

# The Christian Training Center Crusader

VOL.1

May 1977

No. 9

BE STILL, AND KNOW THAT I AM GOD



"There's nothing like gardening," said a well-known man, discussing his hobby last week, "particularly in these days of rushing about." Things now are very fast. You have to do everything so quickly, but all the time the flowers are growing just as slowly and comfortably as ever they did. And it's nice to be among them.

THE SEVEN UNITIES THAT WILL  
MATURE THE CHURCH

(Con't)

Dr. Albert Grimes

The principles that will make us live worthy of our calling are put forth in verse 2, "with all lowliness". This relates to a lowliness that comes from a true estimate of ourselves, a deep sense of our own smallness, and inability without God. "and meekness". It refers to a grace in us which allows us to accept His dealings with us as good, and therefore without disputing. This meekness before God is also such in the face of man. "with longsuffering". The word relates to the principle of expressing patience with respect of persons.

The man who is longsuffering is he, who having suffered at the hands of injurious persons, does not allow himself to be stirred up by them, and blaze up in anger, and continue in that state. This is related to in II Tim. 1:2, "reprove, rebuke, exhort with all longsuffering and doctrine".

In this verse, longsuffering relates to the man who is patient and one who under a great siege of trials bears up and does not lose courage.

"forbearing one another in love". We are to bear with one another in love. It is a love that the Holy Spirit produces in the heart of the yielded believer.

That we are to be patient with each other, as misunderstandings arise; as cutting words are said, as unkind actions are done; wait in patience for their restoration as we pray for them.

The love shown at Calvary was a forgiving love, and ours should be the same. Yet we must deal with error; we must discipline; yet it can be done as described. For we must not do these things in bitterness, because it will produce as much harm to us, as to those we deal with.

Verse 3, "endeavoring to keep the unity of the Spirit in the bond of peace". This speaks of a determined effort, "to take care of", "make haste", "do ones best to", or to keep by guarding something which is ones possession. This is the unity of the Spirit as described, lowliness, meekness, longsuffering.

Yet we cannot condone evil, or sin or disobedience, or false doctrine, in order to maintain what some call the unity of the Spirit, false unity at any cost.

"In the bond of peace". The word bond refers to that which binds together. Peace is the binding factor which will preserve the unity which the Spirit produces.

If we are careful to maintain all that verse 2 relates to; the unity therefore which is wrought among believers by the Spirit of God will be kept.

Then the peace which is the binding together of all; the bond in which we walk. Thus the unity of the Spirit is maintained in the bond of peace.

Its this first principle of unity, that the devil tries to disrupt and if he succeeds, all the other areas will never be kept, or brought forth.

#### THE SEVEN UNITIES OF FOUNDATIONAL TRUTH

Verses 4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all".

The unity of the Spirit in the bond of peace, is related to these seven unities which we must believe. So there are seven unities of foundational truth, to be kept after we keep the unity of the Spirit.

1. There is only one Body: one Church, no matter what claims are made, and no excuse can be made for denominational sects, which divide it, it is still one Church. And believers must hold to this principle of unity. There is no unity in division. Unity comes in regard to the Church, when we believe, in one Church, seeing over and beyond the divisions which divide it; unity of one church.

2. The one Spirit; is the Holy Spirit which indwells, and works through believers, producing in them when ever possible the same unity of purpose throughout the entire church. The Holy Spirit is not then responsible for manmade, or devil made divisions, or doctrines. Its the Holy Spirit's work on earth to produce one church. The more believers come under the control of the one Holy Spirit, the more unity will come forth unity of purpose.

3. One hope of your calling; this refers to God's call to salvation, and all it includes in a completed salvation it will bring us all finally to the same destination; unity of destination.

4. One Lord; this term relates to the Lord as being supreme, in authority, the master, the one who through whom, our salvation came, the one who is supreme in our lives, to whom we all belong, and whom is our master: unity of Lordship.

5. One Faith: the word is not related to a system of doctrine. It relates to the principle of faith by means of which all saints enter into salvation: unity of faith. It is all the same faith.

6. One Baptism: this does not relate to water baptism as are "one placing into" relating to the work of the Holy Spirit as He baptizes us into the Body of Christ as in I Cor. 12:13, "For by one spirit, were we all baptized into one body, whether we be Jews, or Greeks, whether we be bond or free, and have been all made to drink into one spirit".

