


# LIFE IN THE SON

*A JOURNAL OF GRACE  
AND  
THE IN-CHRIST MESSAGE*

*FORGIVENESS IS THE FATHER'S  
PATHWAY  
TO THE SINNER'S HEART*



## IN THIS ISSUE:

*GONE TO THE DOGS*

*THE TIME ELEMENT IN REVELATION*

*THE PRINCIPLES OF THE BIRTHING AND THE CHRIST-LIFE*

**TABLE OF CONTENTS**

EDITORIAL BY WARREN LITZMAN. . . . . 3  
 THE PRINCIPLES OF THE BIRTHING AND THE  
 CHRIST-LIFE (Part III) by Warren Litzman . . . . . 4  
 GONE TO THE DOGS (PART III) BY Frank Stigall . . . . . 7  
 LET ME OUTTA THE BOX BY George Moll. . . . . 11  
 Take Time To Do What the Holy Spirit  
 Nudges You To Do! by Robbie Litzman . . . . . 13  
 THE TIME ELEMENT IN REVELATION  
 by Warren Litzman . . . . . 14  
 FREE BORN by Don Byrd . . . . . 18  
 THE DIVINE PERSPECTIVE by Roger Bodary . . . . . 20  
 THOUGHTS ON GRACE by Richard Moore. . . . . 23  
 PRISON EPISTLE by Brother Ryan . . . . . 24  
 FORGIVENESS by Chris Goosen . . . . . 25  
 Everyday Life in the Son by Alice Scott-Ferguson . . 28  
 The Truth of the Mystery from Jan Grobbelaar . . . . 30

**LIFE IN THE SON**

*A Journal Dedicated to the Great Message,  
Christ in you, the Hope of Glory*

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# Editorial by Warren Litzman

## Is Grace In This Modern Day A Failure?



This may seem like a strange question. Certainly I do not mean that there is a failure on God's part, because His grace is perfect and working completely in the lives of those that see Christ as their life. The failure of grace I question is on man's part and especially in regard to religion. Look at these sad factors.

1. Most Christians continue in some form of Moses law and have become good comminglers. Commingling produces a poison.

2. Ministries have ignored Paul's teaching on the subject of grace. Of course, it is preached that we are saved by grace, but that is about all they know.

3. It is regretful because this is the dispensation of grace (Ephesians 3:3). Anything taken from any other dispensation is unworkable in grace. Paul is the Apostle of grace, but many born again believers ignore

much of what Paul says.

4. Paul established the Christian church known as the body of Christ. In America many ministers believe they must preach law along with grace. This creates an impure gospel and denies believers the true grace.

5. The cornerstone of grace is the concept of Christ living in us, but as I often say, 90% of born again believers have no concept of Christ living in them.

I could list a number of other things that have caused grace to fail. The end result is that most Christians struggle and are often defeated in their everyday life. It was God's intention that through the cross, from that time on, every believer would have a new life, the life of Christ, birthed in them. Christ in the believer would create a new life, bought and paid for at the cross. Most believers have never heard of this even though it

is clearly written in God's Word. God's grace has not failed, but earthly ministries have failed to preach Paul's message. Let me list Paul's positive side of grace for someone who may not know about the grace of God.

1. Grace is total freedom for every believer because Christ is their life.

2. Grace is mostly found in Paul's writings. Every believer should start their study of God's Word first in Paul's Epistles.

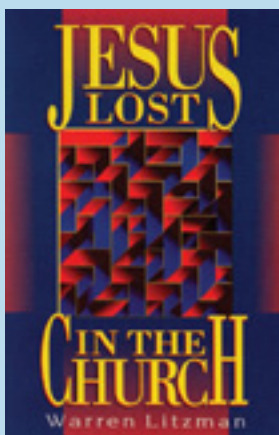
3. Grace is the prime work of God for humans and was established at the cross.

4. Grace is a completely finished Word of God. There is no more to be done.

5. Grace is everlasting.

6. Grace is the pure love of God in action.

7. Grace is a plainly written message in God's Word.



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The ideas in this book are presented as foundational truths for what we believe is the current move of God. For believers whose interest is going on to the fullness of Christ, it is very likely the final move of God. History records that God is always moving His Church toward a fuller revelation of His ultimate intention. I believe that intention is that every born-again believer will come to the knowledge that the way God intended for human beings to live on this earth is by another Person, Christ, in them.

# THE PRINCIPLES OF THE BIRTHING AND THE CHRIST-LIFE

## PART III

by Warren Litzman

### III. RECONCILIATION AND IDENTIFICATION

As we come to understand the Father's justification of placing another Person in us as our life, we see that His purpose is to get us settled in the assurance of who we are by identification. Identification of our justified position in Christ gives us the assurance, making it possible for our growth in the new creation life. Romans 3:24; 2 Peter 3:18. Until the Christ-life believer rests in his understanding of the birthing, he is not spiritually prepared for the greater truths of reconciliation.

#### 1. RECONCILIATION

The ground of our reconciliation to God is God being justified to place another Person in us and depend upon that Person as our righteousness. In Christ we are justified from the death penalty of sin, thereby enabling God to reconcile us to Himself.

- 1.1 Justification frees us from Satan's death-life. Reconciliation brings us into the Christ-life. Romans 5:10.
- 1.2 To be reconciled is to be brought into right relationship with our Father. We were in sin, as sinners, children of the devil. John 8:44.
- 1.3 Our Father birthed in us the life of Christ. By this He placed us in a totally new position, out of Satan into Christ. Ephesians 2:5.
- 1.4 It took the cross of Calvary to solve the problem. At the cross we are identified with the Lord Jesus in His death unto sin and resurrection unto God. This understanding is the beginning of the new creation life. Self, within itself, cannot be reconciled to God. We were once Satan-selves, now we are Christ-selves. The cross made possible that we who were dead to God could be made a brand new race of people. 2 Corinthians 5:17. By the cross we are made partakers of divine nature. 2 Peter 1:4. It is at the cross that the ultimate work of identification takes place, in that by our minds we see Christ as us in death and life, and are able to move into ultimate reconciliation. Colossians 1:20, 22.
- 1.5 We must always remember that our present new creation life understanding is infinitely inferior to our eternal relationship with the Father, which will be brought on when we receive our glorified bodies on the resurrection morning. We are being made now, in our new creation walk, everything that Christ is. 2 Corinthians 5:21. Reconciliation is working by all the events taking place in our lives. 2 Corinthians 5:18.

#### 2. ULTIMATE IDENTIFICATION

The subject of identification is one of the most vital subjects having to do with the birthing. A believer not aware of the birthing, or his identification to Christ creating a new creature life, will always be in a struggle to improve his condition before God.

- 2.1 The believer who abides in Christ and knows by his identification with Christ that he is as righteous as Christ, is freed from self-effort.
- 2.2 This is the believer who stands in his position because he constantly identifies to the death, burial

and resurrection of Christ and, finally, to the fact that Christ in him is his righteousness. To ignore this knowledge is to re-enter the self-struggle to save ourselves.

### **3. NEW CREATION LIFE**

- 3.1 To understand the new creation life as the aspect of our daily walk, we must consider that within ourselves we are never acceptable to God. Many Christ-life believers have become trapped by seeing improvement in their new creation life and, depending on that, they cease to identify with the birthing and Christ in them. Believers must never depend upon their new creation life or growth in the new creature for their acceptance to God, or for their identification.
- 3.2 Too often, Christian service and its success is made the criterion of creation life. This has proven to be a severe detriment in the lives of many zealous believers. Whenever service becomes predominant to fellowship with the Father and growth in the new creature, doing becomes more important than being. This is a religious Satan trap which must be averted at all costs.
- 3.3 The real issues of this religious Satan trap are that our hearts very often seek acceptance from the Father through some production (law) instead of simply receiving God's birthing through identification.
- 3.4 When our service to the Father fails to produce results, you will find everything else in your walk will fail with it. Therefore we are to be sons, not servants. Galatians 4:7. Christ-life believers must never allow service to become the life or to bring forth the life.
- 3.5 Any time a Christ-life believer is attempting to do rather than to be, he is headed toward a barren and carnal position. We must never depend upon an independent self to do what only our Christ-self can do.
- 3.6 It is God Himself Who takes us into circumstances and situations and causes converging powers to bring about our failure as Christians through our self-effort. This speaks of the second crisis a human being must come to—the crisis which says he cannot live the Christ-life within himself. Romans 7:18.
- 3.7 Love functions according to its nature, not according to the quality of its object. The doer believer rather than the be-er, will always be hopelessly handicapped in the matter of fellowship, growth and service. He will always have a difficult time fitting in with people and doing the work of God. For instance, this believer will never find a body of people with whom he can fellowship and serve God.
- 3.8 As devastating as Romans 7 is, the ultimate correction for the doer believer is to relive this chapter with Paul. It is only by Romans 7 that the believer can come to Galatians 2:20.

### **4. THE BIRTHING**

- 4.1 As our identification to Christ on the cross and in the birthing begins to take hold, the Christ-life believer begins to expect less from self and more from a Christ-self. Psalms 62:5; Ephesians 1:5, 7.
- 4.2 As the identification to Calvary and the birthing takes place, the Christ-life believer becomes increasingly willing to reject all self-unto-self, realizing that is a sinful source from the old man and is only cured by daily crucifixion. Self-effort produces the works of the flesh. Galatians 5:19-21. The knowledge of the birthing and identification to Christ produces the fruit of the spirit. Galatians 5:22, 23.
- 4.3 By the message of the vine and the branch, Jesus taught that the believer is ever aware of his personal condition. He is always concerned about the sins of the flesh, as well as the fact that he has had an exchange to take place of unimprovable self for the Christ-life.
- 4.4 As the Christ-life believer becomes established in the birthing, he will become increasingly aware of how acceptable he is to the Father, and by this will have blessed communion with the Father and with saints. 2 Corinthians 3:18.

- 4.5 By this, the believer will enter into a cross-centered life, daily seeing the cross as his identification of the exchanged life and the beginning of the birthing. The believer always will learn being more centered at the cross than he will anywhere else. Colossians 1:20.
- 4.6 The Holy Spirit is finally the only One who can apply the work of identification. Only He can fully identify the believer with the finished word of Calvary, and to the birthing that is bringing about the new creation life.
- 4.7 What all of this does is to inform the soulish part of the believer of who and what he is in Christ. Psalms 18:2. It also means that the accuser of the brethren, Satan, is finally turned away by this believer's knowledge of who and what he is in Christ.
- 4.8 Because the Christ-life believer is hidden with Christ in God (Colossians 3:3) Satan will never be able to touch him. Satan may be the counsel for the prosecution, but we have two counsels for the defense, namely:

† we have an Advocate at the throne, Christ, representing us to the Father

† we have an Advocate within, Christ in us the hope of glory.

Hebrews 2:17; Romans 3:26 ∞

**(Read Part IV in next issue)**

**CHRIST-LIFE HEALING FOR BODY AND SOUL**

**By Warren Litzman**

Hungry believers who are growing up in Christ are finding their spiritual food in the Christ-life message. Someone has said that happiness comes from man and joy comes from the Lord. This book deals with the believer's daily walk. It shows the wonder-

ful benefits that come from knowing Christ lives in you. As the joy of Christ works out of the believer it makes for true happiness outwardly. The power of this book is in the renewal of the mind. Since all spirituality comes from our knowing Christ lives in us, this book can be imperative to spiritual growth.



