

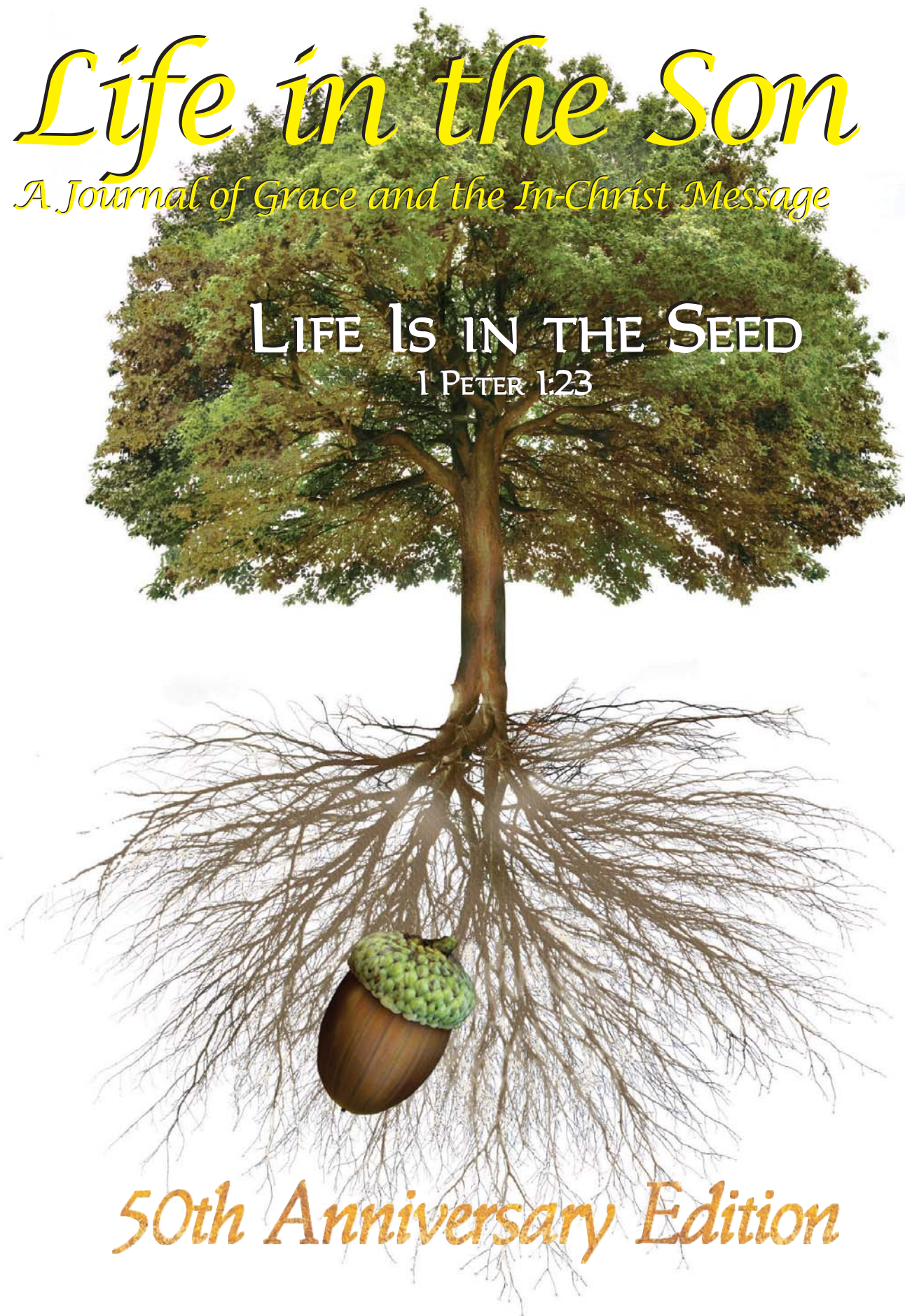
Life in the Son

A Journal of Grace and the In-Christ Message

LIFE IS IN THE SEED

1 PETER 1:23

50th Anniversary Edition



Note - Mouse click on the Yellow Highlight in this Table of Contents to go to an article page. When reading a multi-page article, use the Adobe Hand Tool. This allows you click on the page and to go to the next page in the article.

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CORRECTION:

IN THE LAST ISSUE THE ARTICLE "WHEN I AM WEAK, THEN AM I STRONG" WAS WRITTEN BY **CLAUDE JEFFRIES**.

Note: Please notify us of address changes as soon as possible to save unnecessary postal costs.

Life in the Son

OUR 50TH YEAR OF CONTINUOUS PUBLICATION

VOL. L, NUMBER 319

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

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This magazine bears a message of God's grace to a select God-led audience worldwide. We have but one mission: to publish the ever-expanding truths of "Christ in you." We welcome everyone to join our mail list and encourage those who, for any reason, do not care to continue to receive this magazine to notify us. All gifts are tax-deductible. From the first edition, *Life in the Son* has been a work of faith. Through the years our Father has provided for publication through many faithful and generous believers. Those who are blessed by the message and want to contribute can send their gifts to:

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EDITORIAL

For 50 years, this magazine has faithfully carried the message that Christ lives in human beings. Thousands are blessed by this missionary of Paul's final gospel.

In October of 1960, I was in a revival meeting at the Wichita, Kansas, Assembly of God Church, which was noted as the largest Assembly in the Midwest. We were in the fifth week of meetings, every morning and every night. The results were marvelous with the Lord greatly blessing us.

I was at an elementary stage of coming into the Christ-life message. People could tell something had gripped me, and they were being blessed by it.

One night after service, on the way back to the hotel, the pastor and I were calmly talking when rather explosively he said, "I know what we ought to do. We ought to tell everyone what God is doing here." I said, "How?" "Let's print a newspaper," he said. So, in this simple conversation was born this magazine, initially titled *Life in the Spirit*. We printed the first issue and sent several thousand to preachers of both Assembly of God and Baptist churches. Little did I know at the time how this magazine would affect people. Now, fifty years later, as I look at this issue, my mind goes back through the years, and I see how God worked

many miracles to keep it published. There are too many to count.

The Father gave us a message and this instrument with which to broadcast it. Robbie and I, along with many faithful friends, have dedicated our lives to this work, and through *Life in the Son* magazine, thousands of lives have been changed.

The Lord has always been faithful to meet our needs through great men and women giving in obedience to the urging of the Spirit, allowing this worldwide messenger to be free to whomever is ready to receive the Christ-life message. It's the Father's message, and He has always taken care of it.

Because the Lord does work in mysterious ways, this magazine has reached many people in the most unexpected places, just at the right time in their lives. Now *Life in the Son* is being passed around throughout more than forty U.S. prisons, causing a purely organic, unplanned (by humans) and thriving prison ministry.

Many of our subscribers take "bulk subscriptions" and plant a magazine here and there, leaving them in



waiting rooms, stores and salons and passing them on to friends who are looking for answers. We've heard several testimonies of people whose lives were changed when they picked up a *Life in the Son* magazine by happenstance.

The success of *Life in the Son* magazine, as well as this ministry, is to the credit of our heavenly Father and our many faithful givers. Our contributors, along with many friends who helped in the publishing house and in the offices over the years, have kept this ministry going. To all of these people I say, "God bless you."

Most of all I say, "Thank you," to my wife, Robbie, who has managed the office and has helped with every issue we published.

Now, I thank and give praise to Him who lives in us, who has given us the strength to carry on and always made a way where there was no way—our Lord and Savior, Jesus Christ. It is His life in us who has used this magazine for His glory. †

Changes are coming to *Life in the Son*...

...both in appearance and in frequency. This magazine is now fuller with 32 pages of in-depth articles and more vibrant with colorful graphics throughout. Additionally, it will be published twice this year.

We welcome support for this great missionary of 50 years this January 2010. This missionary goes into all the world with the gospel of Christ as the life of believers. We cannot deny the world this final gospel given to us through the Apostle Paul.

Introducing the New Logo for Christ-life Fellowship

The Acorn

By Teresa Ferraro

*The acorn holds a special place
In all of God's creation.
It tells us of a miracle,
His plan for all the nations.*

*It was God's grandest plan,
Conceived before the world began,
To plant His Seed inside each man,
And see His wondrous love expand.*

*Inside Christ, His "Incorruptible Seed,"
Is righteousness and power indeed.
And all the traits we aspire to be
Are only available through His Seed.*

*For acorns to grow to mighty oaks
The seed, in the ground, must die.
Oh, how God's holy heart was broke,
When Christ began to cry.*

*But through the acorn's story,
God's miracle for all to see,
I understand my hope of glory
Is Christ inside of me.*

*You see, the acorn tells it all,
Life comes from death, and great from small.
All God desires will come to fruition,
When Christ lives through my human condition.*

*A symbol of hope, a promise from above,
The acorn shows how to rest in His love,
For we know all we will ever need,
Comes from within, His Life is in the Seed.*

Life is in the Seed
1 Peter 1:23

THE DIVINE EXCHANGE

GETTING IT STRAIGHT, NO HUMAN NATURE

By Richard Moore

Sin is Satan's life-source (seed) implanted in Adam at the Fall (Gen. 3:15; John 8:44). Man was created without a nature—a living soul, neither good nor evil, morally neutral (Rom. 6:16), with the power to make a choice, which he did at the Fall. Man yielded to the spirit of error and became a child of Satan, imbued with Satan's nature (John 8:44; Eph. 2:1–3).

The power of the Cross unites believers to Christ in His death and in His resurrection, freeing them from this unholy union with Satan and making Christ the spiritual life of the new man, thus, the divine exchange of natures. Believers have only one nature. To believe otherwise is to assert that we have both Satan's life-source and God's life-source active in us, or in relationship with us, making us children of God and children of the Devil at the same time! This, of course, is not possible and not what the Scriptures teach (2 Peter 1:4; 1 John 3:8–9; 2 Cor. 5:17). Believers are dead to sin and united to Christ (Rom. 6:3–11). The possibility of sin exists, but never the necessity. We can still act out of our old way of thinking and doing things

(independence), but this is not a continuing (sin) nature. It is simply giving in to the influence of the unrenewed mind and emotions; we allow ourselves to be ruled soulishly, by “the flesh.” It is the soulish realm (mind, will, emotions) that is being renewed from our independent way of doing things to true dependence. Believers are perfect in spirit with Christ in us. We are free of the dominion of the flesh; our relationship with the flesh is severed (Gal. 5:24; Col. 2:11). We are alive in our spirit (Christ, Rom. 8:9–10) and dead to sin (the sin nature). It is the “putting off” of the unrenewed mind (and renewal to truth) that is the process of Christian growth.

