's thoughts and purposes from eternity; therefore, He is necessarily the center and theme of the entire Scriptures, both of the Old and New Testaments.

We read in Hebrews 1:1,2, *God, who at sundry times, and in divers manners, spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.* "These last days" are the New Testament days, intimately linked with the entire present or Christian dispensation, as contrasted with the former or Jewish dispensation. All in that former period was "in many parts and in many ways"; everything was partial, fragmentary, and preparatory. The Old Testament Scriptures, while as perfectly inspired as the New, necessarily have the same characteristics as the truths which they reveal - indeed, both the Scriptures and the truths which they reveal are identical. We therefore naturally turn first to the New Testament for the complete revelation of the person of Christ, and after we have gleaned from its pages sufficient data from which to formulate the New Testament doctrine, we can turn with this light to the Old Testament, and, under the guidance of the Holy Spirit, find its pages illumined with "the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). This will be found equally true of the historical, the prophetic, and the poetic books.

The New Testament is divided, after the manner of the Pentateuch, into five distinct portions. The four Gospels give us a narrative of the life, teaching, sacrificial death and resurrection of our Lord, answering to the book of Genesis. In the book of Acts we have the history of the deliverance of the people of God from the bondage of Judaism into Christian liberty, answering to the book of Exodus. The epistles of Paul are the New Testament Leviticus, in which the way of access into the presence of God is unfolded, and a full revelation of the doctrines of Christianity is given. The general epistles of James, Peter, John and Jude are devoted to the application of Christian truth to the needs, difficulties and trials of our earthly pilgrimage, corresponding in this way to the book of Numbers, in which Israel's journeyings through the wilderness are narrated. The book of Revelation, after the manner of Deuteronomy, gathers up the great moral lessons of the past and then directs our gaze forward into the glories of our eternal inheritance. Each of the five divisions presents the person of our Lord in a way appropriate to the theme of the division, and yet in perfect accord with the entire truth as to His person. \*

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



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U.S. Postage  
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March 2016

## Critic or Contributor

Steve Hulshizer

*But now are they many members, yet but one body.*

1 Cor. 12:20

The New Testament assembly has been Divinely designed to function as our natural body functions. Members *contribute* to the health and welfare of the body. The body in turn *cares* for the each member. It has been wisely stated, "The hand that feeds the mouth feeds itself." As one contributes he finds he often benefits and grows spiritually.

Sadly in some assemblies there are more *critics* than real *contributors*. Now it is much easier to criticize than it is to contribute. Local bodies need those are willing to "labor together." (Phil. 1:27)

The question for each saint to consider is, "How do I *contribute* to the spiritual health and welfare of the local body of believers?" \*

## York Bible Study Program

<b>March 12</b>	Carl Knott	1 Thessalonians
<b>April 9</b>	Mark Shelley	1 Peter
<b>May 14</b>	Craig Shakarji	2 Thessalonians

10 AM - 3PM, Lunch served.

## 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)  
Circulation 6,000/month

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day and one must be able to respond on a moment's notice. He should not be entangled to where he could not respond to the call. He needed the right *priorities*. How about us? What are our priorities? Do they put a high priority on the Lord's things? How about attending the local assembly? Reading God's Word? Praying? Serving others? Or do they centered in ourselves? If they do we will not be able to respond to God's call to serve.

Next Paul speaks of an *athlete* and the need for him to run by the rules, which if he violates he will not receive a crown, or a reward. Here the need is for DISCIPLINE. Now an athlete exercises discipline in a number of ways. One way is that he strives within the boundaries set for the contest, or game. He wants to *perform* well, but without violating the rules. For the saints the Word of God certainly sets some boundaries. We are not to be unequally yoked with an unbeliever, in any way. We are to be honest in business (2 Cor. 8:21), and faithful to the Lord with our funds. (Mt. 25:18) We are not to be conformed to the world. (Rom. 12:2) Our speech is to be "always with grace, seasoned with salt." (Col. 4:6) How well do we *perform* for the Lord who has called us to Himself? Do we violate His Word, perhaps in "small" ways. It may cost us a crown. (1 Cor. 9:27)

The apostle next speaks of a *farmer*. Here the primary thought is of DILIGENCE. The need to work consistently, day in and day out, often unseen and unappreciated. The need is for *patience* since the product of his labor often takes time to grow. But he will not be cheated and he will enjoy the fruit of his labor. So too with us today. We need to labor for the Master in a steady way, not hit or miss, but day by day, year by year, consistently. Eventually the reward comes and "it will be worth it all when we see Jesus." Devotion, Discipline, Diligence – essentials for service. \*