**CHRIST-LIFE  
HEALING FOR  
BODY AND SOUL**  
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WARREN AND ROBBIE LITZMAN

**Paperback, 232 pages**

**PREFACE**

The six areas of study in this book are derived from a time when the Holy Spirit was teaching me the difference between being "in Christ" and enjoying the full liberties of oneness with Christ. Now, I see that all of the spiritual growth of a believer comes as he moves from one level of understanding to another. This book is written especially for a hungry heart that is ready to go on into the fullness of Christ—in other words, ready to move to another level of understanding.

The Christ-life message has but one intention: to fulfill what the Father has always wanted in believers by opening new and greater understandings of who we are in Christ that we might go on into the fullness of oneness. The written Word is a key to the study of this book. It is only as you see Christ in the scriptures that you can be what you are by Him in you. As you study these truths you will sense, by the Holy Spirit, Christ-life surging through you. In time the "surge" will bring perfect oneness with Him.

— Warren Litzman

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# GONE TO THE DOGS

BY FRANK STIGALL

**Part III:** In some regards, it is a hard call to what Peter was to preach. Does he preach what was in John 14-17 or does he preach what Jesus said in his last forty days on earth? Peter had only recently been filled with the Holy Spirit. Does that mean he suddenly understands what has taken some of us fifty years to understand? This side of things require a revelation to understand, and no where does Peter demonstrate he ever received a revelation of Christ abiding in him. Well, it is quite obvious he went with the great commission, which Jesus had instructed him on five different occasions.

Did God suddenly cut his people off? It says nothing about it if he did. In fact, he had just taken their sin to the cross. Perhaps the “*all things*” the Holy Spirit wanted to teach were to inform the Jews that Jesus was their Messiah. Peter preached the kingdom message, and the kingdom message is only to and for the Jews. The kingdom offer is still on the table—Peter said this was the Lord and Christ. In other words this is the supreme authority. Christ in the Greek is *Christos*, which means the Anointed One and Messiah. By offering Jesus as the Messiah was the same as offering the kingdom. The Messiah has long been the hope of Israel. Christ is not the Messiah to the church, he is savior. “*Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only*” (Acts

11:19).

This kingdom message to the Jews was preached for a period of about 13 years. Furthermore, Peter and many others lived their life as though the kingdom had come. When Peter and others prayed for the sick he had 100% success, at least we have no reports of any failures (Acts 5:16). Even when Peter’s shadow fell on the sick they were healed (Acts 5:15). He was living a charmed life. Even prison gates opened of their own accord to him, and he freely walked out. Three thousand were saved and then five thousand, what an outpouring of God’s Grace this was.

Acts 9 is another turning point in the plan of God. Jesus called the chief of sinners whose name was Saul (Paul) and revealed to him the mystery of Christ living in earthen vessels as their life. It is John 14:17 coming to life in Paul. After Acts 9, the kingdom message began to diminish, and the grace message began to rapidly expand. Acts is mainly about the diminishing of the kingdom message. Luke, the writer of Acts, does not say one thing about the mystery message even though he followed Paul around and heard him minister the message.

Jesus called Paul to be an Apostle to the Gentiles. Yes, he will be an apostle to the first race of people that God himself rejected. They will be given a chance to accept Jesus as Lord and Savior, for the second race (Jews) has rejected their Messiah. Not only that, but also the Jews that rejected God are given a

chance to accept the mystery program and become part of the new creation race. God broke down the middle wall of partition that separated Jew and Gentile. No longer does circumcision, or uncircumcision matter. “*For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature*” (Gal 6:15).

“*And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem*” (Acts 21:4). How did Paul get to be in Rome under arrest with a Roman centurion to guard him? The story starts back in Acts 21. Paul was determined to go to Jerusalem, even though he was instructed by the Holy Spirit not to go on several occasions.

Paul did not obey this instruction, and went to Jerusalem anyway. There he met with James the half-brother of Jesus, who persuaded Paul to participate in a Jewish ritual. “*Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law*” (Acts 21:23-24).

Later Paul was being asked to pay the expenses involved in the offerings required at the completion of the Nazarite vow which these four men had taken (cf. Num. 6:13-21). He was being urged by James to take these actions. This would

indicate that he was, after all, a “middle-of-the-road” Jewish-Christian (Acts 21:26).

However, Paul was quickly discovered as one who had betrayed Judaism, and then the riot began. They wanted to kill Paul, but the Roman guards stepped in and saved him. One should note that James, the half-brother of Jesus, who was the head of this Jerusalem synagogue, did not lift a hand to save Paul.

“*And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome*” (Acts 23:11).

What started out bad for Paul as he disobeyed the Holy Spirit has now been turned to good, as all things work together for good to them that love the Lord. In the years of Paul’s ministry the Lord has appeared to Paul four times: at his conversion (Acts 9:5), in Corinth (Acts 18:9-10), on his first visit to Jerusalem (Acts 22:17-18), and here (Acts 23:11) during his last visit to Jerusalem.

Paul from here was sent from prison to prison and from Roman hands, to the hands of the Sandedrin, then back to Roman hands. Finally, Paul was taken to Rome and put under house arrest. Here he was safe from those in Jerusalem that wanted to kill him. Therefore, he could speak freely without fear of being stoned by the Jews, as he was under the protection of a Roman guard.

This bondage of Paul’s was brought about by the mercy of God for the last hope of Israel to accept Jesus as Messiah. It looks as though the Father had Paul on a mission of mercy, just for Israel. Is this the final offer for the nation to acknowledge Jesus

as Messiah? “*For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain*” (Acts 28:20).

“*And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening*” (Acts 28 :23).

Most think the great division in the Bible is between the Old Testament and the New Testament, but it is not. God’s purpose concerning the earth and the reign of Christ upon it is the subject of “prophecy” (2 Peter 1:16-19).

His purpose concerning heaven and our exaltation there with Christ is the subject of “the mystery” (Eph. 2:4-10, 3:1-4). Unto these two great subjects the scriptures are basically divided.

**Also notice an important fact that Paul spoke all day long out of Moses and the prophets to the Sandedrin.** If Paul spoke only of Moses and the prophets, then the mystery would not have been included because it is not found in Moses or the prophets. So this conference should be called the last effort to convince Israel that Jesus was their Messiah. It appears the last offer is on the table for the kingdom. If they had accepted it all Israel could have moved into the kingdom, and the new covenant to Israel would have come into effect (Ezekiel 36:26-28).

Remember, the Sandedrin are the highest court in Israel. As we have pointed out before Israel is a Theocracy and the Sandedrin are the judicial branch in Israel. In our society they compare to the Senate, and the

House of Representatives. They are the lawmakers and we follow what they legislate. If they say Jesus is Messiah then all Israel would have followed since they are Israel’s spiritual leaders. Salvation for Israel is a corporate, which means all Israel could be saved at one time (Rom. 11:26). It only took one sacrifice on the Day of Atonement to apply to all Israel for salvation. The sacrifice to end all sacrifice was Christ the Lamb of God.

However, I am sure Paul knew there was no use in preaching justification without the law to them. They would not have listened to it, but the apostle Paul being a Jew, a Hebrew, and a Pharisee knew very well how the Jewish mind worked. He understood what the Jews would listen to, and what they would not listen to. It would be better for them to know Jesus was their Messiah and let them accept him on that level than not at all. The Jew at that time was still under the umbrella of the promises to Abraham.

Remember the theme of Acts is about the diminishing of the kingdom message and the failure of Israel to respond to the beckoning of the Holy Spirit. Over and over again Paul brings proof to Israel that Jesus is the Messiah and they still reject it. Some of the chiefs in Israel were convinced and some were not, so they argued among themselves like good politicians do, and began to depart. However, before they left Paul pronounced on them an indictment by the Holy Spirit.

“*For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should*



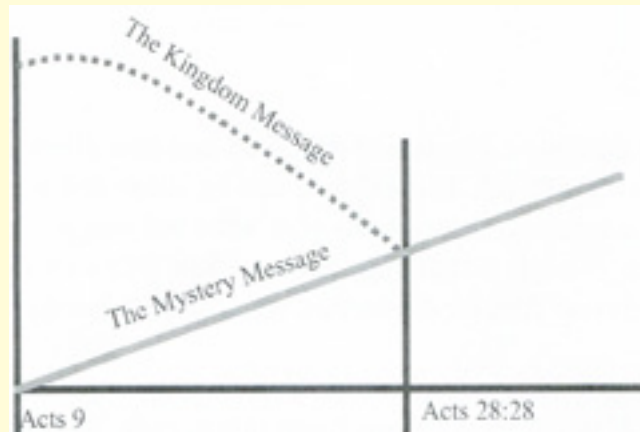
heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear. And when he had said these words, the Jews departed, and had great reasoning among themselves” (Acts 28:27-29).

This indictment Paul delivered to the Jews says this in general: All opportunity is withdrawn at this time for Israel to enter the earthly kingdom, and it will not be until after the Church has been raptured that the offer will be opened again to Israel. The mystery message has been sent to the Gentiles, “gone to the dogs”, and the kingdom message is no longer on the table. Even the apostle Peter has trouble handling the message being given to the Gentiles (Acts 10).

This then is the purpose of God for rejection of Israel. “I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy” (Rom. 11:11) .

Paul has determined there was no use in talking to people that will not hear, see, or understand. Was this the end of salvation for the Jews? No, this was the end of the offer of the kingdom to the Jews.

(See Figure 6 below).



From this point on the message is only about the mystery and both

Jews and Gentiles can be born again and become part of the new creation race. “Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace” (Eph. 2:15). The cross has made all races into one new man. There is no longer a division between the circumcised or uncircumcised.

#### SOME THINGS ARE DIFFERENT

If you have been reading carefully, you might be drawing a conclusion that God had two plans in mind, one for the Jew’s and one for the birthed sons of God. Birthed sons can be either Jews or Gentiles. It is our duty to rightly divide these scriptures, so as not to give what belongs to the Jews to the birthed sons of God and vice-versa. This is a challenge because four-fifths of the entire Bible belong to the Jews. That leaves only one-fifth for the birthed sons, or the Church.

Even in the New Testament there are many passages for the Jews only. Yes, even among Paul’s epistles there are statements only for the Jews. If one does not know these things exist, then the Gospel becomes defiled, and the trumpet does not give a pure sound. Many stand in confusion today because of the mixing of New and Old Testaments. Purity of the Gospel is almost non-existent.

The Pentecostal group that I was once part of loved the book of Acts, and accepted it as the Gospel of Jesus Christ. We tried in vain to work the miracles

found in the first eight chapters, and believed if we had enough faith

and did not doubt in our heart all these things could be ours.

Somehow, we felt our works generated faith. We felt to have faith we must read the Bible and pray. Our thinking was, faith cometh by hearing, and hearing by the word of God, if it was read or taught. Then if all that did not work it was time to fast and pray. (We all felt that this put God in a hammerlock, making him cry uncle). This had to work, but it did not. Disappointment and hunger were the only reward for our works.

Today I look at Acts differently and understand there was something else going on that did not include the Church, but Israel. There was no way we were able to duplicate those things. Lord knows we tried, and we confessed healing while we limped around with our physical problems. We were in denial with a positive confession. This too had little or no effect. Have we ever stopped to think just maybe these things were not given to the body of Christ to perform? These miracles worked well for the Jews, even Peter had one hundred percent success when he prayed for the sick.

