

# Milk & Honey

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

## To The Point

Steve Hulshizer

*And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul,*

*To keep the commandments of the LORD, and his statutes, which I command thee this day for thy good?*

Deut. 10:12–13

I have always like short, straight forward books or booklets. While many others are gifted in writing and/or reading long novels or commentaries, I like the ones that get to the point quickly and precisely. “Just give me the facts” was the management world I worked in for a number of years.

If we were to ask a small number of writers to write a book about what God expects from His people we would get a variety of sizes. Some would write in concise fashion and take maybe 10-20 pages. Others would write 40-60 pages, and some might even reach 100 pages, or even several volumes. Now it isn't that one is right and the others wrong. It really comes down to several factors. How many people will read it. How many people will understand it and absorb it, and how many will apply it in their daily lives.

In the text noted above the Lord precisely summarizes what He desires from His people. There is no elaboration of the things He desires – at least not here. They are self-evident. The most difficult thing about them is not the vocabulary or the theological complexity. As is often the case, it is application of truth on a moment by moment basis that provides the biggest challenge.

In Deuteronomy 10:12–13 the Lord lists five things He desires from Israel, and of course from us. *Reverence, holiness, love, service, and obedience*. It seems so simple, but we know it is a battle that will be fought until we leave this realm of sight and sensation.

In his history man took a different path that led to great failure. This path is given to us in Romans chapter one. First, there was *irreverence* (1:21a; 3:18). This was followed by *ingratitude* (1:21b). *Intellectual pride* (1:22) and *idolatry* (1:23) and *immorality* followed. (1:26–31) Like in dominos a failure in one leads to failures in the subsequent areas.

It is important that we see in Deuteronomy 10:12 that “reverence” (fear) heads the list of God’s desires for His people. We live in a casual world that in a variety of ways demeans God every day. They may acknowledge Him but superficially and often only when a crisis occurs. Any sense of accountability to an almighty, omniscient, omnipresent, holy God is missing or in the far recesses of their minds.

We also live in a casual religious world and this has made inroads amongst the Lord’s people. Perhaps nowhere is it more evident than in the language used when speaking to or about the Lord. In some circles it is considered to be more spiritual to speak to the Lord in a casual way, never rising above “Jesus.” Scripture would never support such a view, and is in fact very precise when speaking of the “Lord.” We need a healthy dose of “fear” in the church today.

*Holiness* (walking in His ways) follows. His ways are separate from the world’s ways. *Separation* is preached little today and many saints see it as legalism from which they are liberated. Sadly, many have gone the way of Demas. (2 Tim. 4:10) In contrast the Word teaches “us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.” (Tit. 2:12) It is fear of the Lord that equips us to walk in His ways. “The fear of the LORD is the beginning of knowledge.” (Prov. 1:7) “The fear of the Lord is the beginning of wisdom.” (Prov. 9:10) It is said of the early church that they were “walking in the fear of the Lord” (Acts 9:10) May it be true of us.

God’s desire to “*love Him*” is given after reverence and holiness. What kind of love could be exhibited by one who does not honor Him or walk in His ways? Their “kiss” may well copy that of Judas’. Outward in word only!

The Lord desires that we *serve* Him. Serving the Master involves labor, sacrifice, and devotion (John 12:26; Rom. 12:1; 1 Thess. 1:9; Heb. 6:10). There are many ways to serve and each saint should seek out a way to be involved in the Lord’s work. Prayer, giving, serving others, witnessing, camp work, visitation, card writing, missionary, etc., etc., etc.

Now *obedience* is far more than doing what is commanded. It is an *attitude* of the heart before it is an *action*. It is “willing submission” to the Lord’s authority. It is yielding to His word, and then doing as He requests. Christ was “obedient unto death, even the death of the cross.” (Phil. 2:8)

Reverence, holiness, love, service, obedience. “Think on these things.” (Phil. 4:8) \*

## The Realities Of Discipleship

H. C. Hewlett

It is at once a great privilege and a great responsibility to be associated with the Lord Jesus Christ. Those who accompanied with Him in the days of His flesh, and who now behold His glory at God's right hand, must surely marvel that it was given to them to walk with Him, and to continue with Him in His temptations (Luke 22:28). Never should the wonder be absent from our own souls that we have been called of God unto the fellowship of His Son Jesus Christ our Lord (1 Cor. 1:9). That sinful men should be redeemed, linked in eternal bonds with the beloved Son, and made joint-heirs with Him of the Father's pleasure, should bow our hearts in perpetual worship, and stir within us an ever increasing devotion.

