

The Christian Training Center Crusader

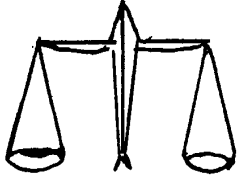
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Whoso putteth his trust in the Lord shall be safe.
Prov. 29:25



3.

PRINCIPLES OF SUBJECTION
By Dr. Albert Grimes



In this study we will deal with the principles of subjection as it relates first to wives and their husbands.

Some men are taking a wrong position in regards to their wives, and they are demanding an unscriptural position in regards to subjection.

These scriptures that relate to this subject must be carefully studied and applied in a scriptural manner. I Peter 3:1-7 "In the same manner, ye wives, be in subjection to your own husbands; that if any obey not the word, they may without the word be won by the behavior of the wives. While they behold your chaste conduct coupled with fear. Whose adorning, let it not be that outward adorning of braiding hair and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God of great price. For after this manner in the old time the holy women also who trusted in God, adorned themselves, being in subjection unto their own husbands. Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well and are not afraid with any terror. In like manner, ye husbands, dwell with them according to knowledge, giving honour unto the weaker vessel and as being heirs together of the grace of life, that your prayers be not hindered!"

Peter in this section of scripture addresses another class of Christians; who were also prominent in the early Church, namely, Christian wives who had unsaved husbands. The wife had been saved under the preaching of the Gospel; but the husband had remained an unbeliever. These wives were seeking to win their husbands to the Lord Jesus, but they were going about it the wrong way. The inspired Apostle gives them instruction how to win their husbands to the Lord.

The husbands spoken of "obey not" or in other words, they would not allow themselves to be persuaded. These husbands were of that obstinate, non-persuasive type person that will not listen to reason. Their wives had often given them the gospel but they had met it with a stiff necked obstinacy.

Peter exhorts them, in view of their husbands obstinate rejection of the Gospel, to stop talking about it, and just live a Christian life before them.

4.

The husband has to be won to the Lord Jesus, not by nagging; but by holy living. Peter says: "that even if any obey not the Word, they may without a word be won." These husbands were to be won to the Lord Jesus now without a word from their wives. The wife's Christian example, used by God, would do the rest.

The word "conversation" relates to one's behavior and manner of life. This manner of life includes in it submissiveness to their husbands. This subjection to their husband would also be a factor which God could use in winning their husbands. It is also their pure manner of life which is coupled with fear, or reverence, that is used of the Lord to gain their husband,

Peter forbids them to depend upon outward adornment in their effort at gaining their husbands and not only upon outward adornment as such, but upon worldly adornment, the kind which they wore before they were saved, immodest, gaudy, conspicuous.

These women were making the mistake of thinking, that if they would dress as the world dressed, that they would please their unsaved husbands, and they would thus be influenced the easier to take the Lord Jesus as Savior.

It would be true that they would be pleased because the appearance of their wives appealed to their totally depraved natures. Pleased because the Christian testimony of their wives was nullified by their appearance. They could say "What you appear to be speaks so loudly, I cannot hear what you are saying." It is not true that that would help win their husbands for the Lord. These wives could hardly have made a greater mistake.

The word adornment refers to the ornaments worn by women. The ornaments, or the adornments of the Christian woman should be in keeping with what she is as a Christian. She must not think that to adopt the latest styles gives her a better access to someone whom she wishes to lead to the Lord. She will find that it is a hinderance.

Why is this worldly artificiality forbidden? Because the Holy Spirit does not use styles of the world in winning a lost soul to the Lord as He seeks to work through the believer. It is forbidden also because such an elaborate and worldly display gratifies what the Apostle calls "the lust of the eyes." When a Christian woman's appearance appeals to and gratifies the totally depraved nature of the unsaved person, whom she is seeking to win for the Lord, she is feeding

that persons appetite for sin instead of appealing to that persons conscience. She is confronting that person with the world, not with the Savior. Such an artificail display also destroys the personal testimony of the soul winner. We may be fundamental in our doctrine, and yet defeat the power of the Word we give out by the modernism of our appearance.

