

Milk & Honey

Vol. XXXII November 2018 No. 11

Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

“Have Faith In God”

C.H. Mackintosh

How prone we are in moments of pressure and difficulty to turn the eye to some creature resource! Our hearts are full of creature confidence, human hopes and earthly expectations. We know comparatively little of the deep blessedness of looking simply to God. We are ready to look anywhere and everywhere rather than to Him. We run to any broken cistern and lean on any broken reed, although we have an exhaustless Fountain and the Rock of Ages ever near.

And yet we have proved times without number that “creature streams are dry.” Man is sure to disappoint us when we look to him. “Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?” And again, “Cursed is the man that trusts in man and makes flesh his arm, and whose heart departs from the Lord. For he shall be like the shrub in the desert and shall not see when good comes; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited” (Jer. 17:5-6).

Such is the sad result of leaning upon the creature — barrenness, desolation, disappointment. Like the shrub in the desert. No refreshing showers, no dew from heaven, nothing but drought and sterility. How can it be otherwise when the heart is turned away from the Lord, the only source of blessing? It lies not within the range of the creature to satisfy the heart. God alone can do this. He can meet our every need and satisfy our every desire. He never fails a trusting heart.

But He must be trusted in reality. “What doth it profit, my brethren, though a man say” he trusts God, if he does not really do so? A sham faith will not do. It will not do to trust in word, neither in tongue. It must be in deed and in truth. Of what use is a faith with one eye on the Creator and another on the creature? Can God and the creature occupy the same platform? Impossible. It must be God or the creature, and the curse that ever follows creature-confidence.

Mark the contrast. “Blessed is the man that trusts in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters and that spreads out her roots by the river, and shall not see when heat comes, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.”

How blessed! How bright! How beautiful! Who would not put his trust in such a God? How delightful to find oneself wholly and absolutely cast upon Him! To be shut up to Him. To have Him filling the entire range of the soul’s vision. To find all our springs in Him. To be able to say, “My soul, wait thou only upon God, for my expectation is from Him. He only is my rock and my salvation; He is my defense; I shall not be moved.”

Note the little word “only.” It is very searching. It will not do to say we are trusting in God while the eye is all the while upon the creature. It is much to be feared that we frequently talk about looking to the Lord while in reality, we are expecting our fellow-man to help us. “The heart is deceitful above all things and desperately wicked; who can know it? I the Lord search the heart. I try the reins, even to give every man according to his ways, and according to the fruit of his doings.”

How needful to have the heart’s deepest motive-springs judged in the presence of God! We are so apt to deceive ourselves by the use of certain phrases which, so far as we are concerned, have no force, no value, no truth whatever. The language of faith is on our lips, but the heart is full of creature confidence. We talk to men about our faith in God so they may help us out of our difficulties.

Let us be honest. Let us walk in the clear light of God’s presence where everything is seen as it really is. Let us not rob God of His glory and our souls of abundant blessing by an empty profession of dependence upon Him, while the heart is secretly going out after some creature stream. Let us not miss the deep joy, peace and blessing, the strength, stability and victory that faith ever finds in the living God, in the living Christ of God and in the living Word of God. Oh! Let us “have faith in God.” *

Correction

In the September 2018 issue of Milk & Honey there was a quote by Charles G. Finney in the 1st page article entitled “Understanding The Depths Of Our Sin.” Reviewing the quote we found nothing contrary to Scripture; however, since printed we have been advised and we confirmed that Charles Finney held some rather strange views and promoted some unscriptural ideas which Spread The Word would not want to promote. We do not want to present Charles Finney as someone saints should look to in their studies. *

The Two “Musts”

John 3

C. H. Mackintosh.

In our Lord’s discourse with Nicodemus He twice makes use of the word “must” — a word of immense depth and moral power in both cases. Let us ponder it for a few moments; for, though but a word of one syllable, it contains a volume of most precious evangelical truth in whichever light we view it.

1. And first, then, we read, “Marvel not that I said to thee, Ye must be born again.” Here we have the total setting aside of man in his very best estate. If I must be born again, if I must have a new life, a new nature then it matters not in the smallest degree what I can or cannot boast of. Man, as born of a woman, enters this world with the image of his fallen parent stamped upon him. Man, as he came from the hand of his Creator, was made in the “image of God.” Man, as he issues from the womb of his mother, bears the image and likeness of a fallen creature. Hence the force of our Lord’s expression, “Ye must be born again.” It is not said, Ye must mend, ye must try and be better, ye must alter your mode of living, ye must turn over a new leaf. Had it been thus, Nicodemus would never have asked, “How can these things be?” A man of the Pharisees would have understood any or all of these things. A change of conduct, a change of character, any moral reform, any self-improvement, is perfectly intelligible to a Pharisee of every age; but to be told “Ye must be born again” can only be understood by one who has reached the end of himself and his doings; who has been brought to see that in him, that is in his flesh, dwells no good thing; who sees himself as a thorough bankrupt without a certificate, who can never again set up on his own account. He must get a new life to which the verdict of bankruptcy cannot apply, and he must trade in the wealth of another, on which creditors have no possible claim.