We learn that Christ lives in us, and he is our preventive medicine. He always knows what you have need of. Without any fanfare he quietly heals us and gives us strength to face the day. We may go through physical trials, but the feeling of our infirmities always touches him. I have learned to receive healing any way it comes: faith, doctors, or medicine. These sources are not of the devil, but God’s gift to the world.

We need to know what the intent of God was, and what his plans are for the Jews. His intent dates as far

back as Exodus. *“Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel”* (Exodus 19:5-6).

The relationship specified in the covenant was that of Israel’s being God’s peculiar (special) treasure, a kingdom whose citizens were all priests with access to God, and a holy nation, separated from all other nations and devoted only to God. Now, we have to ask ourselves, who were all these priests going to minister to, as there was between three and four million Israelites.

Peter has this to say: *“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light”* (1 Peter 2:9). These are great words, but they are not for the Church. The reason why is we are not a priesthood. This is the

same kind of a statement as in Exodus 19:5-6. We are not a nation, we are birthed sons of God. A nation is earthly, we are heavenly, and our citizenship is in heaven.

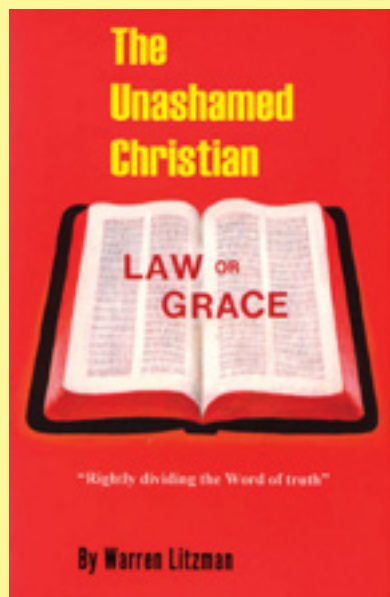
I don’t want to get off the track with this but it was God’s intent to use his chosen people as priests. In Acts we see the beginning of that intent starting to be worked out. It is a passing glimmer of what could have happened if Israel had accepted Jesus as their Messiah. I believe the Jews would have carried the kingdom message to the ends of the earth, and the ones to whom the message was directed would have been the Gentiles. Most students of the Bible know that in order for a Gentile to convert to Judaism, he must be circumcised in order to become a proselyte Jew (e.g. Mat.23:15). In effect this would make Gentiles part of the chosen race, just as Jews who are born again today become part of the new creation race.

On the other hand, the born again have an entirely different message to deliver than Israel did. It is the message of reconciliation. In Ro-

mans 1:24-26, God has made it very clear that he gave up on the Gentile nations, and gave them over to a reprobate mind, and then created the Jewish nation. However, because of the cross, God has reversed himself, and he has given this reconciliation ministry to us who are born again. *“And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.”* (2 Cor. 5: 18).

The book of Acts is about the decline of the kingdom message, and it was cut completely off at Acts 28:28. Along with the kingdom message we have at the same time, the beginning of the grace message. The kingdom message dwindled away, and the grace message became dominant. It would be a good idea to keep this in mind as you read. Acts can give the reader a lot of historical background, including how Paul was called to be an apostle to the Gentiles.

**(Read PART IV in next issue)**



**TESTIMONY BY JAMES BROOKS FOR  
THE UNASHAMED CHRISTIAN  
BY WARREN LITZMAN**

I just finished reading the book, “The Unashamed Christian.” What a great book! There is so much meat in it. I never really understood about the different dispensations. But, it is much clearer now. Also, how to rightly divide the word of God and separating law and grace is so important. I have a much better understanding of all this. Your books along with the word of God and the teaching of the Holy Spirit are true meat for my hungry soul.

Thank you, James Brooks.

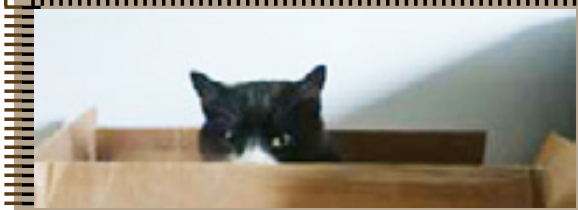
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# “LET ME OUTTA THE BOX!”

“IT’S DARK IN HERE”

by George Moll



Have you ever lived in a box? Have you ever thought you were in a box? Jack has a box, but he at least gets out once in a while, to sell burgers and shakes.

My little box started about 51 years ago. I grew up insecure, scared, and thought for sure when someone laughed at the grocery store, they were laughing at me. I dreamed of the day I could “pop out” of the box. Dreams of “making it big” then I would be admired. If I were admired, then maybe I could feel better about myself. If you looked up to me, that would make me acceptable. Or maybe I felt so low from you, that rising above you, was the key.

Well, I did just that in the early teen years. I got high, but not with a ladder. This experiment lasted for many years, until the “scary, insecure, addict box” began to crumble. I was invited to go to Church by my Dad, so I went. As I walked in the door, I sensed the eager eyes from the Elders piercing through me. All I could think was “they want to recruit me?” Yes. That smile isn’t real, they are just like some phony game show host I’ve seen on the Wheel of Fortune before.

I was asked if I wanted to accept Jesus. I went into a little room, said the prayer, and I told my first lie—as a Christian, as I walked out. My Dad asked me, “Do you feel different?” You know the answer—“yeah.” I went to Bible studies, hooked up with a religious zealot friend, who was half koo-koo, and we went to Church together. One day my friend picked me up from

my Dad’s house for Church, as I lived there in my early twenties (the big dreams were not quite paying off yet). I had a bad argument with Dad. I was cussing mad on the way to Church. My friend said if I continued to cuss, he would beat the Hell outta me.

When I got home, I ripped the Jesus bumper stickers from my car, and headed back toward the drug life. As I drove down the road, I remember how awful I felt, as a young Christian. The insecurity that was still with me, the fear of what was wrong, because my own game-show host smile, I knew, was phony. I was bewildered and mad at the same time, but most of all I felt hopeless. The God and church that I had tried in order to get out of my box, had failed. The sinning life seemed easier.

This journey went on for five more years. One night, I was in a home, where a Hell’s Angel bad guy was hanging out. I was feeling my oats, and began to ramble on about Jesus. The conversation was cut short with a “hey kid, it’s time for you to shut up.” As I look back now, something really did happen in that room with the prayer, I just did not know it. Jesus was in me, and had become my very life. But by now, I was in the “scary, insecure, Christian, addict” box, and did not know I had been let out. The day came when the box caught on fire. I could not bear the box anymore, so I went to rehab.

One evening in rehab, I went to my room, looked out over the cold snowy valley, in Elko, Nevada, and began to tremble, shake, and cry.

My roommate Jim, an old Irish bar brawler, walked in and asked, “What’s wrong?” I did not know what was wrong but remember saying, “I don’t know who the Hell I am.” This was a devastating moment. That revelation has more meaning now, than it did then. Yes, this was the dilemma. This was the first time I knew I needed a savior.

After rehab, I engaged in the 12-step program, studied the AA book, applied the 12 steps. I fell into a lovely group of step Nazi’s. We would have studied and presented the Big Book in Hebrew if there were an edition available in that translation. I would raise my hand at the meeting and say, “I’m George, I’m an addict.” I had now entered into box number three—the “insecure, scared, Christian, addict that doesn’t do drugs” box. Although there was much good about the program that helped me, I sensed there was something missing. Upon working the steps a second time, I was very depressed. I was on the 4th step, the personal inventory. This is where you go back through your life, find your messes, face them, find why you did them, and set out to make it right with the world, its people, and God. This was a dark moment. I had much guilt. I knew I had not applied myself the 100% that I believed was required. Also, what about my past? Was there something in it that I had blocked? Was it so terrible, would it make me feel worse to find it? This exercise was not helping me, it was making me worse. Fear and Guilt.

I will never forget that time in my life. I showed up to a very different meeting in a barn. The dear brother (Warren) was saying something that night that changed me forever, for I was ready. I can still remember it. It was Romans 6. The brother went on to say, “Look at the text, who was it up on that cross!?” (Romans 6:3) How much of a past do you have!?” (Romans 6:6) “How dead are you to your old life!?” (John 19:30) “Believe you are made new, and are no longer the person you thought you were!” (Romans 6:11) I was now let out of the box!

That day started a new beginning for me. Words cannot describe the weight that was lifted. As I went to bed that night, the old ideas came crashing back. I rebuked them—“That’s not me anymore.” The reckoning of myself dead, non-existent, to these old ideas, of who I was, now had strength, as I began to see how this was really true. We can believe the truth about Jesus all day long, we can work programs 46 times, we can try to be like Jesus, and we can do wonderful deeds, and try to overcome our sins, and still be miserable. That is because flesh cannot make flesh NEW. The key to a new life, is NOT a changed life, although a new identity will change many things about us. The trick of Satan is to keep trying to change what does not exist about ourselves, or to keep us locked in the lie that what we always believed about ourselves, based on our history, is who we are today.

“Be not conformed (to conform one’s self/mind to another’s pattern the identity of the old man

bound to a fallen nature) but be ye transformed (changed into another form) by the renewing of your mind (renovation—tear down what is old, and build new, what never before existed), that you may prove what is that good, and acceptable, and perfect (brought to the end, finished) will of God.

What a statement! Let me paraphrase. “Do not continue living in the lie of who you are not. Be made completely different by an idea about yourself that never existed before to you, that you may experience God’s final choice for you, and make you very happy as a result.”

The Cross is the starting point for a believer. It is the reference point. It is not the starting point for Jesus. It is OUR starting point. Any form of therapy or healing activity, should incorporate OUR position at the point of how, where, and when our life began with God. Before my revelation of the New Man, I would look at the Bible for formulas. I had no baseline to refer to. It is like getting a flat tire in the car, looking into the manual, and finding the chapter on carburetor repair. The manual is true, it is about the car, but will working on the carburetor really get the car back on the road?

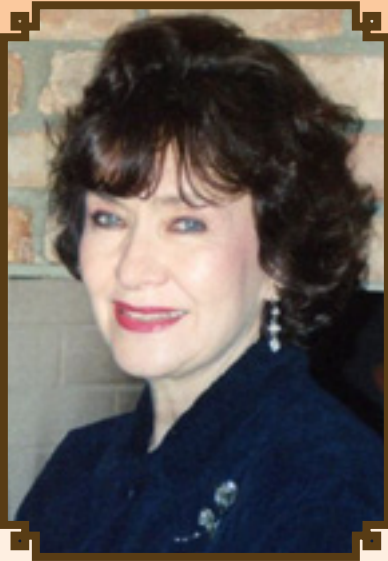
Sickness of the mind seems to be the pre-dominate problem in the body of Christ. Depression has overcome the world like wildfire. Childhood trauma is a stronghold that I have the most empathy for. Just recently my 7 year old son was involved in a tragic ski accident. He is on a junior ski team. The second day of practice, he was riding the lift up, his teammate did not get on the

chair properly. The young boy dangled, with my son trying to hold on to him to save him, at the risk of almost going out himself. The young boy dropped 60 ft., with his glove left in my son’s hand. The young skier died a few days later. We have talked with my son, entered him in therapy, and the therapy is closing out. My wife and myself are deeply grieved, for this boy, his family, and what lifelong affects this might have on my son. The main issue, would be guilt. Would he feel guilty, that he was responsible? Would these memories come back to him at a later date, and he try to punish himself to escape the guilt?

