

Life in the Son

A Journal of Grace and the In-Christ Message

*“In him was life; and the
life was the light of men”
(John 1:4).*



Note - Mouse click on the **Yellow Highlight** in the Table of Contents to go to an Article page. When reading a multipage article, you may mouse click at the bottom of the page to go to the next page.

Life in the Son

OUR 43^D YEAR OF
CONTINUOUS PUBLICATION

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Christ in you, the Hope of Glory*

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EDITORIAL

This year is our 43d year of publishing this magazine. Needless to say it has been an adventure beyond description. It has been the Lord's message from the beginning, and the Father has kept it going and now people all around the world have seen the message as a blessing from God.

The message is simply "Christ in you, the hope of glory." This theme has not changed through the years, but the revelation of Christ in the human has grown, giving an added thrill to the believers who seek only to know Christ as their life.

Along the way, however, there have been voices crying for us to deal with some other religious ideas or problems. Some wanted marriage counseling, some wanted us to deal with family problems, others wanted political ideas dealt with and the list is longer than I can enumerate here. Our answer to all these problems in society is the same. The Christ-life is not pliable to humanity's problems as are most modern day "self-help" writers and ministries. The Christ-life presents and demands a new life and is not able to help humans unless they

want a new life in Christ (2 Cor. 5:17). The new life is not a correction of the old life. When the mind of Christ comes to believers they automatically let the old life die in their mind (they reckon, Rom. 6:11; Gal. 2:20) and intend to not spend anymore time correcting or taming it. It is already dead to God and all the old things from the old life are simply mind problems that a love affair in the believer's soulish part will cure. First, a believer is joined to Christ for their salvation (1 Cor. 6:17) in their spirit and then the Holy Spirit will assist them in living the new life in their soulish part—their mind, will and emotions.

Now a wonderful thing has happened. Keith Walters, who has been a friend to Robbie and me for more than 20 years, operates a halfway house for alcoholics and drug addicts in Tahoe, California. Keith has a revelation that Christ is his life and sees that the Christ-life message is the cure for those in bondage. While he teaches the original "Big Book" of Alcoholics Anonymous, the Lord has led him to teach the Christ-life message as

we have always presented it. To do this he requires every person in the center to read and study my book "Paul, the Apostle of Grace." He believes, as I do, that without Paul's message there is little hope for those in bondage.

I have long taught that the cure for any problem in life is learning more about the Christ who lives in born-again Christians. To help any of you that might want help for yourselves or others, I have prepared a message for any kind of problem. The "Gospel of Deliverance" is a two disc CD set. We will send this set to anyone who requests it and gives a \$20 gift to *Life in the Son* magazine. Christ in humans was, is and will always be the answer to human needs. †



Dear Warren,
 It's hard to know where to even start with this letter. For years I've been battling with the issue of grace versus the law, and to a less extent Jesus' ministry to Israel and the ministry to the church. After a while, I finally gave up trying to talk to people about either subject. It just seemed like every time I discussed grace, someone always had a "yeah but" to go with it. I was even beginning to think that maybe my understanding of the Scriptures was in error. Then a few months ago I met a fellow prisoner named Richard Moore. He began telling me about the Christ-life fellowship. I have to admit I was skeptical at first. I've heard so much weird doctrine in prison that I thought this might be more of the same. But the more we talked the more I realized that this was the very thing I had been trying to talk about with others for years with "no yeah buts!"

Then the most amazing thing happened. Richard gave me some of your books to read and suddenly all the bits and pieces of Scripture and doctrine that were rolling around in my head all fell into place. The Word had come alive for me again. As I write this, I realize that I'm never going to find the words to adequately express the joy that has filled my life. I'm sure you know what I mean though.

Thank you!!

In Christ, Dennis Otter
 Buckeye, AZ



I, Stephen, a prisoner of Jesus Christ by the will of God, come to you in this letter with much joy. It is the dawn of a new day, as it is written, "That day Ye shall know that I am in my Father, and ye in me, and

I in you" (John 14:20). God, the Father, from the beginning, wanted sons in Christ. The mystery of the birthing is how He would do this. When Israel rejected the King, the kingdom was set aside in Acts 28:28, and these four covenants—Davidic, Abrahamic, Palestinian and the new covenant—have yet to be fulfilled. These covenants are strictly earthly, having to do mostly with carnal things, and are given only to Israel. It is given me that scriptural ignorance is all around me due in large to the commingling of the Scriptures to create a kingdom message. This is manmade doctrine rather than truth. Israel still holds a place in God's eternal plan; for during the tribulation and the millennium God will restore Israel. For the born-again believer to want these earthly blessings is unthinkable. I have Christ in me now as my only life. The Church is not Israel, and Israel is never the Church. The Church is made up only with the born-again. May every gathering of Christians become like the Church at Ephesus, which was commended by Christ because they "tried them which say they are apostles, and...found them liars" (Rev. 2:2). This is why "upon this rock [revelation] I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). "

"But the anointing which ye have received of him abideth in you, and ye need not any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27). How sweet the sound of Isaiah 28 has come to me! God will have a people to whom he can speak, who have entered into their rest and refreshing that God had planned from the beginning. This comes by seeing Christ as my life, he is my rest and I

fear lest I enter my rest of the finished works. God can do no more, and for me not to see this is to not understand or know revelation knowledge. Brothers in Christ, I can have little, if any, fellowship with these who don't even have a desire to learn truth, which is Galatians 2:20. This is a spirit-taught message and can come only by the Father who first draws the soul through Christ. It seems to be that Calvary is the start of when the Holy Spirit can begin this teaching. What more could be than to have the kingdom of His Son, now! (Col. 1:13) This does not mean that God does not heal me, if I were sick. It is by the finish work at Calvary, I know by His stripes I am healed. I just don't feel there is something greater on the way! I lack for nothing, and it's all in God's time and His discretion. The prison that Christ in me has freed me from is walking through this old world alone, glory, praise and honor to my Father in heaven always, amen! That kingdom message that seems to be the normal in these church buildings today cannot give me one thing I don't already have, praise God. It does, however, put the born-again back under law and keep him from seeing Christ as his only life, bringing him into the prison of this world! Brothers, I have been out of prison since December 6, 2003, and still in the Bridge halfway house in Tucson, Arizona. I've seen them come and go, most returning to the old way of living. I just want to say, "Thank you, Christ-life Fellowship, for all the books, tapes, and true friendship in Christ." This last year has been one of much learning by revelation of the Spirit and knowing that it is not I that lives, but He who lives in me, wanting more of Christ, trusting in this alone! Peace and grace be to you all in Christ.

Stephen McDonald

ESTABLISHING THE TRUE CHURCH

By Dwight Davis

“Now to Him, who is ever able to once then establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery, which was already completely kept secret in times of previous ages, but now has been once then made manifest through the prophetic Scriptures having once then been made known to all nations, according to the full commandment of the eternal God for obedience of faith—to the only wise God through Jesus Christ, be glory into the ages. Amen” (Rom. 16:25–27, Expanded Greek Translation).

Jesus: The Holy Spirit Will Establish The Church

Jesus of Nazareth gave His final discourse to His disciples in the upper room just prior to His crucifixion, death, burial and ascension. He wanted His disciples to fully understand that He was going away. In fact, Jesus told His disciples it was to their advantage that He would

go away (John 16:7). Jesus set the background for a new era, for the establishing of the Church. Jesus said that unless He went away, He could not send the Holy Spirit. Jesus prepared His disciples for a new means and method of teaching that would come with the true Church. The Holy Spirit would begin the Church by spiritually birthing sons. The Holy Spirit would be the teacher and revealer of the Christ birthed in the believer (John 14:26; 16:13–15; 17:15–26).

The Early Church Did Not Recognize Christ As the Life Source

Just think about our heavenly Father and His eternal plan. Our heavenly Father chose us to be in Christ before any person or anything else was created in the universe (Eph. 1:4). His first thought was that we would be in Christ so that we would have a permanent, sure relationship and fellowship of love forever. Our Father placed us into His eternal Son to secure that eternal rela-

tionship and fellowship, and He would seal us by placing His Son in us to be our very life on this earth (1 John 5:11–12). The early church had great signs, wonders and miracles happening on every hand by the awesome power and grace of God. They knew *“how God anointed Jesus of Nazareth with the Holy Spirit and with power,”* who went around performing signs, wonders and miracles (Acts 10:38). However, they failed to recognize that the signs, gifts and miracles came from the source of the anointed Lord of glory now living His resurrected life in them. They failed to understand this because Paul had not yet received his revelation of Christ in the believer.

Christ Was Not Yet Revealed to, And Understood by, The Early Church

The early church had mixed and commingled law and grace in their teaching. They were not receiving the Holy Spirit’s

teaching of Christ living inside them as their life and fellowship with the Father. So, the early church began to live just like natural, unsaved men, thinking God and Christ still lived outside of them. They did not understand that their thoughts and actions were primarily operating in a natural and fleshly realm. Their focus was on themselves and God's works. They never knew that all things came through Christ living in them.

Christ Initiates A Radical Change in The Church

Saul was a devout Pharisee. He went around persecuting and making "*havoc of the church, entering every house, and dragging off men and women, committing them to prison*" (Acts 8:3). In fact, Saul consented to Stephen's death (Acts 8:1), and watched as the other Pharisees stoned Stephen to death (Acts 7:58-59). Jesus is often described in Scriptures as now sitting in all authority in heavenly places. Just before Stephen was stoned, being filled with the Holy Spirit, he gazed up into heaven and saw Jesus standing in all authority in heaven. When Stephen openly declared what he had seen, the Pharisees grabbed him, cast him out of the city, and stoned him to death for blasphemy.

Certainly, Christ was standing to immediately receive Stephen into His presence. Christ, the head of the Church, was also standing in all authority in heaven to initiate a radical change of divine correction for His Church.