There is immense power in this little word “must.” It bears upon all alike. It speaks to the drunkard, and says, “You must be born again.” It addresses the most rigid teetotaler, and says, “You must be born again.” It speaks to every class, to every condition, to every grade and shade of character, to man in every rank and every clime, to every creed and every denomination, in its own clear, emphatic, sweeping style, and says, “You must be born again.” It bears down with far more weight upon the conscience than any appeal that could be made on the ground of moral conduct. It does not interfere in the least with the question of moral reform, in any one of its many phases. It allows as broad a margin as any philanthropist or moral reformer may desire. It does not

disturb the various distinctions which society, public opinion, law or equity has established. It leaves all these things perfectly untouched, but it raises its clear and commanding voice above them all, and says to the sinner — to man as born of a woman — to the worst and to the best of men, “You must be born again.” It demands not reformation, but regeneration; not amendment, but a new life.

2. What then, it may be asked, are we to do? Whither are we to turn? How are we to get this new life? Our Lord’s second “must” furnishes the reply. “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believes in Him should not perish, but have eternal life.” This makes all plain. A second Man has entered the scene. There are two men and two musts. As to the first man, he must be born again, and as to the second Man, He must be lifted up. In a word, the Cross is the grand solution of the difficulty, the divine answer to the “How?” Am I completely struck down by the first “must”? Am I overwhelmed by the insuperable difficulty which it proposes to me? Am I on the very verge of despair as I contemplate the apparent impossibility of what, nevertheless, must be? Oh then, with what power does the second “must” fall on my heart! “The Son of man must be lifted up.” Why must He? Because I must have new life, and this life is in the Son, but it could only be mine through His death. The death of the second Man is the only ground of life to the first — life to me. One look at Christ, as lifted up for me, is life eternal. The soul that simply believes on the Son of God, as dead and risen, is “born of water and of the Spirit;” he has everlasting life — he is passed from death to life, from the old creation into the new, from the first man to the Second, from guilt to righteousness, from condemnation to favour, from darkness to light, from Satan to God. May God the Spirit unfold to the reader’s heart the beauty and power, the depth, the comprehensiveness, and moral glory of the two “musts.”

“Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour; that being justified by His grace, we should be made heirs according to the hope of eternal life.” (Titus 3:5-7) *

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

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Fax/Phone (717) 467-5729 phone

Web/Contact www.FoodForSaints.com

Circulation 5,600/month (plus many sent electronically)

The Mighty God

Montague Goodman

“His name shall be called the Mighty God.” It will be at once conceded that neither Isaiah nor any other Hebrew prophet would of his own volition have applied such a name to one who was to be born of human flesh. Such a statement is in itself evidence of inspiration both in its inception by the prophet and its reception (and rejection) by the people; for it was solely because Jesus applied this name to Himself that the Jews went about to slay Him, not for any mighty works, but because “He being a man made Himself God” (John 10:33). Yet this was the name and nothing less by which the Messiah was to be known. God! THE MIGHTY God! Was He not worthy to bear it? Did not all He did and said proclaim Him God? Did He not claim and exhibit all the attributes of Deity? For He had the Omnipotence of God: “All power” (Matt. 28:18). He showed the Omniscience of God: “Knowing all things” (John 18:4). He claimed the Omni presence of God: “There am I in the midst” (Matt. 18:20). He asserted His eternity as God: “Before Abraham was, I AM” (John 8:58). He assumed identity with God: “I and My Father are One” (lit., one thing) (John 10:30). He proclaimed Himself as the Universal Judge of Men, and, most significant of all, He accepted the worship of men, which is the sole prerogative of God.

To us today He is not only our Redeemer and Lord, but “Our Great God and Saviour,” Christ the wisdom of God and the Power of God. Well is He named “the Mighty God.” *

Continued from Page 4 - *Wellpleasing*

Saviour who will have all men to be saved, and to come unto the knowledge of the truth.” (1 Tim. 2:2-4) The writer of Hebrews teaches us that God is working in us. “Make you perfect in every good work to do his will, working in you that which is *wellpleasing* in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” (Heb. 13:21)

The apostle laboured, that, “whether present or absent, we may be *accepted* of him. For we must all appear before the judgment seat of Christ.” (2 Cor. 5:9,10) In light of that day it should be each saint’s aim to be *wellpleasing* to the Lord.

