

Milk & Honey

Vol. XXXI September 2017 No. 9

Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

Malchus' Ear

W. W. Fereday

"The beloved physician" tells us of a very touching scene in the Garden of Gethsemane. It happened on the eve of the Saviour's last woe. The cross was looming before Him with all its anguish and shame. He had just risen from His distressful prayer when a band of armed men approached to apprehend Him. The kiss of the traitor indicated to them the One of Whom they were in search. Yet for such a One there was no peril, save as He chose to yield Himself to the malice of His foes. At the sound of His voice His assailants fell to the ground (John 18:6): and nothing would have been easier for Him than to walk away, had it pleased Him so to do. But having come from above to offer Himself as an atoning sacrifice He meekly submitted Himself to their will.

But those around Him were not of the same spirit. Peter, with his accustomed fire, drew a sword and cut off the right ear of Malchus, the servant of the high priest. How unlike the Lord are even the noblest of His followers! In Peter, at that moment, we see fleshly activity when his Master was submissive, and an hour or two later when Jesus was confessing before Pontius Pilate the good confession, Peter was denying Him in the presence of the servants with oaths and curses. (1 Tim. 6: 13, Luke 22: 54/ 62)

Now mark the Saviour's grace. He rebuked His disciple for his unholy zeal, and forthwith touched the ear of the servant and healed him. It is Luke who tells us of this extraordinary display of healing grace, and it is John who records the names of the parties concerned. (Luke 22: 51, John 18: 10) Truly, there is no limit to the grace of our Lord Jesus Christ. Not only during the days of His ministry, but when the clouds were darkening around Him, He was the willing servant of human misery and need. This is most beautifully shown in His kindness to the dying thief, and in His healing of Malchus' ear.

An open antagonist healed and blessed! Can the annals of human nature show anything like it? Yet it is the very essence of the Gospel that the Saviour should act thus. Hence the words in Col. 1: 21: "You who were once alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death."

He who penned these words had personally experienced the truth of them. Malchus was hardly so pronounced an antagonist of the Son of God as Saul of Tarsus, "who was before a blasphemer and a persecutor, and injurious: but I obtained mercy because I did it ignorantly in unbelief. And the grace of our Lord was exceedingly abundant with faith and love which is in Christ Jesus." It is no marvel that one who had been so divinely favoured delighted henceforward to proclaim: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief." (1 Tim. 1: 12-15) No one in the universe is so able to melt hard hearts as the Lord Jesus, and to transform the most violent adversaries into humble and devoted disciples. All His ways are ways of matchless grace. *

At God's Disposal

Alfred P. Gibbs

According to my earnest expectation and my hope, that... Christ shall be magnified in my body, whether it be by life or by death. Phil. 1:20

Each believer is a distinct personality. He possesses
An intellect to be enlightened;
Emotions to be stirred; and a
Will to determine and act.

This personality in turn is clothed with a body by which he is enabled to express himself. He has

Eyes to see;
Ears to hear;
Hands to work;
Feet to walk;
A mouth to speak; and
A heart in which to enthrone Christ as the supreme
Lord of his life.

On the basis of the many mercies or blessings of God, each believer is urged by the Spirit of God to place his body, by a definite act of dedication, at the disposal of the Lord – [Rom. 12:1-2 Editor]

To be what He wants him to be;
To go where He wants him to go;
And To do what He wants him to do.

Let it come home to each of our hearts with all the force of which it is capable. *

“Till He Come”

H. C. Hewlett

There must be few occasions when the words of 1 Corinthians 11 - “till He come” - are not quoted in the celebration of the Lord’s Supper. They express sublime fact, and indicate the true meaning of that which we do. It is not that in the Supper we cling despairingly to the memory of one lost to us, but that with awe and yet with love we remember One with whom we are linked by ties that cannot be sundered. Successive Lord’s Days with their “Breaking of Bread” are thus the golden milestones which mark the distance between the Cross and the Coming-again, between the day when our Lord paid the price for us, and that other day when He will take to Himself His own purchased possession. It is not strange that the Lord Jesus is coming again. It would be strange indeed if He did not.

“Till He come.” These words pour their gladdening light on all our pathway, and point to the one true goal of all our yearning. How long shall we take the sacred emblems in memory of Himself? It is only “till He come.” How long shall we journey “mid toil and tribulation”? How long shall we know the discipline and the testing of earth? How long shall life be fraught with mystery and perplexity? How long shall we suffer the partings inevitable in this scene? It is only “till He come.” Then shall the shadows of night give place to the sunshine of everlasting day, and all the path along which our Lord has led us be vindicated by the unfolding of His purposes of love.