Christ Calls Saul (Paul) and Reveals Himself As His Life

Saul was on his way to Damascus to imprison or murder other members of the Church (Acts 9:1-2). The Lord Himself spoke to Saul out of a great light surrounding him much brighter than the noonday sun (Acts 22:6-7). Saul, out of an awesome fear of the Lord, fell to the ground and heard His voice (Acts 9:4). The Lord Himself spoke to Saul, miraculously saved him and opened the door to His apostolic calling. Saul was given a tremendous work to do in the Lord's Church. Saul, after being filled with the Holy Spirit, changed his name to Paul as he began his first missionary journey with Barnabas (Acts 13:9) and was called Paul thereafter.

The name *Saul* is from a Hebrew root which means to inquire, ask or pray. The name Paul is from a Latin root which means to pause or stop, to restrain, quit, desist, come to an end or cease. Saul had received the revelation of Jesus Christ (Gal. 1:12) a number of years before he began his apostolic min-

istry (Act 13:2), and Paul knew that Christ was his only life (Gal. 2:20). Saul knew his inquiring questions and prayers were answered by this revelation of Christ in him. Paul knew that everything Saul had been had to stop and come to an end. This is why Paul, filled with the Holy Spirit, changed his name to Paul; for he knew the old Saul no longer lived. Paul knew his old life ceased, and now Christ was living in him as his only true expression.

The revelation of Jesus Christ radically changed Paul. Paul understood that he had the resurrected Lord of glory fully living in him from the moment of his new birth. The Holy Spirit revealed to Paul that everything relating to Adam was put to death on the cross. The old Adamic, or satanic nature, was put to death. The original sin of Adam was put to death. Paul knew that at our spirit's rebirthing we are a new creature (2 Cor. 5:17) with the incorruptible seed, the Word of God, placed in us (1 Peter 1:23). Paul knew we had the Spirit of Christ to be expressed through us, rather than our old self-effort ways of doing things (Rom. 8:9). It was from this revelation of Christ in Paul that he saw the plan of God in its fullness (Eph. 1:4). The revelation of this mystery of Christ in us as us was coupled with the 100 percent

THE HOLY SPIRIT REVEALED TO PAUL THAT EVERYTHING RELATING TO ADAM WAS PUT TO DEATH ON THE CROSS.

finished work of Christ on the cross. Our Father and Christ wanted this final gospel of Christ and Him crucified, to be spread through the church to the very ends of this earth.

Christ Called Paul To Initiate His Radical Change

When Paul received this message of Christ in him, the Spirit led and empowered him to take this final gospel to begin founding the church on the true message of 100 percent grace. When Paul came back from his first missionary journey with Barnabas, he went up to Jerusalem and discovered that Peter was mixing law and grace in his teaching and leading other Jews to follow his actions toward Gentiles (Gal. 2:12–18). Paul withstood Peter to the face for perverting the true gospel of grace (Gal. 2:11). Already Paul’s final gospel was upsetting many in the church and they were sending out brethren to spy on him concerning his liberty in Christ Jesus (Gal. 2:4).

The Lord Jesus Christ called Paul as an apostle to share this final gospel (Rom. 1:1). The Father, through the Holy Spirit, revealed that Christ lived in him. This revelation to Paul was so intense and pure that it revolutionized him. Paul saw that everything of Adam, sin-nature and law, was dealt a death blow in the last Adam,

Christ on the cross. Paul saw that the Father had put His eternal Son in him as his wisdom, his righteousness, his redemption, his all in all (1 Cor. 1:30; Eph. 1:23). He saw that the resurrected Lord of glory was now living His resurrected life in him (Col. 2:10). Paul wanted to give up everything that made him who he was in the flesh, his confidence and identification, to fully know Christ in the truth of this glorious mystery (Phil. 3:3–10). Christ called and sent Paul to bring a radical change to the so-called early church, to ensure that it was established by the revelation of the mystery of Christ in us (Eph. 3:1–9; Col. 1:24–29).

The Father Establishes Us by the Revelation Of the Mystery

Paul declared that our heavenly Father wants His true church to be established in the Pauline truth “*according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery*” (Rom. 16:25). No one knew anything about this mystery in previous ages (Rom. 16:25; 1 Cor. 2:6–8). However, in this church age, our heavenly Father is revealing this message, and wants this message fully known and declared by the Church to the world and to all principalities and powers (Eph. 3:5, 10–11). Even Jesus of Nazareth, in the Mary

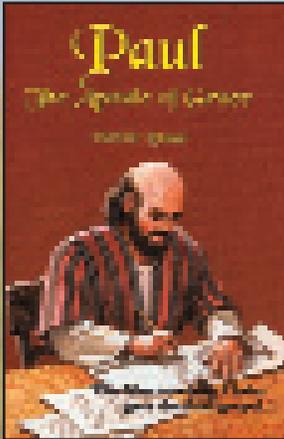
body, declared to Peter that He was going to build His church on the rock of revelation knowledge that came from the Father (Matt. 16:16–17).

Today, religious bodies, not the true Church, are still spying out the liberty of the true body of Christ that stands for 100 percent grace. Men are still commingling law and grace in their teaching, resisting the purity of standing in His marvelous grace alone. Religion uses the law message in its attempt to control men. However, the message of Jesus Christ and Him crucified is establishing the true body of Christ Church according to God’s eternal purpose. Why can’t we just believe Paul’s final gospel of the revelation of Jesus Christ according to the mystery?

One glorious day we all will stand at the judgment seat of Christ. At that day, there will be hundreds of activities, programs and things we have been involved with on this earth that will just not matter at all. Paul distinctly warns us and clearly declares, “*in the day when God will judge the secrets of men by Jesus Christ, according to my gospel*” (Rom. 2:16). The Father and the Son are establishing the true Church for our ultimate reward (1 Cor. 3:10–14). The Son is now living in us, and God is using us to bring the expression of His glorious life! †

PAUL SAW THAT EVERYTHING OF ADAM, SIN-NATURE AND LAW, WAS DEALT A DEATH BLOW IN THE LAST ADAM, CHRIST ON THE CROSS.

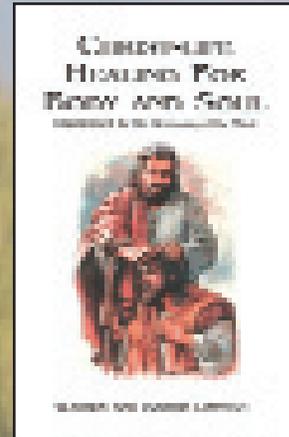
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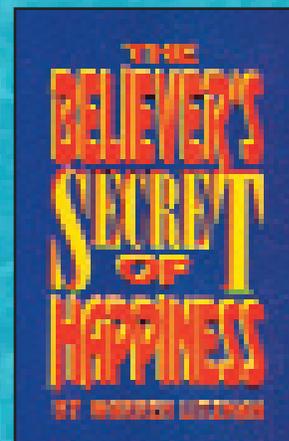
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THE MANIFESTED GLORY OF GOD IN OUR UNION WITH CHRIST

PART 2

By Warren Litzman

Three Principles That Cannot Co-exist With Our Union with Christ

There are at least three principles which must be set aside when God does the unbelievable thing of placing another person in the creature to be the creature's life.

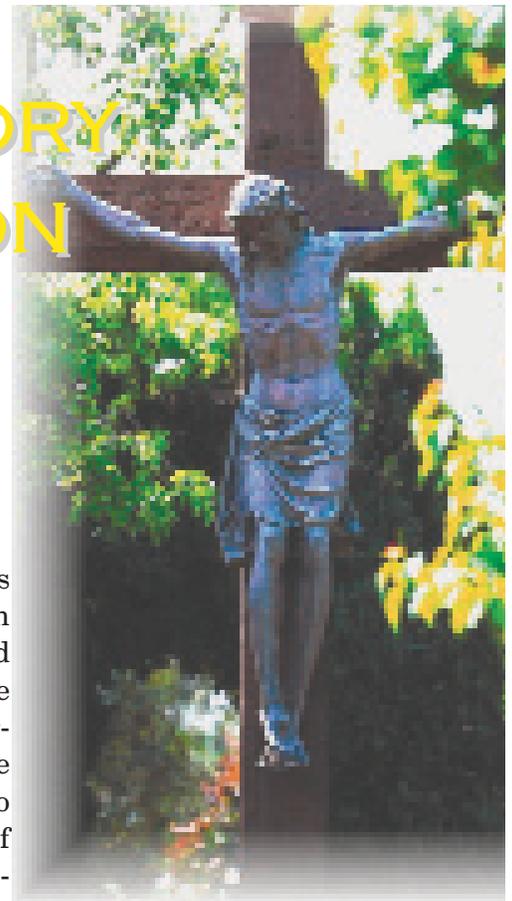
These three principles cannot be permitted, for if they are, they will frustrate the grace of God which receives its clear motivation from the Cross of Christ. God's grace must prevail uncomplicated and uncompromised if the believer is to realize his union with Christ. This understanding of the Scriptures must come from the Holy Spirit, daily if necessary, to the mind of the growing believer or else he will be tricked into believing in his own works and his own self aside from the finished work of Calvary. These three principles can never exist in the Christ-life:

1. Recognition of Human Guilt

God must be free to exercise His grace without the slightest limitation

because of human guilt and sin. Grace will no longer be grace if its benefits are withheld from the sinner in the least degree because of sin. Grace can only be exercised wherever question of unworthiness has been banished forever. This, of course, is not based on words of men. This idea is based on what God accomplished in the Cross. The Lamb of God has taken away the sin of the world, *"and the Lord hath laid on him the iniquity of us all"* (Isa. 53:6). This verse, along with many others, reveals that any grace-opposing principle of sin has been removed from the eyes of God for all men. When Christ is placed in the believer, the believer immediately ascends to the highest position Paul speaks of in 1 Corinthians 1:30; for by Christ in the creature, the creature now stands before God with Christ's wisdom, Christ's righteousness, Christ's sanctification and Christ's redemption. Divine grace always waits on divine justice, for only as the last demand of infinite right-

eousness against sin has been paid can divine grace be exercised. There can be no mixture of these principles wherein divine justice is partly satisfied and to such an extent God is partly free to act in grace. Every vestige of sin must be removed before God can exercise grace. This vital truth about grace cannot be too strongly emphasized. The operation of Christ in the believer can never overlap or share in any respect in the operations of divine justice. But when divine justice has finished its work and abandoned the field forever, then Christ in the believer is free to occupy the field alone in the blaze of His infinite glory. Thus, Christ now reigns through righteousness, and it is Christ alone who reigns. Only by the absolute removal of the condemnation of all sin could the way be made clear for the absolute manifestation of the grace of God.



