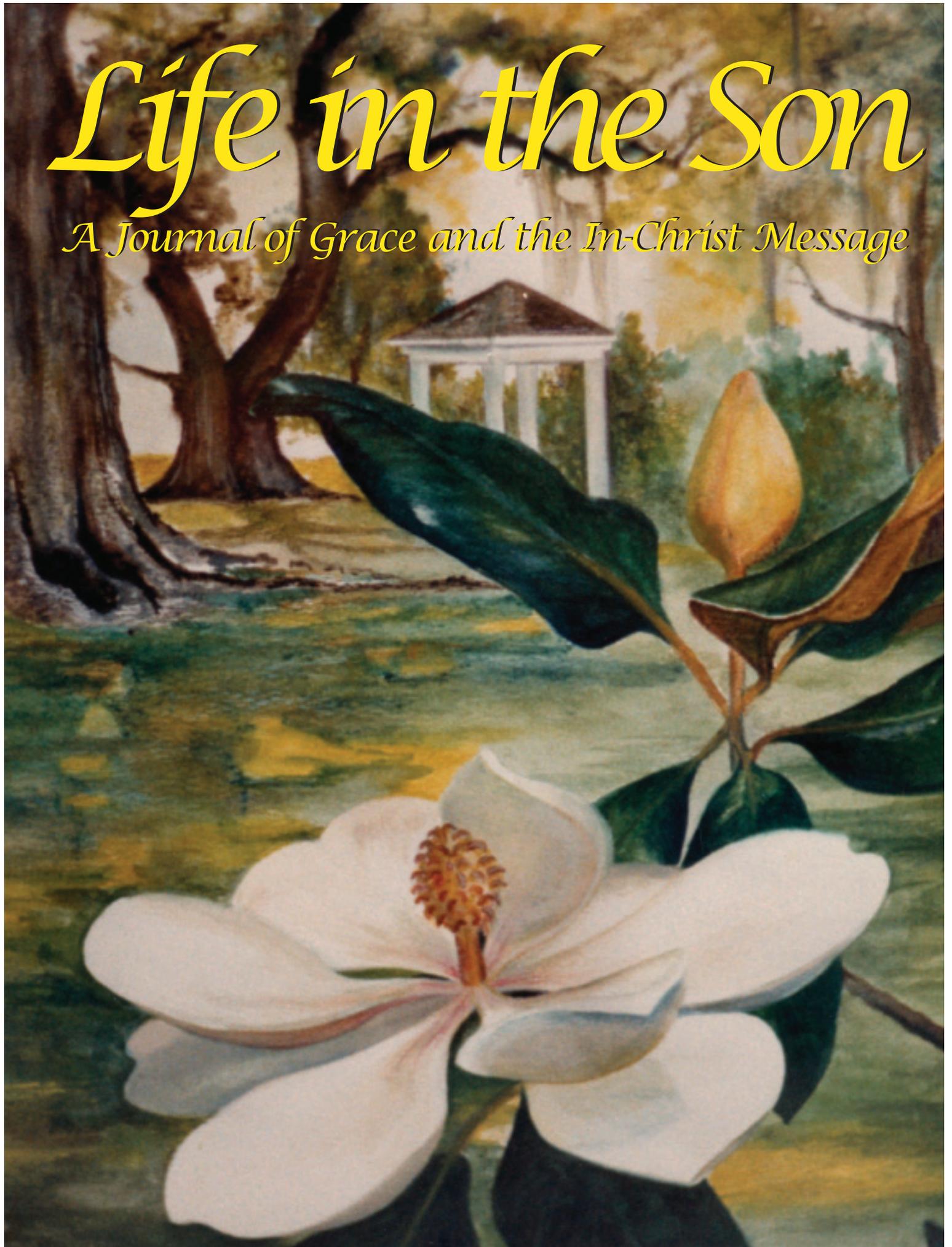


Life in the Son

A Journal of Grace and the In-Christ Message



Life in the Son

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Christ in you, the Hope of Glory*

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Editorial

People: Heaven's Greatest Asset on Earth

We have just finished our annual U.S. conference. This conference was the best yet. After twenty-two years of Christ-life camps it seems everyone gets better. I have wondered at this for some time, and then the Spirit showed me why this was so at this last Campmeeting. The Spirit said to me that every camp was better because the people are growing in grace, and it is spiritually and visibly evident. Praise God for the faithfulness of the Holy Spirit in revealing Christ to the ongoing believers.

