

Milk & Honey

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Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

Manifest in the Flesh

William J. Hocking

It would be wicked folly and gross irreverence on the part of any to attempt to pry into the mysteries of the Trinity or to comprehend the Blessed Person of the Son. On the other hand, it would be an affront to divine grace to despise such revelations of Himself as He has been pleased to make. What has been revealed is necessary to the development of the spiritual nature that the Father may receive from us that worship in truth which He seeks; and that in our worship we may intelligently worship One Whom we know (John 4:22) according to His own manifestation in the Son.

Manifest in Flesh

“Manifest in flesh” is a scriptural term for the incarnation. We find it in 1 Tim. 3:16, that remarkable passage: “And confessedly the mystery of piety is great. God has been manifested in flesh . . .” There is no need to refer to the alternative reading here, “He Who”; for with either phrase, the sense of the passage is unaltered. There is but One of Whom it could be written that He appeared or was manifested in flesh. Other scriptures confirm that it was the Son of God Who was manifested in flesh; and He is the true God and eternal life.

It may be said of all mankind generally that they are flesh, since all men are naturally born of the flesh (John 3:6). But the Word became flesh (John 1:14). The incarnation was a manifestation of the Word, of Him Who was in the beginning, Who was with God and Who was God (John 1:1). Becoming flesh, and therefore “manifest,” was a point, an era in the history of the One Whose existence as the Word was previous and eternal and invisible to the creature.

The word, “manifest,” irresistibly carries our thoughts backward from the date of the incarnation or of becoming flesh, marvellous as that event is. The One Who became visible is the same as He Who was invisible, for there is no change in Him personally, when manifested. The “Infinite Unseen” became visible at His manifestation in flesh. He Who dwelt “in light unapproachable” came and “dwelt among us” . . . full of grace and truth,” “the image of the invisible God.” *

How To Know The Joy

- Martyn Lloyd-Jones

And these things write we unto you, that your joy may be full. 1 John 1:4

The first thing that is essential before we can ever have and hold this joy is the absolute centrality of the Lord Jesus Christ. John starts with Him in 1 John 1:1-3: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.”

You will never know any joy until you know Christ. He is the source of joy; He is the fount of all blessings; everything comes through Him. So before John begins to discuss anything else, he talks about Him.

Here we come to the great watershed that divides Christian preaching and teaching from every other teaching; it is based solely on the Lord Jesus Christ. The Christian church has nothing to say to the world until it believes on Him. Indeed, the Church’ message to the world is one of condemnation until it believes on Christ. Christ is central, He is essential, He is the beginning and the end, and John has nothing to say to these people by way of encouragement unless they are absolutely clear about Him. It is through Him that we have access to God; and it is through Him that we have fellowship with God. *

Funds to Workers - Closing Date

All funds to be distributed to commended workers in the United States should **arrive** at Spread The Word, (3237 Faire Wynd Pl, Dover, PA 17315) **no later** than **December 31**. Any funds **received** after this date will be considered 2019 contributions. Thank you for your generosity and cooperation. *

Faith and Works

F. B. Hole

It has been commonly supposed that between faith and works a deadly feud exists; so much so that they are utterly irreconcilable. This is far from being true. Most mistaken ideas have, however, a grain of truth embedded in them somewhere, and this one is no exception to the rule. It is perfectly true that the popular doctrine of salvation by human merit, in the shape of works of some kind or other, is totally opposed to and inconsistent with the Bible truth of justification by faith. Yet the Scriptures speak of good works? but they are of another order altogether and are as much in harmony with faith, and as intimately connected with it as the fruit and leaves of a tree with the sap which flows through trunk and branches.

If we open our Bibles at Colossians 1:21, we find the expression "wicked works." These there is no need to define. They are the hideous outcome of the fallen and depraved nature of the children of Adam. The bad fruit of a bad tree.

In Hebrews 9:14, we get the words "dead works." These are works done with the object of obtaining life and blessing, such as the diligent performance of religious duties and observances. They are man's "righteousnesses," which are only as "filthy rags" in God's sight (Isaiah 64:6) - the product of the bad tree when cultivated to the utmost. Bad fruit after all, for no amount of skill can produce grapes from thorns, or figs from thistles.

In Titus 2:7, 9 we have "good works" spoken of, and strongly enforced upon Christians. They are the fruit of that new life and nature of which the Christian partakes, which has its vitality in faith, and of which the Spirit of God is the power. They are the good fruit which grows upon the good tree.