The sin-nature is what held us in bondage. The power of sin is broken; we are separated from the sin nature. What we have is an “imprint” left in on our mind. We still have the capacity to act out of fear, selfishness or unbelief, but we are no longer compelled to do so. We can, in fact, with a renewed mind, live in the Spirit.

Conclusion

When believers under-

stand that they are dealing with simply the memory of sin in their mind (the residue of the old nature), they can then reject it, dismiss it without even condemning themselves. It's not you. There is no such thing as a “good” or “evil” human self; there is no human nature (Rom. 6:16), only a Satan-self or a Christ-self.

This is the correction that frees us from Satan's power and his lie about our “independent” selves, exposing him as the real sinner, the true source, nature and root of sin. The truth is we can genuinely get our minds renewed to, and live in (without law), our new identity in Christ.

The Basic Facts:

1. Satan is the false deity of self (sin). Christ is the true God.

2. Man is not a deity but a neutral vessel with a poisoned mind and a dead body.

3. The Holy Spirit renews our minds to live in our new Spirit-life (Christ).

So, you see, the gospel has not failed us. The true gospel is not known. There is a deliverance in the gospel greater than man could have ever conceived (Jer. 33:3). To God be the glory! †



OUR LIGHT AFFLICTION

By Dexter Byrd

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17).

Paul has just finished one of his five “awful lists,” as Warren calls them. I hate to read these things. I get scared because I know that I have never been in any of these awful things that Paul went through. It seems like God has been really good to me when I start to read Paul’s awful list. On top of that, Paul calls them “light afflictions.” But notice what he says, *“They are working for us a far more exceeding and eternal weight of glory.”* Now I ask you, would the Devil bring these things on us when he knows the end result is for the glory of God?

Religion and These Afflictions

Religion is based on obtaining knowledge through man teaching man how to

rule over these things. No revelation is involved when it comes to ruling over life’s C&S gang (circumstances and situations). This is because they think the C&S are the center of what is going on. Man tries to come up with a formula that proves to be successful in many C&S, but this is not the true gospel of the Christ-life. This is little more than living a life of law and works commingled with Old Testament teachings meant for Israel. There is never any liberty and freedom in this kind of life. You can’t be who God created and birthed you to be while living in this manner. There must be a time when every believer enters into peace and rest from his own works if he is to know God’s purpose for him in life.

Spirit Knowledge

There are also those who have a great knowledge of the Christ-life who have learned it by their own spirit instead of God’s Spirit of revelation.

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you

the spirit of wisdom and revelation in the knowledge of him” (Eph. 1:17).

I know many of God’s birthed children who can present this message to the letter. But if you talk with them for only a few minutes you can sense that they received it by man’s knowledge and not through the Spirit of wisdom and revelation. Their lives are in almost perfect order and well disciplined. You can’t put your finger on one thing they do wrong. This scares me.

There are also those who desperately want revelation knowledge and honestly desire to live this life, but they are so active in ruling over the things of this Earth that they can’t find time to hear this message. Their mind is in constant turmoil over the C&S of this life. They are afraid to leave the confines of religion to grasp the life that this message speaks of, even when their hunger is so apparent. A religion-taught mind won’t ever find rest while his will-power overcomes the reality of what God is doing in him. I may sound self-cen-

tered, but I refuse to even talk with these people unless I see that they are really at the point of heading in a new direction with their mind. I think the time is too short to try to convince a self-centered person to change their way of thinking when they don't have any intention of doing so. Their love for self is greater than their love for God.

The End Result

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (2 Cor. 13:5).

What is Paul saying here? What is he likening to a reprobate? Know ye not that Christ is in you. A reprobate is one who doesn't know that Christ is in him. God sure has a lot of these in His family, doesn't He? I run into them every day. They are *spirit* taught (notice small spirit) and not *Spirit* taught. They have no idea that God has birthed His own Son in them. They are completely void of this learning. We are to examine ourselves on this matter. We spend a lot of time examining others, but do we ever ask ourselves if we are of the faith. This is the faith spoken of in Galatians 2:20. Are we still driven to rule over the things of this Earth or do we call them “light afflictions”? Do they drive us away from the Christ in us or do they push us to de-

pend on and learn this same Christ?

I catch myself many times trying to rule over the situation, even when I know it's a God-thing. The beauty of it is that I hear God say, “Go ahead, son, but I know what lies at the end of the road.” He still loves me even when I try to over-rule His Spirit of wisdom with my own self-spirit. I learn the things of this Earth by doing this, but I sure do miss out on a lot of good things that are mine in Christ.

“That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph. 2:7).

Here is a new desire seen in all its beauty. It hurts, but it sure does feel good afterwards when we yield (Rom. 6:13, 16, 19).

Renewing the Spirit

“And be renewed in the spirit of your mind” (Eph. 4:23). Here is the gem of what man's spirit is. We talk much about the renewing of the mind, and this truth is absolute. How do we do it? Of course, there must be revelation from the Holy Spirit, but why don't all of God's children who are hungry experience revelation? I believe it has to do with the spirit of man. As I stated at a Christ-life camp meeting, I don't pretend to know all there is to know about man's spirit, but Paul is plain when he says that believers must be renewed

in the spirit of their mind. The Spirit of Christ is the Spirit of His life in the believer, but if it is kept in check by man's carnal, fleshly mind, the carnal mind will only yearn for earthly things and will prevent Christ from living through the believer.

This spirit that must be renewed is not the Holy Spirit because He is placed in us when we are born again, a gift of God. The spirit spoken of here is man's spirit created in him by God for the purpose of Adam ruling over the things of this Earth. Oh, how we love our old Adamic self, even though he is dead. He died with Christ on the cross, but we still have him operating in our unrenewed mind. We are still trying to figure out how to do things in our self-effort. Envy, strife and division are the results. God won't overwhelm these things just to straighten this world out. There has to be something else concerning man's spirit that God wants. Paul had it right when He said:

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Phil. 3:10).

Here is a beautiful change of spirit. It is a renewed mind that is in agreement with the ministry of the Holy Spirit.

“For I determined not to know any thing among you, save Jesus Christ, and him crucified” (1 Cor. 2:2). †

THE NOW AND THE MYSTERY

By Warren Litzman

The most important search a believer can give himself to is finding out what God's ultimate intention is and how he fits into it. This should be a lifetime search. It is an ever-expanding search, finding its way into every part of life's incidents, and always coming to the same knowledge that God's intention is indeed working, and working for our good and His glory. Sometimes a believer lives most of his life before coming to this conclusion, but in time, God's grace is sufficient to his coming to know this great truth. It is wonderful to see that we are not just struggling to find the answers to life; God, in His divine providence, is arranging "converging powers" to bring this great understanding to us. It is an act of God's love—one which will not suffer us to be ignorant of His plan and intention. The great hindrance to this is religion. Religion continually intervenes, subjecting the believer to a lesser understanding based on man's evaluations rather than on God's Word. This is a very subtle work of

Satan, for his greatest desire is to keep us from seeing what God is doing in the world and for His children. But, in all of this, love will triumph. His love for the believer is greater than any force, even our own misled, religious knowledge. It is most comforting to know, in these troubled days, that He is ever moving toward His ultimate intention. That intention is simply to have children whom He has redeemed filling His house. Praise God, this is happening with a startling acceleration every day.

Satan and the Believer's Growth

This great "happening" seems to hinge on the believer coming to know who he is now in Christ. Satan uses religion to keep believers ever pressing to be something for God. This is the most general trap set by Satan. If he can keep a believer doing something to please the Father rather than being what the Father says he is to be, then the believer is defeated. This is the greatest trap. It is a common trick Satan plays

on believers as well as the entire Church. This trick is most prominent in modern religious circles where leaders keep saying that what the believer does will bring him blessings, such as healing and prosperity. While the Word does admonish us to do certain things, this must never be the reason for God doing these things. He does them on the finished work of Calvary, and we do things to please Him because we love Him and because He lives within us. In fact, it is Christ expressed through us that pleases the Father—simply Christ in us as us. This greater truth does away with our doing anything within ourselves to please the Father. It does away with the idea that our praying, giving, fasting or any works of our own makes us more acceptable to God. The son who knows who he is doesn't do these things to get something; he does out of the love of Him who is within us. It is this idea that Satan and religion have kept from the hungry believer. The truth of all truths is not centered in

what the believer does, but in what God has done in the believer.

God's Intention

From the very beginning of God's redeeming of sons for His house, we see that His intention was to put another person—Himself in the form of His Son, Jesus—in every creature He chose to be His (Eph. 1:4). In fact, Paul said it plainly, "...the believer is chosen in Christ." This simply means that God's only intention was to have sons in Christ. Thus, throughout the Scriptures, the term "in Christ" is the most often used term in all the Word. This shows that the whole intention of the Father is that this truth be known above all else. Yet, without a move of the Spirit, meaning a God-directed emphasis, there would not be any consciousness that the believer is in Christ in the Church today.

Perhaps the great problem in the Church today is

centered in the idea of the believer's spiritual growth. If the believer is always growing, then he never comes to a certain "utopia" of understanding. Thus, Satan intervenes to help teach and spur that growth, evading the central fact of God's initial gift of Christ, thus making the believer dependent on doing rather than being. Spiritual growth is necessary on the believer's part, but none of his efforts add to the Father's purpose of choosing him in Christ. Obviously, God put Christ in the believer as a definite act of grace because He knew that He could never depend upon the believer reaching any stage of spiritual growth that would please Him. It was not God's intention that Christ grow up in the believer, but rather that the believer grow up in Christ. Christ is whole in the believer. Jesus does not come in parts or pieces, nor do we get a little of Him here and

there. He is a person—a total, complete person—who comes into the believer when he is born again, and at that very moment, that believer stands perfect, by Christ, to the Father. It is the Father's doing. Nothing man or Satan can do adds to this or takes away from it.

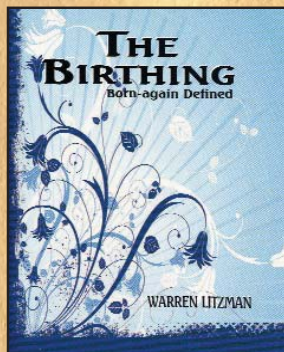
Complete in Him

We are to grow up into Him. While He is complete in us, we are being made complete in Him. His place in us satisfies the Father to making us sons. But our taking on the Christ personality and manifesting it through ourselves is the growth aspect of the believer. Now, here is where the Devil tricks the believer. A confusion develops within the believer over his resting in God's finished work of Christ in him and the unfinished task of the believer learning this and living it. The believer must come to see the "now" aspect of the gospel.