It may do us well to review our pathway and search for those current things that may *not be wellpleasing* to the Lord. (Psa. 139:23) Maybe those inner things unseen by others, or maybe our speech, actions, desires for wealth, our priorities, our immodest dress, and the list can go on. Maybe we could take a broader view of our life. Has it been wellpleasing to the Lord since we came to know Him? Who have we been living for? Does our life agree with our profession? Maybe we ask the well known question, “If we were accused of being a Christian, is there enough evidence to convict us?” *

Unannounced Quizzes

Steve Hulshizer

After fifty years I still remember how the professor would spring unannounced quizzes in my physics class. The purpose of the quizzes was to teach me what I *did not know*. It was a very effective means of making me ready to listen intently, and to go back and learn what I missed.

Nearly twenty years after that class I was suddenly asked to teach Geometry at the Christian school where our daughter attended. The regular teacher had suffered a heart attack.

Well, I liked Geometry and still had my book. I wiped off the dust and set out to teach. Of course unannounced quizzes were part of the class. The students hated them at first, but eventually got to where they came to class hoping there was a quiz and were disappointed when there was not one.

I think Jesus used unannounced tests as well. It seems He liked to ask questions without notice. “But whom say ye that I am?” might be an example. (Matt. 16:15) Peter instructs us to be ready, “But sanctify the Lord God in your hearts: and *be ready always to give an answer* to every man that asketh you a reason of the hope that is in you with meekness and fear.” (1 Pet. 3:15)

I thought recently, “What would be the outcome if we had unannounced quizzes at the assembly?” “What would these quizzes reveal?” Maybe they would reveal that those in attendance on a given day did not listen well, or that the teacher was not clear – or both.

Let me suggest that saints come to meetings ready to listen intently as if there might be an unannounced quiz. A small note book and pencil would be helpful. Several sisters used them in our assembly, one being my wife, which is helpful as I can see if I made the points I hoped to.

Now I know it is not just an academic issue and that truth needs to be taken in and given thought. However, the notes will allow you to go over the message again. (Psa. 1:2)

Brothers prepare for hours and many times come away discouraged because the faces of those present did not reflect a keen interest in what was being taught. They appeared to be occupied with other things. Maybe what they will be doing after the meeting, how the roast is doing at home, the weather, or a multitude of other things.

Sometimes the saints come away thinking the speaker was not the best today. However, the lack of interest of those present, which is usually evident from the pulpit, may have caused his mind to struggle. The adversary has ways of using the lack of interest to impact the speaker’s thinking.

When coming to a time of teaching listen intently and benefit from the Word, while encouraging the speaker by listening as if you might have an unannounced quiz. *

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

Non-Profit Org.
U.S. Postage
PAID
Permit No. 333
York, PA

FoodForSaints.com

November 2018

How Do You Do?

Ingimar DeRidder

“And sitting down, they watched him there.” (Matt. 27:36) Do something, say something, pray something, give something, plant something, grant something, sow something, grow something, build something, fix something. Life is what we *do*, or when life is done, it’s what we *did*.

When people criticized the woman for pouring out the ointment, Jesus said, “Let her alone...she did what she could.” (Mark 14:6–8) That is an epitaph worthy of any tomb stone. May it be said of you and me, “He did what he could.” James said, “But be ye doers of the Word and not hearers only.” (James 1:22) Did I do what I could, what I should, and what is good? Forget the bucket list. Get God’s “To Do” list. When God called Adam and Eve on the carpet, He asked Eve “What is this that thou hast done?” James wrote, “To him that knoweth to do good, and doeth it not, to him it is sin.” (James 4:17) Someone speaking of all the speaking in the church said this, “When all is said and done, there is usually more said than done.” Mary told the servants in Cana, “Whatsoever He saith unto you, do it.” That is the best advice I have ever heard. *

York Bible Study

Nov. 10th - 9:45AM

“Spiritual Warfare” - Bruce Hulshizer

Distributing Funds to Workers

While Spread The Spread distributes funds to commended home workers, it does not send funds to workers with addresses outside of the United States.

Wellpleasing

Steve Hulshizer

If God were to speak from heaven about His Son what would He say? John writes that “the world itself could not contain the books that should be written” if all that Christ did was recorded. (John 21:25) Certainly having the heavenly prospective the Father would say much more. However, there is far more to speak about other than the things He did. His Father would no doubt speak of the beauty of His “person.” The beautiful character seen in His condescension, humble and righteous walk, gracious dealings with sinners, meekness, faithfulness, obedience, and much more. No wonder His Father opened the heavens on several occasions and declared regarding His Son, “...I am well pleased.” (Mk. 1:11)

In contrast man was not well pleasing to Him, and eventually we read, “GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” (Gen. 6:5) This brought God to add “...I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (v.7) Wonderfully Noah found grace in the midst of such a horrible scene. (v.8)

Paul spoke of the gift from the Philippian saints as being, “an odour of a sweet smell, a sacrifice *acceptable, wellpleasing* to God. (Phil. 4:18) Peter spoke of the Lord as a living stone and added “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, *acceptable* to God by Jesus Christ.” (1 Pet. 2:4–5)

Paul writes that praying for “kings, and for all that are in authority...is good and *acceptable* in the sight of God our