

Milk & Honey

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Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

Jesus said...

Paul Young (Wales)

Jesus said, "You call me Master...and you say well; for so I am. (John 13:13)

It is interesting to think that the Lord looked at His disciples and regarded Himself as their Master. Yet that is the truth of the New Testament. Indeed all true followers of Christ must acknowledge Him as their Master. He must be the one who truly controls and exercises complete authority over the lives of His people. There are five different Greek words that are translated as "Master."

1. This first concept is one of Owner and that was a well-known idea in first century Roman society. There were millions of slaves in the Roman Empire and they could be purchased on the slave market. When the price was paid for such people they became the exclusive property of the purchaser. He was the Master and they were the slaves. He had absolute rights over the slave and a slave had no recourse to Law. In a similar way the Lord Jesus is our Owner because He paid for us on the cross of Calvary and therefore like the slaves in Roman times He has total control over our decision making. Our will is to do His will. So as owner He controls my decision-making.

2. The second idea is that of Teacher and again it was a well-known concept in first century Roman society. The teacher was highly respected by his pupils and they sat at his feet and were educated. He filled their minds with knowledge and enlightenment. In a similar way we must sit at the feet of the Lord Jesus and be educated by Him in spiritual truth. We must allow Him to control the thoughts of our mind. The Bible is His textbook and as we read it then its truth can penetrate our thinking. So as teacher He controls my mind.

3. The third aspect is one of being a Guide. This was someone who conducted people through unfamiliar terrain. The guide showed people the right route and enabled them to arrive safely at their destination. In a similar way Christ is our guide to Heaven. He wants to direct us and lead us safely through the dangers and pitfalls of life, so that we can ultimately know the warm welcome of the Father in our Heavenly Home. So as guide He controls where I go.

4. The fourth word means High Commander and carries the idea of a military general who gives orders to his troops and expects them to fulfill his commands. They must act with absolute obedience to his words. So it is with the Lord as He directs our lives. Every Christian needs to instantly and fully obey Him in order to receive the rich blessing that walking in His will produces. So as High Commander He controls what I do.

5. The fifth idea is that of Sovereign and is the concept of total control and total respect. So as Sovereign He controls what I am and what I will become.

It may be that we want to be in charge of our own lives, but to know the full blessing of God we have to let go and allow our Saviour to be our Lord and Master. *

Settled Peace

C.H. Mackintosh

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. *

Worry

Lindsay Parks

From *Truth&Tidings*, November 2016

We are not what we think we are, but what we think, we are.” How we think and what we allow our minds to dwell on plays a remarkable role in determining the kinds of people we become. One cannot have a positive life with a negative mind.

Worry is a sin that is common to all of us. It might be one of the most consuming forms of negative thinking. One has said “concern draws us to God; worry pulls us away from Him.” Worry does nothing to empty tomorrow of its troubles. What it does do is empty today of its strength.

Worry begins in the mind, and is actually a manifestation of trusting myself instead of putting my trust in the Lord. It is a proven fact that a person can literally worry himself or herself sick.

So then, why do we all worry?

Thoughts are very real, very powerful. All of our thinking takes place in our conscious mind, and we exert great influence on this portion of our mind. Our subconscious mind is active when we are asleep, dreaming, or even under anesthesia. However, our conscious mind consistently feeds and shapes our subconscious mind. So, what we allow our minds to dwell on molds who we really become.

We must first understand what worry truly is. In Scripture, we are taught that it is actually a lack of faith in God. This, in reality, is sin on our part. Our loving Heavenly Father knows this better than do we. “He knows our frame; he remembers that we are but dust” (Psa 103:14, ESV) and He loves for us to trust Him. David, in Psalm 37, pens five little phrases that will help us conquer this sin. “Trust in the Lord” (v3); “Delight yourself also in the Lord” (v4); “Commit your way unto the Lord” (v5); “Rest in the Lord” (v7); and “Wait on the Lord” (v34). In just one Psalm, we have five phrases or commands with promises that give us the antidote against worry. But, oh, how hard it is for us to learn these gems, and to put them into daily practice!

It has been shown that of all we worry about, 92% never happens. Of the remaining 8% that does happen, we can only affect half of that (a total of 4%) in any way. Therefore, worry is irrelevant. A famous philosopher was quoted as saying on his deathbed, “My life has been filled with terrible tragedies, numerous illnesses, and unspeakable calamities, the sum of which has never happened to me.”