It is no mere lip-service to which we are called, but a veritable setting aside of all that conflicts with Christ's claims. This is markedly seen in the expression "disciples" so often applied to His people in the New Testament. The disciple is one who learns of his Master, who treads after Him the path of sorrow and of joy, and who stands at last with Him in the desired goal. That the term is found so frequently in the Gospels and in the Acts, but not after the latter, accentuates its force, in that it relates to earth with its repeated trials rather than to heaven with its serene calm, and to personal fellowship with the once-crucified Lord rather than to a place in His mystical body, the Church. Yet if the word "disciple" be not found in the Epistles, its experience is not more aptly unfolded than in Paul's path as described in 2 Corinthians 4.

The terms in which the Lord sets forth the nature of discipleship are so far-reaching that they imply His Deity. None other than the Most High has right to such absolute allegiance, but since it was the Sovereign of eternity who for our sakes trod the way to the Cross, we should count it a privilege to own His every claim. It is love that claims; it must be love that responds.

In Luke 14:25-33, the Lord uses a three-fold "cannot" to sift the sham from the real.

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

"And whosoever doth not bear his cross, and come after Me, cannot be My disciple."

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

The first of these casts no aspersions upon the precious relationships of the house, for Scripture never varies in its insistence upon the sacredness of family ties, but it does

demand an entire priority for Christ in His disciple's path. When the longings of our own life, or the biddings of those nearest to us, conflict with Christ, then they are not for us. Here is no slighting of the bonds of life. Indeed, how dear is the bond when on both sides it accords Christ His place of supremacy.

The second "cannot" makes each a cross-bearer, that is, one who is marked for death. None who in the first century beheld a procession with a man bowed under the weight of a cross could misunderstand its purpose. Because the verse before us uses the significant words "after Me," it speaks of conformity to Christ's death, and of bearing about in the body the dying of the Lord Jesus" (2 Cor. 4: 10). The third tells us that there are no half-measures in discipleship. It costs everything. There is nothing so precious that it may be permitted to come between Christ and the heart.

Let us not evade the force of Christ's words by thinking that they are for a select few, called, it may be, to special service or suffering. They are for us all, for the daily path, as that which should be normal in the believing life. They are the words of One who shrank not from journeying from the Throne of the universe to the lonely death "without the gate." They are the words of One who knows full well their cost. Yet they are not without their compensation, for Christ Himself, possessed in a bond more wonderful than the dearest of earthly ties, and known in a heart-intimacy for which life has no parallel, becomes the exceeding wealth of the soul. He is greater than all His gifts, in creation or in redemption.

Self in the place of death, and Christ on the throne of the heart-this is discipleship, and the desire of all who "follow the Lamb whithersoever He goeth." \*

## The Emmaus Experience

J. A. Stewart

*Were not our hearts burning in us while He was talking to us on the way, making clear to us the Holy Writings.*  
Luke 24:32

The Emmaus experience can be ours today. Notice that this heart glow came through the exposition of the Old Testament writings by the risen Redeemer Himself. I believe the desperate need of the hour is for Bible study. Hymn singing will warm your heart, but the blessing will not last unless the Spirit of God unfolds before your wondering gaze the beauty of our Lord. When we have a delightful view of the majestic Redeemer, then our hearts will burst forth into singing. \*

### Jesus Loves Me

Jesus loves me this I know  
For the Bible tells me so

## The Supreme Example

F. Ferguson

The beloved Son of God is presented to us as the absolute and perfect expression of obedience to the Father. He it is to whom the whole family of God is pointed, that all may see the beautifully flawless Standard for our emulation. We read the very remarkable statement: "Though He were a Son, yet learned He obedience." (Heb. 5: 8) His life on earth, from the manger to the Cross, was one of complete subjection to His Father, and He could say without contradiction, "I do always those things that please Him" (John 8: 29); and again, "My meat is to do the will of Him that sent Me." (John 4: 34)

Twice from the opened heavens did the Father bear witness of His Son; first, at the close of His private life in Nazareth, and later on the Mount of Transfiguration in the midst of His public ministry, "This is My beloved Son in whom I am well pleased." (Matt. 3: 17; 17: 5) At the end of His testimony our Lord could say with perfect truth, "I have glorified Thee on the earth. I have finished the work which Thou gavest Me to do." (John 17: 4) His obedience was "unto death, even the death of the Cross." (Phil. 2: 8) To the followers of His steps comes the admonition, "Be thou faithful unto death." (Rev. 2: 10)

For all the children of God, what can be better for them that they, too, "learn obedience" throughout the varied experiences of life, by considering Him? We shall not reach the same standard of excellence as the Master, for in this also "He must have the preeminence;" (Col. 1: 18) yet we may so live as rightly to merit the term "obedient children," and so give pleasure to the heart of our Father in Heaven. He who "learned obedience" in the days of His flesh, has become "the Author of eternal salvation unto all them that obey Him;" (Heb. 5: 9) and when the Voice was heard on the Mount there were added the two important words, "hear Him." He who perfectly obeyed commands our obedience, as He is our Lord; but it is the obedience of love. "He that hath My commandments, and keepeth them, he it is that loveth Me." (John 14: 21) \*

