



Life in the Son

A Journal of Grace and the In-Christ Message

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Life in the Son

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Christ in you, the Hope of Glory*

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Editorial

The Continuing Adventure

In 1982, Robbie and I left our church in Dallas to start a walk with the Father that has been a miraculous adventure. The first thing that added to the thrill of the adventure was the instructions the Father gave us. The message came in two parts: One, we were to carry this final gospel to any place the Lord would direct, even if there were only two or three people present to listen. In other words, the Lord was not interested in big crowds. Two, we were never to ask for an offering for ourselves. It was the Lord's message and He would provide. At the time we received these instructions, we were far from making ends meet in our personal lives. But stimulated by the fact that the Lord had enough interest in what we were about to do to give us such strenuous instructions, we took courage. Through the years it has been an unbelievable adventure.

It started in 1982 with a woman in California who called us in Dallas saying she was desperate for spiritual help. She had begun to see Christ as her life and did not know what to do about it. Robbie and I drove to California to see her and share the message with her. From that point on we have never stopped. Through the years, the Father developed two fine groups in California that we visited monthly; other home groups came out of these two groups. Actually, in most cases, just one or two people were the catalysts for opening doors to the message through the years.

For the past ten years, we have held two conferences a year in South Africa where hundreds of people now see Christ as their life thanks to one little woman who ordered a book and passed it around to others.

A few weeks ago here in Dallas, a brother, who was a former student of mine at Berean College, came to me and said he wanted to get this message on the radio here in Dallas. He planned to buy thirty minutes of radio time for me to teach the gospel; he would place commercials for his business at the beginning and at the end of the message. What an open door this has been! Such opportunities have

made the adventure so wonderful! Money, where has the money for this adventure come from? From the hungry hearts, worldwide whom the Father has fed with this final gospel. Just like the Father said in the beginning—it is His message; He will provide.

There are hundreds of stories of how the Father is leading people to share this final gospel. A young lady in the Philippians, in whom the message burned, could not wait to tell others. She was not connected with our work in Iligan City; but just on her own, she began telling others about the Christ-life. Now she shares the message with several groups. Without any credentials, without any backing, without any pay, she finds hungry hearts.

Jim Costa in southern Louisiana works with radio stations and newspapers. He trades time and space with them to place in-Christ messages in the newspapers and on the air. Leaders of Christ-life groups have weekly meetings at their places of business. Allen Unfried in the Bay area of California has weekly meetings studying the Christ-life in the United Airline Service Center in San Francisco where they repair the airliners. Larry Phillippe, a manager of a department at Ratheon in Indianapolis, has a group meeting in the plant. Several of those people now meet with him each week in the Christ-life Fellowship.

Many people use this magazine to reach the hungry. They go to hospitals, doctors' offices, and stores to leave *Life in the Son*. The results often are remarkable. Students, at places of education, stand ready to share the message with others Christ-life literature in their notebooks and satchels. It is thrilling to see how God has used lay people all over the world to share Christ.

In times past, I have stirred people to get to work for the Lord as our time is short. I do not know how much time we have to work, but I do know that the Christ that is in us is ready at all times to reach those who are hungry. Don't you see? Anyone can open doors for the message. How is the Lord leading you? †

The Unsearchable Riches of Christ

By Dr. Charles E. Harrel



“To me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ.”
(Eph. 3:8–9, NKJV).

Have you ever wondered why the word *unsearchable* is used in the above passage from Ephesians? When something is unsearchable, we normally consider this to mean unreachable or beyond comprehension. Yet, the Apostle Paul was able to comprehend the unsearchable riches of Christ, preach them to the Gentiles, and make their mystery plain for everyone. Paul discovered that the unsearchable riches of Christ were searchable after all. While his discovery was good news for some, it also raises a question: Why are certain things considered unsearchable in the first place? Is it possible that a treasure remains unsearchable, not because it cannot be found, but simply because we must search deeper to find it?

In 1847, two men entered a partnership to build a sawmill along the American Fork River in California. Captain John Sutter and James W. Marshall were unaware that their mill was about to yield something more than just lumber. It wasn't until Mr. Marshall decided to let the rushing current cut a deeper channel that he discovered something entirely unexpected. On January 24, 1848, James Marshall found something unsearchable at Sutter's Mill. It was gold!

The unsearchable riches of Christ are often revealed in the same way. The spiritual waters of life flow over your soul, opening a deep channel in your heart. They wash away the familiar and uncover the

unexpected. A rich treasure, previously hidden, is then disclosed. A rare truth, once veiled, is now uncovered. That's how it was for me, the day I discovered the richest treasure of all.

It was early that afternoon when I got home from Rosemont Junior High. I plopped down on my chair and tossed my homework aside for the moment. I was tired from schoolwork and needed a break. Reaching for the devotional magazine in the top drawer of my desk, I flipped to the page I'd marked the day before and started reading. Never had I experienced feelings like this before. As I read, the words jumped off the page, piercing my heart. They seemed alive. Then the tears began to flow. I soon realized that Jesus was knocking at the door to my heart and He wanted to come in. As I read the prayer at the end of the article, something happened inside me. Something real. It would be years later until I realized the full impact of that one moment. My life had changed forever.

The next day I walked to school slowly, wondering if anyone would notice that God's Son had set up residence. I was still unsure how it actually happened, but one thing I knew for certain—Christ was living inside me. On that Friday morning, God revealed His Son in me. It would not be the last revelation on this matter.

I continued attending a community church in La Canada, California. But the funny thing was—no one ever talked about Jesus living within a person. Finally, I asked the youth pastor about my recent experience and why I had this growing passion to tell others about what happened to me. He didn't know what to say. He felt I should join the adult choir; maybe that would keep me occupied and pacified. The next week

(CONTINUED ON PAGE 29)

LIFE IN THE SON

The Stewardship Of The Blessed Layman

By Warren Litzman



When Robbie and I left the church we were pastoring, we had but one desire and that was to share this liberating message with whomever, wherever they were. We had no idea where the Lord would lead us. In a way we were like Abraham of old who went out not knowing where he was headed. Because I had ministered for years with brethren in the denomination I was in, I thought the Lord would send us to them with the new message God had revealed to us. It did not take long to realize this was not to be. Wherever we went, the congregations were hungry to hear, but the pastors were confused and intolerant of any new thing. The message of the Christ-life is not new; in fact, it is the oldest message in the Bible (Eph. 1:4), but strangely most ministers had never heard it and were afraid to even listen, let alone back it. We did not want to divide people from their pastors or disrupt their churches so we knew the Father had something else in mind.

From this we saw more clearly what the Father wanted us to do. We would go outside of the normal church to people, wherever they were, knowing the Father had already prepared hearts to hear. At first it seemed that those ready to hear were few and far apart, but the Father gave us Christ's strength and love, and we went anywhere there was a hungry heart. We met in rented auditoriums; we met in homes; we met in cafes; we met in the open air; we met in a horse barn; we met in a mechanics garage, and sometimes we met in church buildings.

Fact is, it did not matter where we met, the message was more important than a church building. We

met with ladies' prayer groups; we met with men's breakfast groups; we met with monthly and weekly Bible classes, and once in a while we met in a church building. We met with elderly ladies, sometimes only two or three; we met with families in their home; we met with two or three people who had been reading our magazine; we met with groups that had been kicked out of their church building because of some disagreement; we met with people that were dying; we met with young people open to adventures in Christ; we met with people the Lord had been dealing with for ages, waiting for us to bring the message. It really did not matter who the people were or where we met; the center of attention was Christ and His message.

The one important thing that has come out of Christ's ministry in us for these past twenty-four years is that the most hungry people we have found are the lay people. It is not that we have excluded or shunned those in full-time ministries; we would gladly embrace them should they be hungry enough to listen; but the problem is, it seems to me, that they are too set in their ways to enter a new and vibrant program of God. Most ministers have a peer group that would surely ostracize them should they want to go into the final gospel. Most ministers have too many responsibilities to congregations, to their families and to themselves to lay it all aside for something they have been ignorant of for a long time. It was the same with the Apostle Paul. He never reached the big Pentecostal church in Jerusalem with his message. He never reached Jesus' half brother,

James. He never was able to bring Peter into the fullness of the gospel Christ had given to him. Many of the young preachers that took up Paul's message soon quit, and took up Judaism again, even though Paul did reach some.

Ironically, much of Paul's ministry took place in someone else's home, and then his own in later years. This was obviously caused because the final gospel given to him had to go where the hungry was. So basically, Paul's ministry was a lay ministry. I would have never come to this conclusion had I not seen the same thing happening to us with his message today. It belongs to the simple, hungry, fed-up-with-religion believers, tired of the same old man-made doctrines that only continue to put them under the law. This message belongs to the people trying and striving within themselves to please God. Oh, what liberty comes to them when they see that God is their Father, a Father that has put His seed in them and rebirthed them so that they do not need religious garments, religious doctrines or a religious hierarchy overseeing them. Now they have entered into the full grace of God where they no longer live; Christ lives in them, and He is their life. Now they have entered into the no condemnation zone; the past has no power over them; Satan is defeated, and they seldom think of him as being important in their lives any more. Now they truly are sons and daughters of God, His direct offsprings; and they can expect Him to take care of them in every circumstance as any good Father would for his child.

I hope you can see that this final gospel belongs to everyone and anyone that ask for it. You cannot remain under the law and get this great life in the Son. Ephesians 1:4 plainly says, "*According as He has chosen us in Christ.*" The *us* in this line is every creature created in the image and likeness of God, that means everyone birthed of a woman, not just a chosen few, but all of God's created human creatures. Perhaps, now, you are beginning to see why the Christ-life message was, and is, a layman's message. Not that trained preachers could not preach it, but frankly, I see most do not want to preach it. The cost is too great. There would be too much of their doctrines torn up to follow Paul as he follows Christ. Their own identity would be destroyed. But thanks be to God, layman have little or nothing to lose.

Christ can be their all in all and no religious buildings are necessary; no emotional doctrines are necessary, and no one overseeing them but the Holy Spirit, their teacher of the Christ in them.

In and by the Christ-life Fellowship, the Father has seen fit to spread Paul's message around the world. There are Christ-life groups on every continent. They have come to know Christ as their life through the literature, videos and tapes. They have spread the message from one to another by the simplest methods at hand. There has never been any pressure put on anyone to work at it. We quickly disdain any such action that would lead to self-effort. We teach that Christ will empower and lead anyone He chooses to His message, without humans attempting to outdo God.