The Christian woman should depend upon an adornment that proceeds from within her inner spiritual being and is truly representative of that inner spiritual life. The words "the hidden man of the heart" refers to the personality of the Christian woman as made beautiful by the ministry of the Holy Spirit in glorifying the Lord Jesus and manifesting Him through her life.

In verse five the Apostle speaks of another adornment of the Christian woman, that of subjection to her husband. The term "holy women" should not be interpreted as referring to some particular class of Old Testament individual. These women whom the Apsotle is speaking about were just ordinary sinners saved by grace.

The word "holy" means "set-apart ones" These women lived holy lives because they were seperated from the world, out of which God had saved them. Subjection to their husbands was one of the elements of this adornment.

In verse six the word "obeyed" speaks of an action going on over a long period of time. The whole principle of Sarah's life was one of obedience to her husband. Sarah used obedience as a wifely courtesy to her husband and as a recognition of his authority over her. As long as the believing wives are doing good, they need not be afraid with any sudden terror of the account which their unbelieving husbands may exact from them.

In verse seven the Christian husbands are being spoken to: the principles of subjection and authority in regards to the wife to the husband has been over stressed in these days to the point where in some Christian households the wife has no rights whatsoever. A careful study of this section and others prove otherwise.

The husband is to dwell with his wife according to knowledge; or there is to be on the husbands part to be an intelligent recognition of the marriage relationship. The word "honour" relates to "precious" Christian husbands are to recognize the helpmeets which God has given

them as precious and are to treat them with honour. The word "giving" means "to assign to", "to portion off". Husbands should keep a special place in their hearts for their wives. They should treat them with special difference, courtesy, respect and kindness.

The word "vessel" refers to an instrument whereby something is accomplished. The husband is to dwell with the wife, remembering that she is an instrument of God, as well as the husband, a child of God to be used for His Glory. The husband must ever keep in mind that she is the weaker instrument of the two, not morally, or intellectually but physically. This attitude toward the wife on the part of the husband therefore includes loving consideration of the wife in view of the fact that she is not physically as strong as he is.

The husband should pay due honour to the wife because she is a joint heir together with him of the grace of life, eternal life the gift of God. That is he is ever to remember that Christ died for her, as well as for him, her soul is just as precious in the sight of God as his. Christian husbands today will do well to heed this admonition. In some households the woman has no rights in relationship to how things are to be done in the home because the husbands rule like God ordained dictators. The wife has nothing to say and nothing to donate to the household. All she can do is be submissive to an over authoritative husband; she gives all and shares in nothing.

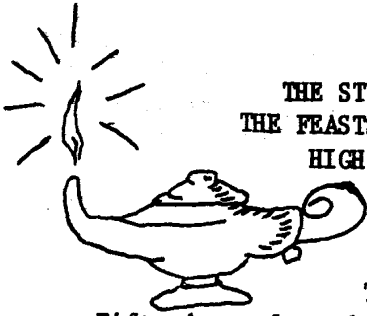
It is not surprising when that kind of husband never seems to get his prayers answered. For the husband is to pay his wife honour so that their prayers be not hindered. The word "hindered" means "to cut in, to interrupt". Failure to give due honour to the wife will result in a cutting in on the efficacy of their united prayer times.

Husbands should understand the Christian households are not ruled over with a dictatorship; but with reason and due consideration of the views of both husband and wife; then after these periods of consideration, the wife can depend upon the husband to make the right decisions. The principle of one person is not to be constantly dominating but that both husband and wife can each add their part to the program of the home and household.

This is the balance that the scriptures put forth. End.

THE STUDY OF TYPES IN REGARDS TO
THE FEASTS OF THE LORD, TABERNACLE, THE
HIGH PRIEST, AND OFFERINGS.