2. Any Recognition of Human Obligation

No more can grace remain grace if by its benefits there is created and imposed the slightest obligation for payment or remuneration. Grace is unrecompensed favor. Grace is Christ in us as us. Its riches must be bestowed and received only on the grounds that it is an uncomplicated gift. *"I give unto them eternal life"* (John 10:28). *"But the gift of God is eternal life through Jesus Christ our Lord"* (Rom. 6:23). God has perfectly eliminated every work of man—past, present and future—from the terms of salvation by grace:

"Not of works, lest any man should boast" (Eph. 2:9); *"And if by grace, it is no more of works"* (Rom. 11:6); *"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness"* (Rom. 4:4-5); *"Not by works of righteousness which we have done, but according to His mercy He saved us"* (Titus 3:5).

People must take salvation as a gift. One need only believe to be saved; all human obligations are set aside.

3. Any Recognition of Human Merit

This third opposing principle to the Christ-life has been thus annulled by

the fact that humanity is now stripped of every conceivable merit before God. As has been stated, revelation concerning the present relation of fallen man to God goes far beyond a disclosure of the fact that man is a sinner, both by nature and by practice. By a universal sentence against all sinners, every individual has been reduced to the lowest level so far as human merit before God is concerned. Apart from an absolute judicial sentence against all men, the grace of God could never be manifested. While we know that all sinful men have Satan's nature and that Satan is the sinner through them and has deceived them into believing that they are the sinners, men still stand guilty before God and must believe on the Lord Jesus Christ themselves in order to be saved. The following Scriptures disclose this universal degree of divine judgment against all men; and in considering them, it is important to note that this universal judgment is not a mere estimation of the various degrees of human guilt. It is an arbitrary leveling of every human being to a basis which is absolutely without merit or standing before God. We must never allow the idea that Satan as our nature as sinners leaves us with some standing before God. Look closely at the following Scriptures.

Because Satan is the nature of sinners, God has

brought every human being to the lowest possible denominator:

"For we have before proved, both Jews and Gentiles, that they are all under sin" (Rom. 3:9); *"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe"* (Gal. 3:22); *"For God hath concluded them all [and Gentile] in unbelief, that He might have mercy upon them all"* (Rom. 11:32); *"...that every mouth may be stopped, and all the world may become guilty before God"* (Rom. 3:19).

Now it is true that *"all have sinned and come short of the glory of God"* (Rom. 3:23), which indicates that man is a sinner by practice. But it is a far deeper revelation that all by judicial sentence are under sin and unbelief, and all now equally guilty before God. Moreover, the ground of universal divine condemnation is no longer the sins which men have committed and which Christ has borne at Calvary, but rather the condemnation is now because of the personal rejection of Christ, who has borne all sin. This is set forth in His Word,

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

This brings up the question as to the fact that a vast portion of humanity has not actually rejected the Savior since they have had no knowledge of the gospel. It should be borne in mind that two divine provisions have been determined for this age, and they are interdependent on each other. First, God has commissioned that the gospel of His grace shall be preached to every creature, and we are to go into all the world and preach the gospel. It is the responsibility of every Christ-life believer to carry out this commission, for it weighs heavy on us by the Christ who lives in us. Second, every creature will stand or fall according to his personal attitude toward the gospel which is preached to him. The fact that the messengers have failed to bear the message to every creature has created a situation in the world about which the divine provisions are not revealed, nor could they be revealed reasonably. The essential fact must stand—God holds men as condemned or not condemned on the sole basis of personal rejection or acceptance of all that is revealed in the gospel of Jesus Christ.

The Holy Spirit Convicts

It should also be noted that when the Holy Spirit approaches the unsaved to convict them of sin He does not shame them or blame

them concerning the sins they have committed. He convicts them of one sin only, *“Of sin, because they believe not on me”* (John 16:9). So, also, Christians are said to be free from all condemnation on the sole grounds that they have believed on the Savior. *“He that believeth on Him is not condemned”* (John 3:18). The conclusion to be derived from this investigation into the present standing of man before God is that he is universally condemned under sin and reckoned to be in unbelief. This divine decree permits no variations or gradations. It represents the very lowest level of standing before God, and all unregenerate men are now placed on that level. This means that your birthplace and the religion into which you are reared mean absolutely nothing to God as far as your standing before Him.

At this point, God offers but one remedy. That remedy is Christ. By the complete removal of all consideration of human merit, God is now unconditionally free to birth in that sinful creature a whole new person, Christ. On no other grounds could God extend His love and grace.

The Importance Of Preaching the Gospel

Therefore, all preaching of law observance or moral reform to unregenerate men is unwarranted, misleading and contrary to the

essential fact of God’s plan. Obedience to such appeals could never elevate unregenerate man in the eyes of God. In this dispensation of grace, there is no middle ground for “good” people. Men are either utterly condemned under the universal decree of the Judge of all the earth or they are perfectly saved by the grace of God because it is Christ in them who is their hope of glory. It is either Christ or hell. A person is either born again or not born again; for birthing does not come in bits, pieces or parts. One’s human birthing, one’s doctrine, one’s religion and one’s denomination does not matter when the gospel is investigated. It was God’s plan to reduce all humanity to the lowest level that all men stand before God equally so that the grace of God, the person of Christ, could be offered to all men equally. Therefore, the Scriptures say He has reckoned all to be in unbelief that He might have mercy upon all. All are under sin that the promise, by faith of Jesus Christ, might be given to those who believe. Only when all human merit has been removed forever can divine grace undertake its saving work. Multitudes in the religious church buildings have never consciously been lost thus they could never be saved. They have never felt their lost state; they have never known God’s undertaking of them in sin. Therefore, though religious, though

ONLY WHEN ALL HUMAN MERIT HAS BEEN REMOVED FOREVER CAN DIVINE GRACE UNDERTAKE ITS SAVING WORK.

good at times, they are not yet born again. It is sad to say, further, that great numbers of people, who have long been in the church and have even been “filled with the Spirit” and done great exploits for God, have still not experienced the birthing of Christ in them as their only hope of glory. This means the most important thing God’s servants can do this day is to preach the true gospel. Laziness has entered into the modern Christian church so that preachers bringing sermonettes, faith principles and carnal messages will never be able to feed the hungry hearts that want to know God’s plan and purpose for their lives.

We Are Lifted from the Lowest to the Highest

In order that the Christ-life might come about in all of its limitless riches in glory, the objects of that grace are lifted from the lowest level of human standing before God to the highest pinnacle of heavenly glory. Everything has been divinely arranged so that this transition from being a sinner to a Christ-life believer may be the measurement of divine grace. The transformation of man from the lowest level that divine judgment can decree to the highest altitude of heaven shows the grace of God. The change from a death-bound, hell-deserving sinner to a son of God and a partaker of eternal glory

are demonstrations of the measurement of God’s love and grace which He has decreed through Jesus Christ, His Son. We have been lifted to the highest pinnacle of God’s favor and love. John 1:16 says, “*And of His fullness have all we received, and grace for grace.*” Romans 5:17 says, “*abundance of grace.*” Romans 5:20 says, “*But where sin abounded, grace did much more abound.*” 2 Corinthians 9:14 says, “*And by their prayer for you, which long after you for the exceeding grace of God in you.*” It is grace heaped upon grace, super-abounding and without measure. This is the description given of the limitless outflow of God by the placing of His Son in the creature. The grace of God belongs to the realm of the infinite. His measureless love and goodness are released from every restraint; they are unshackled and free. The supreme, divine objective is then that infinite love may manifest itself in super-abounding grace. His love is knowledge-surpassing, infinite and eternal.

The Gracious Work of God for Man

The uncomplicated work of God for man, which is measured by Him placing Christ in the creature and bringing the creature to a union, is presented in the Word of God in at least seven major aspects.

1. The Finished Work of Christ

The union that we now are growing into—this oneness with Christ—is based on a judicial rendering of God’s law in the death of Jesus Christ. The justice in God demanded that sin be taken care of in its ultimate sense. This was done at Calvary. It is at Calvary that redemption, reconciliation and propitiation for the whole world took place. But the marvelous thing is that it not only took place there but was finished there. My union with Christ is not just based on how I grow or what I think; it is based on the finished work of Calvary and by my acceptance of this I am able to grow in the finest of ways. The divine work of Christ in us, as us, was finished forever at the Cross of Calvary.

2. The Convicting Work of the Holy Spirit

In God’s marvelous plan, He allowed a part of Himself—God, the Holy Spirit—to be given to men to work in the soulish area of man, first to reprove them of sin, righteousness, and judgment (John 16:8–11), but also to reveal Christ to the believer—that Christ was actually in that believer. This is so beautifully pointed out in John 14, 15 and 16; for in these chapters at least seven times Jesus says the Holy Spirit will come to teach the believer the Christ that is in him. Only by the illuminating, revealing, teaching

THE SUPREME, DIVINE OBJECTIVE IS THEN THAT INFINITE LOVE MAY MANIFEST ITSELF IN SUPER-ABOUNDING GRACE. HIS LOVE IS KNOWLEDGE-SURPASSING, INFINITE AND ETERNAL.

work of the Holy Spirit can the Satan-blinded, unrenewed mind ever understand this life in Christ. Please note that human understanding can never come to the knowledge of sin or salvation. It is the work of the Holy Spirit to convict, and finally, to reveal Christ in the believer.