This message could not have spread as it has if it were not taken solely from the Scriptures. At least eight times Paul says, "*Follow me as I follow Christ.*" We have attempted to do this and have found Paul's ministry and message is clear enough that we do not have to reinterpret it or argue with it. Fact is, Paul's message, best read from the old King James, answers most questions people have, and the method Paul uses is simple. Christ lives in every born-again believer; He does not come and go; He cannot be aborted; His life is everlasting, and this is the only true salvation there is.

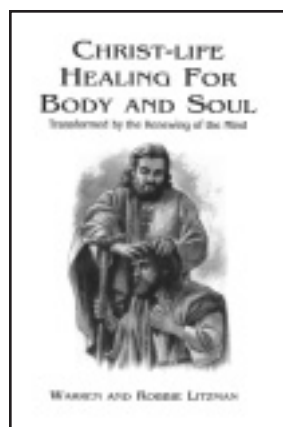
As a result of all this, we have become stewards of a message. Paul says, "*Let a man so consider us as ministers of Christ and stewards of the hidden truths of God*" (1 Cor. 4:1-2). The business definition of a steward is an administrator or supervisor who manages corporate concerns and supervises subordinates. The spiritual definition is one who is a trusted servant of "*the manifold grace of God*" (1 Peter 4:10). We are all called to be ministers in the body of Christ, but not all have the same calling (Eph. 3:7; 4:11-12). The key to Christian service is that Christ's life is in every believer. Not one believer has more of Christ than another. Paul says that he that is joined to the Lord is one Spirit (1 Cor. 6:17). This means that any believer, under the function of the Holy Spirit, might be used of the Lord in any ministry or gift ever presented in Paul's epistles. Many Christ-life believers are used this way and often do not even know it. It is Christ's life, not theirs.

Being a steward is a special calling. It is more than a calling; these believers are chosen by the Father for a special mission. Ever since Paul brought the gospel of the liberating mystery, which is Christ in the believer, it seems the message has never been clear in any generation. There were few in Paul's day that preached the truth of the final gospel as he did, and fewer yet that continued on after his death. Down through the ages, some preachers, monks and priests saw God's secret for humanity, but their voices never seemed strong enough to perpetuate the message. It seemed, historically, the message would rise and then fall away as far as man was concerned; but, of course, the message always continued to be God's answer to fumbling religion. In our day, many who preach the Word come in contact with the truth of Christ in humans, but it seems the overbearing need to be liked, or to be accepted, or to have proper doctrinal status, or to maintain salaries and pensions, is

greater than releasing the liberating truth God planned for humans before the world was created.

It is with these thoughts in mind I appeal to all who have had a revelation of the Christ in them to seriously consider what your place is in being a good steward. Shall we perpetuate this message for our children to have? They, too, will come to a religious crisis and need this message. Our desire is to firmly plant this truth in our generation so that it cannot be erased by any person or power. We do this now by seeing that every medium of communication that has been developed sends forth this message as the Father directs. As a steward—and that is what you are by your knowledge of Christ in you—pray daily how the Lord could use you. You are a missionary; for the fact is, most believers are ignorant of Christ in them. We must not allow lack of resources to determine what we do. It is the Father's original thought for His offspring, and the time is at hand for them to be good stewards. †

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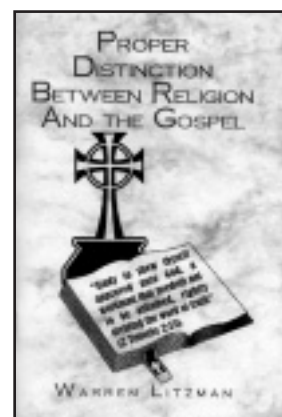
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Order at www.christ-life.org or page 31 in this magazine.



Boundless Love

*A Writing Assignment
By Grace Blakeman*

How far would I go for someone I loved? Because Christ has a love for me that never stops and never will, the strength of my own love is never enough. It's not complete. I think the least I can do is to try to respond to that love. Loving someone so completely is not painless. His kind of love breaks your heart. To be loved by God is like dancing to a slow soulful song with a partner who is not only the best dancer, but also a lover who knows you intimately and whose only aim is your growth in the knowledge of His purpose for your lives together. Yet the love of God is also a thorny cross that impales your soul to free your spirit. To fully understand and reciprocate His love, our minds must be renewed. That is the arduous task that God sets before us. Our detrimental, fleshly mind wants to rule our actions. But if we solely love God, we'll take up our cross and count it as a privilege and a freedom to show Him our love. He doesn't want us relentlessly trying "to get on His good side" by "good works" in order to save up an ammunition of "good conduct medals" to manipulate Him in the future, or procure a prestigious place in Heaven for ourselves.

He simply wants a relationship with us, like a father to his son. We should only want to please Him because we love Him. God is broken-hearted when we treat Him like a slot machine. He desires to freely give real (eternal) gifts to His children. The only thing impeding His fellowship with us is our immature minds that can't handle the boundless, amorous revelations He is ready to give to us. Reckoning myself

dead—because I love God more than my own identity—causes me to become a more complete human being, and my Father God sees the union of Christ and myself as being flawless. When He looks at me, He sees His Son emanating from within me. Where my carnal mind used to rule, Christ now reigns. Now, all I have to do is let Him remain in control without my old identity staging a palace revolt. I know that doing this will be onerous, but it's no longer I who lives; Christ lives in me. He will show me His way of doing things on this earth, like a director shows an actor. Together we will live out the script that God has written for me, hopefully with as little creative differences as possible. So, how far would I go for someone who moves universes and galaxies to line up with where I am because I am in Him? I would go as far as my passion for the knowledge of Him would lead me. I would see Him as The One who only sees me as a perfect daughter of His, who thinks only of what would make me happy, and who sacrificed His only Son on a cross so that we could be together in eternity forever. Christ's union with me has no boundaries in showing His love for others through me. So, to answer the question: in my own strength, I can't go very far at all for someone I love. But Christ (who is love) has no end to the capacity of loving and completing every human on this planet. At this time of my life, I am grateful to have this knowledge. May it ever increase. †

(Grace Blakeman is a high school senior who attends the Houma, Louisiana Fellowship.)

Scriptural Definition Of Grace

By Don Byrd

“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).

Considering the vastness, nature, magnitude and critical function of our Father’s grace in our Father’s purpose for Himself, it should be the desire of every born-again believer to at least have the correct definition of *grace*. This document will provide a scriptural definition of *grace* and a brief summation. It will take an eternity just to learn of the marvelous, wonderful grace of our Father and His Son. *“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).* The phrase *“ages to come”* refers to eternity. Young’s Literal Translation reads, *“That He might show, in the ages that are coming, the exceeding riches of His grace in kindness toward us in Christ Jesus” (Eph. 2:7).*

Have you ever attempted to find a precise definition of *grace* in the Bible? Most Christian and religious writers define *grace* as the “unmerited favor of God.” Throughout the years I have resorted to various dictionaries, commentaries, writers, theologians, other resources, and other lay-believers in an attempt to find a short, precise, scriptural definition of *grace*. Most of these sources agree with the short definition of *grace* as being “the unmerited favor of God.” I have no problem with this definition except it is not a scriptural definition. For many years this is the only brief definition of *grace* I had, but I was not satisfied

with it, and could not find a scriptural definition; so I let it go at that. I, by no means, have a short, precise definition that others would accept, but the following material is my understanding of what *grace* really is. Many times I would find Scriptures, phrases, words, and such that gave a good definition for *grace* only to find later that it was not compatible with other Scriptures. I don’t know that anyone else will be satisfied with my scriptural definition of *grace*, but personally I have found total satisfaction in it.

Most of the *grace* writers I have read never attempt to give a short definitive definition of *grace* other than it is “the unmerited favor of God” directed toward mankind. I have been greatly blessed by these writers, but in the final result, I found no satisfaction as to what *grace* really is. Most writers never give a scriptural definition of *grace*, and I understand why they don’t because of the enormity of *grace*. These writers write many wonderful things about *grace* but mostly about what *grace* does or can do rather than what *grace* is! The intention of this document is not to tell what *grace* does or can do but to give a definite scriptural definition of *grace*. This material may be totally inadequate for some readers but an in-depth search of the Scriptures under the tutelage of the Holy Spirit will bring exceeding riches toward the understanding of our Father’s *grace*.

My Definition of Grace

If I were required to give a short, precise defini-

tion of grace I would define it in this manner: Grace is the eternal manifestation of the Father-Son relationship! By this I do not mean that grace is just for believers alone, but grace is for God the Father and God the Son also. Why would God give something (grace) to His offspring that was of no value to Him? Why do I say that grace is of great value to God? I do so based on what I find in each of Paul's epistles except Hebrews. "*Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ*" (1 Cor. 1:3). This, or a very similar statement, is made within the first seven verses of each of Paul's epistles, except Hebrews. It is obvious by the use of the word in these verses that the Father and Son is the source of grace given to believers. I use the verb *is* because it is a single source, which I will explain later in this document. This means that grace has existed as long as God has been Father and as long as God has been Son. The phrase "*I will be to him a Father, and he shall be to me a Son*" actually refers to the Father and Son in eternity past (if there is such a thing as "eternity past").

Therefore if "*I will be to him a Father, and he shall be to me a Son*" is the true meaning of *grace*, then grace only exists between the Father and His only begotten Son. So, where does this leave the born-again believer? It should be obvious to the reader that this leaves the believer needing to be "*in Christ*," which is the most prevalent phrase in the entire New Testament and certainly in Paul's epistles. Even the "*in Christ*" and "*Christ in you*" declarations are the result of the "*I will be to him a Father, and he shall be to me a Son*" relationship with God. The born-again believer is placed in Christ when he is born again so that he will be a participant in the "*I will be to him a Father, and he shall be to me a Son*" relationship of the Father and the Son.

The following verse immediately infers the birthing, which is critical to defining the meaning of grace. "*I will be to him a Father, and he shall be to me a Son*" (Heb. 1:5). These are the greatest words of grace that I have found in the Bible. Without the Father-Son relationship, would it qualify as grace? No matter how else God might bless us, work miracles and such, without this relationship with the Father and His Son, it is a far cry from grace. Anything that precedes or follows the Father-Son

relationship (grace) is declared to be of time past as stated in verse one. Once the Father-Son relationship is established in Hebrews 1:5, everything else is relegated to time past which automatically proclaims the magnificence of the Father-Son relationship (grace) over all else that exists in time or eternity!

