

A MAGAZINE TO ENCOURAGE THE STUDY OF THE SCRIPTURES,
THE PRACTICE OF NEW TESTAMENT CHURCH PRINCIPLES
AND INTEREST IN GOSPEL WORK

Precious SEED

INTERNATIONAL

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'I do always those things that please him', John 8. 29

It is good to meditate upon the Person of the Saviour and our text bids us to consider the statement He made before His accusers.

What a contrast He draws. 'I', He says, 'do always those things that please him'. This is the uniqueness of the Saviour. None of His accusers dare make a claim like His! Earlier, in this very chapter, their consciences had betrayed their own imperfections and failures.

Notice, too, the continuity of His claim. He uses the present tense because this is what characterizes the

life of the Lord. It was true in the past, present, and would be in the future.

Think, too about the consistency of His claim. 'Always'! He never failed. He always pleased the Father. Indeed, it was the Father's delight to open the heavens to declare, 'This is my beloved Son, in whom I am well pleased', Matt. 17. 5. What an accolade!

It leaves us with a challenge: 'leaving us an example, that ye should follow his steps', 1 Pet. 2. 21.

John Bennett, Ministry Articles Editor

PSi Matters

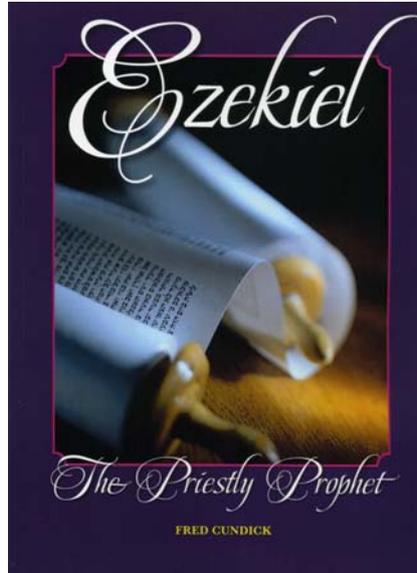
Welcome to this the fourth issue of the PSi E-magazine and here is a note of items re Precious Seed Trust which we hope you will find interesting.

Books from Precious Seed Publications

Ezekiel – The Priestly Prophet

By Fred Cundick, 64pp, £3.95 from Precious Seed Publications.

This is a reprint of the original booklet first published in 1971 and it is 'hot off the press'. Fred Cundick was a hugely respected Bible teacher who travelled throughout the UK and to the Americas as well as Australia and New Zealand. The booklet has been out of print for many years but is now again available in limited numbers. If you have heard Fred Cundick speak you will want the booklet and if you have not heard him speak then you need it!



this book is to lead the reader into the world of the Gospels and the Acts of the Apostles, the epoch in which the Old and New Testaments meet and unite together in fulfilment of the divine promise of salvation'.

If you want to get a deeper insight into aspects of the life and ministry of the Lord and the apostles, then this fascinating book will reward the patient and diligent reader. Its thorough research and detailed indexing will enable the student to access material that helps to bring the word of God to life. Others may be drawn by the extensive use of illustrations, which, with the accompanying text, will give insights into favourite passages.

Precious Seed's Trip to Israel

The next *Precious Seed International* trip to Israel will take place in May 2013, 21st to 31st inclusive. It follows the huge success of our trip in March this year. The cost is £1995.00 per person sharing, and you can reserve your place for a deposit of £200.00 on the Precious Seed website. The trip provides a 'once-in-a-lifetime' opportunity to visit the Land of Promise and to walk where Jesus walked. If you come you will never forget it and your understanding of Bible places and Bible teaching will be enhanced. There is great fellowship with believers from around the world and a visit to the assembly in Nazareth to look forward to.

The Precious Seed Committee

The committee meets four times each year to discuss the work of the ministry and, with the Lord's help, determine the way forward for our magazine and book publishing resources. Presently, we have a committee of 11 brethren from different walks of life, and from many different parts of the UK. We would value your prayers for us in these difficult times.

