

Milk & Honey

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Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

The Bible: Whence is it? - from heaven or of men?

C. H. Mackintosh.
Excerpt

“All scripture is given by inspiration of God.”

(1) Precious words! Would they were more thoroughly understood in this our day! It is of the utmost possible importance that the Lord’s people should be rooted, grounded and settled in the grand truth of the plenary inspiration of holy scripture. It is to be feared that laxity as to this most weighty subject is spreading in the professing church to an appalling extent.

(2) There is nothing like Scripture. Take, for instance, any human writing of the same date as the Bible; if you could lay your hand on some volume written three thousand years ago what would you find? A curious relic of antiquity, something to be placed in the British Museum side by side with an Egyptian mummy, having no application whatever to us or to our time, a musty document, a piece of obsolete writing, practically useless to us, referring only to a state of society and to a condition of things long since passed away and buried in oblivion.

The Bible, on the contrary, is the book for today. It is God’s own book, His perfect revelation. It is His own very voice speaking to each one of us. It is a book for every age, for every clime, for every class, for every condition, high and low, rich and poor, learned and ignorant, old and young. It speaks in a language so simple that a child can understand it, and yet so profound that the most gigantic intellect cannot exhaust it. Moreover, it speaks right home to the heart; it touches the deepest springs of our moral being; it goes down to the hidden roots of thought and feeling in the soul; it judges us thoroughly. In a word, it is, as the inspired apostle tells us, “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” (Heb. 4:12)

And then mark the marvellous comprehensiveness of its range. It deals as accurately and forcibly with the habits and customs, the manners and maxims of the nineteenth century of the Christian era as with those of the very earliest ages

of human existence. It displays a perfect acquaintance with man in every stage of his history. The London of today and the Tyre of three thousand years ago are mirrored with like precision and faithfulness on the sacred page. Human life in every stage of its development is portrayed by a master hand in that wonderful volume which our God has graciously penned for our learning.

What a privilege to possess such a book! to have in our hands a divine revelation! to have access to a book, every line of which is given by inspiration of God! to have a divinely given history of the past, the present and the future! Who can estimate aright such a privilege as this?

But then this book judges man — judges his ways — judges his heart. It tells him the truth about himself. Hence man does not like God’s book. An unconverted man would vastly prefer a newspaper or a sensational novel to the Bible. He would rather read the report of a trial in one of our criminal courts than a chapter in the New Testament.

(3) So we ever find that men who differ in almost everything else agree in their determined opposition to the Bible. Other books are let alone. Men care not to point out defects in Virgil, in Horace, in Homer or Herodotus; but the Bible they cannot endure, because it exposes them and tells them the truth about themselves and the world to which they belong.

And was it not exactly the same with the living Word — the Son of God, the Lord Jesus Christ, when He was here among men? Men hated Him because He told them the truth. His ministry, His words, His ways, His whole life was a standing testimony against the world; hence their bitter and persistent opposition: other men were allowed to pass on; but He was watched and waylaid at every turn of His path. The great leaders and guides of the people “sought to entangle him in his talk,” to find occasion against Him in order that they might deliver Him to the power and authority of the governor. Thus it was during His marvellous life; and at the close, when the blessed One was nailed to the cross between two malefactors, these latter were let alone; there were no insults heaped upon them; the chief priests and elders did not wag their heads at them. No; all the insults, all the mockery, all the coarse and heartless vulgarity — all was heaped upon the divine Occupant of the centre cross.

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(4) The question raised by the old serpent in the garden of Eden nearly six thousand years ago has been passed on from age to age by all sorts of sceptics, rationalists and infidels, namely, "Hath God said?" We reply with intense delight, Yes, blessed be His holy name, He has spoken — spoken to us. He has revealed His mind; He has given us the holy scriptures. "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect [artios], thoroughly furnished unto all good works." And again, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." (2 Tim. 3:16, 17; Rom. 15:4.)