In Romans 3, Romans 4, and Romans 5, justification before God is seen to be solely on the principle of faith. One verse will be sufficient proof.

"Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28).

In the second chapter of James we have it laid down with equal clearness that justification - as a public thing in this world before men - is not only or mainly by faith but by works. One verse again will suffice to prove it.

"Ye see, then, how that by works a man is justified, and not by faith only" (James 2:24).

Study carefully the context of these two passages, and you will see a most striking proof of the harmony that exists between faith and works. Both Paul in Romans and James in his Epistle cite Abraham as the great Old Testament example which supports their contention. In the life of that

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Reconciliation

C. H. Mackintosh

The testimony of Scripture is as distinct as possible. It never speaks of God being reconciled to us. "If, when we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10). It does not say that God was reconciled to us. The death of Christ was essential to the reconciliation, but man was the enemy of God and needed to be reconciled. So we read in Colossians 1:21, "And you that were sometime alienated and enemies in your mind by wicked works, yet now has He reconciled." The ground of this is stated in the previous verse to be "the blood of His cross." So also in 2 Corinthians 5:19, "God was in Christ reconciling the world to Himself." It does not say "reconciling Himself to the world."

Thus to any who bow to Scripture, the truth is as clear as a sunbeam. "God so loved the world that He gave His only begotten Son." "It pleased Jehovah to bruise Him." It is of the utmost importance to maintain the true aspect of God's nature and character in the presentation of the gospel. To say that "Christ died to reconcile the Father to us" is to falsify the divine character as seen in the mission and death of His Son. God was not man's enemy but his friend. True, sin had to be condemned; God's truth, holiness and majesty had to be vindicated. All this was done in a divine way in the cross where we see both God's hatred of sin and His love to the sinner.

Atonement is the necessary basis of reconciliation, but it is very important to see that it is God who reconciles us to Himself. This He does, blessed be His name, at no less a cost than "the death of His Son." Such was His love to man, His kindness, His goodness, His deep compassion, that when there was no other way possible, sin being in question, in which man, the guilty enemy and rebel could be reconciled to Him, He gave His Son from His bosom and bruised Him on Calvary's cursed tree. Eternal and universal praise to His name! *

Humility

- Great men never think they are great; small men never think they are small. Anon.
- He who knows himself best esteems himself least.
Henry Bohn
- If we learned humility it might spare us humiliation.
Vance Havner

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Prince of Peace

Montague Goodman

"His name shall be called the "Prince of Peace." For this is the central fact concerning Him in His relation to men as it is the central theme of the "Gospel according to Isaiah."

Those wonderful Gospel chapters of Isaiah (40 to 66), so distinct from all that preceded them as to tempt the critics to challenge their authorship, have for their theme the peace He was to procure "for them that are afar off and them that are nigh." The 27 chapters are equally divided into three sections by the emphasis of this great need, "For there is no peace, saith the Lord to the wicked" (see Isaiah 48:22 and 57:21), while the central section has set in the very heart of its central chapter (53), the matchless words, "The chastisement of our peace was upon Him, and with His stripes we are healed." He "made peace by the blood of His Cross" (Col. 1:20). In Him and in Him alone could righteousness and peace meet together, and so completely did He abolish in His flesh the enmity that He was able to proclaim peace to Gentile sinners who were "afar off," and Jewish rebels who "were nigh."

The princes of this world gain their glory by victorious wars. He alone is the Prince of Peace. *

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man called out of God to become "the father of all them that believe" (Rom. 4:11), we see faith as a living reality between his soul and God; when gazing into the starlit heavens he "believed God" - accepting as certain that which was humanly impossible - "and it was counted to him for righteousness." We also see a great work of faith when years afterwards, in simple obedience, he went forth to Mount Moriah to sacrifice Isaac, in whom the promises reposed. He believed in God as a God who raises the dead. This public act proved it beyond dispute *before men. It was the outward evidence of the inward faith.* [Emphasis added]

The former we find in Genesis 15, and to this Paul appeals in Romans 4. The latter is recorded in Genesis 22, and to it James refers.

Like the fable which tells of two men, one inside a hollow ball, the other outside - one declaring it to be concave, the other insisting upon its being convex - Paul gives us the inside view, and cries "by faith." James viewing things externally, says "by works" - only, unlike the fable, in so saying, they do not disagree over it. *

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By Son

Steve Hulshizer

...in these last days has spoken to us in *His Son*. Heb. 1:2

Hebrews 1:1-3 may be one of the most read passages in the Scriptures. Of course there are many more succinctly stated passages about the Lord Jesus that would also come to mind. Certainly Phil. 2:5-11 along with Col. 1:12-20 would be a few among many others.