The hope I have for him, is the same hope I have for myself, my family, and every believer. It is Christ in us or Hope of Glory (Colossians 1:26, 27—hope, *expectation of good of Glory most exalted state/condition*). I have not done it all right as a Christian. I believe there will be more trials, and more sin. Because of knowing why and how I have been let out of the box, I do not feel trapped in a dark box anymore. Maybe there are periods of time of darkness, but God is faithful to remind me of who I am. This relieves my mind and I begin to realize there is rest. It is an exciting thought, to picture oneself “out of the box.”

Dare to do it. Picture yourself new—picture yourself walking out of whatever problem you may have. Realize the golden key is a brand new idea about yourself in Christ, that you may have never had. When you do, you will thank God like never before. ■ ■ ■ ■

**YOUR WORTHINESS IS NOT BASED UPON  
YOUR “UNWORTHINESS” BUT ON HIS LIFE IN YOU.**



## *Take Time To Do What the Holy Spirit Nudges You To Do!*

*by Robbie Litzman*

The Holy Spirit is a constant Source in our lives at all times. He is never away from us; he is involved in all we do in one way or another. He does not speak audibly but, rather, he nudges us; it is a 'knowing' that comes for something we are to do. I cringe to think of how many times I have been nudged by the Holy Spirit and didn't pay attention, only to find out later the consequences.

Other people's lives can be affected by our responses to those nudges; for good, if we respond, for bad if we don't respond. We live in a world of desperate people all around us. Christian people are carrying heavy loads they don't know how to handle, trying to

make it on their own. Families are stressed out from the hopelessness around them. Single fathers and single mothers have little help or intervention in their responsibilities.

But, we say, "We have the Answer!" And we do. But we are waiting for that 'open door' to share the gospel of the life of Christ with someone when, all along, opportunities are brought to us. But we are too busy and we do not recognize the moving of the Holy Spirit in us.

Are we afraid of invading someone's privacy? Of being rejected? Or do we put it off until a later time when we 'feel like doing it'? Sometimes I think the song from the Little Orphan Annie musical says it all for us, "Tomorrow! Tomorrow! I Love you tomorrow. You're only a day away." But I have found that tomorrow was too late in a good

number of times I didn't give attention to those nudges. I weep as I write this!

Our world is so caught up in a vast number of 'things' and most of those 'things' have to do with fantasy and not with life. The apostle Paul spoke about our being 'living epistles' in this world. Another place we are told, "As he is in the world, so are we."

If America falls it will be because we Believers were not available to the dealings of the Holy Spirit and did not have time or take time to speak and show the love of Christ—even to those in our own household. Jesus is the Light of the World and if that light goes out, how gross is the darkness.

Can we recognize the nudges? Or does it take a baseball bat to get our attention?

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# THE TIME ELEMENT IN REVELATION

BY WARREN LITZMAN

Some time ago, a believer came to me with the dilemma of waiting for a visible sign of spiritual growth. Desiring to be a spiritual being more than anything, this believer was caught in the throes of God's time element. The flesh was seeking to find the deliverance so needed at this time, but it was obvious that God was dealing with him on an entirely different level of understanding. This unknown factor of God's dealings in a believer's life is controlled by times and a calendar known only to God. I explained to this hungry heart that the receiving of free gifts (salvation, healing, baptism in the Holy Ghost, the nine gifts of the Spirit, etc.) could be received at any time by meeting God's conditions, but the growth in our oneness with Christ was totally controlled by the Father's time element.

## **The World Is A Schoolhouse**

Paul says, in Galatians 4:2, that the son is under tutors and governors until the time appointed of the Father. The son, growing into this knowledge of sonship, is totally dependent on the Father for the conclusion of the schooling. This schooling is severe, often painful, and greatly misunderstood by the believer. This misunderstanding of God's dealings, or ignorance of His eternal plan, only tends to prolong the time element. Many believers quit God during this time, feeling that the Lord has forsaken them. Oh, the great need for the ministry to have a revelation of these dealings in the believer's life, so that men today might have a Gospel

conducive to the workings of God in individual lives! The believer I was dealing with seemed to be encouraged that, in His time, God would bring about His own will.

We are living in an era when men are specializing in demanding God to do things. Many programs of man-made religion are in operation today, premised on the theory that spiritual life can be received by "following these simple rules," or by "reading this book," or by "coming to this meeting." Such mortal advice gratifies the flesh but eventually ends in frustration because, in the spiritual life, the Father reserves the right to determine the schooling and time of graduation. Thus, the time element becomes of great significance. Carnal people always resist God's time element because they want to get eternity and its questions settled so they can enjoy earthly life.

## **Levels of Growth**

God is not just interested in His sons settling down to earthly living. A babe might have a degree of such motivation, but the Father will fill the lacking knowledge with grace. A son will be expected to be less earthly, and God will give less grace. Mature believers (those who have crucified the flesh and brought its motivations under subjection to the spiritual man) will know they are pilgrims, strangers, and sojourners on earth. No spiritual believer will question the time element of God's dealings in his life, because he does not analyze time according to the earthly.

This brings us to an all-important

truth about God's time. Peter says that one day with the Lord is as a thousand years (2 Peter 3:8). God deals with time in eternal terms. The carnal man deals with time temporally. A demand might be made by a carnal believer, premised on earthly time (24 hours to a day, 365 days to a year); but the spiritual believer, seated with Christ in heavenly places (Ephesians 2:6), never needs to force God into earthly time because he is already living by the eternal (1 John 5:11). The spiritual man is living the Christ-life, and because the Christ-life is growing he watches every detail of the earthly journey. He knows that eternal life can be most quickly jeopardized by stepping out of God's time into earthly time. This knowledge constantly urges him to yield to God's dealings in his life with a passive faith that the Father, who cares for him, is taking charge of his life and is shaping him into Christ's full stature through all these strange developments.

## **The Carnal Demand**

Demanding, in view of God's time element, is obviously carnal, while trusting, in the spiritual believer's life, is an absolute of sonship. Until the Lord is ready to lead the carnal believer into spiritual life, there is nothing this believer can do but wait. This waiting is tedious, hurtful, and purging. Nevertheless, these times are in the Father's hands, and He will continue to refine until He has what He wants. During these times, God may use Satan, sickness, troubles, trials, temptations, frustration, confusion,

and even success as instruments of refinement.

On occasion, it will seem that the Lord will never deliver. In fact, the Father does not permit these things to come just so He can show His glory in deliverance. These crises come and stay until the Father has a son broken and receptive to the eternal plan (1 Corinthians 2:7).

The amount of time does not depend on us, but, rather, on what the Father wants out of us. The glory He ordained for us before the world is the object of all His dealings in our lives. We must always be cognizant of the promises God has given us. He will not suffer us to bear any more than we can stand (1 Corinthians 10:13). The reason many believers are destroyed during the time of God's dealings is that they do not have a true Gospel to go with the schooling of the Father. Let us never forget that God is not shaping us for a better earth life, but for eternal life in His house (John 14:2).

### **Jesus Yields To A Time Element**

To reach the Father's house, we must be as Jesus. He is the Way. The time element was most important in His life. Hebrews tells us that even though He was the Son, yet He learned obedience by the things which He suffered (Hebrews 5:8). The suffering was a part of His kenosis (self-emptying). Even He had to yield to His Father's time element.

Paul says, "In the fullness of time, God sent forth His Son" (Galatians 4:4). He who was "slain from the foundation of the world" waited some 4300 years until the time of His revelation was at hand (John 1:29). During the three and one-half years of His public ministry, the time element was constantly evidenced. Two times before He died,

He approached and went through the Passover. He knew He was to be the eternal Passover Lamb. He knew, each year of His public ministry, that the time was not yet come that He should be offered. What great feeling must have come to His heart each time the Passover drew near! Twice, the Father told Him, "This is not the time." Thus, He learned obedience by the things He suffered.

In John 12:27, we see Him coming to the hour. He told His disciples that the hour had come that the Son of Man should be crucified (Matthew 26:2). God's time element was in operation. Undoubtedly, the Father made the Son wait for the appointed time, that He might make the Captain of our salvation perfect through His sufferings (Hebrews 2:10). How precious the breaking (kenosis) through which the Father put the Son, that our redemption might be perfect!

Now He Who was dealt with in this way by the Father is our life, our Captain, our Shepherd. Think not that the Father will let us escape such refinement through the time element. While we do not have to suffer for our sins, seeing that He completely paid the price for our salvation, we still will be chastened in love and shaped into His likeness by suffering the breaking of our will into His obedience.

### **God Never Tells Us His Time Element**

One great and notable truth about God's time element is that the Father never shares the duration or amount of time necessary to schooling sons. Jesus said, in Matthew 24:36, that no man or angel knew the time when the Lord would return and the end of the world would come. He infers, in

this verse, that He does not know the Father's time in the statement, "But my Father only."

How tremendous the truth that the Father does not share any of the length or duration of His time dealings in our lives. The believer should be challenged at this point. So often, carnal believers set time durations, only to have them broken by the Father. Some groups have been notorious in setting the dates for the coming of the Lord or the end of the world. Often, some set times in which God should heal them or answer a certain prayer. Many are deluded into setting the time of God's moving by thinking that this is a degree of faith.

Some time ago, I saw a life spiritually destroyed because someone "prophesied" over this individual and told him that, at a certain time, God would heal him. The time came and went, but no healing came. The so-called prophet simply said that had the believer possessed the proper faith, he would have been healed. Prior to the "date" of healing, of course, nothing was said about "proper faith." Eventually, the believer lost faith and confidence in God and died in unbelief. Oh, the great danger of binding our God to a time element! Often, this was done in the Old Testament, but after Calvary, all believers were bought and paid for by Christ; every believer began to live eternal life at the cross, and time was in the Father's hands.

### **We Must Submit To The Father's Will**

When every son comes to his time of "learning Christ" and bringing the flesh under subjection, his kenosis will be well underway. During the "dying" time of kenosis (John 12:24; Mark 8:35), the

believer will long for relief and will cry often, "Oh, Lord, how long can I stand this breaking (schooling)?" The Father will not answer because, in spiritual growth, the Father, alone, controls the time element. Many believers have experienced such a moment as Christ did in Gethsemane when He cried, "Father, if it be Thy will, remove this cup from me," only to have the Father ignore the plea. Many such times will be experienced by the believer, in fact, such breaking will continue until Jesus comes, because this is the purging necessary to making a bride "without spot or wrinkle."

As never before, the Father is provoking the kenosis in believers' lives. This schooling is the best thing to ever come to the Church. It is the strongest indication that time is short. For the first time, many believers are coming to a crisis they have never experienced before. This is one of God's methods of introducing the truths of the time element. There are at least four provocations being used by the Father to bring sons to this special time of schooling.

**I. Frustration and confusion bring about the time element.** Never before have so many succumbed to neuroses and breakdowns as today. One out of every four persons is destined to suffer a neurosis requiring hospitalization or clinical treatment. Statistics tell us that one out of two patients now in hospital needs help with nervous disorders. Furthermore, we are told that 20 percent of all fatal accidents are the result of neurotics with suicidal tendencies. Surely, if these things are not controlled by the Father, modern science should be able to help. But the greater fact

is that time is short and the Father has permitted Satan to antagonize humanity so that men would be "crowded to Christ" and become, through testing and refinement, what carnality has never produced.

