

The Christian Training Center Crusader

VOL.1

November 1976

No. 3

Once again our glad thanksgivings
Rise before our Father's throne,
As we try to count the blessings
Of the year so swiftly flown;
As we trace the wondrous workings
Of His wisdom, power, and love
And unite our "Holy! Holy!"
With the seraphim above.

THANKSGIVING

He has blessed our favored country
With a free and bounteous hand;
Peace and plenty in our borders,
Liberty through all the land.
And although our sins and follies
Oft provoked Him to His face,
Mercy still restrains His judgments,
And prolongs our day of grace.

As we gather round our firesides
On this new Thanksgiving Day
Time would fail to count the blessings
That have followed all our way.
Grace sufficient, help and healing,
Prayer oft answered at our call;
And the best of all our blessings,
Christ Himself, our All in all.

While we love to "count the blessings,"
Grateful for the year that's gone,
Faith would sweep a wider vision,
Hope would gaze yet farther on.
For the signals all around us
Seem with one accord to say,
"Christ is coming soon to bring us
Earth's last, best, Thanksgiving Day!"

THE THREE PERIODS OF LAW, KINGDOM AND GRACE
(Cont. Study)



THE SABBATH AND THE LORD'S DAY

Gen. 2:1-3

By Dr. Albert Grimes



The Sabbath in the Book of Acts: The word Sabbath is used nine times in the Acts; and in every instance it refers to unbelieving Jews.

Not once is it implied that the Christians kept the Sabbath. But it does relate the fact that Paul took advantage of the Jews gathering on the Sabbath in their synagogues to preach the gospel to them.

The Sabbath in the Epistles: In examination of the subject in the epistles, we discover that the word Sabbath is used but once. The term seventh day is also mentioned in one scripture: and the legalistic observance of a day is referred to but once.

These scriptures need to be given particular attention: Col. 2:16, 17, "Let no man, therefore, judge you in food or in drink, or in respect of a feast day, or of the new moon, or of a sabbath day. Which are a shadow of things to come; but the body is of Christ".

This relates to the principles that we are complete in Christ, Col. 2:10, "And ye are complete in him", and we are not to revert back into any so called system of legalistic works.

Then Heb. 4:4, "For he spoke in a certain place of the seventh day, in this way. And God did rest from all His works". In the whole passage Heb. 4:1-13, is taught the principle to the Hebrew Christians, they are being warned lest like their fathers of old, who failed to enter into rest under Joshua, verse 8, relating to Canaan, they themselves should fail to enter into the rest of grace provided for in the finished work of Christ whom Joshua was but a type.

In verse 9, "There remaineth a rest to the people of God and as God rested on the seventh day". So we can enter into a continual rest which is not a sabbath. Gal. 4:9-10, "But now after ye have known of God or rather are known of God, how turn ye again to the weak and beggarly elements, unto which ye desire again to be in bondage. Ye observe days, and months, and times and years". Paul tells the Galatians, that the keeping of legal days they have turned from grace, to the law and

they had come under bondage. And this relates to all seventh day teaching, it is legalistic and brings those who seek to keep it under bondage.

A new day divinely appointed under grace: Since the day of Christ's resurrection is the day in which the New Creation was formed, and all that enter into the Christian experience, can celebrate no other day than the Lord's Day.

ON THE FIRST DAY OF THE WEEK, CHRIST MET HIS DISCIPLES
IN THE NEW POWER AND FELLOWSHIP OF HIS RESURRECTION LIFE

Matt. 28:1,9, "In the end of the sabbath as it began to dawn towards the first day of the week. Jesus met them saying all hail, and they came and held him by the feet and worshipped him".

On the first day of the week Christ symbolized the new resurrection fellowship, by breaking bread with his disciples. Luke 24:1,13,30, "Now upon the first day of the week very early in the morning they came unto the sepulcher", verse 3, "the body of Jesus was gone", verse 13, "And behold two of them, went that same day to a village called Emmaus". Verse 15, "Jesus met them on the way", verse 30, "And it came to pass, as he sat eating with them, he took bread, and blessed it, and broke it and gave it to them", verse 31, "then they knew him, and he vanished out of their sight".

ON THE FIRST DAY OF THE WEEK HE GAVE THEM INSTRUCTIONS
IN THEIR NEW RESURRECTION MYSTERY AND LIFE FOR HIM.

Luke 24:33, "And they rose up that same hour and returned to Jerusalem, and found the eleven gathered together, and those who were with them". Luke 24:36-42, "Jesus appeared to them; and they handled him, and he ate fish before them". Luke 24:44-51, "opened their understanding to understand, the scriptures. That repentance and remission of sins be preached among all nations". The promise of the coming Holy Spirit would come upon them, and they were to tarry in the city. "Then he was carried up into heaven".

