

Milk & Honey

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Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

Peace In A World Full Of Turmoil

Wm. MacDonald; C. A. Coates;
J. N. Darby; H. A. Ironside

Is it possible to have peace in a world that is filled with turmoil and the turmoil seems to be growing worse each day? “And a great windstorm arose, and the waves beat into the boat, so that it was already filling. But He (the Lord Jesus) was ...asleep on a pillow. And they awoke Him and said to Him, Teacher, do You not care that we are perishing? Then He arose and rebuked the wind, and said to the sea, *peace, be still* And the wind ceased and there was a great calm. But He said to them, Why are you so fearful? How is it that you have no faith?” (Mk. 4:37-40) This same Jesus will give us peace today.

1. The Lord Jesus Promised To Give Us Peace. “Peace I leave with you. My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.” (John 14:27) A person who is about to die usually writes a last will and testament to which he leaves his possessions to his loved ones. Here the Lord Jesus was doing that very thing. However, He did not bequeath material things but something that money could not buy - *peace*, inward *peace* of conscience that arises from a sense of pardoned sin and of reconciliation with God. Christ can give it because He purchased it with His own blood at Calvary. It is not given as the world gives - sparingly, selfishly, and for a short time. His gift of peace is forever. Why then should a Christian be troubled or afraid? (Wm. MacDonald)

2. His Redemptive Work On The Cross Has Given Us Peace With God. “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1) The result of having been justified...is that “we have peace towards God through our Lord Jesus Christ.” This is the state of our souls Godward, and it is the first effect of coming under the administration of our Lord Jesus Christ. There are no more harassing thoughts, no misgivings, no uncertainty. The whole outlook of the soul Godward is cloudless peace. There is not a question of guilt to distress, not an accusing voice to be heard. The believer is like Noah looking up into a clear sky after the waters of judgment were all gone from the face of the earth. Or like Israel when

they saw their enemies dead on the seashore, and were able to acclaim Jehovah as their strength, their song, and their salvation. Our Lord Jesus Christ is the great and glorious Administrator of peace towards God. (C. A. Coates)

3. The Peace Of God Protects Us From Anxiety. “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.” (Phil. 4:6,7) Not only are the will and the passions to be bridled and silenced, but *anxieties* also. We are in relationship with God; in all things He is our refuge; and events do not disturb Him. He knows the end from the beginning. He knows everything. He knows it before hand; events shake neither His throne, nor His heart; they always accomplish His purposes. But to us He is love; we are through grace the objects of His tender care. He listens to us and bows down His ear to hear us. In all things therefore, instead of disquieting ourselves and weighing everything in our own hearts, we ought to present our requests to God with prayer, with supplication, with a heart that makes itself known (for we are human beings) but with the knowledge of the heart of God (for He loves us perfectly); so that, even while asking our petition to Him, we can already give thanks, because we are sure of the answer of His grace, be it what it may; and it is our requests that we are to present to Him. It does not say you will have what you ask; but God’s peace will keep your hearts. This is trust; and His peace, the peace of God Himself, shall keep our hearts. He Himself is above all the circumstances that can disquiet us, and above the poor human heart that is troubled by them. Oh, what grace! that even our anxieties are a means of our being filled with this

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Shepherding Conference

Brian Gunning, Tom Irwin, Gary McBride, Larry Price
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Ask someone who has been to the Shepherding Conference if it would be profitable to attend, and then register. *

Small Keys

Steve Hulshizer

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Rom. 1:16

That they may teach the young women to be sober, to love their husbands, to love their children... Tit. 2:4

When I go to the supermarket, which is not something I do frequently, it is not uncommon that I cannot find what I am looking for. If I can find an employee, which is sometimes hard to do, I ask for help and then am embarrassed when shown it is right in front of me, or where I first started my search.

Sometimes it is that way when we read Scripture. We read and reread and do not seem to be able to grasp the primary teaching or meaning of the passage. Then the Spirit of God, either directly or through another saint provides one small insight and the whole passage comes to light.

One reason this happens is because we often read right pass small words which are actually small keys that open up the passage. Such is the case with words such as “for,” or “that.” A few passages can serve as examples.

