

Milk & Honey

Vol. XXVII October, 2013 No. 10

Spiritual Food and Encouragement for Believers in the Lord Jesus Christ

Not Out Of The World, But Not Of The World

W. H. Griffith Thomas; Matthew Henry,
William Kelly; August VanRyn; Harry Ironside

“I do not pray that You should take them out of the world, but that You should keep them from the evil one. They are not of the world, just as I am not of the world.” (John 17:15,16 NKJV)

It was the desire and prayer of the Lord Jesus that those who were His own should not be taken out of the world. He desired that they should be in the world but not of the world.

1. *Do Not Be Conformed To This World* (Romans 12:2). The spirit of this present age is absolute selfishness as contrasted with Divine love. Its object is the gratification of self rather than the doing of the will of God, and its authority springs from Satan because it has rejected the one true Ruler of the universe. The believer must therefore avoid taking his shape from the world around. Its life is so entirely different to that which comes from God that it is impossible for the true follower of Christ to be conformed to it. Unless we are particularly careful we shall find ourselves influenced by and fashioned like the world and given up to its spirit and life. (W. H. Griffith Thomas)

2. *The Wisdom Of This World Is Foolishness With God* (1 Cor. 3:19).

The thoughts of the wisest men in the world have a great mixture of vanity, of weakness and folly, in them; and before God their wisest and best thoughts are very vanity, compared with His thoughts of things. And should not all this teach us modesty, diffidence in ourselves, and a deference to the wisdom of God, make us thankful for His revelations, and willing to be taught of God, and not be led away by specious pretences to human wisdom and skill, from the simplicity of Christ, or a regard to his heavenly doctrine. He who would be wise indeed must learn of God, and not set his own wisdom up in competition with God's. (Matthew Henry)

3. *He Gave Himself...That He Might Deliver Us From This Present Evil Age* (Gal. 1:4). When God brings out His will...revealing Himself as the God and Father of our Lord Jesus Christ, who has been given to die for our sins, there

comes out a totally different state of things. We enter into the relationship of conscious children with God our Father; and our business now is to honor Christ according to the position that He has taken at the right hand of God. People forget that Christ gave Himself for sins in order to deliver us from this present evil world. They sink down into the world, out of which redemption ought to have delivered them. (William Kelly)

4. *We Wrestle Against...The Rulers Of The Darkness Of This World* (Eph. 6:12). Satan seeks by all means within his power to assail and overthrow the truth of God. And the surest way of doing so is to keep God's people from enjoying it for themselves, for if we do not know it in our own souls' inner experience, we shall never be able to maintain it or minister it to others. The Devil is a wily foe. He does not usually fight openly, but leads men astray by his wiles, his tricks. He has succeeded well in keeping many of God's saints from knowing much of these deeper truths of the Christian faith. Many Christians do not even attempt to engage in this spiritual warfare, but are content to live on an earthly plane. Christianity, heavenly in its origin and destiny, and which should be heavenly in its character, has degenerated into Christendom with its worldliness and low spiritual tone. The moment a believer rises to claim his spiritual birthrights, Satan will bitterly oppose him. This therefore is the Christian's true battle in life. It is not to make this world a better place to live in, or to engage in social welfare, but to enjoy for himself the truth of God and to pass it on to others. (August VanRyn)

5. *The World Is Passing Away* (1 John 2:17). As Christians, ours are the only joys that last forever; ours are the things that will never pass away, and yet to think that we can be so foolish and invest so much in that which is simply fleeting and will leave us dissatisfied and unhappy at last. Have you made your choice, Christian? Have you turned from the world to Christ? There is many a one who has trusted Jesus as his Savior from judgment, who has never learned to know Him as the rejected One with whom he is called to walk in hallowed fellowship. No one can ever put this world beneath his feet until he has found a better world above. When your heart is taken up with that world (which is above), it is an easy thing to heed the exhortation, “Love not the world, neither the things that are in the world” (1 John 2:15) (Harry Ironside) *✉

A Distinguishing Characteristic Of A True New Testament Church:

The church is financed by free will offerings.

Bob Gessner

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver (2 Cor. 9:6,7).