This baptism, does not refer to the Baptism in the Spirit as in Acts 2:4. This baptism refers to receiving power as in Acts 1:8. I Cor. 12:13 relates to Acts 2:47, "Praising God and having favour with the people. And the Lord added to the church daily such as should be saved".

The Baptism in the Spirit is an individual experience which is evidenced by the speaking in tongues, which experience all believers do not have. If the Baptism of the Holy Spirit is related to in Eph. 4:5, then there are many who are not yet in the Church.

7. One God: the word one is a compound word, where more than one person becomes one, as in the Godhead. There are three distinct persons, but one God. This oneness is related to in Gen. 2:24, "Therefore shall a man leave his father, and mother: and cleave unto his wife, and they shall be one flesh", oneness in marriage relationship. I Cor. 12:13, "For by one Spirit are we all baptized into one body", our oneness in the body.

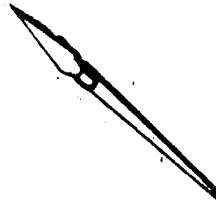
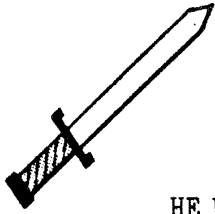
This God is the supreme deity, the only God, and He is the Father of all, this Fatherhood relates to those who are His sons by birth, or divine election. (To be continued)



PRAYER IS A POWERFUL AND EFFECTUAL WORRY REMOVER

OLD TESTAMENT PREDICTIONS  
CONCERNING CHRIST  
(Con't.)

By Dr. Albert Grimes



HE WAS TO BE THE PROMISED SEED OF ABRAHAM

Gen. 12:1-3, "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land, that I will shew thee. And I will make thee a great nations, and I will bless thee, and make thy name great, and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed".

This statement, "And in thee shall all families of the earth be blessed". This promise is fulfilled in Abraham's seed Christ, and in all the spiritual seed of Abraham, who like Abraham was, they also would be justified by faith in Abraham's seed, who was Christ as is stated in Rom. 4:16, "Therefore it is of faith, that it might be by grace, to the end, the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all".

The fulfillment of this promise is made in Peter's statement in Acts 3:25, "Ye are the sons of the prophets, and of the covenant, which God made with our fathers, saying unto Abraham. And in thy seed, shall all the kindreds of the earth be blessed".

That this seed is Christ is related to in Acts 3:26, "Unto you first God, having raised up his Son, Jesus, sent him to bless you in turning away every one of you from his iniquities". This relates to the term "all families of the earth be blessed".

HE WAS TO BE THE PROMISED SEED OF ISAAC

Gen. 17:19, "And God said Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish my covenant with him; for an everlasting covenant, and with his seed after him".

Now the seed, Christ, was to come through Isaac. This was fulfilled in the statement made in Matt. 1:2, "Abraham begat Isaac, and Isaac begat Jacob and Jacob begat Judah, and his brethren".

## HE WAS TO BE THE PROMISED SEED OF JACOB

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Num. 24:17, "I shall see him, but not now, I shall behold him, but not near, there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth".

So the seed of the woman of Gen. 3:15 was to descend from Abraham, Isaac and Jacob. This scripture is fulfilled in regards to Jacob in Luke 3:34, "The reference here begins at verse 23, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, who was the son of Heli".

Then verse 34, "Who was the son of Jacob, who was the son of Isaac who was the son of Abraham, who was the son of Terah, who was the son of Nahor".

In the tracing of the seed of the woman, we now come to the twelve, from which this seed, Christ was to come.

## HE WAS TO COME FROM THE TRIBE OF JUDAH

Gen. 49:10, "The scepter shall not depart from Judah, nor a lawgiver, from between his feet, until Shiloh come and unto him shall the gathering of the people be".

The word "Shiloh", it refers to the Messiah's reign, and the prophecy of Ezk. 21:27, "I will overturn, overturn, overturn it, and it shall be no more, until he comes whose right it is; and I will give it him".

The Lord Jesus is the only one, whose right it is, when He finishes overturning men's affairs and thrones. He will take His own throne, and rule over the world from Jerusalem, and he will come from the tribe of Judah.

There will never be any more kings rule in Israel until Christ comes in the Revelation as the King of Kings, Rev. 19:16, this was fulfilled in Luke 3:33, "Who was the son of Amminab, who was the son of Arni, who was the son of Hezron, who was the son of Perez, who was the son of Judah".

