

Milk & Honey

Vol. XXV Dec. 2011 No. 12

Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

Let This Mind

Steve Hulshizer

*Let this mind be in you, which was also in Christ Jesus
Phil. 2:5*

About this time of year many people, a great percentage of whom do not know the Savior in a personal way, celebrate “Christmas,” or the birth of Jesus Christ. Of course the glitter of the season, some of which is very beautiful to the physical eye, and the “celebrating” often take people’s attention away from the amazing truth that the eternal God was manifest physically to mankind in person in the Person of His Son Jesus Christ. (Heb. 1:1–3)

One of the portions often turned to read of the coming of Christ into the world is the one before us—Philippians 2:1-11. The truth set forth in this Scripture should bring us to our knees—at least in our hearts and minds—and cause us to worship the One who came in such a humble way. The stoop from Glory to this earth and manhood is beyond measure. The One who spoke the universe into existence came, “not to be ministered unto, but to minister, and to give his life a ransom for many.” (Matt. 20:28) This truth is worthy of our meditation and subsequent worship.

Of course this portion does not stand alone. It is set in a context dealing with humility, which is being exhorted due to selfish attitudes and behavior being exhibited by some in the assembly there. There is a hinge in the epistle to the Philippians in verse 27 of chapter one. Prior to this verse the apostle Paul was given a report of what was taking place in Rome. It was to assure the Philippian saints that the Gospel was not being hindered by his imprisonment, but was, in fact, breaking new ground among the palace guard (Phil. 1:12) However, he also reports on the self-centered behavior of some who were preaching this Gospel. (vs. 15–16) In contrast Paul’s objective was to magnify Christ in his body—by his conduct. (vs. 20-21)

In the hinge verse 27, the subject now swings quickly to the behavior of the Philippian saints. “Only let your conversation—conduct— be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind *striving together* for the faith of the gospel.”

Here the setting aside of one’s ambitions, and working as a *team* for the furtherance of the Gospel is encouraged.

Now for a team to work effectively members cannot work toward their own objectives, which may include the advancement of self, but must set such things aside and do that which advances the objective of the team. It requires humility—the lowering of self for the good of others. It is being “others minded.” One has said, “Humility is not thinking lowly of yourself, it is just not thinking of yourself.”

The apostle exhorts this in verses 1-4 of chapter two. He exhorts them not to be “striving” (putting others down), nor seeking “vainglory” (pumping one’s self up), but calculating others as “more important.” Not looking (concentrating) on our own things (interests), but on the interests of others. On other words, “Don’t be *self-centered*, but *others centered*.”

Here we have the context in which this beautiful portion of Scripture sets. It sits like a bright glistening diamond on the dark background of man’s selfishness. In great contrast to the self-centeredness of the saints, Paul turns their eyes to Christ, the ultimate example of humility.

He being truly God—“in the form of God.” Now the thought of “form” is not merely an outward appearance of something, but the very nature of it. Envision a orange skin without the flesh of an orange inside. This is not in the “form” of an orange, because it not an orange. Now envision the same skin filled with the flesh of an orange in the fullest way possible. Now we have a true orange. Christ came not as hollow image of God, He was God in fullness. He was in the form of God, because He was truly God, not a mere representation.

Now He being truly God, came in the “likeness” of man—truly man, but not truly sinful man. Man in every way but without sin, and without the capability of sinning. (Write for a free book on the *Impeccability of Christ*.) He was a man who was thirsty and tired. Ah, but Holy man, who though solicited to do evil, tempted from without, never sinned. (Luk. 1:35; Matt. 4:1; 2 Cor. 5:21)

Now if Christ only became man we should be amazed and worship Him accordingly. But He was “others minded” and so He went much further. He took upon Him the “form of a servant.” Not just the outward appearance of a servant, but truly a servant with a servant’s mind— a mind

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Abraham And Judgment

J. G. Bellett

“Then the Lord rained brimstone and fire on Sodom and Gomorrah, from the Lord out of the heavens... And Abraham went early in the morning to the place where he had stood before the Lord. Then he looked toward Sodom and Gomorrah, and toward all the land of the plain; and he saw, and behold, the smoke of the land which went up like the smoke of a furnace.” (Gen. 19:24, 27, 28)

Sodom, in that day, was the *world*. It had been warned, but had refused instruction. It had proved incurably departed from God, and beyond correction. Sodom had been visited and chastened in the day of the victory of the confederated kings in chapter 14; but it was Sodom still, and was, at this time, in advanced iniquity in a state of ripened apostasy, her last state worse than her first.

At such a crisis, however, in this day of the judgment of Sodom, or the overthrow of the cities of the plain, as in every other like day, there are two incidental matters to be deeply pondered by our souls; there is deliverance out of the judgment, and there is separation before it comes. There is Lot, and there is Abraham. Lot is delivered, when the hour of the crisis comes; Abraham is departed before it comes.

All this is much to be weighed in our thoughts. Judgment, deliverance, separation – these are the elements of the action here, and these are full of meaning, and of application to our own history as the Church of God, and to the world around us.

