

Milk & Honey

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Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

A Call to Humility

A. Fyfe

(Adapted from an article that appeared in
"Knowing the Scriptures", Sept-Oct., 1935)

If there is anything that hinders the spiritual progress of the child of God, surely it is the attitude of superiority — the spirit of pride.

One does not need to be a diligent searcher of the Scriptures to discover how frequently and strongly they denounce such a spirit existing in those who have been made new creatures in Christ Jesus. The lowly life and humiliating death of our Savior are impressively vocal against those who elevate themselves above others, in dignity and demeanor. Humility is the essence of holy living. The Christian who follows closely, by the help of God, the footsteps of the Master, is the one who will be characterized by a meek and lowly manner. "Yea, all of you be subject one to another, and be clothed with humility." (1 Pet. 5:5) In the eyes of the world and in the reckonings of men, he will be somewhat ignored and of little account, but in the eyes of God and in the evaluation of Heaven, he will be great and mighty. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11) Earth applauds when Heaven is silent, and when the voice of earth's applause dies away in the distance, all Heaven bursts forth in glorious acclamation. In other words, true greatness in Heaven's estimation is not popularity or fame, but humility of heart and lowliness of mind.

One Bible student has very aptly said that there are three kinds of pride: pride of race, pride of face, and pride of grace. The first two can speak for themselves, the third, the most dangerous and detrimental of all, will be worth some serious consideration.

Pride of grace is glorying because of what I am and can do, by the grace of God. It is vaunting myself because God has condescended, at some time or other, to use me as His instrument in His service. Surely such an alien thought as this is inconceivable. "But as for me, God forbid that I should glory in anything except the cross of our Lord Jesus Christ, upon which the world is crucified to me, and I am crucified to the world." (Gal. 6:14)

On studying the records of the outstanding characters in the Word of God, one is struck with the great care God took when He called men for His service. He alone had the prerogative in choosing those who would carry out His will

and bring into fruition His purposes. The Divine summons came to those who were fully aware of their own weakness and inability.

Take for instance two examples from the Old Testament which bring to the surface the dominating virtue which characterized the servants of God.

1. God appeared to Moses in the burning bush on the lonely slopes of mount Horeb and told him of His intention in sending him to Pharaoh, that he might bring forth His people, the children of Israel, out of Egypt. Notice the reply of Moses to the call of God. "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. 3:11) I am sure Moses would stress the personal pronoun "I". He realized at least two things: the greatness of the task, and the futility of the instrument to undertake the task.

To the reply of Moses, God gives the promise of His presence: "Certainly I will be with thee." (Ex. 3:12) In verse 11 we have the "I" of human weakness, and in verse 12 we have the "I" of divine strength. Surely in such words as these spoken by Moses we can discover that which characterized his life — humility.

2. Israel was passing through one of the darkest periods of its history. Deborah and Barak had delivered them triumphantly out of the hands of the Canaanites, and the land had rest forty years. Then the children of Israel did evil in the sight of the Lord and drastic results followed. (Judg. 5:6,7) Just at the crucial moment, away yonder in Ophrah, a man named Gideon was busily engaged. God called him saying, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" (Judg. 6:14) Gideon's reply was along the same line as that of Moses, "Oh my Lord wherewith shall I save Israel? Behold, my family is poor in Manasseh and I am the least in my father's house" (Judg. 6:15).

And again the promise of the Divine presence is assured, "Surely I will be with thee, and thou shalt smite the Midianites as one man." (Judg. 6:16) In verse 15 we have the "I" of impotence. In verse 16 it is the "I" of omnipotence. Let us who seek to serve God see to it that we are not doing it, whatever "it" may be, in the energy of the flesh, and to achieve our selfish ends, our own glory. But let us serve rather in humility, drawing our supplies from the overflowing reservoir — Christ Himself.

Pride of grace? Never. Let my glorying ever be always and only in the cross, and in my Savior who died on the cross, for "He is worthy." *

The Cost of Making Money

Steve Hulshizer

“It takes money to make money!” This principle is seen in the business world every day. Every business has costs associated with it. Whether it is for materials or salaries, a business needs money to make money.

Many in the world today buy into programs that promise them that they will make money without any need for investment. Most of these programs only make money for those who sell others on the program.

Sadly, many Christians get enslaved to the goal of making large sums of money. They have bought into the notion that money alone will make them free from worry and provide security! The truth is they usually increase their worry about making money and their fear of losing the money they already have.

While some are successful in making large sums of money, most never do. Even for those who do make substantial income, it does not come cheap. The greatest cost to those who are involved in making money is usually *time*. Rarely does a person make money without spending a considerable amount of time. Often they fail to recognize the amount of time they are devoting to achieve this goal.