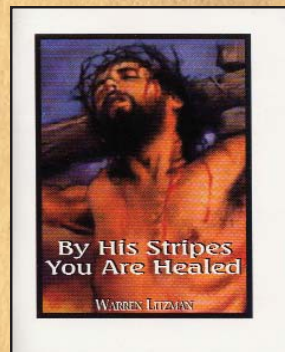
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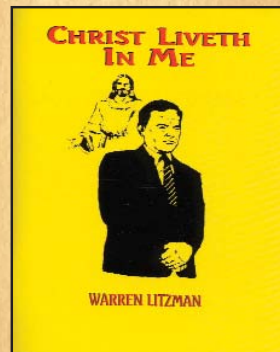
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**“THERE IS THERE-
FORE NOW NO
CONDEMNATION TO
THEM WHICH ARE
IN CHRIST JESUS”
(ROM. 8:1).**

The “Now” Gospel

There is not a more thrilling search in the Word than seeing of the “now.” This Word emphasizes the all-importance of what the Father did in the believer at regeneration. He fixed the believer perfect in Christ, and aimed the believer, in his walk, to coming into that knowledge. It was *now* that the Father felt the son must be. It was not later on, not someday, and not somehow. It was definite—NOW! The Father had already seen that having a son in the house and having him there indefinitely was not good enough. He had already gone through that with Lucifer. It was necessary, on His part, to do what was needed to get sons without any help from man.

The Word is most definite at this point. We see

right off, in Romans 8:1, that “*There is therefore now no condemnation to them which are in Christ Jesus.*” There are two powerful emphases in this verse. One is the in-Christ emphasis. Even though this term is mentioned over 200 times in the New Testament, making it the most often-stated truth in the New Testament Church, most believers have not come to its simple understanding. It is so simple, in fact, that most have felt it unimportant. Far from being unimportant, it is the most important truth in all time. Secondly, this verse says that this unbelievable act of God, putting another person in the believer, was an immediate act upon one’s believing on the Lord Jesus Christ. God, in His great wisdom, knew that men would try to save

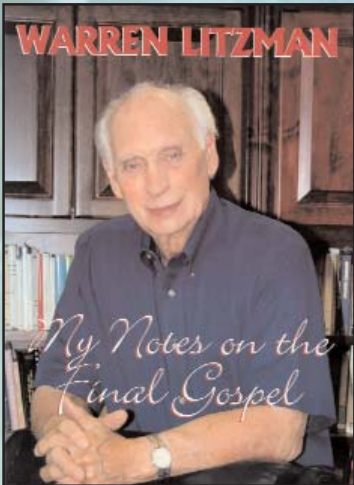
themselves and go into self-effort if He did not do all that was necessary to get His sons. He knew that He must do it all because mankind was bound by guilt, and it is natural for man to want to punish his own guilt. Thus, His plan to have sons likened unto His own son, Jesus, would get lost in man’s religion. So, it was a *now* act on His part, and the *now* not only took care of Jesus instantly becoming the believer’s everything to the Father, but the *now* also took care of the condemnation that was bound to man’s guilt. Salvation was intended to place man in Christ, fully-redeemed, on God’s part at the instant of believing.

The End of Religion

With this fixed in the believer’s mind, he is ready to grow up into this Christ in him. Sad to say, religion—which has denied Christ His rightful place as being our all-in-all—hides this marvelous truth, perhaps to perpetuate itself. This day is coming to an end to multitudes of believers as they enter this great move of the Spirit. They are seeing that they have been denied the knowledge of the Christ within them, and with joy, they are accepting the revelation of Christ as their life.

Another cornerstone Scripture showing to us the *now* of God is Romans 18:25. It simply says that while this revelation of Christ as our life was hid-

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den in times past, it is now revealed and should be preached even to the pagans. It is interesting to see that even though the great revelation of Christ in the believer was made available on the Day of Pentecost (John 14:20), it was not until the Lord led Paul to a crisis experience in Damascus (Gal. 1:17) that the revelation was actually made available to the Church. Then it was to prompt the propagation of the gospel to the ends of the Earth. World evangelization was in the scheme of the Spirit in giving the revelation in the first place.

This truth surely speaks to the Church today. Just as there was a delay for several years prior to Paul's revelation, so has there been a delay on the part of the Spirit to reveal the Son in every believer thus far in the Reformation. Not that there have not been individuals who have known this glorious truth, even for hundreds of years, but now the Body of Christ, as a whole, has begun to receive this great truth. How wonderful that the Father releases this revelation in our day, when the hungry really want to see the gospel of Jesus reach the heathen, for that is the greatest work of God to be done before the sons can get on to the Father's house.

Not to Know Jesus of Nazareth

Again Paul says, in 2 Corinthians 5:16, that if we did once know Christ in the

flesh, now, that is not how we should know Him. What a beautiful transition Paul presents here. Jesus of Nazareth was so prominent in the early Church that those who had seen and talked with Jesus were very prominent believers. This was wonderful, just to hear first-hand about the Savior; but this Jesus, the Jesus who lived in the body given to Him by Mary of Nazareth, was not the Lord who was to be the life of every man born again. The Holy Spirit had formed a new and greater body at Pentecost, and Christ was to be and is the life of that body, sharing that incorruptible life with every member. This is why Paul taught that we are no longer to know Jesus in the flesh, meaning Jesus of Nazareth.

But let us pay special attention to the "now" here. This now is the essence of what the Father is doing today. Now, right now, the Spirit is revealing the Son in the believers as never before. The "now generation" is alive and well. Jesus is alive in believers who are seeing Christ as their only life. What a glorious move of the Spirit this is! Perhaps the most popular *now* is to be found in Galatians 2:20. Paul says that the life he then lived was Christ. It was a life that he lived in the flesh, his flesh, and he lived it by the faith of the Son of God. Oh, the glories found in this *now*! While so many misled believers are attempting to perfect their

flesh by their own self-effort, Paul says that Jesus, God's gift of life to the believer, has elected to live in the believer's flesh (body) *now*—no waiting, no self-effort to perfect the body, but *now*! This idea does not fit with religion. Religion would actually deny the believer this *now* Christ, awaiting some sort of probationary process to fit its own creeds. Religion would say that if the believer had Christ in him as simply as this, the believer could not possibly live the life. But Paul goes on to say that this life is not lived by *his* faith, but by the faith of that indwelling Christ. This little line could be the salvation of all the weary believers wrapped up in the hyper-faith movement. They are becoming so weary of exercising their own faith and keeping it alive that sooner or later they will welcome a revelation of Christ as their life and begin to use and glory in His faith. This is indeed the rest for the weary—His rest.

The Now of the Mystery

Another vibrant *now* is found in Ephesians 3:5. It simply says that this mystery has now been revealed through the Spirit. The mystery is Christ in us, the hope of glory (Col. 1:27). It is a common thing for every believer to feel he has received a revelation of Christ. It certainly is not my mission or the mission of anyone else to judge a believer's revelation. My only

"WHICH IN OTHER AGES WAS NOT MADE KNOWN UNTO THE SONS OF MEN, AS IT IS NOW REVEALED UNTO HIS HOLY APOSTLES AND PROPHETS BY THE SPIRIT" (EPH. 3:5).

"Ye are complete in him" (Col. 2:10).

“FOR YE WERE SOMETIMES DARKNESS, BUT NOW ARE YE LIGHT IN THE LORD: WALK AS CHILDREN OF LIGHT” (EPH. 5:8).

mission is to confirm that the Spirit has revealed Christ by the preaching of the Word. Yet, a believer who has received a revelation that Christ is his life has entered into a *now* walk which controls his entire being. This believer will join Paul in being determined to know nothing other than Christ and Him crucified (1 Cor. 2:2). This will be the true evidence. To effect this, all other interests—whether interests developed by past leading of the Spirit or current victories wrought by one’s own faith or future plans—will all be swallowed up by seeing Jesus only. As with Peter, James and John on the Mount of Transfiguration, a cloud will come down and cover all human abilities; and when it lifts, gone will be the human efforts of building and doing honor to earthly beings. Only Jesus will be left. American believers will never be free to see the real Jesus as their life until they are delivered of the human efforts of men, which are incessantly promoted for religious purposes. The ever-promoted ideas that “bigger is better,” or success is spirituality, or health is wealth must be swallowed up by the cloud of the Spirit. When this happens, the believer enters into the *now*. This now is a thing of the Spirit, supplying every need. Wonderful is the good news. The Spirit is revealing the mystery worldwide.

A Branch Can Never Be the Vine

Last of all, we have another *now* to look at in Ephesians 5:8. Here Paul says you were once darkness, but now you are light in the Lord. Once we walked in darkness, ignorant, misled by vain words, but now we walk in light. The walk of the believer is gravely important. It is not enough to just know that Christ is in you and revel in this knowledge; it is equally important to take on His nature. The next verse in this context, verse 9, speaks of the fruit of the Spirit. While the believer (the container) can never become the contents (Christ), he can be changed by the bearing of Christ-fruit. A branch can never be the vine, yet the branch, simply by bearing the fruit, is becoming more like the vine. Even as a wife (Rom. 7) cannot become her husband, she does grow in his spirit and takes up his ways of love; so does the believer.

Now are you light, and everything He is, you are. His “I am’s” are our “I am’s.” We are growing up into Him as He is being formed in us. The believer now is showing signs of His nature. As knowledge grows, His mind takes hold; the believer not only bears His fruit, but expresses His Spirit. Let us not be deceived; Christ in us, as us, is constantly being manifested by the Holy Spirit. This flow of Christ in the believer is changing him from glory to glory. While the Father has

made Christ in the believer the only acceptable righteousness, this very appearance of righteousness is overwhelming to the believer, bringing every thought and action under Christ’s control, and spurring the believer to Christ-likeness. Even though the believer is not now, nor is ever to be, perfect in the flesh, his flesh is controlled by the mystery, *now*.