The theme at this conference was 'Pray for Open Doors to Speak the Mystery of Christ.' How wonderful it is to see the Father work in a concentrated effort as this. Already we are seeing new doors open. Things are happening worldwide. Our Father is interested in spreading the gospel of grace, and He helps us all He can. It is His work, and our effort is to follow the

teachings of the Holy Spirit. God's plan is perfect in the Christ-life. We must labor until the whole world knows that God intends that all humanity know that life is incomplete without Christ in them.

The Believers Are Hungry

The other day, a dear man asked me, What is the difference between a Christ-life believer and any other kind of believer. I immediately wanted to react and say there is no difference between born-again believers, wherever and who ever they are by doctrines. But I knew this was not what He was asking. I knew he was being more specific. After a moment of thought, and with the help of the Holy Spirit, I said the answer is two-fold: first, the Christ-life is about people who have dared to be honest with themselves. They have seen that no man-made doctrines, no denominational affiliations and, most of all, no self-effort, or

attempting to be righteous within themselves, has ever fed the hunger they have in their souls. They knew all born-again believers are ready to meet God through the finished work of Christ on the Cross and His shed blood, but Paul's epistles opened up a whole new understanding of who a Christian is. Realizing I was beginning to preach, I moved on to my second fact concerning Christ-life believers. While these believers are out of every denomination of believers, they are among those that wearied trying to improve their lives being better Christians or better church members. They wearied with a gospel of works and the commingling of law and grace. They have entered into their rest. I had to stop there for I had begun to preach again. Nevertheless, Christ-life believers are very ordinary people who never claim to be special or elite. Just ordinary believers who want to follow Paul as he follows Christ (1 Cor. 11:1). †

The Relationship Between the Holy Spirit And the Spirit of Christ

Part 1

By Lee Douglass

If we do not know how the Lord Jesus Christ came to Earth the first time, then we shall not understand how He comes in us, using us as His body, which is the continuation of His first coming.

The key to the understanding of the incarnation is found in Philippians 2:6-7: *“Who, being in the form of God, thought it not robbery to be equal with God but emptied himself”* (KJV and RSV).

The word translated “emptied,” in the Greek, is the word *ekenosen*—and its definition is “to empty one’s self, divest one’s self of rightful dignity; to make void, made of none effect.”

The inference from all this is not that the Son, of God in all His powers, simply cloaked Himself as a man and appeared as a man, like a phantom, while hidden beneath this deception was the mighty Son of God. No! This is not the incarnation. The Gnostics long ago tried to teach this error, but it was not so.

“But himself emptied.” He emptied Himself of all the divine powers. He became a man. This is the incarnation.

What did He give up? He gave up the three-fold powers of the divine: omnipotence, omnipresence and omniscience—to be almighty, to be present everywhere, to know all things. He became a man not having these divine powers.

What did He retain? He retained the very nature, the personality of God without the divine powers. With the body of a man and the soulful faculties of intellect and emotions of a man, the ‘I’ in Him, the divine will and the inmost nature or spirit, was that of the Son of God.

Was there no human will? Searching for a better term than “human will,” one could rather say “creaturely motivation;” for indeed resident in His bodily and soulful parts there was the downward and independent motivation of something made of dust.

The creature is ever another in relation to the Creator for so God made him. This creaturely and independent rule resided in Him and had to be subjected to the divine will in His heart as the Son of God who came as the second Adam. But sin was never found in Him for He ever chose the Father’s will—rather than the creaturely impulse – as He came to know that will.

But having given up the three-fold powers of God, He did not even know who He was when He came into this world. He was taught of God and learned obedience in the things that He suffered.