There are so many facets of grace that it will take an eternity to learn of them. Of course, there are many other things that are included in grace that are the result of the Father-Son relationship. One of the greatest manifestations of the Father-Son relationship is found in Paul's Epistle to the Galatians. All of the fruit of the Spirit is found within the Father-Son relationship. "*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law*" (Gal. 5:22–23). All of these are the fruit of the Father-Son relationship. This means that the fruit of the Spirit is found only in the grace relationship link

Paul does not include his normal salutation in the Hebrews, and this bothered me for many years. Why not begin the book of Hebrews with the same salutation of grace that begins each of his other letters? I believe that Paul does not make his traditional grace statement purposefully. Notice that the author's name is not even attached to this most glorious writing. It appears to me that Paul is totally and fully focused on one majestic purpose. He states nothing that would detract the believer's attention from something that appears to be greater than grace itself!

What is being said in this portion of Scripture that could be greater than grace? He is declaring the source of grace, which source is the Father-Son relationship from which grace emanates and is so magnificently manifested therein! "*My Father...is greater than all*" (John 10:29). Greater than grace is the source from which grace comes! "*Thou art my Son, this day have I begotten thee...I will be to him a Father, and he shall be to me a Son*" (Heb. 1:5). This is also what is known as the birthing (new birth), which establishes the purpose of grace. What was the purpose of grace before the foundation of the world, prior to the creation of the human race? "*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). I believe the purpose of

grace is declared in this verse of Scripture. It is obvious that the Father and the Son intimately knew each other to the fullest degree of revelation (knowledge and understanding). There was absolutely nothing hidden between these two. Therefore, the purpose of grace is to continually manifest the Father-Son relationship and fellowship forever!

Grace Is a God Thing

Grace existed between the Father and the Son before the foundation of the world. What was grace's purpose at that point? The purpose of grace certainly had no ties to mankind or salvation from sin at this point simply because neither of these existed. But grace still had a purpose prior to the existence of mankind and sin. Its purpose was to automatically manifest the Father-Son relationship, which comes from the perfect union that already existed between these two. The basis of the perfect union is the complete compatibility of the Father nature and the Son nature because the Son has the Father's nature so that they perfectly know each other through this nature. Without a birthing there would be no grace. If grace could possibly exist aside from the birthing, it is for certain there would be no manifestation of this grace! Grace toward the believer also allows the believer to see the Father as does the Son (using the Son's eyes) and allows the believer to see the Son as does the Father (using the Father's eyes)! This is what Paul calls revelation. The only way God could recognize Paul at all was through His Son in Paul (Gal. 1:15–16). Having complete and unrestricted access to the Father by the Son is grace. Having complete and unrestricted access to the Son by the Father is grace. This function is performed through the ministry of the Holy Spirit. The Holy Spirit is the channel through whom this grace is administered now and forever. It is the ministry of the Holy Spirit on earth now and it will be the ministry of the Holy Spirit throughout eternity to administer and unveil the believer's mind, exposing it to this grace.

At the onset of Hebrews, Paul declares that there are two totally different methods of knowing God.

“God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 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. 1:1–2).

First, humans knew God in many different ways at many different times prior to the birthing. The first methods of knowing God are called time past (v. 1). The second method of knowing God is through revelation, which is contingent on the birthing (vv. 2–5). The result of the birthing is the Father-son relationship and grace is the fruit of that relationship. To know God through any method other than the Father-Son relationship (grace) is to revert to time past. To many believers, time past seems to have been the most glorious time because this was the time of tremendous miracles, great leaders, great and notable characters, great prophets, great teachers, great preachers, tremendous works by God, etcetera. As great and wonderful as this time was, it was void of the Father-Son relationship, which relationship is the purpose of grace. In time past, someone other than Christ was the focal point, but in grace there is only one focal point for the believer, which is “Christ in you.” The Mosaic Law is also included in time past and was the standard by which Israel lived. The difference between law and grace is the law controlled its subjects in contrast to grace, which motivates those within its realm. Law controls; grace motivates, and grace absolutely does not control an individual.

Many believers still prefer the things and events of time past instead of the truths of the grace relationship. This means that they seek after miracles rather than seeking after the truth of “Christ in you,” which few believers know. In fact, most believers do not know that Christ is in them and is the only life they have. This means that they have reverted to the things of time past rather than allowing God to reveal His Son in them. This is probably due to the fact that most preachers do not preach the truth of the birthing of Christ in the believer. Why not? Most preachers do not know this truth. I have seen hundreds of believers that have heard this message, but because it lacked the things and methods of time past the message of Christ in you was rejected. It is a tragedy that born-again believers do not know that Christ lives in them, and this is true because they seek to live in time past. It appears that they would rather have the things of time past and use the meth-

ods of time past than to enjoy the fruit of the Father-Son relationship. To discover the glorious grace that is the fruit of the Father-Son relationship is usually not within the aspiration of most believers. The reason for this is because most born-again believers do not know that it exists, and those that do know about it ignore the relationship as something that has little or no value.

In time past, I also found myself desiring to be a prophet, miracle worker, healer, great teacher and such because I knew nothing about the Father-Son relationship. It is quite obvious that all of these things were done during time past by those who were not born again. I read about all of the great prophets in the Bible, saw their great works, and thought how wonderful they must have been to God. "God make me a great prophet" was one of my greatest desires in time past. God did not need another great prophet because no prophet or prophecy can establish the Father-Son relationship. The Father-Son relationship requires a God-birthing, which the prophets, priest, and kings of time past did not have and did not know existed. At the onset of the book of Hebrews God establishes Himself as the Father that He has always desired to be from before the foundation of the world. How does He do this? Through a birthing as established in verse 5: "*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). The birthing accomplishes two great things, it makes the believer a son; but greater than that, it makes God the Father He wants to be! There are no time-past things or events in the birthing of a son. To know God only through His miracles and blessings is the same as reverting to time past and totally ignores the birthing through which our Father administers His grace. "Time past" refers to everything prior to the birthing of "Christ in you" and certainly prior to the administering of grace in the believer!

Group or Individual

Contrast the Father-Son relationship between God and the born-again with God's relationship with Israel of time past: "*With the house of Israel ... I will be to them a God, and they shall be to me a people*" (Heb. 8:10). Without the Father-Son relationship, the

only relationship with God would be through methods of time past. Anything pertaining to time past is not a part of the Father-Son relationship. There is no Father-Son relationship in the time past period, and this is most vividly declared in Hebrews 1:1-5. Time past is what the believer loses when he is born-again because there is no need for these things in the realm of grace. There is no place for a prophet in the believer's relationship with his Father. The Father fellowships with every son He has and needs no prophet, priest, or preacher to intervene or intercede. Christ Jesus our Lord made it possible through the eternal work of the Cross for the born-again believer to have a face-to-face relationship with His Father! "*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known*" (1 Cor. 13:12). Our Father has no prophets; He only has sons, and fellowship belongs exclusively between our Father and all of His sons! A prophet, priest or preacher would only be a deterrent to the Father-Son fellowship. There is no go-between or intermediary agent needed in the Father-son relationship except "Christ in you" who happens to be the only life the born-again believer has throughout eternity. Most believers do not know this, therefore they attempt to hold on to the things of time past.

Grace is the fruit manifested from the Father-Son relationship that also allows the born-again believer to participate in the same Father-Son relationship. The Father-Son relationship existed an eternity prior to creation, which also means that grace existed prior to creation, therefore grace is not something that was created! It existed between the Father and the Son as seen in John 1:1. It is the birthing that allows this same grace to be effective within the believer as it is between the Father and His only begotten Son. The purpose of grace that existed from eternity past did not change when humanity came into existence, and it did not change when the first human was born-again on the Day of Pentecost. The purpose remained the same, which purpose is to manifest the Father-Son relationship that is from before the beginning! Why would any born-again believer want the things of time past when they could have a grace relationship with the Father and Son through the eternal ministry of the Holy Spirit?

Although the Father-Son relationship existed within the born-gain believer, it had no effect on believers until Paul began to preach the gospel of grace, which is “Christ in you” the hope of glory! It is important for the believer to understand this because without knowing “Christ in you,” grace becomes ineffective in the believer. Without knowing “Christ in you,” the believer’s life on earth will be one of continuous instability and frustration. The born-again believer will never be able to live life in the flesh by the faith of the Son of God as found in Galatians 2:20 until he first knows that Christ is in him!

Grace existed during every dispensation since the beginning of time, but it was ineffective toward mankind because during that time mankind was without the Father-Son relationship (there was/is no Father-Son birthing except in the grace dispensation)! Grace was there during the period of innocence with Adam and Eve, but it could not function toward them without the birthing. Adam and Eve had no birthing but were both created beings. Actually, grace has no lasting effect upon anyone except those whom God has birthed. Noah found grace in the eyes of the Lord, but he was not saved by grace; he was saved by a wooden ark, not into a spiritual world but into a physical world. Grace has no internal effectiveness until the work of the Cross was finished and Christ was birthed in the believer on the Day of Pentecost. Grace was present during each of the first five dispensations (innocence, conscience, human government, faith/promise, and law) but grace was totally ineffective without the birthing of “Christ in you!” *“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace”* (Gal. 5:4). It is obvious that Christ and grace function simultaneously and in total unison only in the born-again believer and is absolutely not applicable under the law!

Relationships with God in time past produced such great characters as Noah, Abraham, Sarah, Jacob, Rebecca, Moses, David, etcetera. Not a single one of their relationships was based on the birthing, which is necessary so that grace can be manifested. Time past produced many great and wonderful characters and many glorious and astounding events, but none to be compared with what grace produces. Out of the Father-Son relationship comes such eternally

notable characteristics as love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. This is the fruit of the spirit (Gal. 5:22). Abraham was a great and notable character of time past, but he is not to be compared with the great and notable character called love, which is produced by grace. Grace manifests the characteristic of love in the believer, which is one of the components of the fruit of the Spirit through “Christ in you.”

Prior to Paul’s gospel the Jews thought the only means of having a relationship with God was through the law. Paul tells them that they are no longer under the law. If that is true, how are they going to maintain their relationship with God. The relationship through the law is still in the minds of most born-again believers today. Most born-again believers work to maintain a relationship with God. Many preachers, believers and religious organizations advocate the law because without it they have no relationship or fellowship with God. On the other hand, Paul declares that the only relationship the born-again believer has with God is through grace alone! This simply means the believer is born-again and has a Father-son relationship with God, which is maintained by grace alone. Therefore, it is not necessary for the believer to attempt to maintain a relationship with God except to rely upon grace to provide it because of the birthing of Christ in the believer! Anything less than the Father-Son relationship Paul relegates to “time past” (Heb. 1:1). Grace provides no relationship with God except the Father-son relationship which comes through “Christ in you”! This is not a covenant, faith or law relationship, but it is a birthed relationship with God that actually needs not to be maintained but exists only by grace itself.