ON THE FIRST DAY OF THE WEEK HE ASCENDED INTO HEAVEN

He fulfilled the type that related to Christ as the "wave sheaf", relating to the first fruits of the resurrection in Lev. 23:10-11, "Speak unto the children of Israel, and say unto them, When ye come into the land, which I give unto you, ye shall reap the harvest thereof, then

ye shall bring a sheaf of the first fruits of your harvest unto the priests. And he shall wave the sheaf before the Lord, to be accepted for you, on the next day, after the Sabbath".

Not only did he rise from the dead on the first day of the week to fulfill the first fruit type. But on that same day he arose and ascended into heaven, as the High Priest, who after offering Himself as our sacrifice for sin presented his own blood in the presence of God for us according to Heb. 9:24-28, "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others. For then must he often have suffered since the foundation of the world. But now once in the end of the ages, hath he appeared to put away sin by the sacrifice of himself". Heb. 9:12, "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us".

This was the reason why as he rose from the dead, that before he had ascended into God's presence he said to Mary in John 20:17, "Jesus said unto her. Touch me not; for I am not yet ascended to my Father. But go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God". But after He had accomplished that High Priestly function, he returned and they were able to handle him as in Luke 24:39, "Behold my hands and my feet, that it is I myself handle me and see, for a spirit hath not flesh and bones as ye see me have".

ON THE FIRST DAY OF THE WEEK HE BREATHED ON HIS DISCIPLES
AND IMPARTED THE SPIRIT UNTO THEM

John 20:22, "And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit".

ON THE FIRST DAY OF THE WEEK THE HOLY SPIRIT DESCENDED
TO TAKE UP HIS ABODE IN BELIEVERS

The day of Pentecost and it fell fifty days after the first fruits according to Lev. 23:15-17, "And ye shall count unto you from the next day after the sabbath, from the day that ye brought the sheaf of the wave offering: seven sabbaths shall be complete. Even unto the next day. After the seventh sabbath shall ye number fifty days; and ye shall offer a new meal offering unto the Lord. Ye shall bring out of your

habitations two wave loaves of two tenth parts; they shall be of fine flour, they shall be baked with leaven; they are the first fruits unto the Lord".

This relates in type to the day of Pentecost. Fifty days after the resurrection of Christ, the next day after the Sabbath.

IT WAS THE FIRST DAY OF THE WEEK WHEN THE DISCIPLES
CAME TOGETHER TO BREAK BREAD

Acts 20:6-7, "And upon the first day of the week when the disciples came together to break bread. Paul preached unto them, ready to depart on the next day".

PAUL COMMANDED THE CORINTHIAN BELIEVERS TO LAY IN STORE
ON THE FIRST DAY OF THE WEEK

I Cor. 16:2, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come", gatherings, refers to collections.

It is claimed by those who keep the Sabbath. That the Sabbath was kept by the early church, until the day was changed by the Emperor Constantine in the year 321 A.D. or even later by the Pope of Rome.

This is erroneous and misleading teaching. There is conclusive evidence that the first day of the week has been observed by the Church from the Resurrection of Christ.

Evidence from the early church fathers:

1. Eusebius, 315 A.D. "The churches throughout the rest of the world observe the practice that has, prevailed from Apostolic tradition until the present time, so that it would not be proper to terminate our fast on any other day, but the resurrection day of our Saviour".

2. Peter, Bishop of Alexandria, 300 A.D. "We keep the Lord's day, as a day of joy, because of him, who rose thereon".

3. Cyprian, Bishop of Carthage, 253 A.D. "The Lord's day, is both the first, and the eight day".

4. Tertullian, of Carthage, 200 A.D. speaking of the sun worshippers, "Though we share with them Sunday, we are not apprehensive lest we seem to be heathen".

5. Clement, of Alexander, 194 A.D. "The old Sabbath day has become nothing more than a working day to Christians".

6. Irenaeus, Bishop of Lyons, 178 A.D. "The mystery of the Lord's resurrection may not be celebrated on any other day than the Lord's Day".

7. Bardesanes, 180 A.D. "Wherever we be, all of us are called by the name of the Messiah namely Christians, and upon one day, which is the first day of the week we assemble ourselves together and on the appointed day we abstain from food".

8. Justin Martyr, 135 A.D. "Sunday is the day on which we all hold our common assembly, because it is the first day on which God having wrought a change in the darkness and matter made the world, and Jesus Christ our Saviour, on the same day, rose from the dead. And on the day called Sunday all who live in the cities or in the country gather together to one place".