3. The Saving Work of God

This divine undertaking includes every aspect of the work of God that is accomplished at the instant when the sinner believes on Christ. How does God save a sinner? He, by an act of love, cohabits with that sinner and places His own incorruptible seed, Christ, in the sinner, and the sinner is reborn. No longer is he a sinner; he is a new creation and belongs to a whole new race of people of whom God is the Father. All other believers who now have the Christ-life are brothers and sisters, thus constituting the whole family of God called the Church, the Bride and the Body. This is the imperative work of God in the believer. The sinner must be born again, and the believer must, by the revelation of the Holy Spirit, come to the abounding knowledge that Christ is in him, and finally, to a oneness in union with this Christ.

4. The Keeping Work of God

The clear biblical testimony is to the effect that the believer is kept always and only by the Christ that

is in him. It is by Christ's work on Calvary that his sins and old Satan-nature are done away. We cannot save ourselves; we cannot keep ourselves. As Paul says, the life we now live is Christ. We will fail if we attempt to live *like* Christ, but to understand that the only life and nature that we now have *is* Christ is imperative. It is not doctrines of men that should prevail. These will fail; but what keeps the believer is the knowledge that the only life he now has is Christ, that Christ is in him and, with his mind fixed to that understanding, he will prevail against all circumstances and situations.

5. The Delivering Work of God

The Christ-life believer who now has Christ in him is not only saved from the guilt and penalty of sin which once bound him in his old nature, but he is also saved from the reigning power of sin in his flesh. Romans 6, 7 and 8 most plainly lay out the believer's walk over the sins of the flesh. Since the sinning nature (Satan) is out, sin by that nature can no longer be committed; but the sins of the flesh will continue until the believer realizes that Christ in him is reigning power over his sins of the flesh. It must be remembered, however, that whether it is Satan's nature which causes a sin or it is the believer's sins of the flesh, all is taken care of and

done away with at the Cross. Thus, as the sinner needs the Cross to be saved, so does the believer trust the finished work of Calvary and the death of Jesus Christ to be his own death and thereby overcome. Galatians 5:16 says, "*Walk in the Spirit, and ye shall not fulfill the lust of the flesh.*" Deliverance is always and only a work of God.

6. The Work of God in Christian Growth

Too often, Christian growth is confused with spirituality or deliverance from the power of sin. A very immature believer, regarding spiritual growth, may be delivered and be in full blessing of the Spirit, but he yet has much to learn from experience and from the Word of God. Now, being ignorant of the Word of God does not limit a believer from blessings in life. The blessings in life do not necessarily mean that there is spiritual growth. It is a fact that the only believers who can grow are those who grow up "in Christ." There is no spiritual growth aside from Christ. To not see Christ as one's only life is never to enter spiritual growth—spiritual growth meaning that growth which is taught by the Holy Spirit, whose commitment is to speak of nothing but Christ. Carnality in life means perpetual "babyhood" in spirituality. 2 Peter 3:18 says, "*But grow in grace, and in the knowledge of*

THUS, AS THE SINNER NEEDS THE CROSS TO BE SAVED, SO DOES THE BELIEVER TRUST THE FINISHED WORK OF CALVARY AND THE DEATH OF JESUS CHRIST TO BE HIS OWN DEATH AND THEREBY OVERCOME.

our Lord, and Savior Jesus Christ.” 2

Corinthians 3:18 says,

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord.”

The purpose of the Holy Spirit is to teach Christ—not Jesus of Nazareth, but the Christ that is in us. This is where Christian growth is. There is no such thing as getting a philosophy fixed in mind and saying, “This is it; I’ve got it;” for the abounding, eternal Christ who now resides within the believer is so far beyond human comprehension that it will take all the days we have on this earth to learn Him, plus all of eternity. The Word is eternal and will yet be searched and studied throughout the ceaseless ages of eternity. Woe be unto the believer who thinks he has grown spiritually to the point that he no longer needs the Word. The Word is Christ, and Christ is the Word. Christ

and the Word, therefore, indwell us. Our minds must come to continuous comprehension of who and what we are by this Christ. So, the mind is ever learning and ever growing.

7. The Final Presenting Work of God

In the final and consummating work of God, the believer will be presented, faultless before the presence of God for His glory. We not only now live as Christ, with Christ in us, as us, but on the Resurrection Morning, when we receive resurrection bodies and we see Him in glory, we shall be like Him (1 John 3:2). We are now being conformed to His image. Our only lacking aspects are in mind and body. We have available to us the mind of Christ now, and we are growing up into Him now, but our hindrance is an unredeemed body and a mind that is ever expanding. Our level of understanding is constantly rising now as the Spirit reveals to us Christ in us; but we will always

cry to be delivered from this body, for its pulls from its long life with the Satan-nature constantly tear at us. But on the Resurrection Morning, when we see Him, we shall be like Him in body, and no longer will the mind be impaired to seeing and understanding and knowing, but will have perfect liberty to know the things of the Lord and to grow in the knowledge of the Lord as we have long desired.

Finally, we will be presented to the Father as the Son whom the Father has birthed in us. What a glorious moment! This is ultimate salvation! There is no work of God which supersedes this thing which the Father has brought about by His own Son. There is no emphasis on the importance of preaching the gospel of the Christ-life that could be made too strongly. Bible preaching and teaching must present the Christ-life with no mixtures of limitations because of human sin, human obligation, or human merit. †

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THE BELIEVER'S STRUGGLE WITH REVELATION TRUTH

by Cliff Gardner

On the journey to seeing Christ as life, the believer's tendency is to think that God gives to give, meaning that God gives them new information that they must immediately seek to share with others, whereas in reality God gives to live, meaning that the new information has to do with the new life (Christ) in the believer. In the "give to give" mentality, the believer senses that God has brought us to a new knowledge that they feel compelled to share. Usually, this "sharing" is done as an immature self-effort, and the sharer is very impatient toward those with whom the information is shared if the response doesn't meet expectations. The believer who is sharing thinks that all those with whom they

share will be enlightened by the new "light" that has been revealed to them. In reality, probably nine out of ten times, this new information is met with "So what else is new?" or "That's no big deal, I've known that for years already!" Finally, the sharing believer will have to grow to realize that only God can open someone's heart, mind and soul to truly see the light.

When a believer is brought by God to revelation truth, it is a beginning to a whole new way of life. The believer who has responded is at the doorway to a whole new journey in life with God. They may long for companionship with a group on the journey, but they must learn first that all they need is found in Christ

who is alive in them. Later, they will be able to relate rightly to a group so that they neither become co-dependent or independent but come to true fellowship with the Father, Son and Holy Spirit as well as with those who know that they are the offspring of God by birth, not by man's organization or religious manipulation.

The believer who has been brought to the "revelation of the mystery of Christ in him, the hope of glory" (Col. 1:27) will then begin to see that they were given this by God to live, not just talk about. No doubt they will share, but then their life will ring true to their words, and they will be able to leave the timing of it all up to their Father who is sovereign over all. †

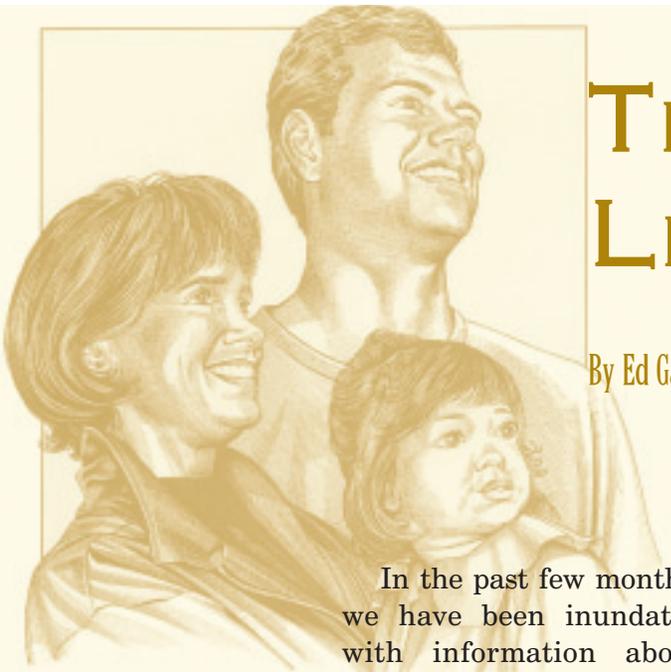
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THE VICTORIOUS LIFE

By Ed Gardner

In the past few months, we have been inundated with information about Jesus Christ and the Cross. Most Christians' response to this limited understanding of Christ is to try to offer Him their best in personal commitment. This commitment takes the form of some type of religious service, religious activity or outward act depicting a "good, moral life." All of these outward acts ultimately bring defeat, discouragement and disillusionment. Most are left with a religion separated from life. Most finally ask themselves, Why have I been cheated?

We have all, at one time in our walk, experienced a similar sequence of events. When I was saved, I wanted to offer God something in return, something to show Him my gratitude. The end result was frustration. Some good was accomplished, no doubt about that, but there was no abiding sense of His presence within me. It was as if He were "out there," remote from what was taking place in my life. I was unsure of myself. I wore out

my "re-dedicator" of doing good, and I would time and again come to the same end: utter frustration. My conclusion was that this Cross did not reveal to any believer a full and complete victory in Christ.

What would bring a believer to fullness? In Galatians 2:20, Paul talks about a Christ who lives *in* the believer. An internal Christ who lives in union with the believer's real "I." A believer with this revelation transfers his vision from the external Christ of the Cross, to an internal Christ who now becomes his life.

From this inner perspective, a Christian can see God at work in all circumstances, negative as well as positive. This single eye sees through the external appearance of these opposites and declares God is the one working in every event to accomplish His purposes.