Frustration and confusion are elements controlled by the Father to bring the knowledge of His ways and truths. We must remember that the Father set out, in the beginning, to bring sons into His glory. The sons are preoccupied with themselves, and God is forced to bring their ways to an end. This is being done these days through frustration and confusion. Only by letting men come to a point of frustration within themselves can God reveal the greater plan.

Do not be dismayed when all you believe and have trusted in fails you. This could be the most important time to which you have ever come. When self-will is defeated, a wonderful opportunity comes in the Spirit to bring you into the Christ-life. It is impossible to live the Christ-life until self-interest is dead (Galatians 2:20). The self-life and the Christ-life cannot be lived together, but the carnal believer does not know he lives the self-life. Thus, God sets a time in which he will enter into the conflict, bringing about this maturity. Most often, these times are earmarked by frustration and confusion. These terms do not mean that God has stopped dealing with you, but, rather, that He is now dealing with you on a different level. Frustration and confusion can be stepping stones to the Christ-life if you have the knowledge of the time element.

**II. Despondency over material things provokes the time element.** Praise God for the hunger among many believers today! Much of this

hunger has been brought about by material things. America has become materially minded. Men are selling their souls for things. Believers have become swept up in the tide of material blessings, only to learn that material blessings are not the answer. When the material loses its motivation, God is given an opportunity to motivate a life. Too long, we have believed that the criterion of spiritual life is things. We have long based our growth in Christ on our getting and receiving blessings. Long ago, Paul learned that to know Jesus (and to subsequently live His life), one must "suffer the loss of all things" (Philippians 3:8). Many would be willing to lose all things, but Paul went one step further. He counted things "dung." Many, today, are willing to give up something, in hopes of receiving more in return. This is not enough. Jesus charges followers to hate things and even to hate the self-life if they are of greater motivation than Christ. Counting all things loss, and even considering them dung, is necessary to our oneness with Christ. But these are just outlandish statements to the carnal believer. The carnal man will retaliate if such an insinuation is made of him. Thus, the decision is left to the Father concerning things. Again, we say, "Praise God!" for the moving of the Spirit which is making believers sick of their things.

No greater crisis comes than the discovery that things and their possessions leave you empty and hungry after a time. We believe God has let America become bound to things so that men might turn to Jesus for the true joy of life. If you are depressed and frustrated after reaching your goals and owning the riches of earth, this is the most



wonderful time to which you have ever come. Now God's time element is in operation, and, though the days will be hard, the schooling will bring the necessary knowledge to the son, and finally oneness with Christ.

**III. The desire of the hungry to give themselves to something worthwhile provokes the time element.** Some time ago, a young couple came to me for consultation. Their problem was unsettledness and unhappiness in God's work. They told how often rebuffed they were, how little sincerity and respect for God other works had. Even ministers had told them not to get so excited about soul-winning and meeting human need. Now, in confusion, they were wondering if Christianity was really trying to help others.

I immediately sensed that the all-important time element was in operation. This young couple is among many today who really want to give themselves to God but do not know how to do it. Carnal churchianity, preoccupied with things and human programs, is unable to help them. But, thanks be to God, the Holy Spirit is bringing many to the desire to give themselves completely to God. No man can make this decision within himself. This decision is controlled by the Father, and, in His time, those who really want to give themselves to God will be led by the Spirit.

Do not think yourself strange if you desire to give up all and really live the Christ-life. This is not your decision, but His. Do not feel strange if you suddenly lose interest in everything you have planned for life. This is God crowding you into a corner to see only Christ. In time, we believe, every honest and

hungry believer will make this decision to totally give himself to the Christ-life or resolve himself to the bondage of carnal religion.

True believers are no longer content to give themselves just to the program once a week, or to the organization. Most feel that a greater challenge than this lies in the cross.

The inability of the modern Church to provide an opportunity for believers to "pick up the cross daily and follow Him" has forced many into secular undertakings. Many, today, have turned from the cross to fight abortion, political ideas, poverty, and many other social ills, because the Church has failed to preach a "crucified Christ." In man's failure, God has begun a special move to bring men back to the cross. When this begins to happen in the believer's life, it means that God's time element is in effect.

**IV. The nearness of the end of the race provokes the time element. The coming of the Lord is at hand!** All true believers have premonitions of His coming as never before. The Father, of course, does not share the times or seasons with us, but, through spiritual utterances and premonitions, He does share the signs and feelings with us. Those who pray and share Christ with the world know that time is short. Soon, Jesus will come for the Church.

Also, the closer a believer gets to God and the more he takes on his oneness with Christ, the more imperative becomes the time element. Those closest to the eternal plan have no time to waste. They are steadfast, unwavering, serving unto death with all urgency.

Today, as never before, reports are coming from all around the world that workers are seeking a deep-

er walk because time is short. To combat the forces of sin and Satan, forces which are intensified in these last days, the elect are realizing that a more powerful gospel and understanding of that gospel is needed. Long, too long, believers have been preoccupied with externals. Now, in the closing moments of earthly time, God is leading a people into Christ-life truths that are feeding the inner man. The inner man is the key to the plan. The nearer the end of the race, the less likely it is that the Spirit will honor men, such as personalities, or self-made prophets and apostles. Rather, the Spirit will unfold the body ministries which show Christ. Now the Lord is bringing to men this knowledge and understanding. It is coming because God's time element is in operation.

Let the believer who hungers and thirsts after righteousness have no fear or sorrow because he stands alone or cannot find fellowship with others. This is God's dealings in his life! Let the believer who feels he is losing out spiritually take heart. These times of spiritual depression can become stepping stones to a fuller oneness with Christ. In these times, your only hope and safeguard is the Word. Search the Scriptures until your mind is renewed. Then the revelation of Christ will come, and with it the knowledge to live the life of Christ by His faith (Galatians 2:20).

Knowing Christ as your life is the ultimate plan of God for all humans. You never become a "Christ" yourself, but Christ in you wants to use your 'self' for Him 'self'.



# FREE BORN by Don Byrd

*“And the chief captain answered, With a great sum obtained I this freedom.  
And Paul said, But I was free born” (Acts 22:28).*

## All Things to All Men

*“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.*

*And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;*

*To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.*

*To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*

*And this I do for the gospel’s sake, that I might be partaker thereof with you” (1 Corinthians 9:19-23).*

## The “in Christ” Perspective

It is obvious from the Old and New Testaments that the status of a person’s freedom was according to his birthing. If his parents were slaves he was born into slavery. If his parents were free then he was born into freedom. From verse 20 it is explicitly clear that Paul is not a Jew nor is he a Gentile. It is interesting to note that Paul who by natural birth was a Jew, born under the law, had to become “as” a Jew to win the Jew and become “as” under

the law to win those under the law. What had happened that caused him to need to revert back to being a Jew if he was born a Jew? How could someone who was born a Jew no longer be a Jew? Is that possible? He encountered grace and the new birthing which perpetually changed Paul and everything associated with him. Confirmation: *“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world” (Galatians 6:14).*

It is also obvious from Paul’s statements that he neither considered himself no longer a Jew nor Gentile. He had to become as one without law, a non-Jew to win those without law. The interesting thing is he presently was not under the Mosaic Law nor was he without law because he said he had to become these things to win those under these circumstances! (1 Corinthians 9:19-21) In his mind he had to become something that he was not to influence others. His new birth and abundance of revelations had put him in a situation where he was not like anything else on earth. He was totally different from the Jews or Gentiles because he was a new creature. It is also obvious that the new birth usually does not have this kind of effect upon the believer (it should, but doesn’t). The new birth caused a radical change in the mind and heart of the apostle Paul that few have understood.

*“And the chief captain answered,*

*With a great sum obtained I this freedom. And Paul said, But I was free born” (Acts 22:28).* There are two methods of obtaining freedom in the above verse. It could be purchased with a great sum or it was automatically obtained by a birthing. It is obvious that the latter is the easiest and best method. The first method is because of what an individual does and the latter is because of who he is through a birthing.

*“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17).*

*“And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:” (Galatians 2:4).*

*“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Galatians 5:1).*

*“For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another” (Galatians 5:13).*

*“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage” (2 Peter 2:19).*

**There can be no genuine liberty aside from the grace of God.** *“And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law” (1 Corinthians 9:20-21).*

*“For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.” (Romans 8:15).* What is the spirit of bondage? Israel was in bondage in Egypt for four hundred years. It is obvious that if a child was born to an Israelite in Egypt they were born into slavery. One of the traits of the flesh is to find a way to make itself comfortable even under the most adverse circumstances. It is not an unreasonable thing to attempt to live without causing any undue burdens upon one’s self. The Israelites learned how to please their taskmasters by obeying every wish and command given to them, thus alleviating any discomfort. What they did was learn how to be good slaves. They found ways to please their taskmasters and this obedience to their taskmaster alleviated any undue burdens. Their lives were in the hands of the Egyptians,

so the thing to do was keep them happy. It was not something they wanted to do to please themselves, but to please their taskmasters. This condition for Israel lasted four hundred years while in Egypt.

*“And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger” (Exodus 16:3).* This became the spirit of the Israelites who were previously under bondage in Egypt. The way to make it easy on yourself is to please your taskmaster; keep them happy and things will be much easier. Within a matter of a just a few days, of being liberated from Egypt, they became dissatisfied with living in the desert. Many cried out to go back to Egypt, that life in Egypt was not as cruel as living in the desert because they had learned how to please their taskmasters and thus making it easy on themselves.

It is obvious that something was wrong, but most did not realize what. Israel was now in the desert and was very unhappy with the conditions. How do they make things better? They do whatever their taskmaster wants and when he is happy their lives will be easier and better. Now they are not

under Egyptian taskmasters, but are totally under God’s care. What they need to do is find out what He wants them to do and obey it and their lives will be much easier. In other words, God became their new taskmaster in the wilderness. This was the spirit of bondage that was developed in them and followed them out of Egypt.

This same principle has entered into Christianity because of the commingling of law and grace as preached by preachers. Most Christians think that the born-again believer must be obedient to the law, its statutes, commands, and precepts. This is nothing more than what Israel did while in bondage in Egypt. Most Christians think that they must obey the law. God is not our taskmaster demanding obedience to laws, statutes, precepts, or commands! However, this kind of thinking is due to a lack of understanding of the realm of the eternal work of the cross and its grace. Grace provides a freeborn birthing from God our Father through “Christ in you” both now and forevermore. Born again believers need to begin to live life on earth through this “free born” grace principle. All things to all men but only one thing to our Father—we are His free born sons!



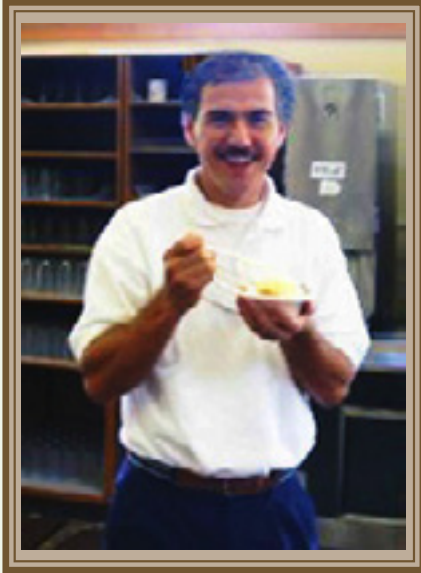
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**‘Til the Whole World Knows**

# THE DIVINE PERSPECTIVE

BY ROGER BODARY



As we search and study the scriptures to learn and know Christ, it is important to be ‘standing’ from the same viewpoint or perspective as the authors of books if we are to fully understand ‘where they are coming from’ and what they are attempting to communicate to their readers. For example, if a car accident takes place at a traffic light and there are four people who have witnessed it, one standing at each corner of the intersection, each person will give an account of the accident to the police as ‘they saw it’ from their own corner—point perspective. Each person will give a similar story of what they saw. Some will, however, give certain details that the others may not have seen. There may even be a person who has witnessed the accident from the best viewpoint of all—standing from a window above in a nearby building, seeing the entire accident take place from all angles. I think of this illus-

tration in regards to all the writers of the books in the Bible, from Genesis to Revelations. Each author is coming from their “corner” perspective of the dispensation they lived in, what they knew, witnessed, heard, saw and understood to be the truth of what God had revealed to them.