By Dr. Albert Grimes
CONTINUED



THE FEAST OF PENTECOST

Fifty days after the Feast of the First Fruits, the Feast of Pentecost was observed. The space between the two feasts which include "Seven Sabbaths" was called the "Feast of Weeks." It began with the offering of the First Fruits of the Barley Harvest and ended with the ingathering of the wheat harvest. The first day was the Feast of Pentecost. Only the first and last day was celebrated as it relates in Lev. 23:15-22. "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 habitation 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. And ye shall offer with the bread seven lambs without blemish, of the first year and one young bullock, and two rams; they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offering even an offering made by fire, of sweet savour unto the Lord"

"Then ye shall sacrifice one kid of the goats for a sin offering and two lambs of the first year for a sacrifice of peace offering. And the Priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on that day, that it may be an holy convocation unto you, ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations. And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of the fields when thou reapest, nither shalt thou gather any gleanings of thy harvest; thou shalt leave them unto the poor and to the sojourner. I am the Lord your God"

At the Feast of Pentecost a new meat offering was to be offered before the Lord. It was called "new" because it must be of grain from the new harvest.

At the Feast of "First Fruits" stalks of grain were to be offered and waved, but at the Feast of Pentecost the grain was to be ground and made into flour, from which two loaves were to be baked with leaven.

8.

The two loaves represent the two classes of people that were to form the church. The Jew and Gentile; and as believers are not perfect, even tho' saved, that imperfection is represented by the leaven.

A Burnt Offering of seven lambs with out blemish of the first year, one young bullock, and two rams was to be offered with the "Wave Loaves" as also the Meat and Drink offering for a sweet savour unto the Lord. These were to be followed by a "Sin Offering" of a kid of the goat and two lambs of the first year, for a "Peace Offering." The Wave Loaves were to be waved before the Lord. Note that it is now loaves, not loose stalks of grain. The loaves represent the homogeneousness of the Church.

The Feast of Pentecost had its fulfillment on the Day of Pentecost when the Disciples of the Lord were baptized in the Holy Spirit, Acts 2:4.

THE INTERVAL

Between the Feast of Pentecost and the Feast of Trumpets, there was an interval of four months during which the Harvest and Vintage were gathered in. There was no convocation of the people during those busy months.

This long Interval typifies the "Present Dispensation" of Grace" in which the Holy Spirit is gathering out the Elect of the Church, during which Israel is scattered among the nations.

When the present Dispensation has run its course and the Fulness of the Gentiles has been gathered in as stated in Rom. 11:25. "For I would not brethern, that ye should be ignorant of this mystery lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fullness of the Gentiles be come in." Along with the remnant of Israel will be gathered back from the four quarters of the earth to keep the Feast of Trumpets at Jerusalem as in Rom. 11:5 "Even so then, at this present time also there is a remnant according to the election of grace." Then in Matt. 24:31 "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other"

5.

THE FEAST OF TRUMPETS

Lev. 23:23-35

The Feast of Trumpets which was observed on the first day of the Seventh Month, ushered in the second series of the "Set Feasts." It fell on a Sabbath Day at the time of the "New Moon" and ushered in the Jewish New Year.

9.

It was followed by the Day of Atonement on the tenth day of the month, and by the "Feast of Tabernacles" which began on the fifteenth day of the month which was also a Sabbath Day, and ended on the twenty second day of the month, which was also a sabbath day.

It was ushered in with the blowing of trumpets. During the wilderness wanderings two silver trumpets, made of the atonement money of the people were blown for the calling of the Assembly and for the journeying of the Camps. Num.1:1-10.

The fact that the Feast of Trumpets comes immediately at the close of the "Interval" between the two series of "set feasts" is not without significance. The Interval represents this "Dispensation of Grace" and we know that two events are to happen at the close of this Dispensation.

First the Church is caught out and secondly Israel is to be gathered back to their land. When the Church is caught out the Lord Himself shall descend from Heaven with a shout, with the voice of the Arch Angel and with the trumpet of God. 1 Thess.4:16 "And we shall not all sleep or die, but we who are then alive shall all be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound, and we shall be changed. 1 Cor.15:51,52.