The Christian who truly lives in a revelation of this Christ within does not deny what is seen, but only denies the final reality of what is seen. He sees that

God is using every event to cause mankind to come to Him. We can see that the entire universe consists of a myriad of forms through which God manifests Himself, but God is the only real person in the universe, and He manifests this in and through Christ.

A Christ-person is one who knows that Christ lives within him, and sees God operating even on the negative side of the opposites. A place where most people would deny His presence.

As we see "God only" in every situation, we become free to be ourselves, knowing that His life is being released in every situation in and through our lives.

Paul said, "*For to me to live is Christ*" (Phil. 1:21), and "*yet not I, but Christ liveth in me*" (Gal. 2:20), and "*which is Christ in you*" (Col. 1:27).

From this in-Christ position, the need for physical proof is removed. We see it as already done in Christ. He will bring to manifestation in His time that which He reveals to us

(CONTINUED ON PAGE 27)

HAS GOD DISAPPEARED?

PART 2

By Don Byrd



The Veil over Our Minds

We don't need a new God, and we don't need a new Bible; all we need is a revelation into our Father's grace, which is where He is hidden because of the blindness of our minds!

“And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart” (2 Cor. 3:13–15).

God has never hidden His Son from anyone or anything but has totally and fully revealed Him in all His glory. The veil is over our minds and is by no means over our Father's Son. Our Father is not ashamed of His Son, therefore putting a veil over Him. What is wrong with

us? Our minds are the problem that keeps us from entering into the revelation of Christ the Son as written to us by the Apostle Paul.

“Nevertheless when it shall turn to the Lord, the veil shall be taken away” (2 Cor. 3:16). When the mind turns to the Lord, the veil will be removed as the Holy Spirit begins to reveal Christ in the believer. The eternal ministry of the Holy Spirit is to reveal Christ in you! But believers make the Holy Spirit's ministry ineffective simply because they do not know that the person of Christ lives in them! So what is the answer to the dilemma of believers not knowing Christ lives in them? Very simply, someone needs to tell the believer, and this is exactly what Paul does in each of his epistles. This same ministry is given to every born-again believer who knows about the in-Christ position.

“But even unto this day, when Moses is read, the veil is upon their heart” (2 Cor. 3:13–15). In essence,

this means that if the believer resorts to the law or anything other than grace, it is the same as putting the veil back on the mind so that it will remain blind! Putting the veil back on is an attempt to look at *“that which is abolished”* as the last part of 2 Corinthians 3:13 states. The veil kept the children of Israel from seeing the end of the law! The law was the veil that blinded their minds so that they could not see Christ as the Son. Grace is the only thing that will remove the veil and bring the *“I will be to him a Father, and he shall be to me a Son”*—grace relationship (Heb. 1:5) into focus for the born-again believer. Without grace, the believer has no understanding of the Father-son relationship of the believer.

It is as though God has entered into the realm of grace and has closed this realm in upon Himself so that He cannot be found except through understanding the grace relationship! This means that

WHEN BORN-AGAIN BELIEVERS RESORT TO USING ANY OF THE METHODS OF TIME PAST IN HEBREWS 1:1, THEY HAVE FORSAKEN GRACE AND THE FATHER-SON RELATIONSHIP WITH GOD.

none of the things of Hebrews 1:1 (Old Testament methods of “time past”) can be used to find Him!

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

The Father-son relationship is established in the realm of grace and believers cannot find God aside from knowing His grace. Grace is the manifestation of the Father-son relationship spoken of in the last line of Hebrews 1:5. When born-again believers resort to using any of the methods of time past in Hebrews 1:1, they have forsaken grace and the Father-son relationship with God. Due to God being hidden in the realm of grace, the world and religion are in total dismay when they attempt to find God some other way. When God moved from methods of time past into the realm of grace, people began to think that He had disappeared. Without an understanding of grace, God cannot be found in such Scriptures as Galatians 2:20. It is beyond my understanding why anyone would want any relationship with God other than that of grace and the Father-son relationship as described in Hebrews 1:5. Access into this grace is only through our Father’s Son living in the believer (Col. 1:27). Access into grace is by Christ in you (Rom. 5:1–2)!

God has not hidden Himself; to the contrary, He has totally exposed Himself to the believer in the realm of grace. The believer’s mind had been so permeated with the knowledge of good and evil that it needs a new method of functioning to start understanding the realm of grace. Knowledge of good and evil is the veil over the believer’s mind.

“But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away” (2 Cor. 3:14–16).

It should be apparent that what needs to be done is to remove the veil. The Holy Spirit removes the veil through revelation of Christ in the believer. Learning grace removes the veil from the minds of born-again believers. Christ in the believer and the believer in Christ is grace in its most effective and sufficient form. Each time believers realize the truth of the in-Christ position, they are one step closer to having the veil removed from their minds.

Covenant Relationship Versus Father-Son Relationship

Oh, but the epistle of Hebrews is one of the

greatest places to find the truth of the Father-heart of God because Hebrews reveals the truth of the Son’s magnificence above all His other characteristics. For example, a contrast is presented between the greatness of having a “*I will be to him a Father, and he shall be to me a Son*” relationship to that of having a Hebrews 8:10 relationship; for as that verse states, “*This is the covenant...I will be to them a God, and they shall be to me a people,*” which is clearly a covenantal relationship. Simply look at what is being declared in Hebrews! Two relationships are presented: the Father-son relationship is contrasted to a God-people relationship. The things of time past of verse 1 are totally severed by the introduction of the Father-son relationship, which is most emphatically declared in verse 5. The time past things of verse 1 are not necessary in the Father-son relationship!

Personally, I prefer the birthed relationship rather than the covenantal relationship! No Father-son relationship is found in a covenantal relationship. No covenant is found in the Father-son relationship, and none is needed because this is a birthed relationship. The Father-son relationship is a nature-to-nature relationship which has existed throughout eternity past and will continue through

eternity future. *“Blessed be the God and Father of our Lord Jesus Christ”* (Eph. 1:3).

What indwells the covenant people?

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Heb. 8:10).

What is in the heart of a covenant people? Law is in the minds and hearts of covenant people. Contrast this to what is in the minds and hearts of those who have the Father-son relationship with God. The one described in Hebrews 1:3 is the one who indwells the born-again believer! And that one is He who is *“the brightness of his glory, and the express image of his person,”* the Son who lives in the born-again believer! This is not a covenantal relationship but a birthed relationship. *“Let this mind be in you, which was also in Christ Jesus”* (Phil. 2:5). Every son who has the Father-son relationship cries out *“Abba, Father.”*

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father” (Gal. 4:6).

This is what is in the minds and hearts of the born-again believer who has received the same revelation that Paul received of Christ in the believer. In

the Hebrews letter, Paul vividly explains how much better it is to have Christ in you than to have any of the things Jews had under Judaism or any other relationship. He presents this to them so they can choose which they would rather have. It’s a no-brainer if we understand what Paul is doing. Choose one of two options: you can have a covenant God or you can have a Father. Being among a group of people versus being a single person is also being contrasted here. The personal relationship of our Father isn’t with groups; it is with individual sons. Actually, the options are: hold on to a covenantal, legalistic relationship with God which has been set aside or choose to enter into the Father-son relationship through *“Christ in you.”*

Hebrews 1:1 declares that to the born-again believer every means of having a relationship with God was severed except the Father-son relationship! This *“I will be to him a Father, and he shall be to me a Son”* is also called the grace relationship with God. In the dispensation of grace, there is no way of knowing God except as Father through *“Christ in you!”* When God made the grace relationship available, the covenant was set aside until the dispensation of grace is completed on earth. The covenantal relationship will again be

restored when the millennium dispensation begins.

“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren” (Rom. 8:29).

I am one among many sons. He has many sons, but I have only one Father. He and I have a one-to-one relationship with each other. Through the years, I have often heard believers use Scriptures that refer to their relationship with the body of Christ as though the verses referred to the one-to-one Father-son relationship. These two relationships should be understood with the proper perspective. Both are grace relationships but will result in confusion if not properly applied. The believer must understand that grace is the result of the Father-son relationship and that a believer, because of the indwelling Son, has a one-to-one relationship with the Father. To those outside the proper understanding of our Father’s grace, it most definitely seems as though God has disappeared!

Some Christians believe that the law magnifies God, but grace removes the Old Testament God of law from the mind of the born-again believer and replaces Him with Father God through Christ in the believer. The Mosaic Law imprints and imbeds the Old Testament God in the mind of born-again believers to the point

SOME CHRISTIANS BELIEVE THAT THE LAW MAGNIFIES GOD, BUT GRACE REMOVES THE OLD TESTAMENT GOD OF LAW FROM THE MIND OF THE BORN-AGAIN BELIEVER AND REPLACES HIM WITH FATHER GOD THROUGH CHRIST IN THE BELIEVER.

that grace becomes ineffective. Most believers have the image of a legalistic God in their minds because they don't understand grace and the Father-son relationship. Grace removes the Old Testament God image but totally exalts and glorifies Him who is Father!

Total Stability

When it came time for God to reveal Himself as Father, the new relationship with the born-again believer became so stable that it seemed that God did not exist at all. The realm of grace brings total stability between our Father and all of His sons. Instability of believers is due to the fact that most believers do not know the truth of "Christ in you." "Christ in you," of course, is the mystery of which Paul speaks in his epistles. Stability is the result of knowing and hearing Paul's gospel.

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Rom. 16:25).

From this I understand that the believer's stability comes from Paul's gospel. What is the stabilizing factor in Paul's gospel? The more a believer understands "Christ in you," the greater the stability of the believer. Paul's gospel brings the foundational truth of "Christ in you,"

which every born-again believer should know. If Christ is in every believer, then why are there so many unstable Christians? These believers do not know Christ is in them and what that means! When believers ignore Paul's epistles, they ignore the stability brought by the Father-son relationship.