This scenario is especially recognized in the four writers of the gospels, Matthew, Mark, Luke and John, in how each of them were coming from one of the four different “corners” of the intersection of the earthly life of Jesus. They were writing from their own perspective of Jesus in the things which they witnessed, heard and understood, either personally or in Luke’s case, a secondhand account. Matthew, Mark and Luke’s Gospels are called the synoptic gospels and are coming from an earthly/Jewish and historical perspective of Jesus. These three Gospels are important more from a humanly point of view, proving to the Jews and the world, that Jesus was the promised Messiah, was spoken of and prophesied of the patriarchs and prophets of the Old Testament and are the link to Him being the savior to both the Jews and the Gentiles as detailed in the New Testament. Matthew records and sees Jesus as being the suffering Son of man, eschatological judge and Son of God. Mark sees Jesus as the Son of David/Abraham, the great lawgiver, teacher and king of the Jews. Luke reflects Jesus as the great prophet, the Lord of all na-

tions and savior, especially of the poor. These synoptic gospels, however, and perhaps most important, are the legal and documented eye witness accounts, all proving to the world, the authenticity of Jesus’ physical life on earth at a specific time in history, attesting to the same general facts, miracles, teachings and historical information.

John’s gospel however, is set apart from the synoptic gospels in that he writes from a uniquely different perspective. He would be likened to the witness who is viewing the “accident” from the window above. It becomes immediately obvious from the very first verse that he is coming from the eternal, spiritual and divine perspective of Jesus.

*“In the beginning was the Word, and the Word was with God and the Word was God. . . All things were made by Him and without Him nothing was made that was made . . . And the Word became flesh and dwelt among us . . . full of grace and truth” (John 1:1, 3, 14).*

John also confirms the other gospels in regard to a number of important historical events, especially in regard to the crucifixion, yet purposely leaves out many of Jesus’ transitional “Moses law” teachings that was primarily focused for the Jews at that specific time. He records the quotes of Jesus from the heavenly and eternal view point, focusing on His divinity (who He is) from the great “I am” statements

throughout the chapter. . .

*“I am the bread of Life (6:35, 48)  
. . . I am the light of the world  
(8:12) . . . before Abraham was,  
I am (8:58). . . I am the door  
(10:9). . . I am the good shep-  
herd (10:11) . . . I am the resur-  
rection and the Life (11:25) . .  
. I am the Way, the Truth and  
the Life, no man cometh to the  
Father but by me” (14:6) . . . I  
am the true vine” (15:1).*

John’s gospel was written in the latter part of his life, around 90 A.D. He is therefore reflecting and filtering everything through the New Testament epistles, which had already been written. John is writing in the light of “grace and truth” and pointing forward connecting it to the New Testament epistles. John’s gospel is best described as “The Bridge” that links us from the earthly, Old Testament-law perspective of God’s dealing with the Jews, to the heavenly new creation race of believers in Christ. It is the bridge that takes us from the dispensation of the law into the dispensation of grace. “*For the law was given through Moses, but grace and truth came through Jesus Christ*” (John 1:17). Whereas the synoptic gospels are looking back from Old Testament past to the present day of their writings, John’s gospel is giving a broader eternal perspective of the ultimate plan of God than the synoptic gospels. It starts before creation of the world “*In the Beginning*” (1:1) then jumps over the Old Testament time period and points to His divine purpose in the world

*“He was in the world, and the world was made by Him and the world knew Him not . . . He came unto His own and His own received Him not . . . but as*

*many as received Him, to. . . them gave He the power to become the sons of God, even to them that believe on His name” (1:10,11,12) . . . the Lamb of God who taketh away the sins of the world (1:29) . . . for this cause I came to this hour” (12:27).*

Then John gives a glimpse into the Father’s plan for eternity future for all those who believe in Him . . . “*In My Father’s house are many mansions, if it were not so, I would not have told you, I go to prepare a place for you*”(14:2).

There are also a number of other imperative truths John records in his gospel which the synoptic writers missed and which are essential to know in order to understand the ultimate plan and purpose of God. One of those divine truths is the introduction and revelation of God as Father to the Jews and all of humanity . . . “*But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship Him (4: 23).* John’s gospel records Jesus referring to God as Father more than any other writer in the entire Bible. For the Jews, this was not only a foreign concept of who they understood God to be, but also an irritation to their religious legal minds to the point “*they sought the more to kill Him . . . that God was His Father*” (5:18). It is from John’s gospel that we have a window into the true character, personality, desire and heart of God as a loving Father and the intimate relationship He had with Jesus and the same fellowship He desires of us . . .

*most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do, for whatever He does, the Son*

*also does in like manner. For the Father loves “the Son, and shows Him all things that He Himself does” (5:19, 20). . . If you would have known Me, you would have known My Father also (14:7) . . . He who has seen Me has seen the Father (14:9) . . . I am in the Father and the Father in Me . . . it is the Father who dwells in Me doeth the works” (14:10).*

As we walk over the bridge from John’s gospel into the New Testament epistles we see another essential link in regard to the eternal viewpoint into the dispensation of Grace and God’s ultimate plan. John remembers and records the prophetic words of Jesus of what would take place after His death and resurrection, beginning on the day of Pentecost linking it to the epistles of Paul . . . “*at that day, you shall know that I am in the Father and the Father in me and I in you*” (14:20). Jesus prophetically speaks from the very heart of the Father purpose which He planned before the foundation of the world which connects directly to Paul’s revelation into his epistles, “*the mystery which has been hidden from ages and from generations, but now has been revealed to His saints . . . which is Christ in you the hope of glory*” Col. 1:26; 27.

As we continue over the bridge and past the day of Pentecost into the New Testament epistles, we see another author who is writing from “above”. . . the apostle Paul . . . “*if ye then be risen with Christ, seek those things which are above, set your affections on things above, not on things on the earth; for you are dead, and your life is hid with Christ in God*” (Col. 3:1-3).

The Apostle Paul had a unique and special calling from God. He

was taken up by God to the highest and best viewpoint of all given to man in order to see, understand and share the divine truth of His ultimate plan to the world.

*“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ (Gal. 1:11,12). To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (Gal. 1:16).*

Paul’s primary perspective from which he is writing in all his epistles comes out of this revelation of Christ in Him that He had received from God. Paul’s epistles is coming from the divine perspective by taking us back to a period of time before the creation of the world and gives us a glimpse of the very blue-

prints of God which were planned and drew up before the creation of the world. *“According as He hath chosen us in Christ, before the foundation of the world”* (Eph. 1:4). This gives us the insight into the very blueprints of God’s purpose for all of humanity. Paul’s entire gospel is based on this premise—believers in Christ/Christ in the believer.

In order for us to understand Paul’s epistles and John’s gospel, we must see it from the same divine perspective from which they originally wrote the text . . . *“Whereby, when ye read, ye may understand my knowledge in the mystery of Christ”* (Eph 3:4). The only way we can see it from his perspective is by having the mystery of Christ revealed in us. Sadly, multitudes of believers do not see the gospel from Paul’s perspective of the revelation of believers in Christ. Rather they see it from an earthly, synoptic

gospels viewpoint, which literally keeps them from ever entering this wonderful truth and life of Christ in us. Their mind is primarily focused on “Jesus in the flesh” rather than the treasure of Christ we have in earthen vessels. In order for us to have the same perspective of the authors we need to be “lifted up by God to the same view point” which is receiving the same revelation and spirit-taught knowledge and understanding as the authors . . . *“for eye has not seen, nor heard the ‘deep things of God’ but God has revealed them to us by His Spirit”* (I Cor. 2:10). We need to pray the very prayer that the Apostle Paul prayed for believers in Ephesians 1:17 and 18 which is for God to open the eyes of our understanding in order for us to know the riches of his glory and the mystery of Christ in us.



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OTHER.**

# Thoughts on Grace by Richard Moore

I was fellowshiping with a brother one day on the subject of grace. This fellow did not know the message of Christ in us. He brought up the term “divine influence upon the heart,” which I recognized as a definition from Strong’s. Later that day as I thought about our conversation, the Holy Spirit led me in some very clear thoughts concerning grace, the Strong’s definition, and this message of Christ in us. I would like to share them.

Grace obviously has many facets. Ultimately, it is the saving work of Christ, which is all of Him (John 19:30) — His death and resurrection (for us and as us). But we are looking specifically at grace as His divine enabling in our lives. Grace is a perfect system (from start to finish) but how does it all work?

“That Christ may dwell in your hearts by faith” (Eph. 3:17). Contrary to much popular teaching we’ve been exposed to, we do

not get a new heart at salvation. We get a new spirit (Christ). This spirit has to enter our heart. This comes through relationship (yielding/learning/obeying), loving God (1 Peter 1:22; Rom. 5:5). Scripturally, this is called the revelation of Jesus Christ (Gal. 4:6), and men would do themselves a great service if they understood the gospel in this way. The heart is the seat of affection and desire. When Christ is dwelling in the heart (through unreserved trust), He produces the transformed desires where we only want to do what pleases God. This is the spirit of Christ reigning in man as his very own spirit (the two have become one (1 Cor. 6:17) as the liberation of the human being (Eph. 3:17-19).

So, back to my conversation with my brother. “Divine influence upon the heart?” You bet. But grace is simply and finally, Christ (in you) — God’s gift in whom all fullness

dwells and in whom we are complete (John 1:16; Col. 2:9-10). It is a person we have received in His fullness the moment we believed (Col. 2:6). That’s grace! Sad to say, most people are ignorant of this because the Holy Spirit has not had the liberty to reveal Christ within them. Most people think the Holy Spirit is Christ, but this is not so. This is why the true grace of God remains hidden to most believers. Be that as it may, the culmination of God’s grace is Christ dwelling in the heart — which is a human who is free to do what he wants (astounding!). Oh, how far religion and humanity are from understanding the true grace of God and the greatness of our Father. These are the sacred truths of grace — which is God changing who we are based upon his kindness towards us (Gal. 2:20; 2 Cor. 5:17) in spite of ourselves. To God ever be the glory.



*(Richard Moore leads a Christ-life group in Florence, Arizona.)*

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# A PRISON EPISTLE

## BY BROTHER RYAN

Dear Warren and Robbie,

I am writing from Buckeye, Arizona, in prison. I am blessed to have met a man named Richard Moore over five years ago in my journey who had the revelation of Jesus Christ in full bloom. At the time I was in one of the seven crises of the faith you so eloquently wrote about yet I was unaware that there were such common crises. Richard began to slowly feed me the bread he had been eating in the Christ-life teachings, and it was then that I really began to find myself at odds. The teachings were so vastly different from the doctrines of faith I had been raised under that many a day and night I would find myself questioning their truth and validity. I was an avid student of the Bible for almost six years at this time, born again and spirit-filled, but yet here I was confronted with things so different from what I knew. I began to test the Word being administered through Christ-life fully expecting that I would find great error in such a strange doctrine if only I would search.