The Essence of the Mystery

It seems that the whole idea of the *now* is centered in the great mystery. In fact, I see the *now* generation as a people who are constantly seeing the revelation of the mystery. This makes imperative finding out exactly what the mystery is. Romans 16:25 says several things we have yet to consider concerning the mystery. We must say that the mystery is simply that the Father has elected, by sovereign grace, to place, within the believer, another person, Christ, who will be the only life of the believer. This verse in Romans lends great mystique to the mystery. First, God hid the mystery from the believers in the Old Testament; in fact, it was kept secret since the world began. Second, the revelation of this mystery to the believer was an important factor in the establishing of the believer.

This fact offers a suggestion as to why so many believers never mature or grow, even a little, in the

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Lord. The mystery must be known and talked about if the believer is to be established. Sad to say, many people immediately draw back at the very word *mystery*. This is, perhaps, because so many cults and false religions make so much of their particular mystery. But as it is with all biblical truth and words, the erroneous and false seem to grab truth first and run with it, making those who are fundamental draw back from using it. We must not do this any longer. Truth is a person, Christ, and He is our life. All words and biblical ideas that belong to Him are ours—only ours. We must not draw back at the word *mystery*. This is what the Father calls the very heart of His plan. He calls it a mystery because He did not want every creature to know what He was doing. He hid the great mystery from Satan, probably until Isaiah's day. He hid it from hu-


mans until the Day of Pentecost. Even then, when He made it known, He restricted the knowing of it to come only through the Holy Spirit, and with that, it was not until Paul received the revelation of the Christ in us that it was known by the Church.

It could be proposed that these extreme precautions the Father took are twofold in purpose. First, He was able to keep it hidden from Satan. He had planned that the new creation was to take the place of Lucifer, who was dethroned. Hiding this truth—keeping it a mystery—fooled Satan. Second was the news that the sons He chose were to be His and His alone; they were not created and chosen to be independents. They were to be His sons.


The Father Is Always In Control

Beautifully, John says, *“Beloved, now are we the*

sons of God” (1 John 3:2). Most carefully, the Father unwraps this great mystery and makes it known. Since it has to do with His having eternal sons, He stays in complete control. While Satan may tempt us, trick us, and ever harm us, we are the chosen and the mystery; Christ in us is working today as never before. A fuller explanation of the mystery is seen in 1 Corinthians 2:7. Here we see that the “hidden wisdom” which was ordained before the world unto our glory is the mystery. How beautiful that God had this mystery in His mind before the world was created. This thought drives deep into the mind of God. He is sharing His very thoughts—the thoughts that He had when He was working out His plan for the ages to get His sons. It was His intention to do something He had never done before. He was going to put another person, the only person who pleases Him and

“BELOVED, NOW ARE WE THE SONS OF GOD” (1 JOHN 3:2).

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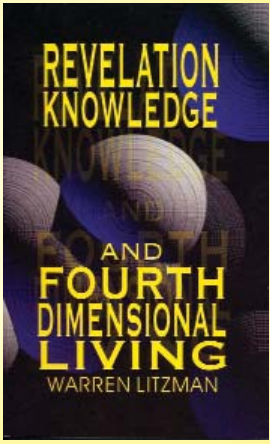
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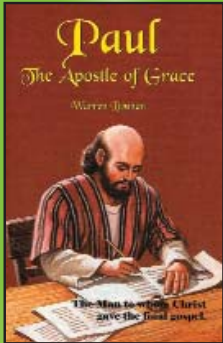
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bears His total likeness, in His new creation. This very idea was a break in all of His proposed creation. Everything He had planned was perfect—so perfect that when He created each day, He could say, “It is good.” But this placing of another in the human being was different. It, in fact, was so different that He called it a mystery—the mystery of God. It was His thing; He alone conceived it; He alone could work it out; and He alone would explain it.

It was His intention that the mystery and the sons who took hold of the mystery would form a fellowship of the mystery (Eph. 3:9). Dynamically, Paul says his mission is to make all men see that there is a fellowship of those who know Christ as their only life. Thus far, the fellowships made by men fall far short of God's intention. These fellowships are held together by the externals—creeds, doctrines, buildings, works and even miracles. All of these are earthly and temporal. The fellowship of the mystery is heavenly and eternal. Men try to hold the earthly fellowships together and always fail. No one has to hold the fellowship of the mystery together. It has the substance of grace working, and every possessor knows that he is eternal—*now*.

The Body Already Is One in Christ

Already, we are discovering the tremendous force

there is in the fellowship of the mystery. There is a bond between these believers which goes beyond human explanation. Since we no longer see another believer after the flesh, we develop a bond of love which humans have always sought but never found. Just knowing that Christ is in the other believer brings a vibrant understanding of all that Jesus taught concerning our relationship of one to another. Only in the fellowship of the mystery can we finally see the fulfillment of all the New Testament demands—such as the Body being one, or the Church without spot or wrinkle, or an adorned Bride, or there being one Body, one Church, etcetera. I always thought there was true fellowship in the past moves of the Spirit which would never be surpassed. Truly, as these moves progressed, like the healing campaigns, the Pentecostal move, or the Charismatic Renewal, the fellowship was wonderful, but in time they failed, as they were not based on the eternal. This great move of the Spirit is different; it is a fellowship of Jesus people—people who know who they are in Christ, and live Him.

Next, we are able to see that the mystery has to do with the bringing about of oneness in the Body of Christ. In Ephesians 5:32, Paul uses the lessons of marriage to show the believer's relationship with Christ. He plainly says that just as a husband and wife

are to be one, so is Christ one with the members of His Body, the Church. It is interesting to see, in Paul's teaching, that he never mentions the husband and wife relationship without making the point that the purpose of that relationship is to show the believer's ultimate relationship to Christ. We further assume that the main purpose of marriage, aside from procreation, is to show mankind that the greater relationship to be had on Earth is between Christ and the believer. In all marriage teaching in the Scriptures, we see that each mate is to love his/her mate's body as his/her own (Eph. 5:28).

Christ's Body Is Perfect

He goes on to say that Christ loves us as His own body, and that we are intricately woven into His body as flesh of His flesh and bone of His bone. This literally means that when we were born-again, we became members of His Body. He has an earthly Body, and each of us was set into that Body when regeneration took place. It is in that Body that we live and move and have our very being. All emphasis is taken off our natural bodies, for our deliverance is not in our bodies becoming perfect, here and now, but in our seeing that being in Him gives us a perfect Body. This, Paul says, is the “great mystery” concerning Christ and His Church.

All through the years of the Latter Rain Movement, Satan has tricked believers into believing their own bodies were where the Father was doing a great work. I remember a brother from the northwest, several years ago, who wrote many good books about the dual aspects of God's plan, but he eventually came to error by thinking faith comes to perfect operation in the believer's body. He literally taught that if the believer had enough faith, he could live without sickness and not die. This was a trick of Satan, for he was seeing that the perfect body of Christ, which the revelation believer lives in by the Spirit, had become his own flesh body. Regardless of what we believe about our own faith, there is no perfection for the human body; the Father never intended this. This is the error that the Church at Thessalonica got into. They believed that if they had enough faith they would never die. It was a good promotional doctrine until a believer died. This is the point that many "faith believers" have come to today. It's a good promotion, but it just does not work. The reason is that the Father has placed every believer in a body—Christ's Body—and there we will never die.

As the Body Ages, It Weakens

Constantly, people send me material dealing with perfection in the flesh. This dear brother I men-

tioned above, who for so long advocated perfect faith, finally died with disease. For the past forty years, I have known most of the great healers and faith teachers in our world. Many of them have passed on to their rewards. Not a one made the "perfect body" teaching work. Almost all died with disease, even though they were in hyperfaith; others maintained that God just took them. I knew another man who was greatly used of God. He got off-center in Christ and began to say that a day was coming, upon Earth, when our earthly bodies would become imperishable, and the believer will conquer sin and sickness in his own body. Once again, I strongly stress that this is a trick of Satan. Our bodies were created as containers to hold an eternal Spirit; that Spirit is Christ. What Satan wants is to blind us from the Christ-life in us by distracting us with the fleshly body. At best, these earthly bodies are but clay pots. It is not the pot that is important, but the treasure in it. Satan's desire is to minimize the mystery and do away with the true Body we are in—Christ's Body. It is here, at this point, that the great weakness of the Church is seen.

Very often, students in our Christ-life studies ask the question, "Why is it that Bible believers do not see the plainly written truths of the mystery of Godliness

given in the Word?" One of the problems, it seems, is that our knowledge relating to the "ages" theme as given in the Scriptures is ignored. An examination of New Testament passages which make reference to the program of the ages will show us that Christ is the very center of that program. In Hebrews 1:2, He is said to be the one on whose account the ages are ordered. In 1 Timothy 1:17, Christ is related to the program of the ages, where He is called the "*King of the ages.*" In Hebrews 9:26 and 1 Corinthians 10:11 the ages are seen to center in His Calvary work for the sins of the world. The very work was planned before the ages began (1 Cor. 2:7; 2 Tim. 1:9; Titus 1:2), and that which had not been known in past ages was now revealed (Rom. 16:25). Thus, the ages are time periods, wherein God is revealing His divine purpose and program as it centers in Christ.

The word *age* as it is used in the New Testament, frequently translated as "world," is essentially a time word defined as "a span of time, a life, a generation, or eternity." Also, a secondary definition would be "the sum of the periods of time (such as dispensations), including all that is manifested in them."

What Is God's Divine Purpose In The Present Age?

The Old Testament age—in which God's pur-
(NOW - CONT. ON P. 28)



A Beautiful International Greeting at Christ-life Australia 2010 Conference!