Mary gave Him the body and faculties of a man. He did not have Adam’s nature, but rather He had the nature of the Son of God, the Word, the second Adam.

Not only did He not know who He was but neither did He know why He had come; He had no wisdom, no understanding of the will and purpose of

God. But as He was taught and as He grew in wisdom and stature, He ever chose the Father's will as His will. He learned much by experience as we all do. He learned obedience in the chastening of the Father. For whatever He did that did not please the Father, He was rebuked; but He never sinned, for He never rebelled from the light as He learned the Father's will.

In relation to the Father, He came from the Father and on His Ascension returned to the Father (John 3:31–36; 6:33, 57; 16:28; 17:11). The Father sent Him and He came. This spatial relationship is important because He came from Heaven, from beyond creation where the Father's throne is to this dark world.

The major thesis of the relationship of the Son of God and the Holy Spirit is that all the divine power in the earthly life of the Son of God was by the Holy Spirit. Without the Holy Spirit, Jesus was simply a man. The very fact that for thirty years he could live at Nazareth and be unknown shows the nature of the incarnation. Oh! Indeed! The lowliness of the incarnation, He became an ordinary man.

How then, in Himself, was He different? He was different in His heart from all other men. The fullness of the Father's life, the fullness of the Father's nature

dwelt in Him; for the Father had given unto Him to have the fullness of the divine nature and life in Himself. To know Him was to know the Father.

This was no show in the flesh—no *genii*—no human desire to be mighty in the temporal order; for this exalting of self, this pride of life originates not in God but in Lucifer.

The beauty of Jesus is His virtue—His true humanity, for true humanity is the divine image, the very personality of God. That God is Love (Agape); that God is Holy, is the nature of Jesus. Christ-likeness is Father-likeness.

We note something important in the first chapter of John's gospel: in describing the incarnation, the central theme is not outward signs and wonders but rather these words: *"In him was life; and the life was the light of men"* (John 1:4). *"And the Word was made flesh and dwelt among us...full of grace and truth"* (John 1:14).

Hence life, light, grace and truth. The personality of Jesus was the revelation of the Father's nature.

That men treasure outward power and renown is of the natural, the carnal; that they treasure to be like Jesus in virtue and godliness, though such a path leads to the Cross, is divine. It divides the sons of God from the children

of the world—the God of virtue from the gods of show and illusion.

We will trace now the story of Jesus in this world to prove our point that the Holy Spirit was the divine power with Him always:

His Birth

The first momentous discovery we make is that Jesus Christ was conceived of the Holy Spirit. Being born of a woman as a baby He had no power of Himself to even come into the world. His coming and being conceived in Mary's womb was all the work of the Holy Spirit. As you and I cannot remember being born, much less of being conceived, neither did He. (Matt. 1:18, 20)

His Childhood

"And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). *"And all that heard him were astonished at his understanding and answers"* (Jesus in the temple at age 12, Luke 2:47). *"And Jesus increased in wisdom and stature, and in favour with God and man"* (Luke 2:52).

Other than His birth, these Scriptures of His childhood are all we know of the first thirty years of His life. The grace of God upon Him, and all the wisdom and understanding into which He grew, speak

of the continued ministry of the Holy Spirit in His life. As the first Adam walked with God in the Garden of Eden and was taught before the time of testing came, so also was the second Adam thoroughly taught of the Holy Spirit, and nothing was lacking of the gracious presence of God to train His Son who had become a man. Other than possibly the synagogue school, where the boys were taught to read and write, Jesus, as a poor man's son had no education of men. He was taught of the Spirit.

His Baptism

So when we see Him emerge into history at the age of 30 with His water baptism by John the Baptist, we find he possesses a human mind, trained of the Holy Spirit to be compatible with the nature of the Son of God in His heart.

His Water Baptism

"And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3:22).