Day by Day Christ and His Apostles

By various writers, edited by Ken Totton, 400pp, £8.95 from Precious Seed Publications

This new daily reading and meditation book will be available in October in good time for Christmas and the New Year. It follows Christ and the apostles through the whole of the New Testament. It is presented in the new larger format and in two-colour printing. An excellent gift for Christmas.

The Messiah in the Temple

By Roger Liebi, 610pp, hardback with additional CD, £27.50 from Precious Seed Publications

This full colour volume, originally published in German, has now been translated into English to reach a wider audience. Its author, ROGER LIEBI, is a Messianic Jew, and, as such, is ideally placed to bring out the symbolism and significance of the Second Temple in the light of the New Testament. The book is beautifully illustrated, with many photographs, diagrams, and artistic impressions that guide the reader through the difference parts of the Temple as it would have looked in the days the Lord walked in its precincts. As the writer says in the introduction, 'The intention of

'He brought me into his banqueting house'

Eddie Honeyball, Denston, Suffolk, England

A banquet is always the outcome of much thought, preparation, planning, and purpose. In the case before us it was to be a display of love toward the object of affection, the bride-to-be.

We, who are the chief objects of Christ's eternal love, are thus so privileged to revel in all the lavish supplies of this heavenly banqueting house. What has His love not laid up for us? How blessed to sit in His presence, enjoying this feast of good things from His hand.

We have little difficulty in relating this feast to the remembrance supper. It is truly a 'Sweet feast of love divine', EDWARD DENNY, in which our hearts may delight, and, in delighting therein, may return our worship to Him in responsive love.

The bread and the cup afford to the natural, or carnal heart little resemblance to a feast. The unspiritual mind must ever regard it as tedious. However, those whose affections have been won by Him find therein the greatest delight, and His fruit sweet to their taste.

A feast suggests abundance, and nowhere else can such abundance be found. Abundance of every precious thing is available to us by His death for us. In

the giving of Himself, nothing further was left to give, for He gave His all for us and to us. The gift of His grace has put all of heaven's wealth at our disposal. The bread and the cup are tokens of His giving of Himself for us. Never was such abundance made so freely available!

A feast also tells of luxury and lavishness. The very best of heaven has been made good to us. 'What food luxurious loads the board, when at His table sits the Lord', C. H. SPURGEON. This richness is embodied in the bread, His body given for us to tell us of that which was exceptional, beyond compare. The cup speaks of His blood, that most precious thing in all the universe of God, the like of which cannot be valued or estimated. No value can be set upon these preparations of divine love for the enrichment of the poor beggars from the dunghill of earth!

A feast suggests company and the fellowship of those who enjoy these riches. We have been introduced into 'royal circles', and made to sit amongst princes. We enter into the fellowship of divine persons, and princely fellow guests. This is heaven's aristocracy!

Of this, the world knows nothing. Into this, the unspiritual will not enter, but it will be freely known by all who will enter His banqueting house!



Image courtesy of healingdream/FreeDigitalPhotos.net

Their Finest Hour – Moses

John Griffiths, Port Talbot, Wales

Moses is marked by three distinct periods in his 120-year life. Forty years in the palace of Egypt, forty years in the desert of Midian, and forty years in the wilderness of Sin.

Contrasted with mankind as to his meekness; compared with Christ as to his faithfulness; Moses was the first miracle worker in the Old Testament! Commissioned by God to perform wonders (miracles), Exod. 4. 21, he begins with the rod that becomes a serpent and ends with the serpent on the pole.

As to his offices, he is linked to Christ in his apostleship, mediatorship, and prophetic role. He also appears with Christ on the Mount of Transfiguration.

Which then was Moses' finest hour?

Was it when he became the prospective king of Egypt or when he abandoned all the wealth and glory of Egypt for the reproach of Christ? Was it when he mediated the law on Mount Sinai, or when he appeared with Christ on the Mount of Transfiguration? Was it when he instituted the Passover, or when he completed the overseeing of the construction of the tabernacle according to the divine blueprint?