This investment of time diminishes the time they have available to devote to the Lord’s things. The Lord Himself said, “Ye cannot serve God and mammon (riches).” (Matt. 6:24) In addition to this consumption of time, there is the addition cost of stress and the associated problems. Paul warned Timothy of the dangers of striving for riches when he wrote, “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.” (1 Tim. 6:9)

Paul, using the illustration of a soldier, said, “No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.” (2 Tim. 2:4) It is obvious that soldiers do not hold down several jobs in order to make more money. They are dedicated to their leader and achieving his goals.

The truth is, if a saint really wants to have time for the Lord, the assembly, and the family, the devotion of great amounts of time to the making of money has to be avoided. It may mean things will have to be jettisoned in order to lighten the load and provide more time. Life is too short and eternity is too long to invest the majority of our time into that which is temporary. (2 Cor. 4:18) *

2016

The Lord was once again faithful through His people. We want to thank each one who supported Spread The Word by prayer and financial gifts. Many encouraging and helpful gifts were given to STW and commended workers. There was nearly \$130,000 distributed to commended workers and assembly related ministries in North America. It has also been the practice of STW to minister from the general fund to assembly camps and ministries involved in the distribution of the Gospel. Your gifts have enabled STW to spread the Gospel of Jesus Christ, and to provide spiritual food for the Lord’s people around the world.

Approximately 5,600 copies per month of *Milk & Honey* which were sent to a number of different countries. Also by way of email we now send *Milk & Honey* to an increasing number of saints around the world. A very large number of Gospel tracts and teaching booklets were 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, the next conference will be held 9/21-23/2017**).

We do hold emergency funds for unforeseen needs, such as; assemblies and camps suffering damage due to storms, unforeseen needs among the Lord’s people, equipment and/or software replacement, etc.

We pray that in 2017 the ministries of Spread The Word through the publishing and distribution of Gospel tracts, teaching booklets, and *Milk & Honey* will be used of the Lord to reach individuals with the Gospel of Christ, and to strengthen, encourage, and challenge His people. *

Spread The Word 2016 Income-Expense Report

Beginning Balance		\$115,829.86
Income		
Suggested Workers	\$120,885.00	
Gifts	57,056.66	
Other Income	2,512.74	
Literature/CD Sales	<u>299.00</u>	
Total Income	180,753.40	
Expense		
Funds To Workers	\$120,885.00	
Postage/Shipping	16,857.03	
Printing	12,464.28	
Ministry from General Fund	9,000.00	
Bible Study Program	5,914.78	
Conference Expenses	4,103.94	
Office Supplies & Expenses	1,965.73	
Equipment New & Rental	1,938.67	
Other expenses	<u>358.16</u>	
Total Expenses	\$ 173,487.59	
Net Change		\$7,265.81
Ending Balance		\$123,095.67

The Gift of Teaching in the Church of God

Samuel Ridout

The Gift of Teaching in the Church.

It need hardly be said that this gift is one of greatest importance in the Church, and a rapid glance at its characteristics will be helpful. The gift of teacher is closely connected with that of pastor; both have to do more specifically with the saints, though all the gifts are “knit together”. *And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers (Eph. 4:11)*. The tender, firm heart and aptness to teach are most helpful in the evangelist. But his is necessarily the initial work, followed by the pastor and teacher in the care for and upbuilding of the flock of God.

I. The teacher must be born again. Men are undertaking to teach who are not born again. God forbid that we should speak harshly, but is it not too clearly manifest that many of the teachers in the universities are strangers to God in Christ. Bible study and teaching have been taken up as a profession. Men are experts in language, archaeology, history, and other branches of learning, and take up the Word of God as another department of knowledge. They approach it with little or no thought of having to do with a holy, heart-searching God, to whom they can only approach through the atoning sacrifice of His Son, the Lord Jesus Christ. No wonder that they neither understand nor value the great foundation truths of the “common salvation”. *But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned (1 Cor. 2:14)*. The teacher, therefore, must be identified with the Truth by life - he must be “born of God,” united with Christ, sealed and anointed by the Spirit.

II. The teacher must have the faculty of reception of truth.

The teacher must have an ear for the truth, a mental grasp capable of taking in, and a judgment capable of coordinating and holding in proper proportion all revealed truth. Hence it is absolutely essential that he whom God has called to be a teacher of His people, should have a clear grasp of the contents of Scripture. Further, the teacher must rightly divide the word of truth. He must understand the dispensations of God. Especially must he be a diligent student of the truths of Christianity, as unfolded in the Epistles. One of the responsibilities of the teacher is to meet error in its countless forms, to protect the beloved sheep of Christ.