We give thanks for the comfort of these words. When Paul wrote to the Thessalonian believers to instruct them concerning those who had fallen asleep, lest they should sorrow even as others which have no hope, and he described to them the manner of the Lord’s descent to meet His own in the air, he bade them “comfort one another with these words” (1 Thess. 4:18). If there be comfort that cheers the heart even in the deep sorrow of bereavement, is it not sufficient for lesser griefs? If Paul, when on his journey to Rome, found some who came to meet him, and there thanked God and took courage, shall we not also thank God and take courage as we see One coming to meet us, that we may pass on, not indeed as prisoners to an earthly city, but as sons to the Father’s Home? In the Day of Christ all sorrow will be past, and for present loss there will be unending gain. That Day will compensate indeed, and the light affliction be found to have wrought a far more exceeding weight of glory for those who have fixed their gaze on the unseen and eternal.

We give thanks for the strength imparted by these words. Because the pilgrimage and labour of the Church shall end

with the shout of the Lord as He claims His own from earth, His people toil not hopelessly. Lives laid down in service here shall be taken up in richer service there. Nothing shall be lost of all Christ-directed toil, but the Master’s own hand shall bestow the crowns of reward. In the prospect of final victory, Paul exhorts: “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15:58). The thought of that Day revives the drooping spirit, and gives fresh vigor to faltering steps.

We give thanks for the certainty of these words. They reiterate the promise of the upper room - “I will come again, and receive you unto Myself,” and are confirmed by those final words from the lips of Christ ere the Scripture was completed- “Surely I come quickly” (Rev. 22:20). The prophecies touching the first Advent were fulfilled to the letter. So shall it be with those concerning the second Advent. The promise made on the eve of the Cross was attested by the triumph of His resurrection. We recall the witness of the angel at the empty tomb: “He is risen, as He said” (Matt. 28:6), and know that He will come, for He has said it.

Most of all we give thanks for Him who made the promise, the Son of God who loved us and gave Himself for us. It is He who, unseen, accompanies with us through out the journey of life, and whose presence is the secret of our continuance. It is He who has won our hearts, and drawn us to Him by the spell of that surpassing attraction.

How the heart is stirred when we consider that at any moment He may come, and we be caught up in His likeness to be with Him forever! How glorious He will be in our eyes as we see Him, in the greatness of His Person, in the splendor of His triumph, and in the exceeding joy with which He will welcome His beloved ones. “Even so, come, Lord Jesus.” *

Shepherding Conference

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The Perfect Friendship

He calls us His friends, and the word has the distinctive lover meaning. Real friendship is very rare in being scarce, as well as precious. Yet, this is the thing He gives us, He lives in us, He purifies us and takes us into the inner secrets of friendship. * S. D. Gordon.

Holiness

H. A. Ironside

The secret of Christian holiness is heart occupation with Christ Himself. As we gaze upon Him we become like Him. Do you want to be holy? Spend much time in His presence. Let the loveliness of the risen Lord so fill the vision of your soul that all else is shut out. Then the things of the flesh will shrivel up and disappear, and the things of the Spirit will become supreme in your life. We do not become holy by looking into our own hearts. There we only find corruption. But as we look away from self altogether, "looking off unto Jesus," as He is the object in which we delight, as we contemplate His holiness, purity, love and compassion, His devotion to the Father's will, we shall be transformed, imperceptibly to ourselves perhaps, but none the less surely, into His blessed image. There is no other way whereby we may become practically holy and be delivered from the power of the flesh and of the principles of the world. *

Heaven

Henry Durbanville

HEAVEN is the centre of the Christian's universe and he is bound to it by eight golden links:

Our Father is there-Matt. 6:9;

Our Saviour is there-Heb. 9:24;

Our home is there-John 14:2;

Our name is there-Luke 10:20;

Our life is there-Col. 3:1-3;

Our heart is there-Matt. 6:19-21;

Our inheritance is there-I Peter 1:3-5;

Our citizenship is there-Phil. 3:20.

Self Goes, He Glows

He was a burning and a shining light: John 5:35

Guy H. King

Who does not want to be a shining light? Indeed, so long as the idea is not to glorify oneself but Him, the desire is a laudable ambition. But let us remember that there is no kind of light without some sort of combustion. To take the simplest level, a candle can only give light as it gives itself. One recalls John the Baptist's word about the Master, "the Light of the world," that "He must increase but I must decrease" (John 3:30). Thus we hear the Lord's testimony concerning him, "He was a burning and a shining light." Was it not the famous missionary Henry Martyn, who said he was going to India to burn out for God? If then we would shine for the Lord in this dark place of a world (Phil. 2:15), we must make up our minds that self must be consumed. As self goes, He glows. *

"Freely Ye Have Received, Freely Give"

William MacDonald

Matthew 10:8

Fritz Kreisler one of the world's greatest violinists said, "I was born with music in my system. I knew musical scores instinctively before I knew my ABC's. It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. . . . Music is too sacred to be sold. And the outrageous prices the musical celebrities charge today are truly a crime against society."