Might it have been when he was prepared to be blotted out of the book for the sake of the nation, or when he viewed the hinder parts of the glory of God while hidden in the rock?

What conclusion can we come to? Here are a few suggestions.

HE RENOUNCES HIS TITLE - *Egypt and Separation* - Hebrews 11. 24-28

After almost forty years at the palace of Egypt, Moses made a decision to relinquish his relationship with Pharaoh, the princess and the palace. This choice was founded on faith, and faith alone. The flesh may have argued the case for using his influence at court to benefit God's people. He had the cultural and educational prowess of the greatest nation on earth at his disposal, and, realistically, the throne of Egypt was within his grasp. Yet, he made a definitive and comprehensive decision to sever his links with Egypt and to show solidarity with the suffering saints of God.

Just as Paul took a measured decision to sever his links

with the flesh, so Moses severed his links with the world. He chose adversity with Christ and His people rather than prosperity with Pharaoh and his princess.

Moses' act of faith was sustained by 'the recompense of the reward' and 'seeing him who is invisible'. He had the prize and the Person before him.

Was he the loser? The world knows more of Moses today because of his demonstration of faith and separation from the world than would otherwise have been the case. Indeed, his name is found on the pages of our Bibles more than any other human being, except for David. His separation from the world led to his notable achievements, this man who is described both as the servant of God and the man of God.

May God help us, each one, to react to the world as Moses did – he surrendered its position, pleasures and possessions for Christ's sake.

HE RESCUES THE TRIBES - *The Red Sea and Salvation* - Exodus 14. 15

How must Moses have felt after being rebuffed by the Hebrews when he took sides with them and slew the Egyptian, only to be challenged, 'Who made thee a ruler and a judge over us?'

Nevertheless, Stephen records, 'The same did God send to be a ruler and a deliverer'. Again, 'He brought them out, after that he had showed wonders and signs in the land of Egypt and in the Red Sea'.

How like our blessed Lord, who was rejected at His first advent as Israel's Messiah but will be embraced at His second coming to earth.

Moses has the responsibility under God to lead 2-3 million people out of Egypt, across the wilderness and into the Promised Land. No mean task! God prepared His servant for this mammoth undertaking in Egypt where he had the best education possible; 'And Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds'. A further forty years of looking after sheep in the desert of Midian was also preparatory to looking after the flock of God in the wilderness of Sin. God never calls us without equipping us. Arguably, Moses was the greatest leader this world has ever witnessed. The millions of Hebrews with their



goods and chattels and the presents bestowed on them by the Egyptians leave Egypt and arrive at the Red Sea. Before them is the water, on either side mountains rise up, while behind them is the pursuing host of Pharaoh's crack troops. They are pinned down. Panic sets in. They blame Moses for their predicament, 'And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord which he will shew you today'. 'The Lord shall fight for you, and ye shall hold your peace'. The angel of God and the pillar of cloud move from the front of the caravan to the rear to hinder Pharaoh's approach under cover of darkness. The Lord instructs Moses, 'Speak unto the children of Israel, that they go forward; but lift thou up thy rod and stretch out thine hand over the sea, and divide it'. Moses and his millions pass 'into the midst of the sea upon the dry ground'. When the Egyptians brazenly follow, the Lord tells Moses to use his rod as before, but this time the waters close over Pharaoh's troops. 'Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord and believed the Lord and his servant Moses'. There follows the song of Moses and the sons of Israel, the great song of redemption, the first recorded song in the Bible!

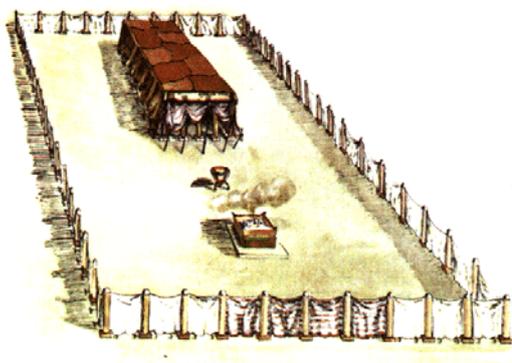
The concluding song of the Bible is 'the song of Moses the servant of God and the song of the Lamb'; one a physical salvation and the other a spiritual deliverance.