Grace is directly linked to the phrases "in Christ" and "Christ in you." These two phrases are the most important words found in the entire Bible because they express the believer's relationship with our Father, His Son, the Holy Spirit and other born-again believers. These phrases are the most exciting and repetitive phrases found in the New Testament; therefore, by weight of Scripture, these phrases are of utmost importance to believers. My personal research includes the following information about this phrase. The phrase "in Christ" or a comparable phrase "in Jesus," "in our Lord," and such, is used 216 times in the New Testament. Paul uses them 159 times in His epistles. There are many other phrases that should also be included with the "in Christ" phrase such as through Christ, through Jesus, by Christ, by Jesus, of Christ, and such. Including these other comparable phrases, the count is 377! My friend, this is not accidental; the Apostle Paul writes these phrases

most definitely purposefully because the believer most emphatically needs to know what this means! Sad to say, but most believers have no idea what Paul means by these most repetitive and important phrases. Why do born-again believers know very little about grace? Grace is directly associated with the phrases "in Christ" and "Christ in you." Now if believers do not know that they are in Christ, and if they do not know what that means, then there is little possibility they will know what grace means.

Because believers don't understand grace, they think God is dead or has disappeared! How does the believer learn about grace? There is only one way to know and understand grace and that is to learn "Christ in you" because "Christ in you" is the essence of our Father's grace toward born-again believers! When born-again believers begin to learn about "Christ in you," God will again become vibrant and alive as never before! When believers have "Christ in you" revealed in them by the Holy Spirit, the "old, out-dated, dead and obsolete" King James Version Bible will become a new Bible totally filled with life! For the first time in the believer's walk in Christ, it will be a total delight and joy unspeakable. The old KJV Bible is fully functional for today's born-again believer, only through "Christ in you" as found in

WHEN BELIEVERS
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Paul's epistles. The total sufficiency of God toward the born-again believer is found only in this grace relationship! Outside the realm of grace, God cannot be Father to His offspring, thus rendering His sufficiency null and void toward them. Born-again believers asking God for a miracle is the same as telling God the Father-son, grace relationship with Him is not sufficient! The grace relationship really works in accordance with Paul's gospel. Try it; you will love it!

Summary

As the believers better understand the "in Christ" declaration, the more alive God becomes to them. The more cognizant believers are of what it means to be in Christ, the more aware they are that Christ, the Father's Son, actually lives in born-again believers. By this I do not mean that God is becoming more alive but the believer is becoming more aware of the Son-life in the believer! The effectiveness of the Son's life in the believer will be according to the knowledge the believer has of the in-Christ relationship with God. In summation, God is not dead; but without the in-Christ mindset, the believer may think God is dead or does not care. The more believers learn about grace, the more they understand God is totally alive in them and that God wants a "I will be to him a Father, and he shall be to

me a Son" relationship with each believer!

"Christ in you" is the door into the realm of grace!

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



No, God is not dead, but He is hidden in the realm of grace which is the Father-son relationship with His offspring. No, the King James Version of the Bible is not outdated, obsolete or ineffective, but it seems that way because of the mystery of Paul's gospel of "Christ in you." Believers need no revelation to understand the methods of time past of the Old Testament God. A problem of gigantic proportion occurs in Christianity when believers attempt to use the methods of time past in the realm of grace. If believers ignore Paul's epistles, they ignore grace and will attempt to find God through Old Testament methods, but to no avail.

"Christ in you" is the very essence of grace, but if believers do not know "Christ in you," then God will appear to be dead or ineffective and they will live their lives on earth as though God is dead.

I realize that most will think that I have over-emphasized these three phrases "Christ in you," you "in Christ," and "I will be to him a Father, and he shall be to me a Son." But that was my intention in an effort to get every born-again believer to come to this realization. Most believers do not know this because they do not read Paul's epistles and their churches do not teach Paul's gospel. In essence, most preachers do not fully understand the grace relationship! Because of this, it appears that God has disappeared. It is time for born-again believers to read Paul's epistles where in-Christ statements are most emphatically declared. It is time for everyone who knows the in-Christ message to shout it from rooftops. *"The brightness of his glory, and the express image of his person"* is resident within every born-again believer! Our Father's Son, in all His glory, lives in you! Only grace can bring the believer to this awareness!

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (1 Cor. 1:3). "Grace be with you all. Amen" (Heb. 13:25). †

EVERYDAY LIFE IN THE SON

THE MIND IS A RENEWABLE RESOURCE

By Alice Scott-Ferguson

In contrast to the loud, distracting pronouncement over the airport PA system, the voice of my son as he bent down to say goodbye soothed and quieted my soul, “Thank you, Mom, for loving us with God’s love.” Those parting words as he and his wife left that morning some years ago, assured me that I had undergone a measure of transformation in the manner in which I loved. I was learning to let the freeing love of the Father flow towards my family, releasing them—and me—from the constricting, suffocating and sometimes toxic natural affection.

Transformation, changes in our thought life, occurs only as we renew our minds to God’s truth and develop the mind of Christ that is in us. This is unequivocally our responsibility. The most well known exhortation is the one in Romans 12:2:

“And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God” (NKJV).

Mind renewal is no overnight accomplishment, no one-time dedication at the altar; it does not occur through osmosis or by a passive posture that waits for God to pull the strings as if we were puppets. Transformation is a process, not an event.

While it is most certainly He who works in us to do His will (Phil. 2:13), we are called to be active participants in the process. The apostle speaks often of putting off certain conduct, putting away bothersome behaviors and putting on the new man, being renewed in the spirit of our mind. The list of active verbs in Ephesians 6 should convince us of our part in the process; be strong; stand firm; resist; take up; be on the alert.

Much of the misunderstanding, indeed neglect, of this responsibility, can be laid at the door of ignorance—specifically, lack of awareness that mankind is a tripartite being: body, soul and spirit. Our body is the frail, clay container that holds our spirit—a spirit that is perfect in its

union with Christ. Many mistakenly think that this is all there is to being a Christian and are continually frustrated and discouraged at the lack of growth and change in their lives. The dimension of the soul, however, comprises the mind, the will and the emotions. Here is the repository of our genetic imprints, our natural proclivities and learned behaviors. The mind is a renewable resource even while our body perishes. God’s plan and intent is that the mind be regenerated to such an extent that it reflects the life of the spirit. With such a lofty goal what, we may ask, hinders the process?

I suggest that unbelief is the main impediment to implementing His purposes. An unrenewed mind is the evidence that we have not fully grasped our new identity in Christ. What we believe dictates what we feel, and what we feel decrees what we will do. Thoughts rule! We are unwittingly addicted to thought patterns that enslave us to act according

to our false self—the unrenewed mind that is conformed to the world rather than to the impulses of the Spirit of Christ. Gerald G. May, M.D. expands this thought when he writes in *Addiction and Grace*, “Addiction exists whenever persons are internally compelled to give energy to things that are not their true desires. Addiction sidetracks and eclipses the energy of our deepest, truest desire for love and goodness.”

Enslaving patterns of thought occlude and overrun the deepest desires of our heart and leave us all hopelessly addicted. Moreover, in the manner of addicts, we must come to the end of our own efforts before we avail ourselves of the Father’s provision. This is the paradox of surrender: it results in another and a better way to do battle. Hear again from Paul.

“Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin to death, or of obedience to righteousness.”
(Rom. 6:16, NJKV).

Notice here the active verb *obey*. The trammeling thoughts with which we all wrestle are called strongholds in Scripture. Yet, the glorious good news is that we have been given the power to disentangle and be free (2 Cor. 10:4,5).

Imagine the joy of being free from the binding,

grinding grip of worry. Surely, this stronghold is one of the most formidable fortifications in our minds. Instead of the familiar gut-gnawing anxiety over our family’s welfare, we can be assured that the heavenly Father is their ultimate parent. In place of the tsunami of terror that takes over as we await medical test results, the knowledge that our times are securely in God’s hands comforts us. When our sweet sleep is disturbed by fretting over lack of finances, we remember the wondrous promise that he will supply all of our needs through Christ Jesus. It was this kind of epiphany that a famous preacher had when he concluded that if God never slumbered or slept then he saw no good reason for him to stay awake as well!

Worry is simply attenuated atheism as someone has so aptly coined. Angst is tantamount to not trusting God, who has given us so many promises that worry should not even be present as an option in our lives. I am learning slowly, painfully and intermittently to let go in this department, first by discovering that I am not God—I am not as in control of my world as I had thought. Now that is a surprise! In order to do battle I re-program the circuit of concern by speaking out loud the promises of God—not as a magical mantra—but in order to create new pathways of thinking. The inde-

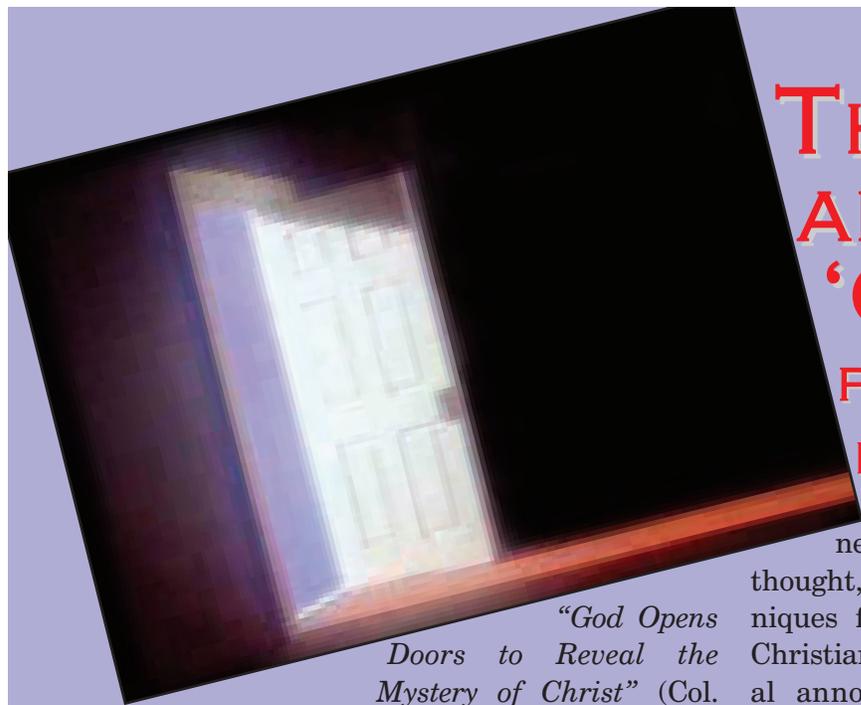
scribable bliss that ensues—although sometimes short-lived—gives me a glimpse of what a transformed mind looks and feels like. Thus, I am encouraged and progress.