Hebrews presents Christ as "better" than many things associated with Judaism. Angels, prophets, high priests and offerings to name a few that Christ is "better" than.

The author begins with God in order to show that the God of the New Testament is the God of the Old Testament. Christianity is not introducing a different god, but the same God in connection with the Gospel of His Son.

Previously God had spoken by *power* in creation. It is a message heard in every corner of the world. "*The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world.*" (Psa. 19:1-4)

In time He spoke through the *prophets*. They were His way of communicating to the fathers. However, while creation constantly speaks of the existence of God (Rom. 1:20), the prophets were used at different times, and often chosen to tell only a portion of God's message.

But now God has spoken His final message to the unbelieving world. He has spoke to it by *His Son*, or literally "by Son." His Son was His language by which He spoke His greatest message to mankind. Oh what a Messenger! He made the worlds (ages), and was the outshining (radiance) and image (exact representation) of God. He upholds (carries) all things (along).

Now that the human mind, which is already stretched beyond its limits, is told succinctly this same One "by *Himself* purged our sins." Scripture so wonderfully emphasizes that it was by *Himself*. Peter stresses this same truth in 1 Pet. 2:24, "Who his *own self* bare our sins in *his own body* on the tree." There was no other being between Himself and God's wrath. This One who was so majestic, beautiful, powerful, the heir to all things, holy, sinless, humble, and much more, would be the one on Calvary's cross suffering for our sins. After His redemptive work was finished, God raised Him from the dead (Acts 2:24). He was received up in glory, and "sat down on the right hand of the Majesty on high."

Consider and worship! *

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Excerpts

Jewels in the Savior's Crown

Revolve in your mind that wondrous word "faultless!" (Jude 24) We are far off from it now; but as our Lord never stops short of perfection in His work of redeeming love, every saved sinner shall be without blemish one day. The Savior who will keep His people to the end, will also present them to Himself as "a glorious Church, without spot or wrinkle or any such thing—but holy and without blemish!" C. Spurgeon

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Collections of Money

The idea of taking collections of money from a mixed audience of saved and unsaved has also no scriptural warrant. "Freely ye have received, freely give," was our Savior's exhortation (Matt. 10:8). There is not the slightest suggestion in the New Testament of money being solicited from unsaved people to "help the cause," or to "pay the minister's salary," or to "pay off the mortgage on the house of God." The collections of money were to be taken from the Lord's people only (I Cor. 16:1, 2). What shame and disgrace Christendom has brought to the name of Christianity, by using worldly means to extract money from the reluctant pockets of unsaved people to support what is professedly of God! A. P. Gibbs

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The Awfulness of Sin

The work of Satan is always seen in making us think sin is a little thing; the fear of God and the cross of our Lord Jesus Christ ever show it in all of its awful reality. S. Ridout

Distributing of Funds to Workers

While Spread The Word distributes funds to commended home workers, as of 1/1/19 it will not be sending funds to workers living outside of the United States.

A Few Words on Ecclesiastes and Song of Solomon

Bible Treasury, 2nd Edition, Volume 1

In the Book of Ecclesiastes we get the man Solomon, the wisest of monarchs, seeking out that good under the sun with which man may satisfy himself. He goes to prove his heart with mirth and folly and wisdom, with learning, philosophy, natural history, music, wine, wealth, and the special delights of kings. His wisdom, too, remains with him. God allows him, as it were, to try what is to be found on earth. And what does it all come to? Just this: "all is vanity and vexation of spirit; vanity of vanities, all is vanity."

In the Song of Solomon we get another thing — the soul satisfied with one object only, desirous to grasp it more largely and to enter into it more fully. That object is CHRIST, the object of the soul's affections. If we have but one object, we shall be satisfied with His goodness and loving-kindness, and we shall seek only to know its fullness. If it be said, "Well, I want to experience that the world cannot satisfy," I answer that Solomon has far more experience than you ever can have: he fully tried it, and all is vanity and vexation of spirit. But as in Canticles, when the soul is satisfied with one object, and that object is Christ, all is peace and satisfaction: "I sat down under his shadow with great delight, and his fruit was sweet to my taste."

Milk & Honey Information

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3237 Faire Wynd Pl, Dover, PA 17315
Fax/Phone (717) 467-5729 phone
Web/Contact www.FoodForSaints.com