(5) The assaults of infidels cannot touch the throne of God neither can they touch His word; and blessed be His name, neither can they touch the peace that flows through the heart that rests on that imperishable foundation. "Great peace have they that love thy law: and nothing shall offend them." "The word of our God shall stand for ever." "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." (1 Peter 1:24, 25.)

(6) But we may perhaps here be met by the question so often raised, and which has troubled many and led them to fly for refuge to what is called. "The authority of the church." The question is this, "How are we to know that the book which we call the Bible is the word of God?" Our answer to this question is a very simple one, it is this, The One who has graciously given us the blessed book can give us also the certainty that the book is from Him.

(7) Never was there a moment in the history of the church of God in which it was more needful to urge home on the human conscience the necessity of implicit obedience to the word of God. It is, alas! but little felt. Professing Christians for the most part seem to consider that they have a right to think for themselves, to follow their own reason, their own judgement, or their own conscience. They do not believe that the Bible is a divine and universal guide-book. They think there are very many things in which we are left to choose for ourselves. Hence the almost numberless sects, parties, creeds and schools of thought. If human opinion be allowed at all, then as a matter of course one man has as good a right to think as another; and thus it has come to pass that the professing church has become a proverb and a byword for division.

And what is the sovereign remedy for this widespread disease? Here it is, absolute and complete subjection to the authority of holy scripture. It is not men going to scripture to get their opinions and their views confirmed, but going to

scripture to get the mind of God as to everything, and bowing down their whole moral being to divine authority. This is the one pressing need of the day in which our lot is cast — *reverent subjection*, in all things, to the supreme authority of the word of God. No doubt there will be a variety in our measure of intelligence, in our apprehension and appreciation of scripture; but what we specially urge upon all Christians is that condition of soul, that attitude of heart expressed in those precious words of the psalmist, "Thy word have I hid in mine heart, that I might not sin against thee." This, we may rest assured, is grateful to the heart of God. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

Here lies the true secret of moral security. Our knowledge of scripture may be very limited; *but if our reverence for it be profound*, we shall be preserved from a thousand errors, a thousand snares. And then there will be steady growth. We shall grow in the knowledge of God, of Christ and of the written word. We shall delight to draw from those living and exhaustless depths of holy scripture, and to range through those green pastures which infinite grace has so freely thrown open to the flock of Christ. Thus shall the divine life be nourished and strengthened; the word of God will become more and more precious to our souls, and we shall be led by the powerful ministry of the Holy Ghost into the depth, fullness, majesty and moral glory of holy scripture. We shall be delivered completely from the withering influences of all mere systems of theology, high, low or moderate — a most blessed deliverance! We shall be able to tell the advocates of all the schools of divinity under the sun that, whatever elements of truth they may have in their systems, we have in divine perfectness in the word of God; not twisted and tortured to make them fit into a system, but in their right place in the wide circle of divine revelation which has its eternal centre in the blessed Person of our Lord and Saviour Jesus Christ. *

Free Booklet

Christianity

What is it?

This booklet contains brother C.H. Mackintosh's look at Philippians 3 and the model of a true Christian, the Christian's *Standing, Object, and Hope* are considered.

Write for a free copy.

York Bible Study Program

January 10 **The Unchanging Christ** Mark Kolchin
10 AM - 3PM, Lunch served.

Burnt Offering

R.F. Kingscote

Excerpt from

“Christ as Seen In the O.T. Offerings”

Very naturally, therefore, the burnt offering comes first, because it presents Christ, not so much as taking our sins, but as offering Himself without spot to God, to accomplish the will of God, and to glorify Him, and that in death.