Those under the law could be free from sin if they perfectly obey the law in its fullness at all times. Can grace provide freedom from sin? Under the law God looked for those who were without sin. What does God look for under grace? God no longer looks for those who are without sin but for those who have Christ in them as their sinless life. Actually, God is no longer pleased with a sinless life; He desires something much greater than that. What could be greater than a sinless life? Christ in you, the hope of glory, is greater than all we could ever hope for.

If you think the law had a uncompromising hold on you, just wait until you come to the proper understanding of grace! The law demanded perfection but could not give perfection to its subjects. Grace does not demand perfection but it does give total perfection through “Christ in you” to those found within its realm. *“If there had been a law given which could have given life, verily righteousness should have been by the law”* (Gal. 3:21). It is obvious from this verse that the law could not give life, but grace can and does. Actually, grace does not give life either; it gives Christ; He is life! In the verse above, the words life and righteousness are being used interchangeably. *Righteousness* simply means “possessing the ‘right’ life” which is a “Christ in you” life! For many years, I thought that righteousness was simply the act of doing things right. Actually, “doing things right” is the result of possessing the right life! The law could, and did, demand that things be done “right” according to its commandments. The law could not give a life that would automatically do that which is right. Grace could, and did, give a life that produced righteousness in the born-again believer, which life is “Christ in you” life. *“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). The law could not be life in them, but Christ could, and is, life in the born-again believer.

Sin Reigns by Death

“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (Rom. 5:21). The law ruled and reigned during its administration, which means domination was its predominant characteristic. Sin was the controlling factor during this reign. Those under the law had a sin-nature, and the law could not change or replace that sinful nature. This was why they needed grace! Grace could, and did, replace that sin-nature through Christ’s eternal work of the Cross and the birthing.

Grace Reigns by Life

“For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom.

5:17). *“That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord”* (Rom. 5:21). Sin (death) reigned by domination; grace reigns by life! If you think Israel’s Great High Priest in all his glory was something to behold, just wait until you see the birthing of Christ in you (Gal. 4:19)! If you think being in heaven will be glorious, just wait until you see what it means to be in Christ! If you think walking on streets of gold will be glorious, just wait until you learn how to walk in the Spirit in Christ! Things pertaining to heaven are all in the future, but the things that are ours in Christ are for us now and throughout eternity! No waiting, no works, no prayers required! If you think the miracles of Jesus of Nazareth were glorious, just wait until you see the eternal works of the Cross through Christ in you! Streets of gold, gates of pearl, rivers of life, trees of life are probably a site to behold, but just wait until you see “Christ in you, the hope of glory”! Christ in you is our Father’s grace being manifested in its fullest possible glory! What a sight this is to behold! These two phrases—*“Christ in you”* and *“in Christ”*—make the same proclamation that is found in *“I will be to him a Father, and he shall be to me a Son,”* which is the greatest declaration of grace found in the entire Bible! Instead of Paul using the phrase *born-again*, he uses three other phrases *“Christ in you,” “in Christ”* and *“I will be to him a Father, and he shall be to me a Son.”* All of these are comparable to the phrase *born-again*! Therein is contained the whole realm of grace in its fullness.

“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). The brightness of His glory and the express image of His person lives in you! So what more could you possibly want? This is the Father-Son relationship that every born-again believer has with God, the Father of glory. The whole realm of grace exists within the Father-Son relationship. Born-again believers have access into this grace through Christ Jesus our Lord. *“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God”* (Rom. 5:2).

This document by no means covers the entire meaning of grace but hopefully will give some

insight into grace as it is from the beginning before the creation. It will take an eternity for born-again believers to learn of the sufficiency of our Father's grace. *"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). Most Bible scholars agree that the phrase *"ages to come"* refers to eternity in which believers will dwell in our Father's house. This also means that believers will be learning about our Father's grace throughout eternity. Alleluia!

Instead of defining grace as "the unmerited favor of God" I would define it thusly: grace is "the unmerited relationship sons have with God the Father through Christ in you!" This, my friend, is my short Scriptural definition of grace: *"I will be to him a Father, and he shall be to me a Son,"* and therein grace will continue throughout eternity. Not only is grace beneficial for the believer, grace is also what our Father and His Son enjoy together with all birthed sons. *"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). Fellowship between believers will not function until fellowship is first established and functions with the Father and with His Son, Jesus Christ through and in grace! Our fellowship with other believers comes from our fellowship with the Father and His Son, Jesus Christ, Our Lord!

"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 reached the point where this new method of dealing with mankind began, it meant that the previous methods were done away with and/or set aside until the present active method (grace) is completed on earth. The writer of Hebrews describes this new relationship in a very unique way. In Paul's other thirteen epistles in each salutation he mentions that grace comes from God the Father and our Lord Jesus Christ. *"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ"* (1 Cor. 1:3). This is the basic structure of the grace statements made in each of Paul's other 13 salutations. These occurrences where grace is mentioned give very little information as to what grace is. However, these verses do inform the reader that grace comes from God the Father and from our Lord Jesus Christ, which defines the source of grace!

Actually this is really a tremendous revelation just to know the source of grace.

The Father and Son relationship preceded time, therefore grace is a manifestation of the eternal Father-Son relationship! In essence, God was no longer dealing with mankind He was now dealing with His sons! Hebrews gives a very specific definition of grace that is not defined in such detail in the other thirteen epistles, even though it is the same truth. Instead of using the word *grace*, the writer uses *"I will be to him a Father, and he shall be to me a Son"* which is the very essence of grace, which also defines grace in all its glory!

Knowing that grace comes from God the Father and our Lord Jesus Christ establishes a tremendous truth. It means that 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 Christ our Lord want with grace or 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. The Father-Son relationship is 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, which appears to be omitting 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 excelling manifestation of the *"I will be to him a Father, and he shall be to me a Son"* relationship with God!

Paul's Use of Grace

From Paul's use of grace in his other salutations, I arrived at the following conclusion. From these thirteen consistent salutations, it is my understanding that grace has its source in the Father and Son. Grace does not come from God the Father as a single individual entity. Grace does not come from God the Son as a single individual entity. The combination (union) of the Father and the Son is the single source of grace. What this means is where there is

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GIVING UNDER GRACE

By R. B. Shiflet



The increasing emphasis on money in most churches is causing many people to study the Word of God for the truth on this important subject. Each year brings new schemes to raise money to support the increasingly top-heavy ecclesiastical organizations with which so many of God's own are affiliated. A professor, in a large institution of higher learning, recently was heard advising several hundred young preachers to get new members to sign tithing cards as soon as they joined the church "before someone tells them they are not under the law, but under grace." A large first church, in an east Texas city, has rated its members according to the amount they contribute to the church each year while another first church of the same denomination in another Texas city has developed a slogan: "Would you want your neighbor to know how much you give?"

These clearly are efforts to play on the desire for social approval and the wish to out do one's neighbor and to use these urges to increase the funds coming into the church organization. The question we are considering is not whether to give or not to give, but it is a study of giving as a member of the body of Christ, under grace, in contrast with giving as an Israelite under the law. In the first place, the word tithe is found in only one portion of Scripture this side of Calvary, and that is Hebrews 7:1–10, which refers back to Genesis 14:17–24. Many glory in these passages, insisting that since Abraham paid tithes, tithing antedates the Mosaic Law, and is therefore binding today. By this same argument, one would have to accept circumcision, (Gen.17:9–14); animal sacrifices, (Gen. 4:4; 8:20); the seventh-day Sabbath (Genesis 2:2–3); etc. Some hold that Hebrews 7:8, which says, "Men that die receive tithes" would indicate, by the verb tense, that they are still

being received. In the same book, chapter 10 and verse

11, however, we read that priests were still offering daily sacrifices, but that does not indicate that God required either the tithe or the sacrifice at that time.

Tithing definitely was incorporated into the law program, as is brought out in Leviticus 27:30–34. Note how carefully God links this with Israel. After giving the law of the tithe, He says, "These are the commandments, which the Lord commanded Moses for the children of Israel in mount Sinai" (Lev. 27:34). By reading Leviticus 25:8–24, one can see how the "year of jubilee," which saw the land redistributed at regular intervals, would make the tithe a fair system under that economy. From Deuteronomy 12:5–18; 14:22–29; and 26:12–14, it seems that a second tithe was taken each year, with possibly a third tithe each third year. Hence, instead of 10 percent, as much as 30 percent may have been taken in some years.

Modern tithers make no effort to carry this over. Nehemiah 10 gives an account of the revival and restoration after captivity, which included a revival of tithing. Again, it is clearly linked with Israel (Neh. 10:39) and with God's law given by Moses (Neh. 10:29). In Malachi 3:7–15, we have the verses that are overworked by preachers today who accuse believers of robbing God if they do not tithe. The "storehouse" of verse 10, they tell us, is the local church treasury, and church members are told that they have actually given nothing until they have paid the tithe to the storehouse. Anything above the tithe, they say, is an offering. Actually, nowhere does God call the local congregation of members of the body of Christ a "storehouse." The storehouse, under law,

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LIFE IN THE SON

Confessions Of A Conspiracy Addict

By Frank Blakeman

Mr. Paranoia was my special friend! Men in black gave me secret handshakes! I earned frequent flyer miles on UFO's! I was a conspiracy addict. After all, *they* really were out to get me, weren't they? It is all about me, isn't it?

Seriously though, this distraction seduces our carnal mind, stunting our growth in Christ.

There is some historical foundation upon which these "X-File" air castles are built. Large, family and/or religious banking institutions (Rothchild, Rockefeller, Vatican, etcetera) do wield enormous power. There are NGO's (non-governmental organizations) such as the World Bank, Council on Foreign Relations, Trilateral Commission, Bilderbergers, et al, that greatly influence the social, economic, and political policies of most governments. These groups and their associated "think tanks," under the umbrella of the United Nations, seek to remake this world in their own humanistic image. Many of them believe that this world can only sustain five hundred million people. The rest of the population (about six billion), are viewed as useless eaters. Policies are formulated to decrease the population to a "manageable" size. This is horrifying to genuine Christians, who view each life as a sacred expression of the Lord's love. Satan's mission is clear. Since the Garden of Eden, he has tried to demean, dishonor and degrade humanity to death.