Where resentment has taken up residence, our thinking requires a radical remedy. If ever any thoughts are to be brought into captivity to the obedience of Christ, resentment—and its attendant entourage of regrets, recriminations and bitterness—is a top candidate. Just as concerns over family, health and finances are real life issues not to be downplayed, so grievances, slights and hurts are the real raw ingredients of everyone’s experience. When we trust God to sort out the injustices as he has promised, the pain eases. When we remember that what was meant for evil (even that which we have done to ourselves), the Father is diligently weaving for good to mend our broken lives in the here and now, composure comes to a troubled mind. As my dear distant “friend” of the fourteenth century, Julian of Norwich, noted. “All shall be well and all manner of things shall be well.”

When our own value and worth are under assault by rogue ruminations, we know we have a serious case of unrenewed thinking. As much as he loves us, how can we not love ourselves? Patterns of the past,

(CONTINUED ON PAGE 28)

I AM LEARNING SLOWLY, PAINFULLY AND INTERMITTENTLY TO LET GO...FIRST BY DISCOVERING THAT I AM NOT GOD—I AM NOT AS IN CONTROL OF MY WORLD AS I HAD THOUGHT. NOW THAT IS A SURPRISE!



THE CHRISTIAN AND THE 'OUTSIDER'

PART 1

By Richard D. Cassidy

*"God Opens
Doors to Reveal the
Mystery of Christ" (Col.
4:2-6).*

Given the condition of the church in the 21st century, I am caused in my spirit to ask the following question, and perhaps you have already asked yourself the same question: Why should God provide such a door? As we adventure together, maybe we can determine the proper way in which we should all pray that God would make a way for each of us to discover the door that He will provide for us, a way to make this mighty mystery known to those who are clearly "outsiders" (non-believers) to the eternal saving grace which we possess. Our ultimate goal would be that those outsiders come to know this same mystery we know.

For Paul, the gospel created the Church; justification defined it. The gospel announcement carries its own power to save people, and to dethrone the idols to which they have been bound. The gospel itself is

neither a system of thought, nor a set of techniques for making people Christians; it is the personal announcement of the person of Jesus Christ. That is why it creates the Church, the people who believe that Jesus is Lord and that God raised Him from the dead. Justification, on the other hand, is the doctrine which declares that whoever believes that gospel are truly members of His family. It does not matter where they came from, what color their skin may be, or whatever else might distinguish them from each other. The gospel itself creates the Church; justification continually reminds the church that it is the people created by the gospel alone, and this truth must live on that basis, continually, for all time and in all places.

To understand Paul's thinking, one must learn to think as Paul thought. And so, I wish to point out to you the way in which I've sketched my thoughts thus far, that I simply offer what may appear to be puzzling inconsistencies or even contradictions

to the heart of what Paul presents over and over again as his gospel.

The great Apostle Paul knew precisely what he was talking about every time he spoke or wrote!

That is scarcely the case today, as men mount their pulpits and soapboxes and spew forth some of the most inane and insane doctrines imaginable. The modern Christian, on average, is thoroughly biblically illiterate and prone, by and large, to accept whatever is laid before them with no conscious effort whatsoever given to critical examination to what is being said. Obviously then, outsiders have no capacity to give critical assessment to what you or I have to say to them concerning the gospel of Christ, and their need to know Him as Lord and Savior. Many, if not most, Christians haven't a clue as to how they should explain the Incarnation, the Resurrection, the Ascension, the atonement, justification, sanctification, glorification, heaven, hell, eternal life, and a number of other teachings of the gospel of grace. On the other hand, just ask many of these well-

meaning “saints” about their denominational affiliation and they are able to spell out in vivid detail mountains of information, and categorically declare all of it to be final and exclusive truth; many go further and will say they have the only truth when it comes to how one is to become acceptable to God.

The Apostle Paul had to stand against such heresy throughout his apostolic career; in fact, he was such a staunch adversary to these heretics that for all his trouble and tenacity he was killed. But Paul declared that what he preached was eternally worth dying for. This was Paul’s ultimate thinking and was his revealed thought to everyone who would either listen to him or read him, as is the case for those to whom he would write. When we are careful to read Paul’s words we can, at the same instant, understand his thinking.

Now then, the reason I include these thoughts about the pattern and shape of Paul’s theological thinking and his gospel—both in his day, when he was formulating his theology, and in our day, after hearing centuries of distorted voices—is simply to say that we are always at risk when we try to grapple with a thinker such as Paul. The risk being that we assume all too readily that Paul can be made to fit into molds and models that this latter age has

dreamed up. It is so easy to slip into traditional, distorted ways of preaching Paul’s gospel of grace, which tragically and literally distorts his original thought. Sometimes, despite those distortions, a lot of the real Paul manages to come through, albeit a commingled message. But, oh, how much better to grasp the actual heart of Paul, and to take the exciting risk of trying to think through what he actually says about today and tomorrow.

Whatever you may think about me is fine with me, so long as you know that I am me; in fact, I’ve come to the understanding that I am the only me; there has never been another me, and there will never be another me. That same fact applies to you, dear friend. You are you; you are the only you that will ever be on this planet. You were created to be you, and that’s as far as you, and I, can ever go with ourselves. Now then, here is the most exciting aspect of all that confusion about the you and me thing: Jesus! We are His, lock, stock and barrel. We each know Jesus in such a way that no one else can know Jesus. We know the “Jesus story” as no one else can know it. I, for example, am not able to tell your Jesus story, and you are not able to tell my Jesus story. You and I are to tell the Jesus story as we are and as we are to know this Jesus.

Now then, I’ll take that bit of excitement just a bit further as I get into the real meat of what it is I want to say about Colossians 4:2–6.

“Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds; that I may speak. Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.”

To meet and hear Warren Litzman for the first time is not an easy thing to do; fact is, Warren will turn your religious world upside down. So then, for that reason I would not recommend that anyone do such a thing without being forewarned. To say that Warren is different is like saying a sauerkraut topping on a bowl of chocolate ice cream is different because the manner in which Warren tells his Jesus story simply doesn’t mingle one iota with modern Christianity’s message of the Jesus story.

I had been told of Warren for a number of years by my sister, Marian, and gave little attention to her words. I was caught up in my Southern Baptist world and had enough to contend with in my duties and

WE EACH KNOW JESUS IN SUCH A WAY THAT NO ONE ELSE CAN KNOW JESUS. ... YOU AND I ARE TO TELL THE JESUS STORY AS WE ARE AND AS WE KNOW THIS JESUS.

life and didn't need her counsel, or Warren's message. That is until 1998 when I agreed to go with my sister to a Christ-life Camp Meeting at Sandy Cove in Maryland. Six months later I became the outsider in Southern Baptist life. Those six months would see a major door close in my life, and a magnificent door open to the Christ-life. Do you see what I mean when I say that no one ought ever to meet Warren without some prior information concerning the man and his message? If you listen to him, I mean if you really listen to him, you will hear the true Truth of the gospel of grace. For that meeting and the subsequent years that we have been together, I can honestly say that I am eternally grateful to the Lord, to my sister, and of course, to my dear friends, Warren and Robbie, his wife.

A door was clearly shown to me that week in Sandy Cove. Within a short time I went through that door and have never one time looked back. Had that not happened to me through Warren's teaching and the encouragement of my sister I would not be telling you my Jesus story. Amen? Amen!

The Apostle Paul knew a great deal about doors in his day. He spoke about those doors to anyone and everyone who would listen. He wrote at length about those doors to anyone who

would read his words. Of course, Paul didn't start out his life the way he finished his life, did he? Oh no, not at all. We read of Paul's deliverance at the door of Damascus in Acts 9. On his way to that ancient and oldest continually inhabited city on earth, he was abruptly apprehended by God. As Warren so elegantly sums up the occasion, "Saul, who was clearly the meanest man on earth to redemption's plan, was on a murderous rampage against the early Christians, when he was knocked down, struck blind, and God hollered out of heaven at him." By the time the Lord was finished speaking with Saul, there was a new door for him; the old door no longer existed.

Some years later, Paul would come to another door, this time in his beloved Jerusalem. He specifically went there to meet with the first established Pentecostal church and the eminent apostles—Peter, James, John and the others—to tell of his exploits and success with Gentiles and the gospel of grace. He was soundly rejected by that council and summarily dismissed to go it alone into the Gentile world. His journey through this door would lead to two things: the success of winning the Gentiles to the gospel of Christ, and the establishment of the body of Christ beyond all boundaries of geography, politics, religions and prejudice.

The great apostle also came to know quite well the prison doors of Rome. As we know, Paul's letter to the Colossian saints was written while under house arrest in Rome, as were the letters to the Ephesians, the Philippians and Philemon. To my fertile mind, it is a bit ironic that in Paul's prayer request to the Colossian community he would ask specifically for "God to open a door to speak the word." This man could do such a thing, not out of some sort of frustration or fear, but because of his unwavering focus on the Cross of Christ and His precious gospel of grace.

Through the years there would be many more doors through which Paul would venture. Some of these adventures held great peril and personal grief to such an extent that it might cause the likes of you and I to despair and possibly defect from the cause to which we were called. I rarely read of this man's exploits that I am not made to recall his commission on the first day of his conversion to Christ. Do you remember what was told to him by a frightened Ananias in Damascus? Well, listen again for perhaps the first time, and you'll gain a clearer understanding of this man's Christ-life love:

"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here,

Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and children of Israel: for I will shew him how great things he must suffer for my name's sake" (Acts 9:10-16).