There was no record of singing whilst in Egypt but the first song afterwards is this song of redemption. The first male voice choir, with Miriam and the women providing the accompaniment and singing or chanting the refrain. What a moment in the experience of Moses. He and his millions singing praise to God for their salvation, delivered by blood and by power. God forbid that we should be complacent about our salvation or our Saviour!

HE RAISES THE TABERNACLE - *The Wilderness and Habitation* - Exodus 25-31, 35-40.

In the throes of their singing they say, 'He is my God and I will prepare him an habitation'. Then we read, 'And the Lord spake unto Moses, saying, "According to all that I shew thee, after the pattern of the tabernacle and the pattern of all the instruments thereof, even so shall ye make it". How important it was is seen in the fact that fifty chapters of our Bible are devoted to the tabernacle and its service.

It must have been heart-warming to see the freewill offerings of the people and wonderful to observe



the master craftsmen, Bezaleel and Aholiab and their workmen, shaping the mercy seat and the ark of the covenant just as God had specified. The tabernacle remained amidst the nation for 500 years from Moses to David.

What a thrill when 'they brought the tabernacle unto Moses, the tent and all his furniture'. Truly, everything about this tent in the wilderness speaks of divine glory. 'So Moses finished the work . . . Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle'. What a consummation!

Would to God that we appreciated the building of local assembly testimony and the value of the assembly to God! May we build according to the pattern and give pre-eminence to the Person whose glory fills the house today.

HE REPRESENTS THE TESTAMENT - *Sinai and Mediation* - Exodus 19, 20.

'The law came by Moses', i.e., by his mediation. Whereas the promises were given directly to Abraham by God without the use of a mediator, the law was given to the nation through the instrumentality of two mediators, the angels and Moses.

As to the definition of a mediator, 'I stood between the Lord and you', seems a clear explanation of Moses' role. A mediator is a third party who interposes between two parties, sometimes with the intention of reconciliation but, in our case, to convey 'the word of the Lord' to Israel.

What a standing Moses had! Unanimously chosen by the nation to represent them and unequivocally chosen by God to represent Him.

Despite the awesome sight which caused Moses to exclaim, 'I exceedingly fear and quake', he was prepared to venture up Mount Sinai and speak with God 'face to face', a unique privilege granted only to Moses in the Old Testament.

When he descended to report to the people the detail of the covenant, 'the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance'. The glory of God had become reflected in Moses' face, yet Moses himself was unaware of the transformation.

Moses, as mediator, conveyed the detail of the Law from God to the people. This consisted of the moral law; the civil law; and the ceremonial law. Little wonder Moses is compared with Christ as to his faithfulness, possibly the only comparison in a book of contrasts.

What a towering figure Moses presents! How difficult to define his finest hour!

From the Archive . . .

The man sick of the palsy – Charles McEwen, Exeter, England

READ LUKE CHAPTER 5 VERSES 18-26

THE MAN—HELPLESS

This man in his helplessness, and the hopelessness (humanly speaking) of his case, affords a true picture of humanity as seen by the eye of God. It is a repre-

sentation of the moral condition before God of those around us who are as yet unsaved. But it is a picture also of what God in His grace and mercy can do for a man in his sin and misery, through the instrumentality of those who seek to bring the lost to Jesus, and who work in faith for the honour of God and the restoration and blessing of the lost ones around them. It should speak volumes to us who are saved concerning our responsibilities towards our

neighbours and fellow-creatures. DWIGHT L. MOODY once said, 'If a man tells me that he has been saved and does not desire to work for the honour of God, I doubt his salvation. Laziness belongs to the old creation, not to the new'.