Over a period of years this persisted and my fellowship with Rich-

ard blossomed more and more. I receive many great things from the teachings, but truthfully, without the revelation of Jesus Christ it was still very much a peculiar teaching to me. I would have most likely put the Christ-life message away for simply being so peculiar, but one thing prevented me. It was this man named Richard Moore—this fellow prisoner of mine. Sometimes I would find myself in conversation with him having to take note that this brother of mine spoke as one with authority, as one in whom his words could not be resisted. Often I would walk away from our conversations saying to myself that no one has ever spoken this way before. You see, I hadn't heard that there was such a thing as manifesting Christ. I had read all of the Scriptures enough, but somehow I had missed this central thing: "Christ, who is one life." Richard manifesting Christ was the sole reason I came to the revelation of Jesus for myself. All those days of fellowship with him made me realize a stark contrast in the life of two believers—he and I. Here, we two men both had life sentences in prison,

but one was free and one was always thinking about freedom. I knew the Scriptures that promised, "He whom the Son set free, is free indeed," but Richard knew the fulfillment of that Word of Life.

The plain truth is that I envied Richard for that freedom that transcends the circumstances and situations of common life. My praise to God is that I envied him until I did not have to envy any more. Thanks to Richard I can now say that it finally pleased God to reveal His Son in me, that I might preach Him among the Gentiles. Indeed, I am free! Indeed my spirit does cry out "Abba, Father."

I wanted to write you to establish our relationship and love in the Lord Jesus Christ officially. You and Robbie are truly showing the world Christ in us, as us. You are both the Son in whom our God is well-pleased. Thank you so very much for your faithfulness in Christ Jesus. It has blessed me in a quantum-kind of way.

The grace and peace of our Lord and life, Jesus Christ, be with you, and be multiplied.

**Love, Bother Ryan.**



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# FORGIVENESS

## BY CHRIS GOOSEN

Before I proceed to share my understanding on forgiveness, I need to point out a few basic principles we need to understand. Firstly, understanding what happened at the cross—what the death, suffering, and burial of Jesus has done for us. Secondly, we need to have an understanding of the resurrection of Jesus and what that event did for us. And, thirdly, we need an understanding of what happened to us at our birthing, when we believed on the Lord Jesus Christ as our only means of salvation. What our entrance into a new life where Christ, the risen Christ, not Jesus of Nazareth, is our only life, means in practical terms. Unless an understanding of these facts come to us by revelation, we will not walk in the fullness of the freedom and joy of forgiveness and other practical life-living issues. There are many teaching CD's and DVD's where Warren Litzman expounds on these principals, so it is not my intention to expound on these principals at this time.

During 2011, Yvonne and I had to walk through much of the C & S gangs (circumstances and situations) activities. We had to walk through these sometimes very dark days, where much of our hurt was

caused by people we loved and trusted. The details of these “dark” days in our lives will be a story that we will not be sharing, because we are through them. We will say like Paul, Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before Phil. 3:13.

As Yvonne and I were “walking through” the stuff that the C & S gang put on our path, many friends and advisors told us how to deal with these problems. Some of the council given was good, but most did not know what they were talking about, as it was very obvious to Yvonne and I, that, not only, have they not walked through their problems but they wanted to sound very religious. It was obvious that most of these advisors had not received the revelation that Christ was their life and that we can do nothing without Christ.

I had learned from some experience that Father uses the C & S gang to teach us different lessons. The problem with this type of lesson is that you don't have a clue as to what the lesson is until you have walked through the whole thing with Christ as your life. The lesson to be learned may take a day or months to get through, but it is glorious when you are through and you see what Father is teaching you and we learn HIS lesson and not what we feel we should be learning.

It's not by our strength or clever plans, but Christ's strength, and it is His Life in and through us, that gets us through the circumstances or situations that we find ourselves in.

As we meditated on the situation and what to do, I saw the hurt in Yvonne, and I realised that there was nothing that I could say or do that will take away the hurt, so I started getting upset that people we loved and trusted could bring such hurt into our already stressed lives. I felt and started to react as resentment rose up in my heart, wanting to get them in some way that would really hurt them as they hurt my wife.

I tried to put those thoughts out of my mind, but that was not as easy as one thinks. During the early hours of the morning my thoughts would turn to the events that we have to face the next day, and resentment and revenge would rise up in me. Praying did not seem to help, singing did nothing, reading Paul's message did even less, and watching Warren Litzman's DVD's only brought frustration.

Sitting by myself one afternoon, a thought came to me that I should forgive these people, wipe the slate clean, walk away, and act as if it never happened. Well, my thoughts almost said, ALMOST said, “Get thee behind me satan,” but then I considered the forgiveness angle. I started reading all the “forgive” verses in Paul's writings. I checked

out the Greek words, did some research, and found to my amazement that I did not know the first thing about Christ life forgiveness. I knew a lot about the “law” and the “kingdom message” type of forgiveness, where I had to forgive if I wanted to be forgiven. “But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses” (Mark 11:26).

The first thought that crossed my mind was, ‘Do you, Chris, really believe and KNOW that you were forgiven by Christ? Why do you still feel as if you have done things for which you cannot be forgiven? You have done things which are strictly forbidden by the Word of God. Even after you were born again, you continued to do stuff that you knew was wrong. Can you really be forgiven for acting in this way?’

The mind is a wonderful thing, the more you dwell on a subject, the greater the subject becomes in your mind, until it takes over your behaviour, and you start acting out what your thoughts are. I remember that years ago I use to rebuke the devil when I had negative thoughts. I cannot remember if it worked or not, but that was the thing to do. Put all the blame on the devil or on someone else.

I realised that true forgiveness was not a human thing, but a God thing. We as humans cannot forgive, we say we have forgiven, but our minds cannot reach the depths of God’s forgiveness. When our Father forgives, it goes way beyond our human emotions and abilities. I asked Father to help me to forgive the way He does.

I realised that Christ in me has to forgive. He knows about forgiveness—remember what they did to Him before they put Him on the

cross. While hanging there between heaven and earth, He looked down on those mocking Him and said, “Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots” Luke 23:34.

I started delving into the scriptures from Genesis looking at every verse that had anything to say about forgiveness, checking the Hebrew language and the meanings. I checked out the words used for forgiveness, searched dictionaries, and asked the Holy Spirit to show me Christ and how He forgave. I wanted to be free from my resentment and revenge, I wanted healing for Yvonne and myself. We had to learn a lesson from this experience, or we will not move on from here.

As the Spirit reminded me of the people I had forgiven in the past, and I remembered that subconsciously, and at times, knowingly, I would hand them over to God to sort them out, because I felt they had to pay something for the hurt they caused me or a loved one. I could never understand why when I saw these people again, resentment, or, “just wait, your day is coming” feelings would rise up in me. I had spoken forgiveness over them, but they still had some control over me. Why Lord, Why???? While meditating on these things, I saw myself, as in a movie, knowing that I should forgive a brother, having my hands tightly around his neck, squeezing the very life out of him, while uttering the words, “I forgive you in the Name of Jesus.” I would like total forgiveness for myself, but some pain and justice for those who have sinned against, or hurt me.

We have so much religious rubbish in us and we act so righteous towards ourselves that it takes a real

“slap” from Father to check our actions and to find out why we say and do the things we do in the Name of Jesus, and expect it to work. My Father is not my genie in a bottle that He has to grant my wishes, even if I tie it all together at the end with “in the Name of Jesus.”

Looking through the Old Testament, I found that when it speaks of “man” forgiving, a certain Hebrew word was used, and this word had several meanings, that would cover our English word “forgive.”

So shall ye say unto Joseph, Forgive, (H5375) I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgiveH5375 the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him Gen 50:17.

H5375 nâsâ’ nâsâh, naw-saw’, naw-saw’. A primitive root; to lift, in a great variety of applications, literally and figuratively, absolutely and relatively: accept, advance, arise, (able to, [armour], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honourable (+ man), lade, lay, lift (self) up, lofty, marry, magnify, X needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, + swear, take (away, up), X utterly, wear, yield.

BUT, when it speaks of “Gods” forgiveness, another Hebrew word was used, which spoke of “forgive, pardon and spare.”

And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this: and the priest shall make an atonement for them, and it shall be for

given H5545 them Lev 4:20.

H5545 sâlach saw-lakh'. A primitive root; to forgive: - forgive, pardon, spare.

In myself, as a human, with the feelings, emotions and a warped sense of justice, I do not have it in me to forgive like God forgives. To pardon, to spare, to forgive. No other meanings, no built in conditions, no getting a little justice for the wrong done. Oh, my desire is to forgive like that.

Looking into the writings of Paul, I found several references to the word "forgive" or "forgave," and checked them all out. One of the most wonderful and mind renewing verses is found in 2 Cor 2:10, where Paul speaks about forgiving someone in the person of Christ. "To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ;" 2 Cor 2:10. Here Paul states that if someone has forgiven anyone, Paul would also forgive that person but in the person of Christ. Paul did not want to hold anything against anyone. He

wanted nothing to come between him and his relationship with the Father. We also should not hold anything against anyone, no matter how hard it is, no matter what the circumstances. This was a very hard thought for me, especially when family or friends have been hurt by others. My desire is to walk in this forgiveness, allow Christ in me to forgive.

Paul had experienced Christ's forgiveness, and his desire was to forgive as he was forgiven, Father forgave him through the death of Jesus on the cross. The risen Christ was Paul's life and as Paul forgave, it was Christ in him that forgave.

I cried to my Father, "forgive them your way, not mine, Jesus, forgive through me your way, not mine." As I started praying these words, emotions rose up within me, hate, justice, revenge, resentment were being replaced with compassion, love, understanding, grace, and a softness towards the people that hurt me. When I saw them walking in town, I was amazed that I had no feelings any more. It was as if they

were just people I knew or helped some time ago. I was free of the hold they had over me, I was starting to feel that Christ has set me free.

My attitude is changing (on-going) towards people, towards the political situation in South Africa, towards my driving, towards my home, and my love affair with Christ in me is growing. All on-going, nowhere near what it should be, but slowly growing.

My desire is to continue walking in Christ's forgiveness, feel His compassion, and know His life through me. After we walk through the circumstances and situations that our Heavenly Father allows to cross our paths, and we have the correct attitude towards these events that will come upon us, we grow in our love relationship with Christ in us, and with the Father. It is only as we allow our Father to teach us His ways, and we open ourselves up to learn from Him, that we truly begin to live the Christ-life. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

## *Your ability to give unconditional love is the greatest gift of God.*

*"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John 1:3).*



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This verse has many facets, but the words "fellowship with the Father and with the Son" are of particular interest to me as a theme for this book. Our real fellowship is with the Father and His Son, Jesus Christ. The Christ-life message is the center of everything I want to do. Wherever I go, whatever I do, the message is the focal point of my life. When I first began to see these truths, I realized that many people through the centuries had bits, pieces and parts of the Christ-life truth—"Christ in you, the hope of glory," but it never crystallized as a part of their biblical truths. They never understood it as a complete and total message because the life of Christ, as the believer's life, did not sustain all the ideas they thought were necessary to their religious programs. Also, many other things were commingled with the message, most often unscriptural things that followers of organized religion deemed necessary, making the message of Christ alive in believers become lost or, at the very least, diluted.