9. Ignatius, Bishop of Antioch, 110 A.D. "Those who walk in the ancient practices attain unto newness of hope, no longer observing the Sabbath, but fashioning their lives after the Lord's day, on which our life also rose through him, that we may be found disciples of Jesus Christ our only teacher".

10. Barnabas, one of the Apostolic Fathers, 70 A.D. "Finally He saith. Your present sabbaths are not acceptable to me, I shall make a new beginning of the eighth day, that is the beginning of another order of the world, wherefore also we keep the Lord's day with joyfulness, the day also on which Jesus rose from the dead".

This line of unbroken testimony is carried back to the days of the writings of the New Testament. Christians have observed the Lord's day under the blessing of God for nearly 2,000 years.

It is a very serious charge to say that all these faithful saints have been disobedient, or as some Sabbath keepers now call all Christians who do not keep the Sabbath; "heretics, deceivers", "having the mark of the beast", "and blinded by Satan".

The gospel of grace is by these people is replaced "by another gospel". Which is to the effect that only those who keep the Sabbath will be saved. Along with the error of preaching the law in place of the gospel of grace, these who keep the Sabbath teach other misleading

heresies, and unscriptural doctrines.

Being so much in error concerning fundamental doctrines of the Bible, it is not strange that they persist in Sabbath legalism. The reasons for keeping the Lord's Day, on the first day of the week, are clear and sufficient, to those who will receive the teachings of God's Word.

(Next Month: "Giving In Relationship to Grace")



NEWS

We have in the Christian Training Center allowed a freedom of ministry which has brought into our midst a lack of respect for those who have been placed in positions of authority. There is a lack of respect for Ministries to the point where lesser Ministries are extending themselves beyond their own capacity to minister and are taking unto themselves positions that their ministry does not even give them.

The principle of a scriptural discipline has been lacking to the point where unauthorized people can minister in our midst and no means of control is possible.

Ministries are confirmed that we have no knowledge of and some are elevated to positions and we have not been notified.

All this unscriptural freedom makes it impossible to control. We were wrong to have allowed these conditions to exist but we honestly allowed this out of disgust for the conditions of denominationalism that we ourselves had been in bondage to in the past years. But we find it necessary to bring forth scriptural measures in regards to ministries and groups. This we intend to produce in the near future and all those who desire to fellowship with us and to agree with the principles laid down may do so.

These principles will be scriptural and they will strengthen and protect us as a Christian Training Center.

A New Year Book will be printed with all these principles set forth for those who desire to fellowship with us and spread the message that we have to teach.

Dr. Albert Grimes

THE "HOW TO" CORNER

"HOW TO" LEAD A CLASS & PREPARE A LESSON FOR TEACHING

By Dr. Edith R. Grimes

When you go to open a class be sure you have everyone quiet right to start with. If everyone is noisy and chatting and you just break in over it with a chorus - then that confusion will carry on through the class. Get everyone quiet then ask someone to open in prayer. This brings seriousness and reverence into the class.

It is good to sing about three or so good bright choruses then a couple worshipful ones. Then have them stand and sing a worshipful chorus and go on into singing in the spirit and prophecy. Do not hesitate to encourage them to blend their voices while singing in the Spirit. It is good to start singing in the Spirit from the note you end with in the chorus.

When you teach a lesson it is best to use the "lecture" method and then open it for questions at the end. In the "lecture" method you do the teaching without interruption, otherwise when people ask questions while you are teaching it interrupts the trend of teaching and very likely you will answer their question before you get through. Tell them to write down any questions they have on the lesson and you will answer them at the end.

In preparing a lesson for teaching, it is best to read it over about three times in the book. The first time you read it to get acquainted with what is in it. The second time underline the main points that you especially want to emphasize. Then the third time prepare it for teaching by writing out the lesson, or especially marking it, with main headings and sub-headings. Or if you are using the question method, go through from the beginning and list or fill in between paragraphs as many questions as you can. List them in the order you want to teach them.

When you are finished teaching the lesson review your main points and what they have learned or if using the question method, review the questions with answers in brief. This refreshes their minds as to what they have learned.

Do not be afraid to open the class for questions when you are finished teaching. Make it very clear that the questions are to be on the lesson. Usually it is something you can answer or that you studied

recently. If you cannot answer the question tell them you will find out for them. There is no harm in that.

Refuse to argue at anytime. This only builds walls as they have no intentions of giving up what they believe.

Be sure to speak loud enough that the person sitting farthest from you can hear you clearly even if they were a little hard of hearing. Nothing is more disappointing than not being able to hear.



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"Crusader"