His Ministry

The Holy Spirit who had been with Him since His conception in Mary's womb now comes in a special way

to anoint Jesus for service, for His ministry. As we read in Luke 4:1, the new relationship of the Holy Spirit is described as His being "*full of the Holy Ghost.*"

Again in the same verse we read that He "*was led by the Spirit into the wilderness.*" As the second Adam, the time of His testing had come with the forty days in the wilderness. Here, He overcomes the Devil, in contrast to the failure of the first Adam. It is not that He was not tempted before in His day-to-day life, but in the wilderness indeed He won His spurs. But the temptation centers on the Father's words, "*Thou art my beloved Son.*" As the Son of God, He chooses to obey the Father in all things and not to go the way of Lucifer who was once a created son of God who rebelled.

After His Temptation

"And Jesus returned in the power of the Spirit into Galilee and there went out a fame of him through all the region round about." (Luke 4:14)

From the context it is apparent now that He was healing and doing miracles, and this is particularly the meaning of "*the power of the Spirit.*"

This is confirmed in Nazareth where He says in Luke 4:18 that "*The Spirit of the Lord is upon me, because he hath anointed me to preach.*"

What He speaks of in that verse primarily refers to the healing and deliverance of the souls of men; but already at Capernaum (Luke 4:23) bodily healings and miracles have been carried out. Are not these outward healings of the body to show men that the inward healing of the soul can be done by the same God!

Jesus now did many mighty works. But the question is: How did he do them? It is clear in considering the sin against the Holy Ghost, blasphemy, that all these mighty works were done through the guidance and by the power of the Holy Spirit.

In Matthew 12:24, the Pharisees accuse him of casting out devils by the power of the Devil. In verse 28 Jesus says: "*But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.*" His works of power were the works by the Holy Spirit; and when this power was displayed, one was in the very presence of the living God. To speak against the living presence was very dangerous and showed a very hard heart.

The Holy Spirit was, in this case, the witness of the Father that all might behold His Son and honor Him. The Holy Spirit was the mantle of power overshadowing Jesus, the covering of the Father. The

purpose was that men might listen to the Son and follow Him to eternal life. Jesus Himself testified that He did nothing of Himself and judged nothing of Himself but only as the Father did or judged.

This testimony speaks of the training and guidance of the Holy Spirit (John 5:19, 30).

“As my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him”
(John 8:28–29).

How is it that the Father had not left Him alone? Because the Spirit of the Father, the Holy Spirit, is always with Him.

This fact is clarified in John 3:34, *“For God giveth not the Spirit by measure unto him.”*

His Sacrifice

We come now to the closing events in His life. There has been an understanding that the Father somehow deserted His Son in some of these last events, particularly upon the cross; but this is not so. There was nothing superhuman about Jesus, the man, as we have described, though He was the Son of God incarnate. His suffering on the cross was the suffering of a man, but the right man, the second Adam. Here the Lamb of

God without blemish poured out His life of perfect obedience to the Father. Here the precious Jesus died for me. How long He suffered is not the issue; in fact, He died sooner than most men did upon the cross; but one drop of the precious blood of the Son of Man can cleanse a million souls from sin; one drop makes an ocean to cleanse and heal myriads of the descendants of Adam.

Before Gethsemane

“Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me” (John 16:32).

On the Cross

“How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?”
(Heb. 9:14)

In Gethsemane and on the cross, the Holy Spirit was always with the Son. He was strengthened on the cross by the Holy Spirit.

“Looking unto Jesus...who for the joy that was set before him endured the cross, despising the shame”
(Heb. 12:2).

When was the joy set before Him if not by the Holy Spirit on the cross! Could it not also be said of Him at this time:

“If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you”
(1 Peter 4:14).

And if it rest on us, did it not rest on Him on the cross? You can make of Jesus some superman, a Captain Marvel, the mighty God who died; but beware! You shall lose all the preciousness of His dying for you. He was only a man when He died. He had no strength but the same Holy Ghost that fills you and me.

But why, you would say, did He pray with such agony in the Garden of Gethsemane; and why said He, *“My God! My God! Why hast thou forsaken me?”* if the Holy Spirit was always with Him?

In saying this you reveal that you do not know this relationship of the soul to the Holy Spirit in the Lord Jesus. Remember the Holy Spirit to this day abides only in the soul. The Holy Spirit is never a substitute for consecration or earnestness.