THE FOUR HELPERS

First, these four men were united in action. Working as a team, four bring one to Christ. May we not think of this as an illustration of soul-winners from the four corners of the globe bringing sinners to Christ? Does it not remind us of Matthew, Mark, Luke and John, the four evangelists who, through their Gospels, have been bringing sinners to Christ for more than 1900 years? And in how many sound cases of conversion has not the work of Christian nurture, instruction, admonition, and preaching been shared by parent, or friend, Sunday-school teacher, Bible-class leader, and gospel preacher? This, too, is teamwork, and should be thought of as such. We note

that the four helpers worked together and shared the burden equally. There was no competition. They each took a corner of the couch. What would have resulted had they not worked together? What if they had pulled in contrary directions, or if one

had dropped his corner of the couch? It would have meant, for the poor paralytic, disaster, and for God the loss of the glory due to His name. But their devotion, self-control, and unity in teamwork spelt peace of conscience, new bodily powers and glorious freshness of life to the paralytic, and glory to the name of God. For 'when the multitudes saw it, they marvelled and glorified God who had given such power unto men'. The same can

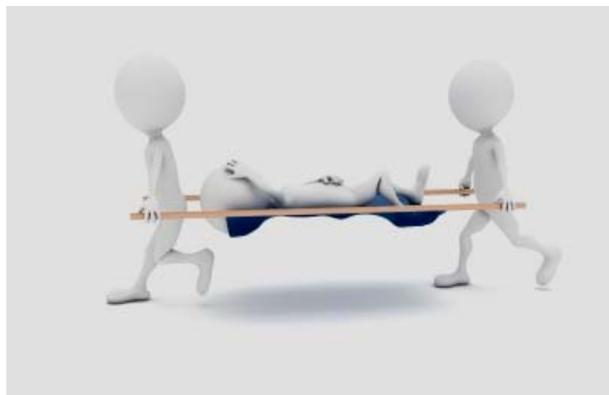
happen today. We are reminded of the occasion of the bringing in of the Ark of God to the newly-completed Temple. 'It came to pass, as the trumpeters and singers were *as one*, to make *one sound* to be heard . . . that then the house was filled with . . . the glory of the Lord', 2 Chr. 5. 13, 14. Similarly, we learn that it is where brethren dwell together in unity 'there the Lord *commanded the blessing*, even life for evermore', Ps. 133. 1-3. And, yet again, the active principle of unity ('one accord', Acts 2. 1) was seen to produce a mighty blessing at Pentecost, for as a result of their striving, labouring, helping, working together – not in equality or sameness of tasks, but in unity, each man according to his gift – there were added to the church 3,000 souls. And it was no 'flash in the pan', for 'they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers', Acts 2. 42.

We must not all expect to be Peters, delivering the



From the Archive . . .

powerful address. We may be merely 'of the eleven', or, even more inconspicuously, of the hundred and twenty. JOSEPH PARKER illustrated the need to keep our God-given place, and to exercise our God-given gift without envy of the place or gift given to others, by the fable of the lady's watch and the clock of Big Ben. The tiny, delicately-made watch, dissatisfied with its little sphere in the lady's pocket, envied Big Ben, as one day it passed with her over Westminster Bridge. 'I wish I could be up there, I'd then serve the multitude'. Said the lecturer, 'You shall have your opportunity, little watch', and proceeded to describe dramatically how it was drawn up the tower by a slender thread. When level with Big Ben's great face, it was asked, 'Where are you, little watch? I cannot see you'. Its elevation had been its annihilation! Yet, in the lady's pocket, it had been always at hand to serve the useful purpose for which it had been made.



Secondly, the four helpers were unmoved by obstacles. The crowd came between them and Christ. They got above the crowd. If men are an obstruction to you in your pursuance of faith's purpose, look up! Go up! Then the roof came between them and Christ. This was an obstacle which it would cost time and effort to overcome. But they were men who 'sought means', Luke 5. 18; they exercised holy ingenuity. Do we do this in seeking the salvation of others? Do we watch, pray, visit, exercise care and thought, and employ all the ingenuity of a lover of souls to bring them under the word of Christ? JOHN WESLEY was once walking with a troubled man, who said, 'I do not know what I shall do with all this worry and trouble'. At that moment they saw a cow looking over a stone wall, and Wesley asked, 'Do you know why that cow is looking over the wall?' 'No'. 'Why, that cow is looking over the wall because

she cannot look through it'. So, Wesley said, 'You must do that with all your wall of trouble – look over it and above it'.