Historically, as our Father has spoken and acted through men on this earth, Lucifer has had his own secret societies that sought dominance over both men and God. Assyrian "Mother and Child" cults, Egyptian polytheism, Aztec human sacrifices, Eleusinian mysteries of Greece, emperor gods of Rome, the Tibetan priesthood, Sumerian tower builders, African tribal deities, Native American nature worship, Buddhist and Confucian law teachings and Illuminati one-world planners (whew!) are all geared to establish an occult hierarchy to worship Lucifer as the "good" god and Adonai (our Father) as the "bad" god. All of these satanic counterfeits seek to defile the Cross by works of the flesh, law religion and "secret knowledge." Truly, Spirit and flesh have opposed each other from the beginning. Man strives to reach and/or be God by his own strength rather than cry out for a savior so that God and man can experience union.

Why do born-again people find this whole circus-like atmosphere so alluring? Why are their

minds blinded by the blatant and crude attempts of Satan to keep them spiritually ignorant? Because Christians resist the gentle, persistent teaching of the Holy Spirit by retreating to the latest, lurid, luciferic “end time” scenario. Chasing tall tales of the Anti-Christ and other twisted conspiracies gets us disoriented in the middle of a soul-draining maze. If Satan cannot otherwise diminish us, he enjoys our sheepish shame as we become entangled in this dead-end detour from reality. The real conspiracy is Satan’s scheme to retard our growth unto the full stature of Christ. These addictive activities are astoundingly sterile when compared to the fruitful fellowship we have in Christ, if our minds become His.

Let’s hear a few paragraphs from Lucifer’s side: “Here I am, cast out of the presence of Love and condemned to mirror it’s opposite forever. So far, I am not having a good day. Then, I see His Cross; that Cross is pouring Love into these grotesque creatures called humans. I jealously vow to pollute the Living Waters flowing from that wooden altar. I start by building my own altar; a pyramid called idolatry. My little pyramid takes a lifetime to climb and in the end those insects (humans) sit atop a dunghill (Phil. 3). Most unsaved humans are so fleshly that a few temptations will neutralize them quite nicely. The Christians who got scared into salvation through law religion (one of my best inventions) have been marginalized by their own pride, fear, and lust for power. They love my pyramid. My trap is foolproof (fools prove that everyday).

“Now I (the devil) come to my most thorny problem. There are a small bunch of believers who won’t be lured into my trap. They have the effrontery to see the necessity of, and agree to, the quieting (unto death) of their own soul-mind, to read Paul non-religiously, to let the Holy Spirit renew their mind, purge it of law and witness the Son of God living His life through theirs. They even call themselves *a family, the body of Christ, a message* rather than my old favorites: *programs, ministries, or church buildings*. These people have either allowed the Cross to transform their thinking or have been raised up in this pure grace message since childhood. I’m in awe of these young ones whom I have not been able to infect with my religious poison.

“My only chance to defeat these Galatians 2:20 believers is to use any un-renewed mental faculties still clinging to them like dead skin after a sunburn, and distract them!! I will dip into my bag of tricks and pull out my brightest play-pretty: Mystery Religion. I will reveal just enough of it to get them baying like hounds after a scent. I will lead them on a merry chase as they look into all the nooks and crannies of conspiracy websites, books and tapes to find the real story. Is it lizard-like aliens (demons) who started the hybrid human race? Is it all the secret societies that plan a world government? Is it (my favorite) that Jesus didn’t really die, but fathered the crowned heads of Europe through Mary Magdalene, who happened to be the real Holy Grail? I gleefully sprinkle in an ounce of accurate data with tons of inane disinformation. If you’re not intellectually dizzy yet, you will be. Folks just love to try to wrap their minds around a carnal mystery, rather than have the *true* mystery of the gospel, Christ in the believer, revealed to them by the Holy Spirit.”

Had enough of Satan’s insanity? Good! So have I. Thank you for your views, Beelzebub. You’ll bow your knee to Christ soon enough. In the meantime, here are some truths about conspiracy addiction:

1. After a short while, it is boring!
2. After another, somewhat longer, time it is depressing!
3. It promotes legalistic religion.
4. It diminishes growth in grace. It damages the peace, joy and rest purchased at the Cross.

Let me discuss each point briefly, then we’ll have the doxology and the offering...Oops! My old religious mind blinked on for a moment...forget the doxology and the offering (unless you send it to Warren and Robbie—they deserve a million times more resources to put out this message than we have ever given them).

Boring

How many times do we have to monotonously review all the wacky, pseudo-science-fiction scenarios. Let’s see—is it Matreiya? No, it’s Kissinger! No, it’s Princes Charles or Juan Carlos! No! It’s just boring!

Depressing

Paul said, “*Whatever is kind, gentle, of good report; think on these things.*” If we saturate our psyches with

the darkness of frivolous speculation, we sink into what John Bunyan called the “Slough of Despond.” Such carnal betrayals of your eternal birthright are depressing. Will you lose your salvation? No. Will you becloud the dedication of your mind unto Him? Yes!

Legalistic

Most Christian conspiracy theorists echo prophetic teaching and are highly law-oriented. They teach: If I’ll be a good little Christian then I will survive the tribulation and by my steel vice-like resolve and considerable religious zeal, I will prove to God (they seldom call Him “Father”) that I belong in His Kingdom.

Kingdom preaching is custom-made to paint everyone as bad, except it’s adherents. One would have thought that these law-keepers would have finally gotten spiritual indigestion from repeatedly eating from the Tree of the Knowledge of Good *and* Evil. Actually, they have gotten sick. They throw up their commingled bile into a trough called the “gospel of the kingdom.” They then promote the ten, twenty or thirty awesome steps by which it shall all come to pass if we all just work hard enough and obey our betters (elders) at the top of their man-made religious pyramid.

No Growth in Grace

The Law blinds and deafens a believer to what grace really is. After all, law folks would say, “the pure grace message might even be part of the conspiracy sent to weaken our flint-like resolve to resist the Devil in our own legalistic strength.”

Let’s pretend for one moment that all the conspiracies got activated by Satan and instantly creat-

ed the dark, painful world we all dread. Let’s assume that the Rapture isn’t real (It is!) and that we are all bound on the earth for seven horrible years...So what! If the living Christ within me can’t handle that, then I have made an eternally absurd miscalculation. But, of course, I haven’t done that. I have fallen in love with Love and am so caught up in Him that the world, law religion, Satan and all their collective conspiracies and hand-wringing messages are barely noticeable. The truth is that grace is a person. He cannot be manipulated. He can only be embraced.

Damages the Joy, Peace and Rest

The Cross *is* real, not *was* real...*Is Real!* That Cross both purges and feeds our very being. Everyday we have the awesome privilege of becoming more Christ-minded. As we accede to the Holy Spirit’s tender invitation to expose the un-renewed parts of our soul to His teaching, our Father reveals Himself to us. He becomes the executor of his own will and bequeaths to us all of the joy, peace and rest our minds can absorb. How does that compare to being distracted into trying to find the Anti-Christ’s identity? There is no comparison! My Father is revealing Himself to me! Being distracted from Him is spiritually ludicrous!

Whoa! I’ve finally gotten all of that out of my system. “Confession is good for the soul,” someone once said. Our minds’ only valid occupation is learning Christ in and through everything we encounter. I urge you to treasure this learning above and beyond anyone or anything that crosses the path of your life. †

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The Two Pillars of The Final Gospel

By Warren Litzman



One of the most important facts concerning the believer's ongoing relationship with Christ is the current belief that there is only one gospel in the New Testament. Such error of understanding has caused most born-again believers to miss out on the most important truth God has ever presented in the Word. There are several gospels in the New Testament where believers combine law and grace, if you have a mind to so interpret. There is a Judaistic gospel which combines the Old Testament rituals with the laws that Jesus of Nazareth laid out. This is still widely practiced today. There is a Pentecostal gospel that combines self-effort with self-works, mostly to get more faith, more power or more blessings. This is widely practiced today. Then there is the gospel of grace given to Paul, which he calls "my gospel." This is the most needed gospel today. However you may want to look at it, the New Testament has several groups of people that followed Christ, to some extent, who interpreted their religious worship according to their own desires.

In the Christ-life, we have a cardinal desire to help believers see what is the final gospel. Just combining a lot of Scriptures together from all over the Bible to make a point is not preaching the truth. This is the general method of ministries today; and when they do this, there is a tendency to leave out the most important of truths. This why so many today leave out Paul's gospel of grace, which is the final gospel. While all Scriptures are for us as born-again believers, not all Scripture is *to* us. The greatest growth of believers today is for them to find out who they are in Christ and grow in that knowledge. Strange as it may seem, religion will do everything within its

power to keep a believer from knowing that. It is at this point that the Scriptures themselves best explain what is the truth about which gospel is for us today.

Bringing believers to the knowledge that Christ lives in them today is a difficult task. Multitudes are seeking to know more about God and who they are to God, but they do not know what to do about it. On the day of Pentecost, the Holy Spirit came to fulfill one great desire of the Father. John 14:20 plainly says that on that day the believers were to know that Jesus was in the Father and they were in Christ. Sadly, that day came and went and no one present received the message that Jesus said they would come to know. What were they to know? That they had received the Holy Spirit? No! They could have known that Christ was in them. It is here that the great religious confusion began. It is here that the gospel of Pentecostalism began. Those believers accepted the Holy Spirit and thought He was Christ, and to this day that error has continued.

Today people are told they need the baptism of the Holy Spirit and the receiving of it would constitute Christ in them. The problem is that the Holy Spirit is not Christ and Christ is not the Holy Spirit. Receiving the Holy Spirit is receiving the one that will reveal to the believer that Christ is in them (John 14:26; 16:13). You see the Christ that is in believers came by a birthing when they accepted Christ as Savior. Also, the Holy Spirit came at the same time. In fact, the whole bucket of grace was dumped on the believing sinner the moment they accepted Christ. There was no more that God could give the sinner because it was not the believing sinner that was the reason for their salvation, but it was the

Cross of Christ that made it all possible. Sinners are never saved on any merit of their own; they are saved by grace, which is Christ's finished work at the Cross.

Even though the believers in the early Pentecostal church had Christ in them, they would not know it until years later. Commingling the Scriptures would continue until the final gospel was given to Paul. That time came when the gospels that were preached in the early church—gospels all mixed with Judaism—would be set aside (Acts 28:28). Finally, Paul would say that the gospels with an influx of Judaism would be set aside; and a new gospel, the gospel of grace, would now go to the Gentiles. Of course, Jewish people could be saved and become children of God just like Gentiles, but they would no longer be Jews (Col. 3:10–11).