This is another area of the church that is very important in meeting New Testament specifications, yet it is seldom addressed. It is a sensitive area because many churches have very large budgets. The construction and maintenance of large buildings have increased them. The larger the “membership” becomes, the larger the building becomes. With a large building comes increased activities. These activities add to the costs. With increased activities comes the need for more “staff personnel” who are often hired at stipulated salaries. As the budget increases, the need for gathering more funds becomes more demanding. This brings about various tactics for raising funds. A favorite one is to assess an annual amount to each “member” and to assign a numbered envelope to each one so that an annual accounting is available. This can become a subtle means of pressuring the “members” into increasing their annual giving. There are a host of other tactics that can be and are used. It seems clear that New Testament giving is to be purposed in the heart, without any man-made pressures or tactics. The giver is not to give out of a feeling of necessity which often causes him to give grudgingly.

A distinguishing mark of a New Testament church is that the church trusts the Lord to supply the needed funds for its support. Its budget is determined by the giving of the Lord’s people rather than the budget making demands on the people to give. The modern techniques of raising money in the church contradict several premises laid down by the Word of God.

1. The amount given should be known only by the giver. “Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men....But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret” (Mt. 6:2-4).

2. The amount given is not as important as the motive of the heart for giving. “And He (Jesus) looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And He

said, Of a truth I say unto you, that this poor widow hath cast in more than they all; for all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had” (Lk. 21:1-4).

3. Only those who are saved and in the fellowship should be giving to the servants of the Lord and His service. “Because for His name’s sake they went forth, taking nothing of the Gentiles” (3 Jn. 7).

The questions then to be asked in looking for a New Testament church are: Is the budget set first and then appeals made to the people or does the church determine its expenses by the amount given by those in its fellowship? Are their public appeals made for more money and pressures used to get more money from the congregation? Is money received on a regular basis from those who are not in the fellowship? Are the amounts given publicized or made known to the congregation?

These matters are important for the New Testament warns us of the danger of improper attitudes toward money in the church. The first sin committed in the church revolved around money (the sin of Ananias and Sapphira in Acts 5). Salaries paid to staff members (a large part of church budgets in these days) can lead to varying acts of covetousness on the part of the staff members. *

Write for free tract — *Biblical Giving.*

Care And Prayer

Norman Harrison

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus. Phil. 4:6,7

A three-fold prescription, just as explicit as our physician might give, compounding three elements: 1. Anxious for no-thing. 2. Prayerful for every-thing. 3. Thankful for any-thing. Let a man practice these in simple, trustful following of directions, and there is bound to result in his experience a promised peace. Someone has quaintly said, “Care and Prayer are as mutually opposed as Fire and Water.” It is not merely that we pray. We must do so instinctively, “in every-thing,” before our mind begins its worrying, just as the child runs to its parent with its torn dress and distress of heart. Be instant with the upturned eye of faith and trust.

Nor is prayer all. Many keep praying, while they neglect to praise and give thanks. Handed a prescription with three elements, we are not free to select two and omit one. The druggist compounds them and we take them *all*. Take this, God’s prescription, just as given, as often as you need it, many times a day if necessary, and you will find His peace resulting. *

Understanding The Depths Of Our Sin

C. H. Mackintosh; William R. Newell; Charles G. Finney; and Lewis S. Chafer

To recognize the depths and hopelessness of our sinful state is to appreciate more fully the height and riches of God's grace.

1. *We are all sinners without strength.* "For when we were still without strength, in due time Christ died for the ungodly. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us." (Rom. 5:6,8)

"Here, then, we have the positive activity of evil - the actual energy of self-will. For, be it remembered, sin is doing our own will, in whatever line that will may travel, whatever form it may assume. It may present itself to our view in the shape of the grossest moral depravity, or it may array itself in the garb of a cultivated and refined taste; but it is self-will all the while, and self-will is sin. It may be only like the acorn - the mere seed; but the acorn contains the wide spreading oak. Thus the heart of the newly born infant is a little seed-plot in which may be found the germ of every sin that ever was committed in the world. True, each seed may not germinate or bring forth fruit; but the seed is there, and only needs circumstances or influences to unfold it. If any one be kept from gross outward sins, it is not owing to a better nature, but simply to the fact of his surroundings. All men are sinners. All by nature do their own will." (C. H. Mackintosh)

2. *We have all fallen short.* "For all have sinned and come short of the glory of God." (Rom. 3:23)

"Note the difference in the tenses: "all sinned" is in the past tense, while "falling short" of God's glory is stated in the present tense. When Adam had once sinned, in Eden, he continually fell short, outside of Eden, as did all his race, by him and after him. God is looking back even here at Adam's federal headship involving us all. He looks at the race as fallen and lost and gone, in their federal head; and than as individually continuing in sins. As a natural consequence, all that race "are fallen short" of His glory. It is in and through Christ alone that sinners ruined in Adam, and daily falling short of the glory of God, find redemption from sin's guilt and deliverance from its power. (William R. Newell)

3. *We are all morally depraved.* "Then the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually." (Gen. 6:5) "The heart is deceitful above all things, and desperately wicked." (Jer. 17:9)

"That men are morally depraved is one of the most notorious facts of human experience, observation, and history.