Thank you very much for a wonderful conference.
—*M & R Gouws*

Truly wonderful. It definitely was a blessed time of fellowship and learning. We are so grateful to our Father for restoring Warren to health in time for the gathering. It was wonderful to see Warren and Robbie again and enjoy their wisdom and insight. We also greatly enjoyed Roger's teaching and testimony. It was also such a pleasure to meet all the folks. Wow, what a great family we are part of! —*G & J Bull*

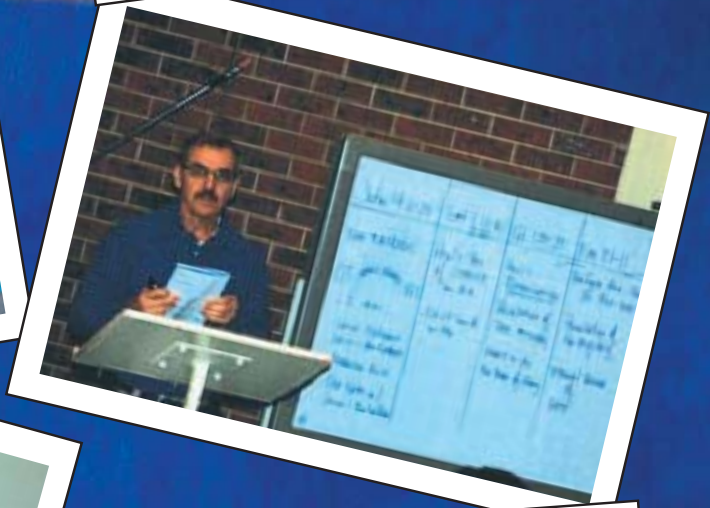
The first Christ-life conference in Australia was a great success. Thanks for your warm hospitality and wonderful fellowship. It was really great getting back together after so many years. I feel like this was a "God" moment for all of us to get caught up and to focus on going forward from here. —*R. Bodary*

This meeting was such a blessing. I am so grateful to the Father that I have heard this message, and that I was finally able to meet like-minded people in Australia. I feel like a new person, although I know that I am not, I think my mind has just been renewed.—*E. Von Kaschke*

The prospect of another fellowship camp is a

really happy thought for us. When we shared our time with a friend at church, whose deceased pastor husband had left several of Warren's books in his library which she had never read until we mentioned Warren's name, she made the comment that she wished she was with us at the conference. If she had been, she would have been blest. —*B & J Murray*

Thank you for the wonderful conference in Melbourne. What a privilege to meet Warren and Robbie and so many precious and like-minded brothers and sisters in Christ. It was an exciting experience to hear the final gospel of the Lord Jesus Christ that was given to Paul, that was given to Warren and now given to me. I will never be the same again. I've been born again, baptised in the Spirit for over 32 years. Even though I knew I was a new creature in Christ, born of an incorruptible seed, I was always trying to die to my old self. Over the past 18 months I've read Warren's books and listened to his discs and DVD messages, and received the revelation of Galatians 2:20—that my old self is dead. I have finally found my peace, rest and joy in knowing God is my heavenly Father, and that Christ, the Son of God, is my life. Praises to Him forevermore. —*Yvonne Hermann*





MODERN PRISON EPISTLE

FLAWED LAW VERSUS A BETTER COVENANT

By Rob Freeman

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3).

“Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me” (John 5:39).

The Bible teaches us that there are certain things the law could not do. Hebrews 7:18–19 says the law was disannulled “...because of its weakness and unprofitableness thereof. For the law made nothing perfect.”

The law could not purge, nor cleanse us in order that we would have no more consciousness of sins. And further, it was not possible that

the law could take away sins (Heb. 10:1-4).

But, “Jesus was made a surety of a better testament” (v. 22). A better covenant would, of necessity, have to offer what the weak, unprofitable, and contrasted covenant could not do.

Where the law failed, Jesus has succeeded. What the law could not do, God did (Rom. 8:3). Whereas, the law was a shadow of things to come, Christ is the substance of things that now are. Where the law could not purge us, Christ provides for our cleansing in His blood that we should no longer have consciousness of sins. When the law was a constant reminder of sins, Christ died once and for all; for us and as us.

As opposed to being unprofitable, Christ has given us perfection. As the old covenant was weak, Christ took away our sins, becoming our righteousness and strength. “In that he saith, A new covenant, he hath made the first old” (Heb. 8:13).

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God; Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Heb. 10:19–22). †

The Making of a Son

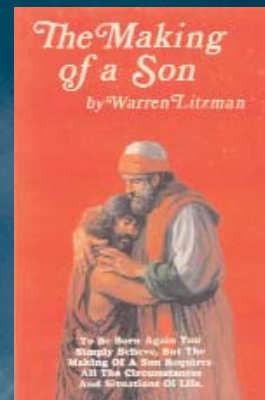
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Grace in Hebrews

I believe it would be safe to say that the birthing is certainly related to our Father's grace that is in His Son. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Grace and eternal salvation go hand and hand with each other. Any believer who knows what the birthing is should also know that this verse most emphatically declares the birthing. I say this so that the connection between the birthing and grace is established in the reader's mind. I shall attempt to show the relevance of grace in the book of Hebrews. For many years I failed to see the tremendous unveiling of grace in the first chapter, verses 1 through 5. In essence, these verses exclaim with maximum volume that grace is all that remains in the believer's relationship with God from this point through the remainder of the book. This means that grace replaced any other relationships, purposes and values the born-again believer might have aside from the

"I will be to him a Father, and he shall be to me a Son" relationship with God!

Radical Change

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets..." (Heb. 1:1). Obviously, a radical change is occurring at this point in time and in the history of Israel and the world. A radical change occurs between verse 1 and verse 2. This does not mean God changed, but God stopped dealing with mankind in the methods He had used prior to the new method in verse 2. Because the method of verse 2 became effective, the methods of verse 1 relate only to time past. Those methods became obsolete or ineffective. What is the time past in verse 1? It is everything prior to the time described in verses 2 through 5, which includes the five previous dispensations or relationships mankind had with God. As long as the relationship of verses 2 through 5 is in effect, the others are ineffective, of no value, or done away with. A careful look at

verse 1 and 2 should tell the reader that God is leaving all other methods and instituting the Dispensation of Grace in which His only relationship with mankind will be through and in His Son. Thus began the Dispensation of Grace!

The old methods were dictated by each dispensation based on a specific principle defining the relationship between mankind and God. The first dispensation is known as the Dispensation of Innocence, in which God dealt with man based on man's innocence. The Fall ushered in the Dispensation of Conscience whereby God's method of dealing with mankind changed based on the change in man's understanding. Eventually, God saw the need for a change, and so began the Dispensation of Human Government, followed by the Faith/Covenant Dispensation, and then the fifth dispensation known as the Dispensation of Law. These dispensations included the major and minor prophets, kings, rulers, servants, bond or free, male and female

EVERYTHING
IMPORTANT TO
THE HEBREWS'
RELATIONSHIP
WITH GOD IS
TOTALLY
REPLACED BY
THE FATHER-SON
RELATIONSHIP.

characters. My purpose in listing these is to show what is included in time past and that none of these are effective past Hebrews 1:1.

Hebrews very plainly states that after verse 1 the *"I will be to him a Father; and he shall be to me a Son"* relationship with God by His Son is the only means whereby mankind can have a relationship with God in the Dispensation of Grace. To announce the new dispensation, Christ gave the gospel of grace to the Apostle Paul to teach throughout the world. Verse 2 establishes the new and present means whereby a relationship with God exists. The only relationship available between mankind and God is through the Son, a Father-Son relationship. How is this relationship provided for the believer? It is provided through *"Christ in you, the hope of glory"* (Col. 1:27)!

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2).

This means nothing that Abel had is effective in this new relationship. Nothing Noah had is effective in this new relationship with God. As great as Abraham was, nothing pertaining to Abraham is effective in the new Father-Son relationship we have with God. This is also true of Sarah, Ruth, Moses,

David, the major and minor prophets, kings, and so on. Why? Because the new relationship with God is based strictly on a birthing, which is a Father-Son relationship. The Father-Son relationship with God was non-existent on Earth, except with Jesus of Nazareth, until the Day of Pentecost. Our Father sent His Son into the world to establish this relationship with mankind, but it was totally rejected at that time.

The purpose of establishing superiority of Christ's sonship, over all else that He is, is to establish the *"I will be to him a Father; and he shall be to me a Son"* relationship with God, which is the theme of the book of Hebrews! Everything of importance to the Hebrews' relationship with God is totally replaced by the Father-Son relationship if they simply accept the Son.

The relationship the High Priest has toward his people is a covenantal relationship, and the writer of Hebrews shows that it is totally replaced by the Father-Son relationship. Grace needs no priest of any kind; grace only functions in the Father-Son relationship. Then the writer later shows the excellency of the new relationship with God through the Son over that of the priest-to-God relationship. In essence, the priest-to-God relationship belongs in the category of time past along with everything else. When the born-again believer

comes to the realization that he/she has a Father-Son relationship with God, all else will become insignificant. The High Priest, himself, never had a grace relationship with God, therefore, how could the priest present anyone at all to the Father-Son relationship with God? There are no priests in the this relationship with God; only a Father and His sons enjoy this relationship.

"Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:2).

When God began this new relationship with mankind, it meant the previous methods were done away with or set aside until the present method is completed. The writer of Hebrews describes this new relationship in a very unique way. In Paul's thirteen epistles, in each salutation, he mentions that grace comes from God the Father and our Lord Jesus Christ. These salutations give very little information as to what grace is, but they define the source of grace. This is actually a tremendous revelation just to know the source of grace. The Father and Son relationship preceded time, therefore grace is an eternal manifestation of the Father-Son relationship! In essence, God is no longer dealing with mankind; He is dealing with His sons!

Knowing that grace comes from God the Father

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and our Lord Jesus Christ establishes a tremendous truth. It means God the Father has grace and Jesus Christ, our Lord, has grace because Paul states that it comes from them to believers! Now this poses a tremendously meaningful question. What does God the Father and Jesus our Lord need with grace? Not only do they have grace, but also they are the very source of grace itself! This also means that grace has no other source. Anyone should immediately see the Father-Son connection to grace. The Father and Son are the source of grace and the Father-Son relationship is what is being brought to the forefront in Hebrews 1:1–5! The Father-Son relationship (grace) is the central theme of the Hebrews epistle. This is why the introduction of Hebrews is written as it is; it appears to be overlooking grace. This is due to the fact that if believers do not see the word *grace* they do not consider the writer to be writing about grace. Paul is simply using a different approach so that the reader will get a better understanding of grace, which is the manifestation of the Father-Son relationship with God!

Paul's Use of Grace

From Paul's use of grace in thirteen other salutations I arrived at the following conclusion: grace has its source in the Father and Son. Grace does not

come from God the Father as a single entity. Grace does not come from God the Son as a single entity. The combination of the Father and the Son is the single source of grace. If there were no Son, there would be no grace. If there were no Father, there would be no grace. This is why Paul mentions the source of grace as coming from God the Father from our Lord Jesus Christ, which is a combination of the two. Actually this is not two sources but it is in all reality a single source.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:21–23).

These verses plainly declare that the Father and the Son are one in perfect unison. The union and personality expression of these two entities is so perfect in unison that only the Holy Spirit knows which is the Father and which is the Son. This also means that there are two entities providing a single source of grace. Grace is manifested as the result of the Father-Son relationship that exist-

ed in the Godhead prior to Creation.