Right at the beginning of his epistle to the Romans the apostle gives us the *source* of the Gospel. “Paul, a servant of Jesus Christ, called to be an apostle, separated unto the *gospel of God.*” (1:1) Several times in this first chapter Paul gives us the *subject* of God’s Gospel. “*Concerning his Son Jesus Christ our Lord*, which was made of the seed of David according to the flesh (1:3). “...whom I serve with my spirit in the *gospel of his Son* (1:9). “I am not ashamed of the *gospel of Christ* (1:15). It is important that we keep Christ central to the Gospel as we present it from the pulpit or in private conversations with individuals.

Paul expresses his desire to preach this Gospel in Rome also (1:15). The word “ready” can have as one thought that Paul was *eager* to preach it. Isn’t that a challenge to us? How eager are we to present the Gospel?

Why was Paul eager to preach it to those in Rome? “For” or “because” he was “not ashamed of it.” (1:16a) Isn’t that why at times we have shied away from presenting it. We were ashamed! Paul exhorted Timothy in this way. “Be not thou therefore ashamed of the testimony of our Lord.” (2 Tim. 1:8)

Why wasn’t Paul ashamed of the Gospel. “For” or “because” “it is the power of God unto salvation to every one that believeth.” God’s Gospel is powerful! It has the power to convict and convert. This is the very reason we want to direct individuals to the Word of God. It is a “living” Word. “For the word of God is quick, and powerful, and sharper

than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” (Heb. 4:12)

Why is the Gospel able to save? “For” or “because” in it is a “righteousness of God revealed from faith to faith.” (1:17) What man cannot produce, God provides. A righteous standing before a perfectly righteous God. Wonderful isn’t it! Through faith in this Gospel concerning His Son, man who often tries through religion to earn a righteous standing with God, but cannot, is declared by God to be righteous in His sight. Amazing isn’t it!

Now why does man need this Gospel? “For” or “because” the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” (1:18) God has displayed His wrath against man who rejects His truth. God has shown Himself to them but they ignore His revelation. “Because what is known of God is manifest among them, for God has manifested it to them. (1:19 JND) “For” or “because” creation which is all around man (Psa. 19:1-4) witnesses of God’s existence. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.” (1:20)

You can continue to follow this path trough the remainder of the chapter. Do not rush pass the little keys that open up the passage.

Another such example is found in the second chapter of Paul’s epistle to Titus. Here the word “that” appears a number of times. “That” is a *reason* word which in most cases could be stated as, “in order that.” We will consider a few of them.

The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things. (2:3)

Paul expresses that older women’s behavior should be in keeping with holiness, and they should not be false accusers (gossips, slanderers), or given (enslaved) to wine.

That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands. (2:4-5) Older women are to behave as noted “that” or “in order that” they may be able to teach (train, admonish, encourage—teaching of doctrine is not in view here) younger women to behave as presented by Paul. Older women whose behavior is inappropriate could not do such admonishing.

Now the younger women are to have the character and behavior exhorted by the older women in the verses 4–5 “that” or “in order that” “the word of God be not blas

phemed. This teaches us that poor behavior in and out of the family setting can cause the unbelieving world to speak evil of the Word of God. The world will observe that the Bible says one thing, which we profess to believe, but we do things contrary to it.

Young men, apparently including Titus, are also addressed. Young men likewise exhort to be *sober-minded, in all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech....* (2:6-8; see also 1 Tim. 4:12) Young men are to exhibit sober or sound thinking. With youth this is not always the case as actions often take place without much clear thinking.

Again this behavior has a reason associated with it. *Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.* The young men's behavior as instructed by Paul is "that" or "in order that" (by now you getting tired of this repetition) no one can have a reason to say bad things about him. Things not consistent with his profession and thus ultimately bring shame on Christ.

These exhortations work their way through the household, even to the servant. *Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity....* (2:9-10; see also 1 Tim. 6:2) Servants are to respect their masters. This is to be shown by their *service* and in their *speech*. Not "pilfering," or keeping back things for themselves. Rather they are to be faithful in their responsibilities. How this speaks to saints today who have employers or supervisors over them.