Before this action opens, Abraham had been in a heavenly place. He was a stranger on the earth, having his tent only, and wandering from place without so much as to set his foot on; and now, when the judgment comes, he is apart from it altogether, like Enoch, the heavenly Enoch, in another and earlier day of judgment. Each of these, in the day of visitation, was outside, beyond, or above the scene of the ruin; not merely delivered out of it when it came, but separated from it before it came.

Abraham had already stood with the Lord Himself on an eminence which overlooked Sodom, as he and the Lord had walked together from the plain of Mamre; and now, when the judgment spends itself on that apostate, polluted city, Abraham is again, in that high place, beholding the desolation afar off. He was in company with Him who was executing the judgment. But Lot is only rescued. Lot is a delivered man, Abraham is a separated one. As Abraham is the Enoch, Lot is the Noah of this later day, and is drawn forth from the devoted city.

What mysteries are these! What solemn realities, in the counsels of God, are here rehearsed for our learning! Do we not see great purposes of God, as in a glass, in this varied and eventful action? Surely, beloved, we ought

to know it. In this action, the world, as Sodom, is typically meeting its doom; the righteous remnant, as in Lot, are delivered in that hour of wrath; and the Church, as in Abraham, already separated and borne above, looks afar off on the scene of the mighty desolation. The world, the Church, and the kingdom, are here in mysteries or types; the thing that is to be judged; the thing that is to be separated to heavenly glory; the thing that is to be delivered, and thus reserved for the earth again after the purification. These are mysteries of which the Book of God is full. *

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of humility. Humility demonstrated beautifully when He washed His disciples’ feet. “He riseth from supper, and laid aside his garments; and took a towel, and girded himself.” (John 13:4) Much like He rose from His throne, set aside His glory — not attributes — and came down and took on the form of a servant. Now when He washed the disciples’ feet He was still God, but now taking the place of a servant. His place changed but His person never did. Ah, but He took up His garments again! So too after His death, burial and resurrection, He is now a glorified man at God’s right hand. He is Lord! No longer the babe in a manger.

Now wonder beyond all wonders this humble One *came* not only to earth, but He *went* to a death of a criminal! God, man, servant, criminal. What a path downward, even to a death of horrible shame, but more. Shame yes, but horrors of horrors, a Holy Man took upon Himself the sins of the world, and went privately into darkness before a Holy God as a sin-bearer. The thoughts of such an encounter are expressed in the garden as He anticipates such a transaction. In the book of Ezekiel we see the Holy God deal with a wayward nation. Horrific, but oh what about the sins of the whole world? Can we grasp it! Try and try again. It may bring tears to our eyes. No wonder there is the cry, “My God, My God, why hast Thou forsaken me?” Yes, but He answers His own question — “But thou art holy...” (Psa. 22:3) He had come under the fury of God’s holy judgment.

“Wherefore God also hath highly exalted him, and given him a name which is above every name:” (Phil. 2:9) Is there any wonder that God highly exalted him and given him a name which is above every name? “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time...” (1 Pet. 5:6)

While the world, and perhaps ourselves, celebrate the holiday season, let us be mindful of the lovely One who came in humility and seek to have His mind. May His mind form ours. May our hearts and minds appreciate His mind. *

— — — — —

May the mind of Christ my Savior live in me from day to day, By His love and power controlling all I do or say.

Dealing With Discipline

C.H. Mackintosh

“My son, do not despise the chastening of the LORD, nor be discouraged when you are rebuked by Him; for whom the LORD loves He chastens, and scourges every son whom He receives. If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but grievous; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it. Therefore strengthen the hands which hang down, and the feeble knees” (Hebrews 12:5-12).

There are three ways of meeting divine chastening: We may *despise* it, as something common place - something that may happen to anyone; we do not see *the hand of god* in it. Again, we may *faint* under it, as something too heavy for us to bear - something entirely beyond endurance; we do not see *the father's heart* in it, or recognize His gracious object in it, namely, to make us partakers of His holiness. Lastly, we may be *exercised* by it. This is the way to reap “the peaceable fruit of righteousness afterward”. We dare not *despise* a thing in which we trace the hand of God; we need not *faint* under a trial in which we plainly discern the heart of a loving Father, who will not suffer us to be tried above what we are able (1 Cor. 10:13), but will with the trial make an issue, that we may be able to bear it, and who also graciously explains to us His object in the discipline, and assures us that every stroke of His rod is a proof of His love, and a direct response to the prayer of Christ in John 17:11, wherein He commends us to the care of the “Holy Father” to be kept according to that name and all that name involves.

Furthermore, there are three distinct attitudes of heart in reference to divine chastening; namely, subjection, acquiescence, and rejoicing. When the will is broken, there is subjection; when the understanding is enlightened as to the object of the chastening, there is calm acquiescence; and when the affections are engaged with the Father's heart, there is rejoicing, and we can go forth with glad hearts to reap a golden harvest of the peaceable fruit of righteousness, to the praise of Him who, in His painstaking love, undertakes to care for us and to deal with us in holy government, and concentrate His care upon each one as though there were but that one to attend to.