THE HEALER

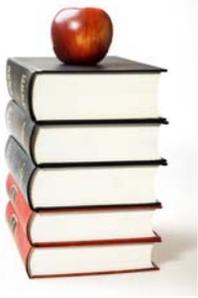
Thirdly, the four members of this team were unwavering in their faith. They knew they must bring the man to Christ. Their confidence in the Lord's ability, and willingness to heal, was undaunted, and unfailing. And their faith was seen, and rewarded by Him, for faith is always God-honouring, whereas self-reliance spells disaster, Deut. 8. 17; Judg. 16. 20; 2 Chr. 26. 15, 16. This man was healed. The result was immediate, perfect and complete. For that is how God ever does things, not by halves. The

man had healing; glory came to God; and – surely enough – unforgettable encouragement to the four.

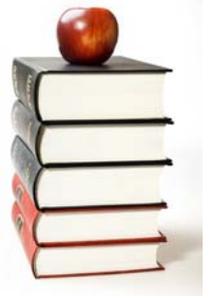
THE HINDERERS

Fourthly, we see that in those days, as in ours, there was much unwarranted criticism. But we must be prepared for this. The act of faith met with the Saviour's approval, and what does criticism matter, as long as we have His smile? The building of the Temple in Ezra's day met with both opposition and criticism. This will always be so. We may well afford to ignore detractors and critics. 'They that turn many to righteousness' shall be 'as the stars for ever and ever'. And, 'in due season we shall reap if we faint not'.

Charles McEwen was one of the founder members of the Precious Seed Committee in 1945. This is the only article found in the archive from a man who served the Lord faithfully for many years. It can be found at: http://www.preciousseed.org/article_detail.cfm?articleID=1665



Book Review



Daniel Rudge, Bracknell, England

Fire from Heaven: Times of Extraordinary Revival

Paul E. G. Cook

Paperback, 144pp. Published by Evangelical Press,
P. O. Box 614, Carlisle, PA 17013, USA.

Price: £8.99 ISBN 9780852347096

Fire From Heaven is a most interesting book. It seeks to draw attention to a series of revivals which took place in Britain during the period 1791-1840, 'many of which are in danger of being forgotten'. This purpose takes the author from the Midlands and North of England, to Yorkshire and on to Cornwall and the great revivals of 1814 and 1823-1840. However, this book is much more than just an historical narrative. In the closing chapters, Cook also strives to challenge Christians' perceptions of exactly what 'revival' is, referring to various biblical revivals in order to ascertain exactly how the term should be defined. He also identifies the 'characteristics of a work of the Holy Spirit'.

Unfortunately, the book is clearly written by a writer of Reformed persuasion as the author advocates various unscriptural doctrines, such as limited atonement, whilst emphasizing Calvinistic teaching. Despite this, the book is most interesting to read from an historical perspective. The reviewer found the 'revival' accounts to be of great spiritual interest in illustrating important principles in relation to God's dealings with mankind in salvation. These were occasions when many thousands of lost souls were brought to Christ, when evangelists moved from house to house to be confronted by whole families in great distress under conviction of their sins.

The lessons to be learned are challenging. For example, the author records some of the history of John Oxtoby, a remarkable man who became known as 'Praying Johnny'. He would spend six hours a day on his knees in prayer for lost souls and was mightily used of God in Yorkshire, most notably Filey in 1823. Many other telling comments illustrate the further principles which can be gleaned from such accounts. As Cook remarks, 'Despite their doctrinal inconsis-

tencies (Arminians), they believed that the spread of the gospel . . . depended entirely upon the favour and power of God, and this is why they prayed so much'.

Overall, the book is engaging, containing a large number of short, pithy accounts which can be read at various sittings if required. There is a good mix of historical fact and the author's comment. The book is recommended, but comes with a spiritual health warning; it is a highly challenging read.