Worry is also irreverent. Every time we lose sleep or develop another ulcer going over a myriad of negative thoughts, we are taking upon ourselves what should be

committed to the Lord. The five phrases above are all about Him. Worry, on the other hand, is all about me. In this age of ever-increasing selfishness (2Tim 3:2), worry is, in essence, an act of selfishness on my part. Every time I obsess over what I should leave in the capable hands of the Lord, it is an act of sin and irreverence.

Worry reveals a rather embarrassing lack of faith. One has said that, as Christians, we need to leave the realm of worry, and enter the arena of faith. Worry is wrong thinking, which leads to wrong feelings. Before we realize it, our hearts and minds are devastated, and incessant worry can strangle us. This is why Paul tells believers that it is an absolute necessity to bring every thought into captivity and under the obedience of Christ (2Cor 10:5). A Christian writer, Warren Wiersbe, noted, “Worry is the evidence of unbelief. Unbelief is the evidence of disobedience. And disobedience is evidence that something is wrong on the inside.”

We all face these struggles. We all worry. Very few of us have learned to go through life, day by day, trusting the Lord with every aspect of our sin-encumbered lives. Far too often, we slip into the “I am the captain of my ship” mentality. And then, when faced with the reality of our failing strength and abilities, we despair. All the while, we have an awesome and almighty Lord Who wants to be the Captain of our souls, if only we would let Him.

Isaiah addresses this in 26:3-4, one of the more beautiful short passages in Scripture. “You keep him in perfect peace whose mind is stayed on You, because he trusts in You. Trust in the Lord forever, for the Lord God is an everlasting Rock” (ESV). There are three great truths here. The Hebrew for “perfect peace” is actually “peace, peace.” The Lord promises a double portion of peace to the one who anchors his or her mind on the Lord. Second, it will be the Lord Himself who will keep our minds peaceful if we trust Him. And finally, “everlasting Rock” really does mean “the rock of ages.” “Rock of Ages, cleft for me; still, I’ll hide myself in Thee!”

Paul faced unspeakable trials and horrors in his life. At the end of 2 Corinthians 11 we are told a little of what he faced. Perhaps no one expressed or learned how not to worry better than Paul. He reminded Timothy, “God has not given us the spirit of fear, but of power, of love, and of a sound mind” (2Tim 1:7). He told the Philippian believers, “Be careful [anxious] for nothing” (4:6). In essence, he meant, “Don’t worry about anything!” How then, can we learn to think as Paul did? We find the answer in the context of Philippians 4.

First of all, we need to learn how to pray properly (vv6-7). Then, we must learn the proper way to think (v8). Finally, verse 9 gives us the formula for right living. Two

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Crucified with Christ

Isaac Watts

“I am crucified with Christ;” Galatians 2.20-21

Crucified with Christ were “our old man” (Rom 6.6), and “I” (Gal 2.20). There are only two races of people: Adam’s and Christ’s. “Our old man” refers to Adam’s race and anyone who is not “in Christ” (through faith) is “in Adam.” Sin had so corrupted Adam’s race that it was incapable of pleasing God, and at the cross He judged it. That judgment clearly extended to us individually as belonging to Adam’s fallen race.

This is a humbling thing. We have nothing of ourselves in which we can boast before God. The life we now live is through faith in the Son of God who “loved me, and gave himself for me.” There were people around Galatia who were boasting in thinking that they could and should add to what Christ had done for them by law keeping, but Paul shows us that all that we have is from the Son of God because He gave Himself for us.

Somebody once said that the only reasonable response to “Himself for me” is, “me for Himself.” This is the response of love to the love of Calvary. He gave all and demands our all.

*Were the whole realm of nature mine That were an offering far too small; Love so amazing, so divine, Demands my heart, my life, my all! **

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poor and needy souls around. When we begin to accumulate more than we need for our use, or the provision for our families, we should consider, not further investments, but the pressing need of others.

Third, he thought that goods could stay the hunger of the soul. How often has the heart of man or woman been surfeited with goods and remained unsatisfied? Let us give, expecting nothing again, with full measure, pressed down, and running over; give, not only money, but love and tenderness and human sympathy; give as one who is always receiving from the boundless resources of God. *

York Bible Study

On January 14, 1989 the York Bible study program was started by STW. For the first fifteen years it was held in a home on Friday night and Saturday with many young people attending. The last thirteen years the study has been held in the assembly chapel on the second Saturday of the month (September – May.) Saints of all ages enjoy a day in the Word and fellowship with others. Sessions start at 10AM and end by 3PM. Lunch is served. We thank the Lord for His goodness and guidance over the years! See schedule at FoodForSaints.com and click on Bible Study on top bar. *

Prayer Warriors

William MacDonald

“And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.” (Exodus 17:11)

Israel was in conflict with the forces of Amalek. Moses was on top of the hill,, overlooking the battle field. The position of Moses’ hand spelled the difference between victory and defeat. The uplifted hand turned Amalek back. The lowered hand turned Israel back.