True Fellowship

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).

This, of course, defines the Son's nature, and the expression manifested is that of the Father, which also declares equality with the Father. This desire for equality did not originate with the Son; the Father wanted it for His Son and for Himself. It is this equality with the Father that became the prime accusation by the Jews toward Jesus, which brought about the Son's crucifixion. Why total equality? It is my understanding that total equality is the basis of true fellowship.

"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).

Fullness of fellowship becomes very difficult when it is between two entities of unequal ranks.

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and

Author of Hebrews

By Don Byrd

I believe Paul wrote Hebrews:

- The Hebrews had compassion on the author while he was a prisoner (Heb. 10:34)

- "Grace be with you all" serves as a fingerprint of Paul's. He ends all his other epistles with same or similar statement.

- The author had in-depth knowledge of the sacrificial nature of Christ's death, which had been a mystery until it was revealed to the Apostle Paul.

- The author taught the salvation qualities of the death, burial, resurrection and ascension of Christ, which was unknown to other writers.

- The author's extensive Old Testament knowledge shows he was probably a Pharisee as was Paul.

- The author had been to Italy. Paul was imprisoned there A.D. 61-63.

our Saviour Jesus Christ" (2 Peter 1:1).

"Like precious faith" is indicative of what I am attempting to say. It is my understanding that this is the prime reason our Father wanted His Son to have equality with Him. This is so beautifully described in Hebrews 1:3 as "*the brightness of his glory and the express image of his person!*" This is total equality, and this is called Son! How better could this have been stated? The highest level of fellowship can be achieved under these circumstances. This is why equality is necessary if fellowship is to be achieved in its purest form and fullness therein.

Fellowship of The Believer

It is fairly easy to understand why the Son and Father are equal, but where does this leave the born-again believer?

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 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 1:1-3).

Participating in the fullness of this fellowship necessitates that the believer have equality with the Father and the Son. Of course, this needs an explanation. Believers most often confuse many aspects of Christ that are not included in the believer's birthing by "*Christ in you.*" There are many things Christ is (external) that the believer does not receive. The believer receives no God deity when he/she is born again. God's deity is the part of God that does not pertain to His Fatherhood toward the believer. This is where the believer must learn to make a keen distinction in the Father part of God from all else that He is. For example, God can create worlds without end and universes that boggle the mind. God can and did create these out of nothing.

Even though believers are born again and are sons of God, they cannot create something out of nothing. Born-again believers cannot create an angel or give life to them. Believers cannot walk on water, turn water to wine, resurrect the dead. Thus goes this endless scenario. By the birthing, believers did not inherit God's deity. However, the born-again believer receives everything that Christ, God's Seed, is when the believer is born again. When God the Father put His Seed, His Son, in the believer, He automatically gave the believer the same Father as that of the only be-

gotten Son! An example of what I mean is found in the last line of Romans 8:29, "*that he might be the first born among many brethren.*" This does not say, "*That he might be the first born among many gods!*" When the statement is made that the believer receives all of Christ with nothing in reserve, it applies to His sonship, not His deity. In essence, this means that the believer now is a new creature and that God is His Father. "*Christ in you*" gives the believer the same Father that the Seed has, which makes His Father the believer's Father. This needs to be forever settled in the mind of the born-again believer.

Thus, the born-again believer is able to have complete and equal fellowship with the Father and the Son as described in 1 John 1:3 because he/she is a *bona fide* child, not because he/she is a god. The believer's equality is found only in the birthing by the Father through His most glorious Son, Jesus Christ, our Father's Son. "*Christ in you*" is the believer's equality in every area of the Father's family and in the fullness of fellowship of the Father's family. "In you" is the basis of the believer's equality with the Father and the Son which allows equal participation in the fellowship of the Father and the Son! This means he/she can have total fellowship with the Father and the Son. Equality in the Father's family is

what the Father and Son wanted for the believer from the onset. Oh, the magnificence, sufficiency and glory of grace being manifested in this!

Angelic Comparison

“Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they” (Heb. 1:4).

Next, the writer compares Him who is *“the brightness of his glory, and the express image of his person”* to the angelic host. Why this comparison with angels? The angels are the most glorious expression of God’s creation. Mankind’s creation is described as lower in quality than that of angels.

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man” (Heb. 2:9).

The comparison of the Son to the angels is the greatest comparison the writer could give because angels are the most glorious of all of God’s creation.

This is an important point to keep in mind as the reader progresses through the Hebrews epistle. The Hebrews epistle consists of many such comparisons between the Son and His creation. Throughout Hebrews, the point that is being emphasized is the excellency of the Son over everything else! The point here is to

emphasize the birthing over anything created. Angels cannot manifest *“the brightness of his glory, and the express image of his person,”* for this belongs only to sons of the Father. Oh, this belongs only to the Father’s begotten Son. Absolutely! Where does the birthing place the Father’s Seed? *“Christ in you”* is where the Father’s brightness and express image will reside throughout eternity!

Birthing Emphasized

“For unto which, of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father; and he shall be to me a Son?” (Heb. 1:5).

This verse consists of a question and provides an answer without ever having to verbally state the answer. The Son-life’s superiority over created life is most emphatically stated in this verse. It is obvious that angels were created beings, which means that the angels have no birthing. That is the reason the question was asked so that it becomes obvious that birthing has its origin in the Father-Son relationship. No angel ever heard these words *“Thou art my Son, this day have I begotten thee”* because this is descriptive of the birthing of the Son. As glorious, mighty and magnificent as angels are, they are without a birthing, which means they have no Father; God is their creator. God, in all His omnipotence

and power, could not create a single son; He must birth sons. Therefore the *“I will be to him a Father, and he shall be to me a Son”* relationship could not apply to angels. God did not want created sons; He wanted birthed sons! How do I know this? God wanted to be Father to these sons, and that relationship requires a birthing.

The last line of this verse is the key to understanding all that I have previously stated above. *“I will be to him a Father, and he shall be to me a Son”* is the best definition of the purpose of the birthing that I have found in the Bible. This means that prior to grace being given to mankind, it was first manifested between the Father and the Son in eternity past. Along with this I also find the very purpose of grace and how grace is eternally manifested. In essence, the birthing is the source of grace toward the believer. Believers may question my reasoning behind this so I will tell you how I arrived at this conclusion. The birthing was a mystery during the entire Old Testament, even during the earthly life of Jesus of Nazareth. By no means am I implying this was a mystery to Christ Jesus, our Lord. Of course it was not because He very plainly mentions it to Nicodemus in John’s gospel and refers to it in other places. Therefore, the purpose of the birthing is so that God can be the Father He wants to be and the Son

“For unto which, of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” (Heb. 1:5).

can be the Son He wants to be. This is applicable toward the believer by "*Christ in you*" which also means everyone who has Christ in them has the same Father.

Also the Bible very plainly states that Christ the Son was full of grace.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

Although He was full of grace, He made no attempt to manifest the fullness of grace during His earthly life and ministry. This in itself is a mystery as to why He did not manifest His grace in fullness at that time. The fullness of the Son's grace was not manifested until the truth of Christ in the believer was revealed to Apostle Paul through revelation! Grace was not manifested to the degree intended by the Father until Christ was in the believer; it is there that grace finds its ultimate manifestation. Grace is now manifested in the Father-Son relationship. Grace's greatest manifestation since before the foundation of the world was in Christ in the born-again believer. This allows God to be the Father He wanted to be from the onset. It should be quite obvious that His desire was to be Father to all who would allow it to be so. The fullness of grace is manifested by "*I will be to him a Father, and he shall be to me a Son,*" which includes

"Christ in you." Nowhere else is the fullness of grace manifested!

This happened as it did because the birthing is the very source of grace. This is why I find the magnificence of grace being fully and gloriously manifested in the phrase "*I will be to him a Father, and he shall be to me a Son.*" Thirteen of Paul's salutations state that grace comes from the Father-Son relationship. Notice that the word *grace* is used often in the Old Testament, but it had no lasting effect upon its recipients. Why? There was no birthing in the Old Testament. Not a single person, from Adam to Jesus of Nazareth, experienced God through "*I will be to him a Father, and he shall be to me a Son!*" This relationship between the Father and Son is the very essence of grace in its fullness! The Father-Son relationship is a reality for the born-again believer because of "*Christ in you*" and for no other reason. The very fact that Christ is in the believer should cause everyone to realize that this relationship also applies to every born-again believer. Although this is true, most believers never come to this understanding. What a gross error it is for preachers, teachers and believers to speak of anything less than this.

This Father-Son relationship did not exist between the angels and God. The Father-Son relation-

ship did not exist between mankind and God except in Jesus of Nazareth. Then came the Day of Pentecost when believers were born again and received the Father-Son relationship with God! Why on the Day of Pentecost?

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

Jesus promised that He would send the Holy Spirit to be in the believer as the teacher and revelator of Christ in the believer. They did not understand this until Paul came to this understanding through the revelation of Christ in him. It is important that the believer understand what is the ministry of the Holy Spirit. The eternal ministry of the Holy Spirit is to teach the born-again believe about "*Christ in you!*" The Holy Spirit was not sent to teach about the Christ at the right hand of the Father but to teach the believer only about the Christ in him/her! The Holy Spirit would not have come if Christ were not in believers! The Holy Spirit was sent on the Day of Pentecost, which means that He could now fulfill His ministry because Christ was now in believers!

It is important to state some of the crucial events at this juncture.

Hebrews begins at the point when God is ready to reveal Himself as the Father He is and wants to be. How?

He could not send an angel because no angel has the Father-Son relationship with God. If God the Father came, would the world know God the Father is on Earth? Absolutely not! Why? I will use myself as an example in an effort to explain. By gender I am a male, and that is obvious if I am in your presence. But when you see me as a male, does it reveal to you that I am also a father? Certainly not. I am also a husband, which means I am married and have a wife. Can you look at me as a husband and know that I am also a father? Absolutely not! But if I introduce you to a person whom I call my son, will you know then that I am a father? Yes! He sent His only begotten Son so that we would know beyond doubt that He is Father! God was ready to reveal Himself as Father as the initial step in manifesting His grace.

The next crucial events were the death, burial, resurrection and ascension of the Father's Son. These crucial events need to be understood, but they are not the ultimate manifestation of our Father's grace. On the Day of Pentecost, the Christ who was crucified, buried, resurrected and ascended to the Father came back once again, but this time He came to live in the believer as their only life. Although Christ was birthed in them, they were totally unaware of this most glorious event. Not a single one of those who were born again on the Day of Pentecost knew that Christ

the Son was now in them. Our Father's grace was given in fullness to them, but they were totally unaware of it. Grace was not yet able to manifest itself although it was present in the born-again believer. The greatest relationship man could possibly have with God was a reality, but not a single person was aware of it!