Now this behavior has a great reason. For the last time in this article, "that" or "in order that" *they may adorn the doctrine of God our Saviour in all things.* What a lofty purpose, that one would "lift up" the Gospel in the eyes of those they serve! One thought of *adorning* is that of a setting for a beautiful gem. The setting (ring) "sets up" or "shows forth" the stone. Our behavior is to show forth the beauty of the Gospel and the Lord Jesus. Even in our workplace we can be witnesses by how we do our jobs and graciously speak to those in authority over us.

It is hoped these examples encourage us to read a little slower, noting the small keys that can open up the meaning of a passage of Scripture. *

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marvellous peace, if we know how to bring them to God, May we learn indeed how to maintain this intercourse with God and its reality, in order that we may converse with Him and understand His ways with believers! (J. N. Darby)

4. The Peace Of God Will Bring Harmony Among Believers. "And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful." (Col. 3:15) "Let the peace of God," or, as some manuscripts read, "the peace of Christ" - the same peace that ever filled His breast when here on earth, the peace that is His on the throne of God in heaven, where He sits far above all the storms of this lower scene - let that peace bear rule, or umpire, in your hearts. It is to this you are called in one Body. We are to seek the things that make for peace as members of that Body, and things whereby we may edify one another. (H. A. Ironside)

"Now may the Lord of peace Himself give you peace always in every way." (2 Thess. 3:16) The "Lord of peace" is a striking title. The Lord is always working for peace; this title has to do with His administration among the saints. "Peace continually in every way" - this is really peace in a practical way in the assembly. We cannot help observing how diligent the enemy is to bring in elements of strife and confusion among the saints. There is a constant activity of the enemy to bring in roots of bitterness; in contrast to that the Lord is the Lord of peace, and the apostle desires that He may give peace always. The Lord can shut out every element of discord. (C. A. Coates) *

York Bible Study Program

September 10	Keith Keyser	The Daily Christian Walk
October 8	Mike Attwood	Peace in a Troubled World
November 12	Brian Gunning	Headship
December 10	Tom Irwin	Genesis in the NT

10 AM - 3PM Lunch served.

Let us know how many will be coming.

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Static

C. A. Coates

Excerpt from writing about Haggai's day

The prophet Haggai prophesied in the second year of Darius the king, when the work of rebuilding the temple had been at a standstill for a number of years. The adversaries had been persistent (see Ezra 4) and a king had arisen who was ready to listen to them, and to give orders that the work should cease, but the work really ceased because it was no longer the chief interest of those who had been engaged in it. Opposition never really hinders the work of God; it is waning interest on the part of His people that is the true secret of all weakness.

Now after an interval of about fifteen years, Haggai, with Zechariah, "prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them." Ezra 5:1 But in spite of all that had transpired, his prophecy made no reference to the external difficulty; it addressed itself to the state of the people and made manifest the real hindrance to the work. "Thus speaketh Jehovah of hosts, saying, This people say, The time is not come, the time that Jehovah's house should be built. And the word of Jehovah came by Haggai the prophet, saying, Is it time for you that ye should dwell in your wainscoted houses, while this house lieth waste?" Haggai 1 : 2-4 (JND)

There are always difficulties in the way of anything being done for God, and it is easy to quietly accept them, and to regard them as an indication that we should let things stand as they are. When God's chief interest ceases to be our chief interest some form of self-consideration inevitably comes in. Jehovah speaks of His house lying waste while they dwelt in wainscoted houses. It was very sad that

Paul had to say of those about him at Rome, "all seek their own things, not the things of Jesus Christ." Timothy stood out as a bright exception to this, caring with genuine feeling how the saints got on.

Living in our own things leads to poverty and dissatisfaction. The divine call is to set our hearts on our ways; we are to weigh well how things are working with us. Are we really prospering in soul? Or is it such a time with us as is described in Haggai 1:6, 9-11? God would have His people to consider whether they are not giving a good deal of time to things which yield very little. There is a kind of eating which gives no satisfaction, and drinking which adds nothing to the inward man, and we may surround ourselves with things which bring no warmth to the soul, and what we earn may go into a bag with holes. These are striking figures of the result of seeking our own things. Christians on this line may get through life by the mercy of God, but it is a lean and empty and impoverished life compared with what it might have been. *

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