As long as Moses’ hand was raised, he pictured the Lord Jesus as our Intercessor, “for us His hands uplifting in sympathy and love.” It is through His intercession that we are saved to the uttermost. But from then on, the type breaks down, because our Intercessor’s hand is never lowered. No fatigue causes Him to need outside help. He always lives to make intercession for us.

There is a second way in which we may apply this incident, namely, to ourselves as prayer warriors. The uplifted hand pictures our faithful intercession for those believers who are engaged in the spiritual conflict on the mission fields of the world. When we neglect the ministry of prayer, the enemy prevails.

A missionary and his party on safari had to spend the night in an area infested by brigands. They committed themselves to the Lord’s care, then retired. Months later when a brigand chief was brought to a mission hospital, he recognized the missionary. “We intended to rob you that night out in the open country,” he said, but we were afraid of your twenty-seven soldiers.”

Later, when the missionary related this in a news letter to his home church, one of the members said, “We had a prayer meeting that same night and there were twenty-seven of us present.”

*When our God beholds us there,
Pleading in the place of prayer,
Then the tide of battle turns,
Then the flame of conquest burns,
Then the flag of truth prevails,
Foes slink back and Satan quails!
Then the faltering wail of fear
Turns to victory’s ringing cheer!
Bring us, Lord, O bring us there,
Where we learn prevailing prayer.*

Then we can see another insight in this incident. The Lord swore that He will have war with Amalek from generation to generation. Amalek is a picture of the flesh.

The Christian must wage ceaseless warfare against the flesh. Prayer is one of his principal weapons. The faithfulness of his prayer life often spells the difference between

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Rich Toward God

F. B. Meyer

A man's life consisteth not in the abundance of the things which he possesseth. Luk 12:15.

I have all, and abound. Phi 4:18.

Let us never forget this wonderful assertion, that life consists not in what we possess, but in what we are; not in goods, but in goodness; not in things, but qualities. "How much was he worth?" we ask when a man dies, and we expect an answer in the amount that stood to his credit, and on which his estate must pay death duties. Yet surely a man is worth only the love, humility, generosity, and sweet reasonableness which characterize him. Take away some people's wealth, and, as in the case of the rich man of whom our Lord speaks in His parable, you have nothing left; but take away all things from John or Paul, from Francis or Augustine, or Wesley, and you have an abundance left which makes them the millionaires of all time! "Poor, yet making many rich; having nothing, and yet possessing all things."

The rich man in the parable made three foolish mistakes. First, he treated his wealth as though it were absolutely his own. There is no suggestion that he had made it wrongfully. His wealth had evidently accrued as the gift of prolific harvests, and was certainly due to the goodness of the Creator, on whose co-operation the results of husbandry evidently depend. But to lift up grateful eyes in thankful acknowledgment to God seems never to have occurred to him! Are we not all too prone to magnify our own shrewdness and aptitude, and to exclude God when we make up our accounts for the year.

Second, he thought that the best receptacle for his overage was in barns, and forgot that there were multitudes of

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promises follow: The peace of God (v7) and the presence of the God of peace (v9). Wiersbe summed up these truths this way, "With the peace of God to guard us and the God of peace to guide us, why worry?"

Another valuable help is what Peter wrote in 1 Peter. 5:7, "Casting all your anxieties upon Him," for it matters to Him about you (ESV). An amplified rendering of "casting" is dropping a heavy load off your back, hearing it hit the ground, and walking away, never looking back. It simply means to give the Lord all your worries and leave them there.

A dear old saint, whose life had been fraught with multiple burdens and sorrows, was asked if she was able to sleep well at night. She smiled and said, "I sleep like a baby. I tell the Lord all my worries and then fall off to sleep. I figure He's going to be up all night anyway – no sense both of us being awake!"

Might we all, the author first, learn this kind of simple, trusting faith. *

York Bible Study Program

January 14 Mark Swaim Lessons from Acts

February 11 Bob Spender Jeremiah

10 AM - 3PM, Lunch served.

Milk & Honey Information

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