This last trump is not the last of the seven trumpets that sound in the Book of Revelation for it does not sound until the "Middle of the Week" while the Church is caught out before the beginning of the week.

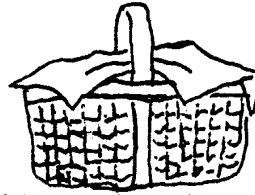
We probably are to understand by the :Last Trumpet:, the last of two trumpets used by Israel, the first for the calling of the Assembly: will call out the dead in Christ from their graves, and the second or last for the journeying of the Camp: will be the signal for the upward journey of the risen and translated saints to meet the Lord in the air.

Then we read in Matt.24:31 that the Son of Man, when He comes in the clouds of heaven with power and great glory at His Revelation of Himself; He shall send His angels with a great sound of a Trumpet and they shall gather the elect: not of the Church, but of Israel, from one end of the heaven to the other. From this we see that the Feast of trumpets has a typical relation to the catching out of the Church, and the regathering of Israel at the Second Coming of Christ. This has led some to believe that as Jesus was crucified at the time of the Passover, and the Holy Spirit was given at Pentecost, that when He comes back the Rapture will take place at the Feast of Trumpets, and the Revelation seven years later at the time of the same feast. Time alone will reveal the correctness of this view. (To Be Continued)



10.

THE CRUSADER'S BREAD BASKET
By Dr. Edith R. Grimes



"BIBLE JACKPOTS"

Read: Gen. 37:5-27.

Verse For the Month: Vs.27 "Come, and let us sell him to the Ishamaelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethern were content!"

How many times do we see those in the scriptures, who did what was right towards God, get into such awful jackpots, that is circumstances or conditions, yet God never failed to deliver them!

Joseph was honest about his dreams and told them to his brothers, who to who took great dislike to him because of them. It was not long before they worked a sceam and sold him into Eygpt.

Potiphar hired him to work in his house which he did. Potiphar's wife tried to snare Joseph into an immoral act but he fled leaving his coat in her hand for she had hung on to it, trying to persuade him to do wrong. The woman made a great scandal out of it, therefore Joseph was cast into prison though he was innocent.

In the prison God gave him favor and blessed him. One day deliverance seemed near when he interpreted the dreams of the Butler and Baker and they came true. Surely the Butler would put in a good word for him, but time carried on. Finally Pjaroah had a dream that no one could interpret. Then the Butler remembered Joseph! He was called quickly. God gave him the true interpretation and deliverance was his at last.

God was with him in the Jackpots and saw him thro'. Tho' all the accusations seemed unfair and unjust yet God knew the truth and honoured him in due time.

Three men went into the fiery furnace because they stood for what was right bu t God went into it with them and brought them out unhurt, bringing glory to his name.

Daniel went into the den of lions for obeying God, but God went with him and delivered him, bringing Glory to His Name.

Lazarus took sick and died. It seemed hopeless! Yet God was with them and brought glory to His Name in raising Lazarus from the dead.

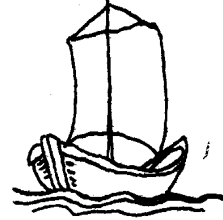
II.

Take Courage! Though the circumstances seem unfair because you have stood for the right, God will be with you, deliver and honour you in due time and bring Glory to His own name.

Remember! Lazarus was dead four days and stinking, yet God delivered him and brought glory to His Name through it all.

PILOTED OR DRIFTING?

We're drifting down the stream of time
From whence no boats returns,
The way is marked down which we pass
By many crooks and turns.
When first we push our bark from shore
The stream runs calm and slow,
But whirlpools lurk at every turn
Our bark to overthrow.



The farther down life's stream we go
The swifter currents run,
We only pass this way but once,
The journey we've begun.
But there's a Pilot ever near
Who whispers soft and low,
That He will safely guard our bark
Where troubled waters flow.



But we must let Him guide our course
And follow where he leads,
And fill life's journey day by day
With loving words and deeds.
It matters not how swift the tide
Where hidden breakers dwell,
If He directs our daily course
He whispers, "All is well!"



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