III. The teacher must have the faculty of imparting knowledge to others.

One could not rightly be a teacher unless he could share his knowledge with others. Let us then look at some of the requisites for this.

1. The teacher must have *simplicity*. It is a great mistake to think obscurity means depth. Usually, when one clearly understands a subject he is able to explain it to others. The true teacher will utter “words easy to be understood”.

2. The teacher must have *adaptability*. We must not feed “strong meat” to babes. It is the mark of a good teacher that he can adapt himself, both in matter and language, to those he is seeking to instruct. Should he do this, he will be enabled to make his teaching progressive. The learners will not stand still, they will pass from class to class, until they can largely do without their teacher, who indeed has been learning with them, and so is a companion as well as a guide.

3. The teacher must have thorough *subjection* to the Word of God. We must beware of allowing ourselves to indulge in mere speculation. There must be the assurance of certainty in what the teacher seeks to impart. The teaching should be well-rounded and in due proportion. Thus the even balance of the truth will be preserved.

4. The teacher must have *enthusiasm*. If a teacher is not commanded by his subject, how can he expect to interest others? How it misrepresents the great theme if he has an air of indifference, or speaks in a hesitating or apologetic way.

For those who are seeking to use the gift of teaching, may we suggest that *fresh* manna should be given, not truth that has become dull in our minds. For this reason, the teacher should never cease to be a student. *

Free Book

Characteristics of a New Testament Church

by Robert Gessner

This 24 page book is a collection of the twelve articles on this subject which appeared in *Milk & Honey*. The articles are short, but are excellent for all believers in your fellowship, or for those who may be inquiring about New Testament Church truth. Write for free copies.

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Two Sides Of Grace

Steve Hulshizer

John Newton, the author of the well known hymn, *Amazing Grace*, was born in London in 1725. During his early years his mother filled his mind with the Scriptures; however, his mother died when he was seven and John was taken by distant relatives who had no fear of God.

Later in life, after deserting the British Navy he joined himself with an unscrupulous slave trader in Africa. During the years that followed John had no interest in the things of God, but God miraculously preserved him through many “dangers, toils, and snares.” Eventually he came to know Christ as personal Savior, married a devout Christian woman, and became a preacher of the Gospel of Jesus Christ.

The hymn makes it clear that the grace of God reveals to man his true condition before a holy God. John Newton was amazed that God would save a “wretch” like himself. (Sadly, in a day when “self esteem” is so stressed some hymn books remove the word “wretch.”) He saw himself as lost, hopeless, and blind. However, by the grace of God he was found and given spiritual sight which allowed him to see his true condition before a holy and righteous God.

In the second verse of this hymn, Newton presents to us one side of God’s grace mentioned too infrequently today. “’Twas grace that taught my heart to fear.” How this is often missing today in those who profess to know Christ. Often there is no real sense of their sin and the awful judgment that awaits the sinner. There is no repentance and a sense of urgency to be saved, such as seen in the Philippian jailor who cried, “What must I do to be saved?” John Newton feared God’s judgment, and he knew that it was the grace of God that taught his heart to fear.

In the epistle to the Romans, which presents the Gospel of God, we do not read of the love of God until the fifth chapter. The apostle Paul first develops the need of man to be saved, and in those early chapters he speaks often of the “judgment of God.” We need to present this aspect of the Gospel more often. We need to place before the hearer the black cloth of their sin and God’s judgment before placing before them the brilliant diamond of the Gospel of the grace of God. The blackness of man’s condition only makes the Gospel of Christ shine more brilliantly.

Newton then gives us the second side of God’s grace, as he writes, “And grace my fears relieved.” The same grace that taught his heart to fear, relieved him of those fears. The heart that trembled before God was given absolute peace through faith in the finished work of Christ. (Rom. 5:1) A heart tossed and fro by fear is now at perfect peace with God. So it is with those who have experienced God’s saving grace.

How wonderful to know that God’s grace exceeds all our sins. Another has penned those words, “Marvelous grace of our loving Lord, Grace that exceeds our sin and our guilt.” With this thought in mind the Spirit of God led Paul to write, “Where sin abounded, grace did much more abound.” (Rom. 5:20) Super-abounding grace!

Amazingly, not only is the believer in Christ forgiven of all his sins, but he now “stands in grace.” (Rom. 5:2) He stands before God in all the loveliness of His beloved Son, in Whom is all His delight. (Eph. 1:6)

Truly we can sing, “Amazing grace! how sweet the sound, That saved a wretch like me! I once was lost, but am found, Was blind, but now I see.” *

York Bible Study Program

February 11

Bob Spender

Jeremiah