From the son of Judah, came the tribe of Judah, from whom Christ came. As Christ was to rule as king, he was to be the heir to the

throne of David, he was to be the Son of David.

#### HE WAS TO BE HEIR OF THE THRONE OF DAVID

Isa. 9:7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and with righteousness, from henceforth even forever". The zeal of the Lord of Hosts will preform this.

This is fulfilled in Matt. 1:1, "The Book of the generations of Jesus Christ the son of David, the son of Abraham".

#### THE PLACE OF HIS BIRTH

We must remember that we are dealing with predictions that were made long before they came to pass. Mic. 5:2, "But thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee, shall come forth unto me, that is to be ruler in Israel, whose goings forth have been of old, from everlasting". Christ comes forth from Bethlehem, in time, in the flesh, but his activities have been from eternity. The eternal pre-existence of the Messiah is here strongly put forth.

This was fulfilled in Matt. 2:1, "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men, from the east to Jerusalem".

#### HE WAS TO BE BORN OF A VIRGIN

Isa. 7:14, "Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel".

This prediction of the virgin birth of the Lord Jesus Christ, is not only addressed to the faithless Ahaz the king; but to the whole house of Israel. (David, v13)

The objection that such a far-off event as the birth of Christ could be no sign to Ahaz is therefore not correct. It was a continuing prediction addressed, to the family of David.

This was fulfilled in Matt. 1:18, "Now the birth of Jesus Christ was in this way. When as his mother Mary, before they came together, she was found with child of the Holy Spirit".

## THE MASSACRE OF THE CHILDREN AFTER HIS BIRTH

This relates to when Herod tried to kill Jesus. Jer. ~~31:15~~,<sup>31:15</sup>  
 "Thus saith the Lord, A voice was heard in Ramah, weeping for her  
 children, refused to be comforted, for her children, because they were  
 not."

This was fulfilled in Matt. 2:16, "Then Herod when he saw that  
 he was mocked of the wise men, was exceedingly angry, and sent forth,  
 and slew all the children that were in Bethlehem, and in all its  
 borders, from two years old and under, according to the time which he  
 had diligently inquired of the wise men".

## THE FLIGHT OF JESUS' PARENTS INTO EGYPT

In order to save Jesus alive, his parents left the place, of  
 his birth as stated in Hos. 11:1, "When Israel was a child, then I  
 loved him, and called my son out of Egypt."

This is a statement not only to the exodus of Israel from Egypt,  
 but also, to the fact that all of God's dealings with Israel were  
 based upon the love that He would show in calling His Son, the Lord  
 Jesus Christ, back from the safety of Egypt, in order that He might  
 suffer and die to accomplish the great work of redemption.

This was fulfilled in Matt. 2:14, "When he arose, (that was  
 after being warned by God) he took the young child and his mother by  
 night and departed into Egypt". (To be continued)





## "HOW TO" BE A GOOD LISTNER

By Dr. Edith R. Grimes

Listening is an art, a skill and a discipline. It requires control intellectually, emotionally and in our behaviour. We must understand what is involved and develop self mastery of ourselves to be silent. We have to put down our own ego and have a sense of humility.

Listening is based on hearing and understanding. We must pay attention to what is said and follow closely. Whether we are counseling, or being taught or listening when the Holy Spirit speaks to us.

Listening can produce a personal, private and intimate relationship with a person. It may differ with different individuals just as much as there are individual differences.

There are five basic and simple objectives in listening. First, we want people to talk freely and frankly. To uncover matters and problems important to them. We want them to furnish as much information as they can. Then we can get a greater insight and understanding of their problem as they talk. Our objective is to try and see the causes and reasons for their problems and figure out what can be done about them. As we listen carefully the Holy Spirit can help us to see and know the cause and how to help them.

In counseling we listen that we may be able to help them effectively. Always remember in counseling we are interested in helping them spiritually to live a better Christian life. Not to become involved or inquire into their own personal life, that is their business. Ours is to help them live a victorious Christian life.

Listening well when being taught is so that we can learn all we can that we may minister more effectively. Listening to the Holy Spirit is important for clear revelation in regards to a person's needs and that He may reveal through discerning of spirits the bondage they are in. Also we listen to the Holy Spirit in regards to giving Prophecy in the church or group.

Be a good listener. It will increase your effectiveness in ministry.



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