The birthing and Father-Son relationship with God was present in believers who did not know it. At this point God chose Saul of Tarsus, known later as the Apostle Paul, as the one to whom He would make known the mystery of Christ in the believer. When Paul received the revelation from God that Christ, the Father's Son, now lives in every born-again believer, the stage was set. When this was revealed to Paul, grace was able to manifest itself in fullness, for it now had a means of expression. Paul declares, *"If ye have heard of the dispensation of the grace of God which is given me to you-ward"* (Eph. 3:2).

"Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God" (Col. 1:25).

The Dispensation of Grace began on the Day of Pentecost, but it was not revealed until it was given to the Apostle Paul approximately three years later. At this point, grace is a reality and is able to manifest itself through the revelation of

the mystery of Christ in the believer as his hope of glory! Why was the Dispensation of Grace given to Paul instead of someone else such as Peter, James or John? Peter, James and John were more prominent at that time and had been disciples of Jesus. So why not give the Dispensation of Grace to a more prominent person in religion. Only Paul knew that *"Christ in you"* was now a reality! This is why the Dispensation of Grace was given to Paul. If believers do not know that Christ lives in them they know very little or nothing about grace.

Does God the Father and God the Son have grace? Absolutely and emphatically yes! It is my understanding at this point that grace is the manifestation of the Father-Son relationship. My understanding is that without the Father-Son relationship there is no grace. Grace has existed as long as God has been Father and God has been Son. *"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ"* (1 Cor. 1:3). This very plainly tells us that grace comes from God the Father and from the Lord Jesus Christ. Therefore grace has existed as long as God has been Father and as long as God has been Son!

If grace existed before Creation that means that it has eternally existed. One thing is for certain, according to Ephesians 2:7, grace

will continue to exist throughout eternity future.

“That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph. 2:7).

If grace has eternally existed, it means that grace existed prior to creation. If grace existed before creation what purpose did it have? Or, was it of no value at all? Certainly grace did not exist throughout eternity past without a purpose. There was no sin, no angels, no Heaven, no Earth, no universe, and yet grace existed. Again my question is, Did grace have a purpose? And, if so, what purpose did grace have during this time? Did grace have a purpose prior to Satan’s existence? What will be the purpose of grace when there is no more sin? Where will grace be when all is said and done and believers are in our Father’s house eternally? Will grace lose its purpose because sin, evil, and the Devil have disappeared?

It is also my understanding, from Paul’s epistles, that the only source of grace in existence is the Father-Son relationship, so why would we ask what does *“I will be to Him a Father; and He shall be to me a Son”* have to do with grace? It will take an eternity to learn of this most glorious grace. Presently, I am speaking of the purpose of grace, not what grace does. The true purpose of grace is found in the Father-Son re-

lationship, which has existed throughout eternity, so why look elsewhere? We need to take a look into eternity to find grace’s purpose! God’s purpose has always been the same from the beginning, and His grace is of such magnitude that it could reach down and save all those who desire to be saved by grace. It never changes its purpose.

Fullness of Grace from Ultimate Grace

We established that salvation is not the purpose of God’s grace, although all who are saved are saved by virtue of His grace. We established that God has grace because it is the manifestation of the Father-Son relationship, which also declares a birthing, eternal fellowship and much more. His desire to be Father and to have many sons in the image of Jesus Christ brings to the forefront this fatherly attribute called *grace*. We established that grace is eternal since it abides within the eternal Father-Son relationship and grace existed when there was no creation at all, therefore, grace existed between the Father and the Son throughout all eternity past. The desire of the Father was that His Son might know Him in His fullness. The Father, by His grace, opened Himself fully so that the Son would know every intricate facet of His Father’s entire being!

“All things are delivered unto me of my Father: and no man knoweth the Son,

but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. 11:27).

“All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father and who the Father is, but the Son and he to whom the Son will reveal him” (Luke 10:22).

Aside from the grace of God, the Son would not have been able to speak these words. Only the Son knows who the Father is, and only the Father knows who the Son is. If the Father had been an introvert and allowed His Son to only know part of the intricate nature of God as Father, then this Son could never have been like the Father in His fullness. The only way the Son could ever be exactly like the Father was for the Father to unreservedly open Himself unto the Son.

This is the eternal grace of God, that the Son might know the Father in His fullness and vice-versa.

“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God” (Eph. 3:19).

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ” (Eph. 4:13).

“For it pleased the Father that in him should all fullness dwell” (Col. 1:19). *“For in him dwelleth all the ful-*

ness of the Godhead bodily" (Col. 2:9). The Father was not forced to let the Son know every facet of His being; but if He reserved just one facet of Himself then that one facet would prevent the Son from being exactly like the Father. Without opening Himself fully to the Son He could never be a Father in its fullness; He could be Father in every area except that which was hidden from His Son. This is God's grace manifested, in eternity past, for when God as Father allowed His Son to know Him in His fullness, with nothing in reserve, it made it possible for His Son to be exactly like the Father in every aspect, thereby fully becoming the Son of God in. *"For it pleased the Father that in him should all fullness dwell"* (Col. 1:19).

Thank God that the Father reserved nothing of Himself but opened Himself fully to His Son that He might have a Son who is the "brightness of his glory, and the express image of his person"! Otherwise, the new birth would bring forth those who are almost like the Father. God's desire was to be Father in fullness, therefore He reserved nothing. Through His grace He allowed the Son to know Him in His fullness. This, my friend, is the ultimate purpose of God's grace, that every son He has will come to know Him in His fullness. *"I will be to him a Father, and he shall be to me a Son!"* The grace of God is

that He ever allowed believers to know His Son at all, for in knowing His Son believers know Him also. Nothing of the Father is kept from the Son.

"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (Job 16:15).

The purpose of grace was to allow all who are His sons to come to the full understanding of the Father in His fullness. Through grace the Father is complete within the Son, and through grace the Son is complete within the Father. Grace has its purpose in a relationship that exists between the Father and the Son through eternity past and future. Grace is that relationship whereby the Son gives the Father completeness and the Father gives the Son completeness. The Father without a Son is not complete, and the Son without a Father is not complete. Grace will continue as long as God is Father and God is Son! Thanks be to God that our Father has shared this same grace, whereby the Father and Son know each other in total fullness, with every birthed son! Grace has no effectiveness except in the Father-Son relationship. Our Father desires that every birthed son know Him in His fullness. That, my friend, is the purpose, fullness and excelling glory of grace!

Oh, that I might know Him in His fullness! The

purpose of grace is to manifest the *"I will be to him a Father, and he shall be to me a Son"* relationship between the Father and His Son.

If the birthing is a reality, as stated in Hebrews 1:5, then it means also that the *"the brightness of his glory, and the express image of his person"* lives in me and is the total expression of God my Father. If this isn't grace, please just let me continue in my ignorance because it is pure delight for me to know that this is a reality in me no matter what. Whatever name you want to call it, I will take it just as it is found in Hebrews 1:1-5. I know one thing for sure, He has been Father to me through many years of my life on this Earth and will be Father to me through it all by the Christ in me.

The believer should see the Father and Son as the only source of grace, and the only purpose of grace toward the believer is to ultimately bring him/her to an *"I will be to him a Father, and he shall be to me a Son"* relationship with God.

I relegate anything that does not pertain to this grace to the time past of Hebrews 1:1!

Grace is the manifestation of the Father-Son relationship, whether it is in Heaven, on Earth, in time or in eternity.

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

"And there came a voice from heaven, saying, Thou

*Come Thou
Fount of Every
Blessing*

*(hymn by
Robert Robinson)*

*Oh, to grace how
great a debtor.*

*Daily I'm
constrained to be!*

*Let thy grace
like a fetter*

*Bind my wander-
ing heart to thee!*

art my beloved Son, in whom I am well pleased" (Mark 1:11).

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (2 Peter 1:17).

The pleasure of the Father is in his Son and the pleasure of the Son is in His Father. This is the greatest of all relationship in the entire Bible!

Without the Father-Son relationship there is no grace, and without grace there is no Father-Son relationship! Grace is the very essence of the Father-Son relationship manifested in time and eternity! This is why God the Father has grace and this is why God the Son has grace. This grace is freely shared with all who believe in our Lord Jesus Christ and that

He is raised from the dead by the Father! *"For the scripture saith, Whosoever believeth on him shall not be ashamed"* (Rom. 10:11). *"For whosoever shall call upon the name of the Lord shall be saved"* (Rom. 10:13).

This is why I say that the last line of Hebrews 1:5, *"I will be to him a Father, and he shall be to me a Son,"* is the greatest declaration of grace that I have ever found in the entire Bible. This declaration gives purpose and validity to the grace of God the Father through the Son. Grace is the manifestation of this declaration in the born-again believer. This very plainly declares a birthing and plainly states what the birthing is. Not only that, it states the ultimate purpose of grace: a relationship between Father and Son, as well as a relationship between Father and sons. The birthing is a

Father-Son relationship that is available to whosoever will! Without this birthing, grace has no purpose. The purpose of grace is to manifest the Father-Son relationship between the Father and His sons!

The believer does not need a priest so that God can be Father to him/her; all that is needed is a birthing. No priest needed, thank you! The priest is the closest people of time past ever got to God. The priest is limited as to his representation of people to God. What a shame that is. Compare this to the *"I will be to him a Father, and he shall be to me a Son"* relationship available to every born-again believer! How much closer to God do you want to be than what the birthing provides? This is about as close to Him as the believer will ever be. *"Grace be with you all, Amen"* (Heb. 13:25). †

(NOW - CONT. FROM P. 15)

pose for Israel is stated in covenants—closes with those purposes unrealized. After the death of Christ, God instituted a new divine program, not to replace the program for Israel, but to interrupt that divinely covenanted program. This new program is anticipated by the Lord in His upper room discourse in John 13 through 16 and becomes effective after the advent of the Holy Spirit at Pentecost. The Jerusalem Council (Acts 15:14) announced that *"God at first did visit the*

Gentiles, to take out of them a people for His name." This people constitutes the Church, the Body of which He is the head (Eph. 1:22–23), the Bride of which He is the Bridegroom (Eph. 5:25–27, 32), the branch of which He is the supporting vine (John 15:1), the flock of which He is the shepherd (John 10:7–27), the temple of which He is the cornerstone (Eph. 2:19–22; 1 Peter 2:5), the ministering priests of which He is the High Priest (1 Peter 2:5–9), the New Creation of which He

is the Head and the first fruits (1 Cor. 15:45). The reason for this calling out is stated in Ephesians 2:7:

"That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Jesus Christ."