The difference with Paul's gospel (Rom. 16:25) is its teaching of God birthing His own children. Now that the Father had temporarily set Israel aside, He could move into His original plan. You see, Israel was God's earthly people, a created people. They were not children of God; they were children of Israel, or Abraham, created by God but not birthed by God. There is a great difference between the two. God's created people, Israel, belong to the earth and will remain on the earth through the millennium, but God's birthed children will go to His house via the Rapture. You see, they are a different group of people and consequently have a different gospel.

This plan was not new. It goes back to before the earth was created. It is God's original plan. It is plainly declared in Ephesians 1:4; there God chose the human race to be in Christ, not just a few, but all of God's created humans were chosen to be in Christ. The word *chosen* in this verse has almost obliterated the true meaning of the verse because many have thought the word was dealing with predestination. The fact is when God created humans they were left incomplete and could only be completed humans by Christ in them (Col. 2:10). That means that all humans who have not been born again remain incomplete, and this is one reason Jesus of Nazareth said you must be born again. Ephesians 1:4 goes on to say that believers who have Christ in them stand before God as holy, without blame, and in love. This was the way God orig-

inally planned for humanity to live; but before Christ's Cross, there was no way God could change humanity, so when Christ died, all humanity died (Rom. 6:3–4).

Through the birthing (being "born again"), the Father would place Christ in the believer and the believer in Christ, just as you are in the air and the air is in you. God never intended humanity to live their own lives; He intended that the life we live would be the Christ-life. This is the first pillar of God's plan—we are in Christ and Christ is in us. It is upon this new creation life in the human that there would be a new and final gospel given. If Christ was to be the life of the believing human, then a whole different plan would be needed. A plan based on the Cross and Jesus' death and this part of the plan would constitute the second absolute pillar to God's plan and the final gospel.

The two pillars in God's plan, devised before the foundation of the earth was laid, are that the human is in Christ (Eph. 1:4) and the Lamb was slain, in God's mind, before the earth was created (1 Peter 1:19–20). These two pillars hold up the entirety of the final gospel. They are the two truths that make the grace of God the essence of the final gospel. Both of these truths become the pillars of grace in that both were planned by God before creation.

The God's birthing of the believing sinner is an act all on His part. He planned it; He worked out all the details; He did not ask for any help from any one, other than Christ, to work it all out. It was the same as a newborn baby. The baby has nothing to do with anything concerning its birthing. Christ in the believer is totally an act of God. The human being has no knowledge of what God is doing in simple salvation. Christ birthed in a human is not an ecstatic moment or a blessed experience. It is the beginning of a new life for the believer. It will be a continuous event nothing less than a permanent personal union with the living Christ. This is best described in Galatians 2:20. Sadly, today multitudes of Christians have missed this new creation life. They have it, but do not know it.

I think of Paul who is the only one in the Scriptures to receive this final gospel. At the time Jesus was giving him this grace gospel, there was a rampant argument going on between various reli-

gionist of the day over the subject of law and Judaism. He answered the argument plainly in his epistle to the Galatians. He boldly maintained that the law was abolished at the Cross (Col. 2:14; Eph. 2:15). This introduced a new understanding of the plan of God. The law concerning humans was nailed to the cross and died, but the need of humans to be lawful would still remain. But it was already proven that humans, within themselves, can never keep the law; so where is the answer? It is Christ in us. Christ is the only perfect keeper of the law; and as He becomes the life of the believer, He stands before God as us. The prime objective of the Christian life is that believers learn this Christ in them. The in-Christ aspect of God's plan is the first pillar upon which the final gospel is built (Eph. 3:1–5; Gal. 2:20; Rom. 16:25; 1 Cor. 2:7–10).

It is impossible to exaggerate the importance of the death of Christ in the gospel Christ gave to Paul. It is the second and only other pillar to be found in the gospel of grace, as Peter says Christ was slain before the creation of the world (1 Peter 1:19–20). When Christ began to reveal to Paul the essence of the final gospel, it became clear to Paul that everything for humanity hinges on the Cross (1 Cor. 2:2). The Cross is where God's righteousness meets humanity's sin. God's plan of placing Christ in the human will not work unless there is something done radically to the human. What to do with the human's sin, their background, their lack of need and desire for God is the big question. For Christ to live in humans as they were would make null and void His placing Christ in them. So, the second pillar of Paul's message becomes absolute. The in-Christ truth cannot and will not work without the Cross.

Strangely, the message of the Cross did not strike the other preachers of Paul's day, including the Apostles, as importantly as it did to Paul. The answer to this could be that those in the early church could still well remember the words Jesus of Nazareth gave specifically to Israel, which was still being offered the Messianic kingdom in the book of Acts. Very few of the epistle writers mention the Cross, especially as a means and place of salvation. But why does Paul write constantly about what happened at the Cross? The answer is simple. The final gospel is built on the pillars of the in-Christ factor

and God's use of the Cross. The two together are absolutes to the fulfillment of God's plan to have children of His own.

What specifically does the Cross do, other than offering up Jesus as our sacrifice for sin? It's like this. If God is going to put Christ in humans, He must do something to make them palatable to the new life. His grace will not allow Him to kill the human and start all over again with a new human. So, His plan calls for Jesus to have our sins and transgressions placed in His body (1 Peter 2:24). Humans did not die; they did not go to the Cross personally; they shed no blood, but God's perfect plan was for them to die in Christ. But by being in Christ at the Cross, every sinner has his sin and past taken care of judicially as Christ pays the price of redemption for them and as them. Here, again, is the heart of God's in-Christ plan for humans (Gal. 2:20; Rom. 6:3–6). How beautifully the Father's plan comes together!

The two pillars—the in-Christ birthing and the Cross—together form the basis for the final gospel given to Paul. In Christ, the believer is crucified with Christ; he is buried with Christ, he is resurrected with Christ, and he is seated with Christ in heavenly places. All of these events have taken place in every person who has believed on the Lord Jesus Christ. But the shame of Christianity is that very few believers know or understand how they can be affected by these works that God has performed in every believing sinner. Once again, the newborn baby has nothing to do with his birthing. All of these things are done solely on God's part, solely that He might have a birthed child of His own. It is obvious that any believer who does not understand the gospel Jesus gave to Paul can never come to the full realization of who they are in Christ. To not know who you are in Christ is like trying to drive a car that has no engine in it. The engine of the born-again believer is Christ.

As a final admonition, I encourage you to study Paul's epistles in the light of the fact that two pillars uphold Paul's gospel, the gospel of grace. Look carefully into Paul's words in Colossians chapter 3.

Verse 1: *"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God."* Here is your position in Christ. This means

(CONTINUED ON PAGE 29)

was the Jewish temple. Note again how God tags the verse in Malachi with Israel (3:6—“Jacob”). He calls tithing his ordinance (3:14). Any believer with only a superficial knowledge of the Word knows we are “*not under the law, but under grace*” (Rom. 6:14–15). Colossians 2:14 assures us that the ordinances (cf. Mal. 3:14) have been blotted out, nailed to His cross. How does this affect our giving?

First, our motive for giving is infinitely greater. Instead of bringing a tithe into an earthly storehouse because a legal ordinance requires it, we give because we have received God’s unspeakable gift (2 Cor. 8:5), eternal life through Jesus Christ our Lord (Rom. 6:23).

Who should give? Every believer in the Lord Jesus Christ has the privilege of giving (1 Cor. 16:2; 2 Cor. 9:7). How much should be given? It is here that confusion arises, when the truth God gave to Israel under the dispensation of the law is brought over and forced upon members of the body of Christ, living under grace. Two principles are laid down to guide the member of the body of Christ as to how much he should give. He is to give “*as God hath prospered him*” (1 Cor. 16:2). This suggests giving in proportion to our income, and giving systematically. As the consecrated believer’s income increases, his love gifts to support the work of the Lord will increase. The second principle regarding the amount to be given is laid down in 2 Corinthians 9:7. Here we learn that the believer is to give “*as he hath purposed in his heart.*” The yielded believer prays much about his giving as to the amount, the phase of the Lord’s work to which the gift will go, etcetera.

The amount the believer under grace gives, then, is based on the amount of his income and the amount he purposes in his heart to give. The question of purposing in the heart leads to the method of giving. Much can be gleaned from 2 Corinthians chapters 8 and 9. The giver is to have a willing mind (2 Cor. 8:12), that is, a desire to give without coercion. When one gives on that basis, it is accepted according to what a man hath, and not according to that he hath not. Besides giving with a willing mind, we are to give cheerfully (2 Cor. 9:7). The Greek word for cheerful is “hilarious.” God loves a cheerful giver—one who gives joyously—a happy giver.

This same verse (2 Cor. 9:7) teaches us that we are to give freely. Our gifts should be made without compulsion, “not of necessity.” Contrast a strict law demanding that we give, with giving cheerfully, not because we are bound to, but because it is our desire!

The believer under grace is to give bountifully and abounding (2 Cor. 9:6; 8:7). Many have been enabled to give far more than the legal tithe, and have done so. One well-known Christian businessman has consistently given 90 percent of his profits to the Lord’s work, and used the other 10 percent for personal needs, and God has prospered him. On the other hand, God has many choice saints with a meager income, barely able to meet life’s needs, whose financial contributions are not much in numbers, but are acceptable in God’s sight on the basis of the above standards. Many who have been unable to give financially to the support of the gospel have spent much time in prayer and witnessing, and they are accepted according to what they have, and not what they lack. Under the law, one day out of seven and one tenth of the income were set apart for God. Under grace, all we are and all we have belong to Him. “*Ye are not your own; ye are bought with a price*” (1 Cor. 6:19–20). Giving can and should be a means of worship. But giving is a matter that should be strictly between the believer and His Lord; no man or men have Scriptural authority to dictate to the lowliest believer how much he should give or how he should give it. When believers are taught the Word of God, which includes not only the gospel of grace, but truth concerning our position in Christ and our walk as believers, they will get a joy out of giving, and the high-pressure schemes will be unnecessary.

To summarize, every believer in Christ has the privilege of giving to the Lord’s work because we have received His unspeakable gift and have given ourselves to Him. We are to give as God hath prospered us; that is, we are to give systematically. There is nothing wrong in giving a tenth, so long as it is understood that we are not legally bound to any tithing ordinance of Israel. These gifts are to be given as we have purposed in our hearts, with a willing mind, cheerfully, freely, bountifully and abounding. We are saved by grace; let us live under grace; let us learn the superiority of giving under grace compared to tithing as though we were under law. †

From Our Readers

Dear Warren and Robbie,

Greetings dear friends. How are you all doing? My name is Michael Boivin, and I'm writing to say thank you. I was introduced to your ministries through Frank Gracia who is my G. E. D. teacher here at Bristol County H. O. L.