Do you suppose that there was a chance that Paul would ever see this event in his life diminish or even fade away? Not even a slim chance! In fact, I believe this event was the sum and substance of his determination to accomplish that which the Lord had called him to do. Now then, understand clearly

(VICTORIOUS—CONT'D FROM 16)

as done. We need not ask again, although we can. We come to a rest in Him, and we praise and thank Him for the results. Our heart is His heart. We can now live easily and spontaneously, calling the things that be

that this was a one-time event that was to commission one man and one man only. No other person in all of the New Testament had such a call of God. Peter didn't have such a commission, neither did James or John or any of the original disciples of Christ—only Paul. We cannot slight these other men, and by no means ought we to do such a thing. But they were not made of the stuff of which Saul of Tarsus was made. In fact, Paul would come to see at a later time that he was created for this mission before the foundations of the world, as he would so elegantly assert in his letter to the Galatian church:

"But when He [God], who had set me apart, even from my mother's womb, and called me through His grace, was pleased to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went away to Arabia, and returned once more to Damascus" (Gal.1:15-17).

We are encouraged by the Apostle to follow him as he followed Christ, pro-

as though they were, because we know who we are in Christ, and we know that Christ lives in us.

From our in-Christ position, God now becomes to us a Father. A heavenly Father who uses all the

viding we need an example. But we are never to know, nor are we ever to experience, his call to Christ, anymore than I can experience yours, or you experience mine. The same rationale applies to our daily living, for does not Paul tell us to "*work out your own salvation with fear and trembling*" (Phil. 2:12). This we do every day we live while at the same time being mindful also of doors, as well as outsiders. Paul is in a lock-up situation, but that in no way stifles his thought nor his vision which transcend his predicament. And so, he asks the Colossians to pray for an open door for the Word to continue into those lands and to those people who have not heard. †

(Editor's note: Richard Cassidy gave this message at the last Christ-life camp meeting at Ridgecrest Conference Center in Asheville, North Carolina. He pastors a beautiful new Christ-life Fellowship in Rogersville, Tennessee. He is one of several speakers at Christ-life Camps. The next one is July 30, again at Ridgecrest. Make plans to join us.)

events in our lives to press us into seeing our in-Christ position, where we come into His rest. For it is only by this victorious life in Christ that His life can be lived and where we operate as fully functional sons. †

WE ARE ENCOURAGED BY THE APOSTLE TO FOLLOW HIM AS HE FOLLOWED CHRIST, PROVIDING WE NEED AN EXAMPLE. BUT WE ARE NEVER TO KNOW, NOR ARE WE EVER TO EXPERIENCE, HIS CALL TO CHRIST, ANYMORE THAN I CAN EXPERIENCE YOURS, OR YOU EXPERIENCE MINE.

(EVERYDAY—CONT'D FROM 23)

voices from childhood and our persistence to let these define us instead of heeding—and hiding in our hearts—the Father’s opinion of us, constitute the bedrock of this unbelief. The overriding truth is that we are the chosen, the called, the cherished, the ones in whom the Son dwells.

In order to combat these destructive, paralyzing thoughts, we do well to emulate the solution that Teresa of Avila came up with many centuries ago. “In trusting her prayer to God alone and in finding a friend who truly understood her, she indeed became a changed person. She was free. Now she scorned the devils she once so feared. And she began the great works of the last twenty years of her life...” (The Dark Night of the Soul, by Gerald G. May M.

D). The Father knows how to get through to us, and He often uses a trusted friend to get us back on the right train of thinking when an accurate assessment of our identity has been de-railed.

As we lay aside every weight—worry, resentment, unbelief—and the sins that so easily ensnare us—the addictive behaviors—and run with endurance the race set before us (Heb. 12:1), we will find that our lives undergo amazing metamorphoses. In the inspiring and instructive book, *God Will Make a Way*, Dr. Henry Cloud and Dr. John Townsend write, “Find out where those negative voices come from and renounce them. They are trespassing on Holy ground. Evict them. Let go of the old ties to the critical voices in your head. Let them go gradually.”

Slowly but surely, we surrender to the arms of

the Father and let Him quiet us with His love. A love that empowers, promotes and sustains a sound mind that changes the way we feel about everything and everyone. It was said of the early disciples that they turned the world upside down. We have been given a new way of thinking that will turn our personal world around; will progressively lead us into that acceptable, good and perfect will of God. That is the promise.

The demanding and deceptive voices that hold us captive to capricious thinking can be replaced by the gentle directives of the voice of Truth that says: *Fear not, forgive and I love you.* From a renewed mind—through a frail clay container—Christ finally has the expression of a transformed life through which to show His love, power and peace. †

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Christ-life Fellowship 2005 Ridgecrest Campmeeting

Asheville, NC

July 30- Aug 4, 2005

Camp Theme: The world is a schoolhouse where we learn Christ in us (Col. 1:16-17).

Deposits* (applied to camp fees)

Ages: 12 and up \$150.
Ages 6-11 25.

Camp Fees:

Adults: Single room (*correction*) \$573. per person
Double room 360. per person
Ages 6-11 \$58.30 food charge (no room charge)
Ages 0-5 yrs. Free

Special Family Rates available through Christ-life office. Call 214-391-0488.

*No rooms will be held without a deposit and registration form.

Cancellation deadline is June 15, 2005. Camp fees are refundable for cancellations received before this date.

Register and pay online at www.christ-life.org or send this form and deposits to:

Christ-life Fellowship, P.O. Box 170307, Dallas, Texas 75217

Complete entire form. (Please print.)

Name:	Hm. Phone:	Wk. Phone:
Spouse:	Child 1:	Age:
Address:	Child 2:	Age:
City:	Child 3:	Age:
State: Zip:	Child 4:	Age:
Fax #:	Email:	
Date:	Enclosed Payment Amount: \$	Check #

We also take Visa and MasterCard:

Credit Card #	Exp. Date:
Name on Card:	Signature:

Date of arrival? _____ I/We will be: driving___ flying___ renting car___

Will you need airport transportation? _____ For how many in **family**? _____

Special Needs: _____

Before making flight reservations, please consider the following information for airport shuttles by CLF: Camp registration begins 3 p.m. July 30, with dinner at 5:15 p.m. Camp ends with breakfast at 7 a.m. Aug. 4, with checkout no later than 11 a.m.

CLF provides Asheville airport shuttles on July 30 and Aug. 4 only. Contact Ridgecrest at 800-588-7222 for other arrangements. For more information regarding airport shuttles by Christ-life Fellowship, please contact Roman Guenther at romstar@proaxis.com, or call 541-929-5382, fax 541-929-2994.

* Form must accompany a deposit to hold reservations.

**If you need airport transfers, please submit the Flight Information Form.

Use of LifeWay Ridgecrest Conference Center for this event does not imply alignment with, or endorsement by LifeWay Christian Resources of the Southern Baptist Convention.

WARREN & ROBBIE IN THE U.S.A.

Specific dates represent the Litzmans' visit to each Fellowship.

Call or email the contact person in your area for regular weekly or monthly meeting dates and location.

CALIFORNIA

PLEASANTON (DUBLIN)

10 a.m. May 22
Allen & June Unfried (925) 846-8218
unfried@comcast.net

SACRAMENTO

5 p.m. May 22
Joanne Gibson (916) 988-7783
gibsonarabianstud@earthlink.net
George & Cynthia Moll (916) 660-0309
jmpaint@quiknet.com

COLORADO

GREELEY

Mondays 7:15 p.m.
John and Jill Powell (970) 336-9433
jill@innatesource.com

CONNECTICUT

SOUTHINGTON

5 p.m. Apr. 2
Nat & Judy Florian (860) 677-8693
nat@floriantools.com

INDIANA

INDIANAPOLIS

7:30 p.m. Mar. 31
Larry and Michelle Phillippe (317) 862-6896
phillipel@indy.raytheon.com

KANSAS

WICHITA

7 p.m. Mar. 5
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. Mar. 13
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. Apr. 1
Jim and Lyn Seward (440) 888-2260
jimlynsew@cox.net

OKLAHOMA

TULSA

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

OREGON

SALEM

10 a.m. May 21
George and Beverly Mallette (503) 581-6715
geocmal@comcast.net

TENNESSEE

ROGERSVILLE

10 a.m. Mar. 20
Richard Cassidy (423) 921-8372
rdcassidy@planetcc.com

TEXAS

DALLAS

Sunday Meeting

Feb. 20; Mar. 6, 27; Apr. 10, 24; May 15, 29

Men's Lunch

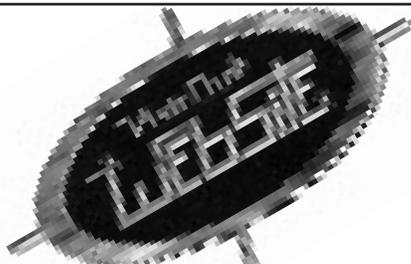
11:30 Call 214-391-0488 for location.
Feb. 23; Mar. 9, 23; Apr. 6, 20; May 18
Dallas Office (214) 391-0488
litzman@christ-life.org
Don Byrd (940) 458-4882
don.byrd@juno.com

HOUSTON

10 a.m. Mar. 12
Vickie Swaim (936) 448-1316
vsswaim@consolidated.net
Isidoro and Isabel Canales (713) 941-8973

LONGVIEW

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



www.christ-life.org

Renewing the Mind

Books	<i>The Believer's Secret of Happiness</i> , W. Litzman	#	\$6.00	\$
	<i>Christ-life Healing for Body and Soul</i> , W. Litzman		\$10.00	
	<i>Christ Liveth in Me</i> , W. Litzman		\$0.50	
	<i>The Curse Is Broken</i> , F. Stigall		\$5.00	
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