The divine purpose in the outcalling of the Church is to display the ultimate intention of the Father on this Earth. They had seen His glory, His majesty, His wisdom and His power; but no man or angel had ever seen His grace. Other attributes

might be subject to a variety of demonstrations, but the manifestation of grace is restricted to what God may do for those among men who, in spite of the fact that they deserve His judgments, are objects of His grace. It would seem then that God, in this present age, is pursuing a program through which His infinite grace shall be perfectly displayed throughout all eternity. That grace is “*Christ in us, as us,*” which is the essence of the mystery.

The Character of The Mystery

Modern usage of the word *mystery* relates it to that which is mysterious or unknown. Scripture, however, uses the word to denote that divine purpose or program of God, known only by Him from eternity, but which could not and would not have been known unless it was revealed by God—unknown in other ages, but now known by revelation. The mystery—Christ in us—is a sacred, liberating secret hitherto unknown but now made known to all hungry believers, those hungry to know God in His fullness. This knowing comes only by what Paul called “*the revelation of Jesus Christ.*” In the twenty-seven New Testament usages of the word *mystery*, it will be observed that the body of truth referred to as a mystery is particular truth related to this present age.

Ephesians 3:5 gives us the best definition of a New Testament mystery. It says

a mystery is a truth hitherto withheld, or “*hid in God*” (verse 9), but now revealed. This simply means that the Father has made the mystery of the New Testament the sum total of the gospel for the present age, and none of these truths were revealed in the Old Testament. On the other hand, we must be careful to distinguish the New Testament mystery from the cults of Babylon and Rome, whose secrets were sealed and held on the penalty of death. The New Testament mystery, when it is revealed, is to be declared to the ends of the Earth (verse 9), and is restricted only to the limitation of the natural man (1 Cor. 2:14).

In the Old Testament, the believer was saved only by his obedience to whatever it was that God required of him. While God always wants a believer to be obedient to Him, the Old Testament way caused men to have to work for their salvation. In the New Testament, it is not the believer’s effort that saves him, but Christ’s atonement; it alone saves. To accomplish this, the Father placed Christ within the believer, and by so doing, was able to look only to Christ for the believer’s salvation. This is the heart of what the mystery of godliness is.

All of the New Testament Program Is A Mystery

Starting on the Day of Pentecost, the Father placed Christ in the believ-

er and the believer in Christ. This was the mystery in operation for the first time since the world began (Eph. 1:4). From that point on, all God did for the New Testament Church was a part of this liberating mystery. The very fact that the Father was to interrupt His established program with Israel was a mystery (Matt. 13:11). That Israel was to be blinded so that the Gentiles might be brought into a relationship with God was a mystery (Rom. 11:25). The formulation of the Church, made up of Jews and Gentiles to form a Christ-body, was a mystery (Eph. 3:3–9; Col. 1:26; Eph. 1:9). This entire program of God’s, showing that the believer’s life is in Christ and results in salvation, was called a mystery (1 Cor. 2:7). The relation of Christ to men was called a mystery (Col. 2:2; 4:3). The incarnation itself is called a mystery (1 Tim. 3:16). The development of evil unto its culmination into the man of sin (2 Thess. 2:7) and the development of the great apostate religious system (Rev. 17:5, 7) both constitute that which is called a mystery. That there should be a new way by which God received men into His presence, apart from death, was called a mystery (1 Cor. 15:51).

These mysteries reveal that which is God’s program for this present age but has not been revealed in other ages (the Old Tes-

tament period). It is now revealed only by the Holy Spirit. This means that the entire program for this present age of grace hinges on the revelation of Christ as the believer's life. It is a new program, and in no way is there even a part of it revealed in the Old Testament. It is a new program bringing about the kind of believer the Father wants in His house.

Erroneous Applications Hinder Growth

This brings us to a solemn point. One reason that so many modern-day believers have not entered into the rest the Father has prepared for us is the constant Bible preaching which ignores the New Testament mystery. Far too many preach the Old Testament as if there were no change between the two. Applications made for Christian living from the Old Testament which are not provoked by the institution of the mystery as the final truth can only lead to confusion and frustration. God set Israel aside (Rom. 28:25–28) to perfect, for Himself, a perfect Body called Christ-persons (Christians). They are a new creation. Nothing like them has ever existed before, and the Old Testament has no doctrine for the message of the new creation. Of course, Christ is plainly seen, by us today, in all the Scriptures of the Old Testament, but those who lived then did not see

this, even as Israel today does not see this. Old Testament saints were saved by doing; New Testament saints are saved by being the Christ in them (Rom. 5:10). A warning should be made to all who would handle the Word sincerely and faithfully—that when preaching anywhere from the Old Testament, present-day believers can only be helped by plainly stating that God deals entirely differently today than He did then. Without the preaching and making known of the mystery of today, there is no Bible salvation. This means that even in what might be called a simple application of some truth, without the mystery included, the simple truth may be error.

Abraham was a great man. God dealt with him severely. Yet, in all of God's dealing with Abraham, there is no help for us unless we see Jesus in the dealings. There is no life in Abraham; the life is in the Son—only in the Son. Moses was a great leader, but there is no life for us in Moses. The same goes for David, Isaiah, Jeremiah, or any character that was used of God before the Day of Pentecost when the Christ Body was formed and the Christ-life began for mankind. Remember, the Lord rebuked the Jews in John 5, that even though they were searching the Scriptures, there was no life in their search, for they did not see Jesus.

The Mystery Form of The Kingdom

Another area that is often confused by teachers is the subject of the kingdom of God on this Earth. Because the revelation of Christ has not as yet happened to many believers, a self-effort program of man continues to try to set up an earthly kingdom. Some are saying the kingdom has already come; others say it is here now; and many say it is coming. That God is going to establish a kingdom on Earth is no mystery. Since Lucifer first sinned in the Father's house, when God's sovereignty was challenged, it was God's purpose to manifest His sovereignty by establishing a kingdom over which He would rule. However, He saw from the beginning that that kingdom would have to be Christ in us (Eph. 1:4). Through the periods of time we call dispensations, we see the Father proving His point of how to get His kind of kingdom by showing that all men at all times could never, within themselves, do what was necessary to please Him. When Adam was created, God gave him dominion (Gen. 1:26); Adam's sin proved that man, by himself, cannot manifest any characteristics of God. The reign of conscience was intended to bear evidence to the individual as to his responsibility to the sovereignty of God, but man failed under this test. Human govern-

ment was ordained that men might recognize that government as a manifestation of God's sovereignty. But man failed even here. God appointed judges so that these might manifest God's authority, but man rejected this display of sovereignty. God instituted theocracy, in which God was recognized as sovereign, but the nation chosen to manifest this display of sovereignty rebelled (1 Sam. 8:7). God then chose to reveal His purpose of sovereignty through David's seed, who would reign (2 Sam. 7:16). When Christ came, even this manifestation of God's sovereignty was rejected. Sinful man has consistently rejected each manifestation of the authority of God. Within this program, the unrevealed secret was not the fact that God was going to establish a kingdom. The great mystery was the fact that the one who was to establish God's kingdom of authority and sovereignty was to be Israel's rejected Messiah, and further, to make the kingdom work perfectly, He would place Christ in every believing creature and depend on Christ to honor His authority and sovereignty. Thus is the spiritual kingdom established. How sad it is to see believers working to establish another kingdom or their *own* kingdoms. Praise God, the King has come, and He rules supreme; He lives in us, as us.

“Ye Must Be Born Again”

To get what He wanted, the Father saw that we could never manifest His authority and sovereignty on our own, for time had proven that no man could ever overcome Satan's nature within himself. Thus, the main point of the mystery was established. To get what He wanted, He would have to “birth” the sons Himself. He would, indeed, be the Father of the sons. He would plant His incorruptible seed, Jesus, within them (1 Peter 1:23), and by this, they would have His own nature. Then He would be able to depend on Christ, who never failed and never sinned, to be the righteousness needed to fulfill His purpose. Christ in us is the hope of glory, the hope of the Father's purpose and the establishing of His kingdom of His Son in this period of grace.

As we go from place to place we see men once again, by their own efforts, attempting to set up the Father's kingdom. This is done by a trick of Satan, who does not want to acknowledge God's authority. It is the same old rebellion. Men want to see the kingdom, as did Nicodemus in John 3. Men want to take credit for building the kingdom. Men want to prove their way is best, but the Lord has already completed His work (Heb. 4:3), and there is nothing man can do but believe.

All the gifts and graces of God are meant to bring

the believer to this understanding. Our faiths, our baptisms, our works, our miracles, our prayers, our praises, our all is but to bring forth the kingdom which is already within us. The Father has done His part in placing the Son in us. Our part is to become one, in union with Him, so that the life we live is Christ. Only the revelation of the mystery will bring about this great truth. Paul said no man can teach you this Christ—not by the Church, not by works, not by human effort—only by the revelation of the mystery by the Holy Spirit can a man learn Christ. When it happens, the believer knows. It is not an intellectual thing. It is not something that can be carnally understood. It will not come by just reading the Bible. It takes a work of the Spirit, plus the Scriptures (1 Cor. 2:9–10). Reading Paul's epistles is a good place to start. Prayerfully say to the Father that you want Him to reveal His Son in you. It is only by getting alone, waiting prayerfully on the Father, and holding His Word in hand that the Spirit will reveal Christ as your life and bring forth Christ's kingdom in you. Jesus said, “*The kingdom is at hand*” for Israel. They rejected the kingdom, and God set it aside until later. But His spiritual kingdom came and is totally fulfilled by Christ in us. †

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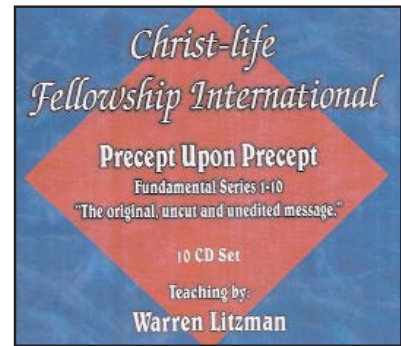


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