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# Everyday Life in the Son

By Alice Scott-Ferguson

## *The Wonder of Oneness*



### **Lingering Longing**

At a recent concert honoring the late Ella Fitzgerald, not only were we transported back to the music of our younger years, but with hindsight made more aware of the longing in the heart of this icon as her life was recalled in speech and song. The tone and texture of her vast musical repertoire—born out of broken and unfulfilled relationships—reflected her yearning to be connected. It was not only her exquisite voice that captured her fans, but the echo that articulated longings in their own hearts.

There is a thread of longing—an ache—which runs through the tapestry of the human condition that is forever conspicuous by its refusal to blend in with the other shades and hues that constitute the cloth called life. Achievement, accolades and professional pinnacles do not assuage the ache. Even when lovers have consummated their union, when prodigals finally find their way home or the longed-for baby comes to the waiting arms of loving parents, still the deepest longings of our being remain unfulfilled.

The Father created us for a lasting union, a wondrous oneness that no earthly connection can ever satisfy. If He planned it then there is an answer. There is a place where we can slake our raging thirst; a table where we can feast and be satisfied. Those of us who have had the revelation that we are in union with Christ, know what He is, the well of water that never runs dry, and the abundant bread that never grows stale. Yet, over the months and years, we too sometimes ache with an unfulfilled longing and succumb to a sense of something missing. How can that be? Three ready reasons come to mind.

### **Failing to Find Family**

Over the centuries, Christendom has gone to great lengths in its many efforts to establish unity in the church. Most of them have failed. Ecumenical councils have collapsed under severe sectarianism and hands across the aisle have disengaged due to denominational dogmas.

So we have gone our own way ignorant of—or perhaps willfully ignoring—the clear mandate of the Lord’s injunction, intention and longing that we be one. (John 17). It is so natural and easy to retreat to our places of comfort where everyone uses common language to frame meanings. The Pentecostals like to hear of speaking in tongues and gifts of the Spirit, the Baptists, naturally, baptism—and witnessing, and we are suspect of those who do not bandy about phrases

like birthing and Christ-as-life.

As many of you know, I have spent the last two years writing a book in collaboration with another author who holds very different views from mine in the arena of God’s roles for women.\* It has been, and continues to be, one of the most satisfying experiences of my life. Not just because of the joy of writing and being afforded a huge platform for my convictions (including the premise that Christ is all in all), but because I found oneness with another member of the Family of God—despite differences.

We intellectually concede that He chose each one to be members of His Body, but our actions often belie our beliefs. Throughout his letters to the churches, Paul implores believers to eschew division and strife, calling carnal those who cause separation. Sectarian seclusion is not the path our Father forged in the death of His Son who came to make us one (Eph. 1:10; Gal. 3:28). We are missing out when we fail to connect with other members of the family of our Father.

### **Following the Messenger**

Our beloved—though often enigmatic—Apostle Paul not only calls for unity, but insists that the messenger is not the Message. “For one says, I am of Paul; and another, I am of Apollos... Who, then, is Paul, and who is Apollos, but ministers by whom you believed... I have planted, Apollos watered, but God gave the increase.” (1 Cor. 3:4-6).

The detritus of deception litters the history of the church as believers have swarmed onto the latest bandwagon of teaching spear-headed by compelling and charismatic leaders. How our intellects dance with partners like “fresh insight,” “promised power” or “deep doctrine.” So much so, that we are in danger of committing spiritual adultery. We become harlots hankering after other lovers that lure us into ever more learning, even putting the written Word over the mystery of the astounding truth of Christ in us—rather than falling in love with our Lover.

No matter how sincere, or indeed how good and true some of the messengers may be, we follow them at our peril. They have feet of clay and we will be, sooner or later, hurt and disillusioned with someone we wrongly considered to have it all together. In many instances the result is disappointed Christians leaving fellowship altogether and labeling everyone in the church hypocritical, delusional and fraudulent. When we lose sight of the union we have with Christ we are soon thirsty and hungry and dangerously susceptible to the next “new thing of God.”

### **Contemplating Christ**

Perhaps the greatest hindrance to feeling whole, experiencing union or enjoying satisfaction in our Christian lives, is the absence

of practicing His presence. I find it terrifyingly easy to become so very cerebral in my experience of Christ. I remember well a seminal moment several years ago when I cried out to know Him, not just know about Him. My Lord’s response was loud and clear. “I will show you, but do not put me into your formulas.”

Formulas, no matter how constructive and conducive to forming a framework for understanding, can do nothing to quiet the hunger of the heart and can hijack intimacy more effectively than anything else I can think of. Formulas may unite us in vocabulary, but leave us isolated, alone, and aching for connectedness to both God and fellow humans. Dan Stone says this so beautifully in a Union Life article called The Divine Love Affair. “It is difficult for most of us to believe that the main objective of God is that we just love Him. This is a love that has no human wisdom to explain it. It is love without blessing, love without any reasonable motivation—it is not a love understandable by the world.”

### **Remedies for the Rifts**

Although we know that there is a final consummation that cannot be fully experienced until we see Him face to face, I believe that attending to these reasons, which may be contributing to our loneliness, longing and isolation will go a long way to

helping us experience wholeness and unity.

Cultivating connection with those who do not share the finer points of our theology, teaches us to love regardless. We learn to respect and value, and even—surprisingly enough—learn from those we deem less enlightened. No messenger has a wrap on the things of God. How clever of God to make us a Body, each part needing the other.

When we spend time contemplating the Christ within; when we cultivate the habit of acknowledging the infinite love of our Father, we need never feel disconnected from our true selves, one another or our Source. The Father’s fixed gaze of love beams on everyone, and those ever open arms of our God, embraces us all. No exceptions, no favorites, no one left out. There is after all, only one Bride and one Groom. There is one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all and in all (Eph. 4:5-6).

The song of the believer is a celebration of union. May the echo of that intimacy resonate with all who hear, that they too may be drawn to the Lover of their souls.

\* Alice’s book, *Reconcilable Differences*, is available on [amazon.com](http://amazon.com) or from Cook Communications Ministries.

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To reveal the Mystery He held within.

God knew his determination to follow through  
Whatever it was God gave him to do.  
To reveal to Believers the Gospel of Grace,  
Given by the Glorified Christ, face to face.

On the road to Damascus he encountered a  
bright light,  
Fell to the ground, for three days lost his sight.  
Then sent to his people with the Good News,  
They were saved from the Law, no longer Jews.

A new Race of people, born from above  
Whatever they do must be done out of Love.  
This was not good news to their ears,  
The root of the Law went back too many years.

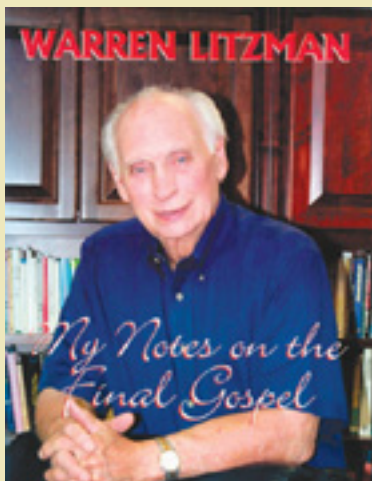
They were not prepared to abolish the Law,  
It was their security, it made them secure.  
With hearts waxed cold to what Paul had to say  
Israel set aside for an undisclosed day.

The Good News taken to the Gentiles instead,  
They would now hear what had to be said.  
The Law fulfilled by Jesus the Man,  
Who died in God's heart before the world began.

Chosen before the foundation of the earth,  
His death would bring life and another birth.  
Do you know what it means to have Christ in you?  
In God's eyes Christ is me and Christ is you.

This is the essence of all Paul's teaching,  
To many ears this Message is reaching.  
Only God knows who will embrace this fact  
And those whose old knowledge they're prepared  
to retract.

Born again with the Incorruptible Seed,  
Christ's life as mine is all I need.  
So thank you Father God for your Apostle Paul,  
Who brought the Truth that Christ is my All.



### My Notes on the Final Gospel

By Warren Litzman

Out of his desire to help students become teachers to broadcast the Christ-life message to believers and non-believers worldwide, Warren Litzman compiled sermon notes for 365 of his favorite in-Christ messages into My Notes on the Final Gospel. Warren's "Big Book" in large format (8.5 x 11) is a wonderful aid for Bible studies and teaching of the in-Christ message.

#### Testimony by Chris and Yvonne Goosen

Johannesburg, S. Africa

I just want to express my deepest gratitude to Warren for taking the time to write all his notes into the big book. I have been using the book as I prepare to teach folk about the message. It has been a great help to me; I only teach what is in that book. Thank you very much.

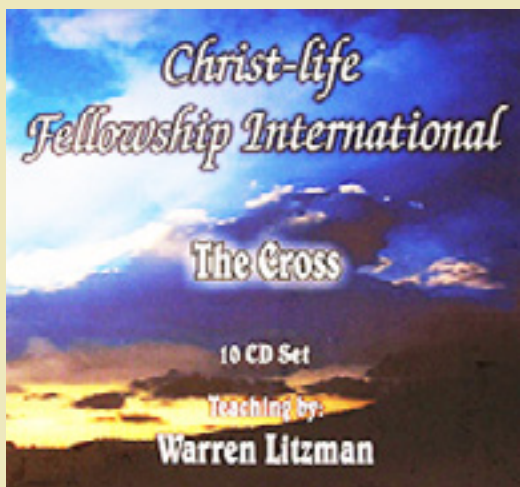
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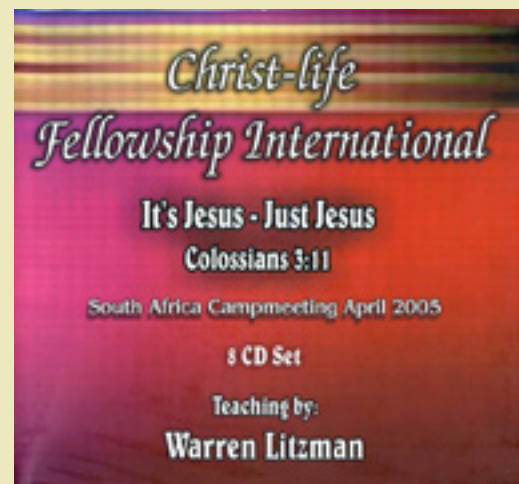
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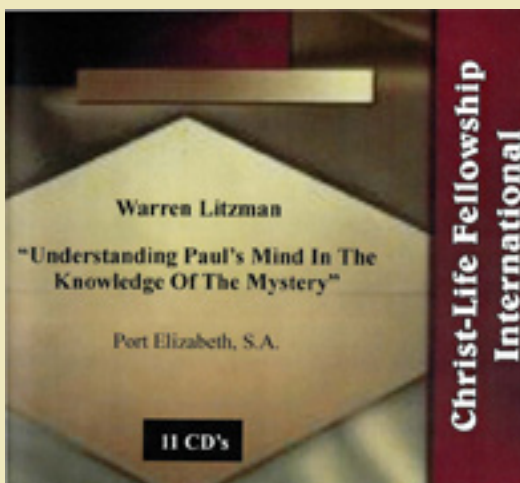
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