I've been here for twenty-eight months now, and for about twenty-four of these months I've been walking in fellowship with Christ. Before I became a believer, life was so empty and meaningless. It was like I was on a wild goose chase looking for happiness; only thing was there was no goose to find. Through those years, I started drinking and eventually became consumed with it. My fourth offense O. U. I. landed me here again. Strike three—my third incarceration! I decided that it's just like the ball game: strike three, you're out. I knew I needed to change. Well, God drew me into Bible studies, I learned about Him and eventually accepted Him as Lord and Savior! Since I've done this I finally have this wholesome, completeness feeling in my heart. I know this Christ is what I've been longing for all my life. My faith had actually started to kinda dry up a little bit last year, then God had Frank issue me a copy of *The Making of a Son*—excellent book—that ensured me of my faith and encouraged me along. I've since been introduced to *Jesus Lost in the Church*, which is another very inspiring book.

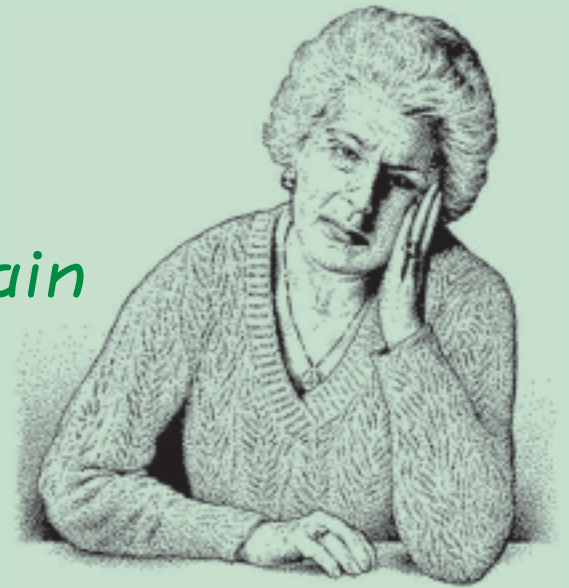
I must thank you all again because you all have a zeal for God that's awesome. You sought His will; you found it, and you're spreading it. I'll tell you, He receives lots of glory and praise from me because of how I got to know Him through the Christ-life Fellowship. I also pray that Christ will continue to bless and make provisions for all who contribute to your ministries. Take care, talk soon, and God bless!

Sincerely,
With love,
Michael Boivin

Everyday Life in the Son

Putting Up With The Pain

By Alice Scott-Ferguson



I asked my granddaughter what impressed her most about the powerful movie *The Passion of the Christ*. The impetus for this article came out of her response, “When Simon of Cyrene called out for the beating to stop, Jesus had suffered so much. Why would they go on causing Him more pain?” Her tender twelve-year-old heart was deeply moved as were so many of us who watched it and echoed the cross-bearer’s plea. As we shielded our tear-filled eyes from the unrelenting beating, humiliation and scourging of our Savior depicted in this film, so we often want to hide from the ongoing assaults on our own lives—crying out “Stop!” Hearts crushed with a weight of grief, eyes swollen from an unending flow of tears, our lips repeatedly form the aching question—*how long must I put up with the pain?*

While myriad of writers, theologians and poets have wrestled through the ages with this enigma, there are no glib answers to the mystery of suffering. At a time when pain appears to be proliferating on every front—physical, mental and emotional—this short reflection on suffering is a visceral response to our common experience. An anguish that is evident by the range and quantity of encouragement, hope and recovery cards in our local Christian book stores. There is a great need to encourage each other in these dark and bewildering times in which we live—a time to remind one another that there is purpose in the pain.

One could not watch the *Passion* movie without being struck with the brutality that begged the question as to what was so heinous and incompatible with heaven’s holiness that humankind could not be

reconciled without such suffering? Many of my unbelieving friends find the entire concept of Jesus’ suffering and death totally repellent. A god who requires blood and beatings is irreconcilable with a Supreme Creator who loves His creation, and doubters cannot make the leap of faith that is required to reconcile pain with higher purposes than our own limited human reasoning can comprehend. If we are honest, we who do believe find the problem of pain hard to grasp at times.

The writer to the Hebrews helps us to understand in these words:

“For it became him, for whom are all things, and by whom are all things, in bringing many souls unto glory, to make the captain of their salvation perfect through suffering. Though he were a Son, yet learned he obedience by the things which he suffered” (Heb. 5:8).

Commentators agree that this perfecting was not in order to perfect His character, but rather to equip Him to be a leader of his people. Before He suffered He had the compassion of God; after suffering, He has the compassion of man. How grateful we are for His identification with us.

Some of the difficulty we have in identifying pain as part of the believer’s walk is that we are not taught that suffering is as much a gift as trusting (Phil. 1:29). A large segment of Christianity claims that success alone should be the hallmark of a believer’s walk. However, one of the first directives that Paul received from his new Lord was that great suffering lay ahead (Acts 9:16). The Scriptures are unequivocal regarding the place of pain in the Christian life. We, too, learn obedience by what we endure; the word

endure means “to remain under,” and it is under the hands of the potter that we are transformed—little by little—into the image of the Son. Yes, there is purpose for the pain; and we are assured that the suffering that ensues, even from self-inflicted sin, diminishes our appetite for these transgressions that destroy us and ultimately brings us home to the Father (1 Peter 4:1–2). But how much does it take? Must we continue to be molded to the very end? The answer to the second question is undoubtedly, Yes!

As to how much, our answer is not so clear. We all wrestle with instances from our own and others’ lives that stun us with their intensity and seemingly random acts of unkindness that crash in unannounced. Like the mother trying to come to terms with the fact that her three grown children are all alcoholics or the bright young entrepreneur who, despite diligence, determination and faith, finds his dreams have been replaced with the specter of bankruptcy. I know of a brilliant young Jewish girl, with a Harvard PhD, who had to abandon her blossoming career due to the diagnoses of a progressive, degenerative disease. She gave up her appointment, and went home in a wheelchair only to bury her mother a month later.

Yet, with staggering frequency, we hear the recurring refrain from those who suffer. “Only my faith in God saw me through.” And in the case of my Jewish acquaintance, the suffering resulted in a personal encounter with the Messiah. She went so far as to say that if she were offered her position, prestige and physical prowess back—but without Jesus—the reply would be a resounding, No! Nonetheless, she is quick to add that this does not stop her wondering why God had to resort to such drastic methods to accomplish his purposes.

Paul Billheimer, in his slim but solid book, *Don’t Waste Your Sorrows*, offers this explanation. “God cannot train one without mystifying him, without baffling him. Evidently, God has objectives in us that cannot be achieved apart from frustration and bewildering pain. He may sometimes need to seem faithless as in the case of Abraham offering up Isaac when God’s promise and command appeared in diametric opposition.” Only by resolutely standing on the far-reaching promises of God can we hope to endure—looking unto Jesus, the author and finisher

of our faith (Heb. 12:2). We are helpless to put up with the pain without Him.

Then we have to admit that our inability to hang in and to see the bigger picture is hampered by the spirit of the age. A spirit that has seeped into all our thinking and affects the way we interpret hardship. I read the results of a remarkable study recently conducted by the British think tank, Civitas, which lends light to post-modern thought. The report is called *Conspicuous Compassion*. Its author, Patrick West, argues that public outpouring of grief, such as those after the death of Princess Diana and recent child murders, shows that society has not become more altruistic, but more selfish. He asserts that what seems to be public signs of caring—wearing colored ribbons, signing Internet petitions and carrying banners saying “Not in My Name”—are part of a culture of ostentatious caring which is about feeling good, not doing good. A mind set that demands instant gratification and eschews suffering has little in common with the spirit of the Man of Sorrows who was acquainted with grief.

To use Henri Nouwen’s description of the saints—we are the chosen, blessed, broken and given. We are those who have been chosen to share in the fellowship of those sufferings. When we recall that Jesus in his grief—although knowing that the travail of his soul would bring many to life—still expressed his anguish to his Father, we are emboldened to do likewise in order to endure. John White, in his life-saving book for hurting parents called, appropriately, *Parents in Pain*, poses these challenging questions. “Have you ever groaned or wept before God? It is not right that your silence should rebuke the tender concern of the Most High, a God who listens and watches for the grief of his people. Therefore you must not hide your grief...if he needed to pour out his agony to the Father, then do you suppose it would be a weakness for you to do so?” To have the ear of the Father certainly helps us put up with the pain.

When I was seriously sick some years ago and I could make no sense out of the barrage of attacks on my life, the only thing I clung to was that the Father loved me. That same confidence sustains me when I learn of the excruciating burdens of sorrow and sin my loved ones carry. I cling to His forgiving

Father-love, knowing that God will take them through, not just somehow, but triumphantly—in Christ (2 Cor. 2:14). The deluge of disasters, disappointments and tragedies that overtake us are only bearable in the loving context of the Cross which, despite its gruesome physical reality, is still and forever a message of love.

Framing our anguish in Calvary's kind of love will help us run the race far beyond any distance we have yet endured. I am reminded of this as I look at the gift of a fine piece of sculpture called *Forming Hands* that sits on my desk. While the larger right hand is gouging out the lump of clay, the smaller, finer left hand holds the piece steady in the process. We can endure the pain because we know we are safe under the loving hands of the master potter who is transforming us into the image of his Son. He will not destroy the raw material in the process.

Brennan Manning expresses this security eloquently in his breathtaking book, *Ruthless Trust*, "All winds may blow, more character defects may surface, sickness may visit and friends will surely die, but a stubborn, irrefutable certainty persists that God is with us and loves us. Someone points to Someone who is filled with peace and power and love...Someone who inevitably will reconcile all things in himself." Christianity is a Someone, not an ethic, a moral code or a philosophy. Principles cannot stand against the tsunami of suffering. Only in the vital, organic union of our spirit with the resurrected Christ is there the ability to endure the unendurable. A close friend tells me how simply calling

out the name of Jesus carries him miraculously through every time of testing and trial. "He simply shows up. I can't explain it. I only know He is there and never fails me."

So how long can we put up with the pain? As long as we remember that suffering is a gift, and that the Father is forming Christ in us in order that we will rule and reign with Him in the ages to come. In the meantime, we have the Holy Spirit who, as well as being our teacher, is equally our comforter and guide—essential companions in carving a path through the bewildering vagaries of suffering. Hear the words of this glorious supplication for strength and encouragement from one of Paul's letters written in today's language.