Indeed, I am not aware that it has ever been doubted, when moral depravity has been understood to consist in selfishness. The moral depravity of the human race is everywhere assumed and declared in the Bible, and so universal and notorious is the fact of human selfishness, that should any man practically call it in question - should he, in his business transactions, and in his intercourse with men, assume the contrary, he would justly subject himself to the charge of insanity. There is not a fact in the world more notorious and undeniable than this. Human moral depravity is as palpably evident as human existence. It is a fact everywhere assumed in all governments, in all the arrangements of society, and it has impressed its image, and written its name, upon every thing human." (Charles G. Finney)

4. *We have all sinned against God.* "Against You, You only have I sinned, and done this evil in Your sight." (Ps. 51:4) "Father, I have sinned against heaven and before you." (Lk. 15:18)

"While various sins are defined in the Word of God, we conclude from the teaching of the Scriptures that sin is any want of conformity to the character of God, whether it be in act, disposition, or state. Sin is sinful because it is different from what God is; and God is holy because holiness is infinitely desirable. Holiness is an eternal fact. However, though holiness is an unchanging virtue, we are not dealing with an abstract virtue, but rather with the living God who has caused these things to be. Sin is always against God. To sin is to be unlike God, therefore it is to displease God. Sin cannot rightfully be limited to those things merely which are contrary to the revealed law of God; at best we can know but little of all that God is. Sin, therefore, goes beyond all laws and includes all that is not in conformity with the character of God." (Lewis S. Chafer) *

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C. H. Mackintosh

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C. H. Mackintosh

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Now if we be dead with Christ, we believe that we shall also live with him. Romans 6:8

October, 2013

Christ Died, I Died With Him

John Ritchie

I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. Galatians 2:20

And now, in one great and final declaration and personal witness, the Apostle, speaking of Himself, but also for all who are of faith, says: "I have been crucified - co-crucified as the word is - with Christ." Not only has He died for me, as my Surety and Substitute, but I have died with Him. The stroke of justice that fell upon Him, when He stood in my place, has, in the reckoning of heaven, come upon me, and as a sinner, a child of Adam, a man in his nature, I was then and there co-crucified with Christ. Not only my sins, but my sinful self was there made an end of judicially, before God. Sentence has been passed and executed upon me, so that "it is no longer I that live." My responsibilities, and even my existence, as a man of the old creation, have come to an end, and I am regarded by God as one who has been "co-crucified with Christ" and has no longer any standing as a sinner, a man of the world, a child of Adam, before Him. All this is true, always true of all who are in Christ, identified with Him and His, here and now. But an appropriating faith makes it a joyful experience of the soul.

"But Christ lives in me." In the same wondrous hour of my justification, my acquittal from guilt in God's courts, He called me into life and union with Himself, so that we are no longer two but one. He, the Christ of God, is my Redeemer, Lord and Lover. He "lives in me" - here and now, as surely as I live "in Him" up there, where He is. "And the life," the actual daily life, "that I now live in the flesh" - that is, in the human body, the frail tent, in contrast to the "house from

heaven," that glorified body in which the same life is yet to be manifested in full and glorious measure. Here, my life is lived day by day in faith, a faith not in self-attainment, of anything in me, but in "The Son of God who loved me" - and will love me evermore (John 13:1). *

York Bible Study Program

September 2013 - May 2014

Date	Topic	Teacher
October 12	Christ's coming	Brian Gunning
November 8	Lessons from Proverbs	Bruce Hulshizer
December 14	25th Anniversary	Several
January 11	OT Appearances of Christ	Mark Kolchin
February 8	Basic Church Truths	Mike Attwood
March 8	Messianic Prophecy	Bob Spender
April 12	Fruit of the Spirit	Mark Shelley
May 10	Today's Dangers	John Gordon

25th Anniversary

In December there be several brethren who minister the Word. We will be remembering the Lord's blessings over the 25 years of the Study, and going back over some of topics considered in the earlier years. Sessions start at 10AM and ends by 3PM. **Because a special lunch will be provided it would be appreciated if those attending would send us an email or give us a call.**

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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.**
2400 Admire Springs Dr.
Dover, PA 17315

Editor: Stephen Hulshizer
Fax/Phone (717) 467-5729 phone/fax
Web site www.STW1982.com