### Continued from Page 4 - *Good Intentions*

One of our problems is that we do not live in the consciousness of the severity of disobedience. Speaking of Adam it is said, "For as by one man's disobedience many were made sinners." (Rom. 5:19) The entire human race is brought under sin's dominion with all the horrible consequences by *one* act of disobedience! Disobedience is rebellion! In contrast obedience is submission to authority. Remember, good intentions contrary to the will of God can be deadly. \*

## Sowing And Reaping

George Muller

This means to use every opportunity the Lord is pleased to give you. Seek to redeem the time, for you have but one life here on earth. It is brief—very brief compared with eternity. Therefore, make good use of it. Let us carefully see to it that, when the reaping time comes, there will be something to reap because we have been labouring. If there is no labour, if there is a thoughtless walk without our crying to God mightily in prayer, then let us not be surprised if at harvest time there is no reaping. But as sure as there has been the crying mightily to God, as there has been the sowing, as there has been the laying out of ourselves for God, most assuredly we shall reap. \*

## Feeding On A Suffering Christ

Exodus 1:8/9

John Ritchie

The Lord Jesus is the Lamb of God. Roasting with fire shows the suffering He endured from the hand of God during the three hours of darkness at Calvary. We should feed on a suffering Christ. How tender it makes the conscience! How it moves and fills the heart with tender love for Him! Think of His dying agony, His anguish of soul upon the tree, His deep and mighty love that many waters could not quench nor flood drown. The heart is won, the affections are engaged, and Jesus becomes the object of the saint's admiration and worship, the theme of his sweetest song. All else grows dim, the world loses its hold, the soul recoils from its pleasures, for it has a better portion and it is satisfied, yea abundantly satisfied. \*

### Free Booklet

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## York Bible Study Program

November 11 **Lessons from the Kings** Bruce Hulshizer  
10 AM - 3PM, Lunch served.

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3237 Faire Wynd Pl, Dover, PA 17315

Editor: Stephen Hulshizer

Fax/Phone (717) 467-5729 phone

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## Power From High

E. Dennett

Human arrangements interfere with divine power. At conferences people often find more pleasure in meeting one another than in waiting upon God, and then there is a lack of power. For many years I have noticed that when God is about to work, He produces stillness—a solemn hush and expectation. And the moment He does this Satan counterworks and seeks to direct the attention. We ought not to be ignorant of his devices.

To be full of the Holy Spirit is the normal state of the believer, and if this is not so with us we should humble ourselves before God.

There is no power except in the Spirit of God, yet how often we depend upon human power...eloquence, learning, etc. It is so easy to resort to human expediency when not in a right state of soul. \*

## Jesus, Thou Alone Art Worthy

“Jesus, Thou alone art worthy  
Ceaseless praises to receive,  
For Thy love and grace and goodness  
Rise o’er all our thoughts conceive.

“With adoring hearts we render  
Honour to Thy precious Name,  
Overflowing with Thy mercies  
Far and wide Thy worth proclaim.

“Praise Him! Praise Him! Praise the Saviour,  
Saints aloud your voices raise  
Praise Him! Praise Him! - till in heaven  
Perfect we’ll sing His praise. \* Mrs. Frances Bevan

## Good Intentions

Steve Hulshizer

Perhaps you have heard of the Christian pickpocket who picks an individual’s wallet and leaves a Gospel tract in its place. We laugh, but in reality this is the thinking in much of Christendom today. “Well look at the results! Look how big we are!” In other words it does not matter what is said, or what method is used, “the end justifies the means.” (Often for short time.)

Now we are not questioning the intentions of any; but good intentions are no substitute for obedience to the Word of God. There is no better illustration of this than King Saul.

Through the prophet Samuel the Lord instructed Saul to “go and smite Amalek, and utterly destroy *all* that they have, and spare them not; ...” (1 Sam. 15:3) However, “Saul and the people spared Agag, and the best of the sheep, and...all that was good, and would not utterly destroy them.” (v. 15) When confronted by Samuel concerning the bleating of the sheep he heard, Saul blames the people and adds they were going to sacrifice them to the Lord. (v. 15) Could there be a more noble intention than to worship the Lord?

Well, the Lord thinks there is. “Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” (v. 22) Samuel adds “Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.” (v. 23) This is not the results Saul was looking for. It had become obvious to him and others that obedience is better than good intentions. May we by faith follow the Word of the Lord and not our good intentions, even when our intentions seem so noble. (The flesh, of which Amalek is a picture, must be put to death.)