If you turn to Ephesians 5 you will find that there are two sides of the work of Christ presented to us in one verse: “Walk in love, as Christ also hath loved us, and hath given Himself for us” (v.2)—that is our side; “an offering and a sacrifice to God for a sweet-smelling savor”—that is the other side, and is the aspect that is presented in this offering, an offering and a sacrifice to God for a sweet smelling savor. I am sure we lose very much in our own souls through not looking at that aspect of the sacrifice of Christ—*what it is to God*, and not merely what it is for us. We get far deeper peace by looking at it in that way. We gain immensely by it. *

Write for free copy of the 68 page booklet

In Hope We Lift Our Eyes

- 1) In hope we lift our wishful, longing eyes,
Waiting to see the Morning Star arise;
How bright, how gladsome will His advent be,
Before the Sun shines forth in majesty!
- 2) How will our eyes to see His face delight,
Whose love has cheered us through the darksome night!
How will our ears drink in His well-known voice,
Whose faintest whispers make our soul rejoice!
- 3) No stain within; no foes or snares around;
No jarring notes shall there discordant sound;
All pure without, all pure within the breast;
No thorns to wound, no toil to mar our rest.
- 4) If here on earth the thoughts of Jesus' love
Lift our poor hearts this weary world above;
If even here the taste of heavenly springs
So cheers the spirit, that the pilgrim sings:
- 5) What will the sunshine of His glory prove!
What the unmingled fulness of His love!
What hallelujahs will His presence raise!
What but one loud, eternal burst of praise!

James G Deck 1802 -1884

Mediation

Charles Spurgeon

“Oh, how I love your law! I meditate on it all day long!”
Psalm 119:97

It is well to meditate upon the things of God — because it is only by pondering the Scriptures, that we get the real nutriment out of them. A man who hears many sermons is not necessarily well-instructed in the faith. We may read so many religious books that we overload our brains, and they may be unable to work under the weight of the great mass of paper and of printer's ink.

The man who reads but one book, and that book his Bible, and then meditates much upon it — will be a better scholar in Christ's school than he who merely reads hundreds of books, and does not meditate at all!

Oh, that we might get into the very heart of the Word of God — and get that Word into ourselves!

As I have seen the silkworm eat into the leaf and consume it, so ought we to do with the Word of the Lord — not crawl over its surface, but eat right into it until we have taken it into our inmost parts. It is idle merely to let the eye glance over the words, or to recollect the poetic expressions, or the historic facts; but it is blessed to eat into the very soul of the Bible until, at last, you come to talk in Scriptural language, and your very style is fashioned upon Scripture models — and, what is better still, your spirit is redolent with the words of the Lord!

“Your words were found, and I devoured them, and Your words became to me a joy and the delight of my heart!”
Jeremiah 15:16

“Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful!” Joshua 1:8 *

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Col. 1:1-4

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Likeness To Christ

C. H. Spurgeon

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A Shelf in My Head!

Charles Spurgeon

Before I knew the gospel I gathered up a heterogeneous mass of all kinds of knowledge from here, there, and everywhere — a bit of chemistry, a bit of botany, a bit of astronomy, and a bit of this, that, and the other. I put them altogether, in one great confused chaos.

When I learned the gospel, I got a shelf in my head to put everything in its place, just where it should be.

It seemed to me as if, when I had discovered Christ and Him crucified, I had got the center of the system, so that I could see every other science revolving around in order.

From the earth, you know, the planets appear to move in a very irregular manner — some are progressive, retrograde, stationary, etc. But if you could get upon the sun, you would see them marching round in their constant, uniform, circular motion.

Likewise with human knowledge. Begin with any other science you like — and truth will seem to be amiss. But if you begin with the science of Christ crucified, you will begin with the sun — and you will see every other science moving around it in complete harmony.

The old saying is, “Go from nature up to nature’s God.” But it is hard work going up hill. The best thing is to go from nature’s God — down to nature. If you once get to nature’s God, and believe Him and love Him — it is surprising how easy it is to hear music in the waves, and songs in the wild whisperings of the winds; to see God everywhere, in the stones, in the rocks, in the rippling brooks; and to hear Him everywhere, in the lowing of cattle, in the rolling of thunder, and in the fury of tempests.

Get Christ first, put Him in the right place — and you will find Him to be the wisdom of God in your own experience. ✱