"We pray that you'll have the strength to stick it out over the long haul—not the grim strength of gritting your teeth but the glory—strength God gives. It is strength that endures the unendurable and spills over into joy, thanking the Father who makes us strong enough to take part in everything bright and beautiful that he has for us" (Col. 3, The Message).

Of the reality of those bright and beautiful promises let there be no doubt. Even while the storm still rages, He speaks and stills our trembling hearts; and in a mind darkened in despair, the Savior's serenity takes up royal residence and decrees peace. Then our cry will cease to be "Stop!" and will turn to "I trust You!" as we stand on tiptoe squinting through the fog for His appearing. Then, in the twinkling of an eye, we will be fully and finally changed. Then, and only then, will the pain be past. †

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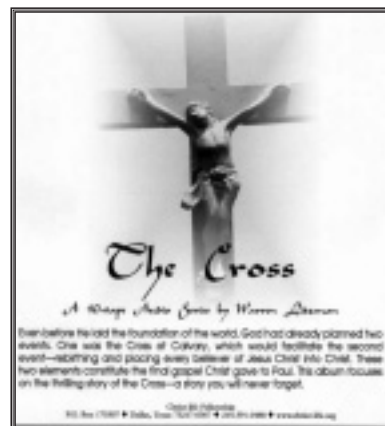
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no Son there is no grace. Where there is no Father there is no grace. This is why Paul mentions the source of grace as coming from God the Father and from our Lord Jesus Christ, which is a combination of the two, which constitutes the single source of grace. Actually, this is not two sources, but it is in all reality a single source. In essence, the Father-Son relationship is a union and from this single union grace is manifested in all its glory!

“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 union is also described in Hebrews 1:3 as *“the brightness of his glory, and the express image of his person”*! This also means that there are two entities in perfect oneness providing a single source of grace. Grace is what is manifested as the result of the *“I will be to him a Father, and he shall be to me a Son”* relationship that existed in the Godhead prior to creation. This revelation of grace is plainly stated as such in verse 5 of Hebrews 1.

Grace Longevity

Let us go one step further with grace. Does God the Father and God the Son have grace? Absolutely and emphatically yes! Why would God want or need grace is the big question at this point. In fact, we have already seen that the Father-Son relationship is the very source of grace. So what do they need with grace? God does not need to be saved from sin, but He has grace. God is not trying to get to heaven, so why does He need grace? God does not need forgiveness of anything; God does not need to be born-again, so what does He need with grace? It is my understanding at this point that grace is what is manifested as a result of the Father-Son relationship. My understanding is that

without the Father-Son relationship there is no grace to be manifested. Grace has existed as long as God had been Father and God has been Son. How do I know this? *“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, the Father’s Son. 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 what is found in 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).

It is my understanding that grace has eternally existed. If grace has existed as long as God has been Father and God has been Son, then what purpose did it have prior to creation? 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. Did grace have a purpose prior to Satan’s existence? What will be the purpose of grace when there is no more sin? We could apply this question not only to sin, but to any other element that exists. Where will grace be when all is said and done and all born-again believers are in our Father’s house eternally? Will grace lose its purpose because sin, evil, and the Devil have disappeared and there is no one else to be saved?

It will take an eternity to learn of this most glorious grace. Presently, I am referring to the purpose of grace and not what grace does. At this point it should be quite obvious that the true purpose of grace is found in the Father-Son relationship, which has existed throughout eternity, so why look elsewhere? This means that we will need to take a look into eternity to find grace’s purpose! God’s purpose has always been the same as it was from the beginning, and His grace is of such magnitude that it could reach down into time and save all of those who desired to be saved by grace and never change its purpose at all. The salvation of mankind was not the purpose of God’s grace, although all who are saved are saved by virtue of His grace. Salvation

from sin is a result of the purpose of grace which is to manifest the Father-Son relationship.

Why does God the Father and God the Son have grace and what do they want or need with grace. God has grace because it is the automatic manifestation of the “*I will be to him a Father, and he shall be to me a 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. The purpose of grace therefore is found in the Father-Son relationship!

“*Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ*” (1 Cor. 1:3). †

(UNSEARCHABLE RICHES—CONTINUED FROM PAGE 4)

I started looking for a new church and for the type of Christians portrayed in the Bible, specifically the ones described by a New Testament writer called Paul.

My search took me through many years, numerous books, and several church denominations. One of these fellowships eventually ordained me. I served as one of their ministers for thirty years before stepping down to pursue writing. Still, most of the preaching or teaching I heard was about Christ, not in Christ. A difference? Well, I thought so. However, it wasn't until I met Warren Litzman that day in Selah, Washington that I knew for sure. As I listened to Warren share his testimony about the seven keys, I sat speechless. Although I realized it was impossible, it seemed like the Apostle Paul himself was sitting on that stool. My heart ached for more. Finally, I received the confirmation I'd been seeking: Christ was in me for a purpose.

This revelation, salvation from within, is not new. Still, I wonder why people are so hesitant to talk about it. To me, it is the greatest of all the unsearchable riches of Christ. Salvation is more than something that God does; salvation is something that God is. Salvation is a person. Now that is really good news—we should tell everyone about it!

Even though the provision of forgiveness and reconciliation comes through the death of Christ; the gift of life, His salvation, comes by His life (Rom. 5:10). We are saved by His life, and that life resides in us. The Bible further reveals that Christ in us is God's richest and most glorious mystery. This mystery of salvation is unsearchable, unlimited, inexhaustible, and it becomes our only hope in glory (Col. 1:27). No matter how long we search, we will never exhaust the resources of this treasure or its richness.

Indeed, God established a unique relationship with humanity by placing Immanuel inside a person for the very first time. It revealed the heavenly Father's desire for closeness. This advent was a type and shadow of the inward salvation experience that would set the divine pattern for all intimacy: God with us, Christ inside us.

My prayers are simple now, easier, and twofold. Everyday I thank the Father for making my salvation personal and more than just another event. Then, I ask for His help in telling others about this great mystery and rare treasure from within. †

(I had an institute in Dr. Harrel's Assembly of God church for two or more years. It was a blessed time, and now he has committed himself to share Christ-life everywhere he can. —W.L.)

(TWO PILLARS—CONTINUED FROM PAGE 22)

that you can look down on your life's problems and see the answers clearly.

Verse 2: “*Set your affections on things above, not on things on the earth.*” Remember, you belong to a Father who has greater things for your Christ-life than you have ever imagined. You are not an earthling; you are a whole new creation.

Verse 3: “*For ye are dead and your life is hid with Christ in God.*” See, I told you when He died, you died. This is part of the in-Christ life. In spirit, God sees Christ, who is joined to your spirit. The

part of you that you think is hindering you spiritually is already dead to God, so reckon yourself dead (Rom. 6:11).

Verse 4: “*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.*” It does not say, as religion says, that if you are good, you'll become Christ-like. No, believers become Christ-like in their soulish part, but Christ is their life in spirit; not going to be, but is.

Knowing is the key to spiritual living. If you can see the effect of the two pillars in your life, then you become free to be who you are in Christ. †

U.S. CHRIST-LIFE FELLOWSHIP MEETINGS

Call or email the contact person in your area for location.

CALIFORNIA

PLEASANTON (DUBLIN)

10 a.m. Aug. 15, and Nov. 21
Allen & June Unfried (925) 846-8218
unfried1@juno.com

SACRAMENTO

5 p.m. Aug. 15, and Nov. 21
Joanne Gibson (916) 988-7783
gibsonarabianstud@earthlink.net
George & Cynthia Moll (916) 660-0309
jmpaint@quiknet.com

CONNECTICUT

SOUTHINGTON

5 p.m. July 10, Oct. 2
Nat & Judy Florian (860) 621-8802
nat@floriantools.com

INDIANA

INDIANAPOLIS

7:30 p.m. July 8, Sept. 30
Larry and Michelle Phillippe (317) 862-6896
phillipel@indy.raytheon.com

KANSAS

WICHITA

7 p.m. Sept. 11, Dec. 4
Paul and Jennie Marsh (316) 284-0990
swampy@southwind.net
Cliff and Shirley Gardner (620) 662-8203
csgardnr@ourtownusa.net

LOUISIANA

HOUMA

11 a.m. July 18, Oct. 10
Frank and Andrea Blakeman (985) 876-1800
Blakeman@internet8.net

PEARL RIVER

7 p.m. Thursdays
Jerry and LaVerne Brown
(985) 863-6484

OHIO

CLEVELAND

7 p.m. July 9, Oct. 1
Jim and Lyn Seward (440) 888-2260
jimlynsew@cox.net

OKLAHOMA

TULSA

4th Friday of the Month
David Teegarden (918) 224-7130
drteegarde@juno.com

OREGON

SALEM

10 a.m. Aug. 14, Nov. 20
George and Beverly Mallette (503) 581-6715
geocmal@attbi.com

TENNESSEE

ROGERSVILLE

10 a.m. June 13, Sept. 26, Dec. 12
Richard Cassidy (423) 921-8372
rdcassidy@planetec.com

TEXAS

DALLAS

20; July 11, 25; Aug. 8, 22; Sept. 5, 19; Oct. 3, 17; Nov. 14,
28; Dec. 5, 19

Men's Lunch

11:30 Call for location.
June 9, 23; July 7, 21; Aug. 11, 25; Sept. 8, 22; Oct. 6, 20;
Nov. 10, 24; Dec. 1, 15
Dallas Office (214) 391-0488
litzman@christ-life.org
Don Byrd (940) 458-4882
don.byrd@juno.com

HOUSTON

10 a.m. July 17, Oct. 9
Vickie Swaim (936) 448-1316
vsswaim@lcc.net
Isidoro and Isabel Canales (713) 941-8973

LONGVIEW

We meet almost every Sunday, except when the Dallas
group meets.

Please phone for times and meeting location.

Ed and Jenny Gardner
(903) 291-1429
egardner@tsnc.net

SPRING BRANCH

7 p.m. Wednesdays
Richard & Nancy Mate
(830) 980-8484
richamate@cs.com



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	<i>Every Believer Must Have a Revelation of Jesus Christ</i> , W. Litzman	\$3.50	\$
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	<i>Free at Last</i> , W. Litzman	\$6.00	\$
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	<i>The Language of Love</i> , W. Litzman	\$6.00	\$
	<i>The Law Is Not of Faith</i> , F. Stigall	\$5.00	\$
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