These are the words that everyone in Christian work might take to heart. The Christian ministry is a ministry of giving, not of getting. The question is not, "What is there in it for me?" but rather "How can I best share the message with the greatest number?" In the service of Christ, it is far better that things should cost rather than that they should pay.

It is true that "The laborer is worthy of his hire" (Luke 10:7) and that "They which preach the Gospel should live of the Gospel" (1 Cor. 9: 14]. But this does not justify a man's setting a price on his gift. It does not justify charging exorbitant royalties for the use of hymns. It does not justify unconscionable fees for speaking or singing engagements.

Simon the Sorcerer wanted to buy the power of conferring the Holy Spirit on others (Acts 8: 18f). No doubt he saw this as a way of making money for himself. By his action, he gave his name to our language (simony) to describe the buying or selling of religious privileges. It is no overstatement to say that the religious work today is shot through with simony. If the dollar could somehow be removed from so-called Christian work, a great deal of it would stop immediately. But there would still be faithful servants of the Lord who would press on till their last ounce of strength was expended. We have received freely; we ought to give freely. The more we give, the wider the blessing, and the greater the reward – good measure, pressed down, shaken together and running over. (Lk. 6:38) *

Eternity

R. M. McCheyne.

There is nothing like a calm look into the eternal world to teach us the emptiness of human praise, the sinfulness of self-seeking, the preciousness of Christ. *

**Thy word is a lamp unto my feet,
and a light unto my path.** Ps 119:105

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A non-profit ministry of
Spread The Word, Inc., 3237 Faire Wynd Pl
Dover, PA 17315



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September 2017

The Knowledge Of Christ

C. H. Spurgeon

“I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.” Phil. 3: 8

Spiritual knowledge of Christ will be a personal knowledge. I cannot know Jesus through another person’s acquaintance with Him. No, I must know Him myself; I must know Him on my own account. It will be an intelligent knowledge – I must know Him, not as the visionary dreams of Him, but as the Word reveals Him. I must know His natures, divine and human. I must know His offices His attributes – His works – His shame – His glory. I must meditate upon Him until I “comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ, which passeth knowledge.” It will be an affectionate knowledge of Him; indeed, if I know Him at all, I must love Him. An ounce of heart knowledge is worth a ton of head learning. Our knowledge of Him will be a satisfying knowledge. When I know my Saviour, my mind will be full to the brim—I shall feel that I have that which my spirit panted after. “This is that bread whereof if a man eat he shall never hunger.” At the same time it will be an exciting knowledge; the more I know of my Beloved, the more I shall want to know. The higher I climb the loftier will be the summits which invite my eager footsteps. I shall want the more as I get the more. Like the miser’s treasure, my gold will make me covet more. To conclude; this knowledge of Christ Jesus will be a most happy one; in fact, so elevating, that some times it will completely bear me up above all trials, and doubts, and sorrows; and it will, while I enjoy it, make me something more than “Man that is born of woman, who is of few days, and full of trouble;” for it will fling about me the immortality of the ever living Saviour, and gird me with the golden girdle of His eternal joy. Come, my soul, sit at Jesus’ feet and learn of Him this day! *

Lord, when I am weary with toiling,
And burdensome seem Thy commands,
If my load should lead to complaining,
Lord, show me Thy hands,
Thy nail-pierced hands, Thy cross-torn hands,
My Saviour, show me Thy hands.

Christ, if ever my footsteps should falter,
And I be prepared for retreat,
If desert or thorn cause lamenting,
Lord, show me Thy feet,
Thy bleeding feet, Thy nail-scarred feet,
My Jesus, show me Thy feet. -Author Unknown *
My Heart, My Life, My All - William MacDonald
Gospel Folio Press

Shepherding Conference

September 21 - 23

See page 2 for details

York Bible Study Program

October 13	Spiritual Maturity	Tom Irwin
	Personal Witnessing	Steve Hulshizer

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.**
3237 Faire Wynd Pl, Dover, PA 17315
Editor: Stephen Hulshizer
Fax/Phone (717) 467-5729 phone
Web/Contact www.FoodForSaints.com
Circulation 5,600/month (plus many sent electronically)