How wonderful is all this! And how the thought of it should help us in all our trials and exercises! We are in the hands of One whose love is infinite, whose wisdom is unerring, whose power is omnipotent, whose resources are inexhaustible. Why, then, should we ever be cast down? If He chastens us, it is because He loves us and seeks our real good. We may think the chastening grievous - we may feel disposed to wonder, at times, how love can inflict pain and sickness upon us; but we must remember that divine love is wise and faithful, and only inflicts the pain, the sickness, or the sorrow for our profit and blessing.

This, beloved Christian reader, is the true way, and this the right spirit in which to pass through chastening of any kind, be it bodily affliction, sore bereavement, loss of property, or pressure of circumstances. We have to trace the hand of God, to read a Father's heart, to recognize the divine object in it all. This will enable us to vindicate, justify, and glorify God in the furnace of affliction. It will correct every murmuring thought, and hush every fretful utterance; it will fill our hearts with sweetest peace and our mouths with praise. *

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York Bible Study

The York, PA Bible Study meets on the 2nd Saturday of the month unless announced differently.

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Dec 10	Restoration of Israel	Tom Irwin
Jan 14	Divine Titles	Bruce Hulshizer
Feb 11	Book of Amos	Carl Knot
Mar 10	TBA	TBA
Apr 14	Life and Times of Elisha	Bob Spender
May 12	TBA	TBA

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York, PA 17404 – (717) 779-0082

Milk & Honey Information

There is no charge for Milk & Honey. It, like most 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.**
2400 Admire Springs Dr.
Dover, PA 17315
Editor: Stephen Hulshizer
Fax/Phone (717) 467-5729
Web Site www.STW1982.com

Milk & Honey

A non-profit ministry of
Spread The Word, Inc., 2400 Admire Springs Dr.
Dover, PA 17315

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

*This is a faithful saying, and worthy of all acceptance, that
Christ Jesus came into the world to save sinners...*

1 Timothy 1:15

December, 2011

Three Cries Of Our Lord

August VanRyn

Three cries uttered by our Lord on the cross are recorded in John's Gospel:

1. "He said to His mother, Woman, behold your son! Then He said to the disciple, Behold your mother! (Jn. 19:26,27)

That mother had done much for Him, but now He did something for her - something that she could never do. He was dying, bearing away her sin, since Mary too needed a Savior. In those awful hours of agony and pain our Lord thinks of others. Having loved His own which are in the world, He loves them unto the end. His thoughts are upon His loved ones, and He makes provision for them. He might have committed His mother to the care of her own sons, but He commits her to John. He knew how well John loved Him. There must have been something sweet in seeing John go away from the cross with his arm about the mother of his Lord. Above all other ties, the love of Christ constrains us to serve Him. And so, now that He is no longer with us, He has asked us to care for each other as He committed His mother to the care of John, and the beloved disciple to the care of Mary. It is the appeal of our dying Lord from the cross itself. Listen to what He has said: "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another." (Jn. 13:34,35)

2. "I thirst" (Jn. 19:28)

In this Gospel the living water is provided to satisfy the thirst of men, and so it is in this Gospel alone that we hear Christ's cry on the cross, "I thirst." He thirsted that our thirst might be quenched. Christ endured the most intense thirst that we might have that living water. He did not say, "I thirst" until all was over. He said, "I thirst," but not until after the work of redemption was all done, just before He dismissed His

spirit. Therefore we know that He did not say those words in order to have His physical thirst relieved. If He had endured the fearful physical thirst for six hours while hanging on the cross, surely a few seconds more would not have mattered. It is quite evident that He said, "I thirst" not for His sake, but for our sakes. He thirsted that we might know and love Him. That cry telling us of His thirst has rung through the centuries. Thirst for what? He thirsts to have you and me as His own; He thirsts for our response to His love, our allegiance, and our companionship. Christ thirsted on the cross and there removed the stone from the well of living water so that today everyone who will may stoop, and drink, and live. "Whoever drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst." (Jn. 4:13,14)

3. "It is finished" (Jn. 19:30)

From the cross is heard the triumphant shout, "Finished!" The word means more than simply that the work was done. It embodies the thought of "perfect" or "complete." We humans finish a good many things, but they are never perfect. All that man touches is tainted with failure and imperfection. Not so with this great work of our blessed Lord. He came to do the Father's will, to glorify God, to take away the sin of the world. On that cross by His precious sacrifice, He accomplished the will of God and laid the basis for the carrying out of all God's eternal plans and purposes of wisdom, love, and power. He did not say, "I am finished"; but, "It is finished." When I die I am finished, as far as my work is concerned; He died to save and now lives to continue to save us to the uttermost. Yes, it is finished. The great work of redemption was finished once and for all. By one offering He perfects forever all those that are sanctified. Nothing can be added to His perfect work, nor anything taken from it. "It is finished" tells the mighty power and victory of the Son of God over all the forces of evil.

"I have glorified You on the earth. I have finished the work which You have given Me to do." (Jn. 17:4) *