There was never such an earnest or devoted life as Christ's. It was because He was this way that the Father honored Him. My fellow believer, do you

(CONTINUED ON PAGE 29)



Our Glorious Teacher: The Holy Spirit

By Warren Litzman

There was a pause in the proceedings of an evangelical banquet I was attending, and the Baptist preacher sitting next to me turned and said, “I wonder if you’d answer a question for me. Spirit-baptized people are always talking about the Holy Spirit—what He does, His gifts, His power, etc. What I want to know is when they receive the so-called ‘baptism of the Holy Spirit,’ what happens to the Christ already within them?”

I was a bit taken back by his question. After some contemplation, I gave him an answer which I realized—at least, to him—was no answer at all. Looking back on that conversation many times since, I have become cognizant of the fact that we have a tendency to make the Holy Spirit more than the Father intended and, at the same time, make Christ less. I now

know, having received the revelation of Christ as my life, that the idea behind the Baptist preacher’s question is a truth that all believers must, and will, come to in time: Christ alone is Savior for the sinner, and He alone is the life of the believer.

At no point does the Holy Spirit take the place of, or do the work of Christ (Acts 4:12). The Holy Spirit is a person, the third person of the Godhead. He has His own personality, His own ministry, and He fits perfectly into the plan of God. He is not the Lamb. He is not the giver of the blood. He is not the Son. In all simplicity, He is God, the teacher of God’s plan, specifically, the teacher and revealer of Christ to the sinner by conviction and to the believer as a revealer of the Christ within him.

What has been built up as a theory among fundamental and Spirit-filled believers is the idea that once one is saved, the Holy Spirit represents Christ—even to the point of the

Holy Spirit taking Christ’s place in the believer. To believe this is to ignore the very heart of the Father’s plan. The most often stated truth in the Bible is the “*in Christ*” statement. This statement is made more than any other single, doctrinal statement in the New Testament. It never says that we are in the Holy Spirit. The “*one baptism*” Paul speaks of in Ephesians 4:5 is the work of the Holy Spirit, placing the believer in Christ. This is the technical work of regenerative salvation. The truth is simple: the Holy Spirit works in the believer’s soul (the mind, will and emotions) bringing about the inward work of Christ. Our ignorance in misplacing the Holy Spirit and, as believers, in misusing the works of the Holy Spirit, has led us into misplacing Christ, who is the life of the believer! The Word is pure and simple: we are saved by the Christ who died for us, but the thing that makes us Christian is that Christ is in us. His

death reconciles us to the Father, but it is His life in us that keeps us saved and makes us a ‘Christ person,’ a Christian. (Rom. 5:10)

Christ Only, Our Life

When we misuse the Holy Spirit as being our life and our salvation, we hinder His greater work of revealing to us that Christ is our life and our salvation. By doing this, we revert to our former state of independence—denying that the very life we now live is Christ. We have come up with the idea that our old man is now filled with the Holy Spirit, and that the old man can now do what he could not do before. But the fact is, as Paul said in Galatians 2:20, we no longer live; only Christ lives in us. The old man is dead (Rom. 6:6). Christ lives in us as our reconciled life, and He lives out through us as the Holy Spirit teaches us and renews our minds to this fact. The Holy Spirit does not give life. He teaches us who is our life. The works we do are not the works of the Holy Spirit through us but, rather, the works of Christ as us. The virtues, the fruit of the Spirit, are actually Christ’s personality working through us. The gifts of the Spirit are Christ’s ministries working through us, as us, by the “*diversification*” of the Holy Spirit. (1 Cor. 12:4). It is plain that making the

Holy Spirit into some form of Christ is not only misunderstanding the Godhead but also limiting the believer in two crucial areas of living:

1. To misplace the Holy Spirit makes the shed blood of Christ and its ultimate purpose in the believer, the grace of imputation, something less than the weight of Scripture indicates. Not only is Christ’s blood a saving and cleansing power for the sinner, but it is also the life of the believer. Leviticus 17:11 tells us that the life is in the blood, and John says that this blood (life) is in the Son, Jesus (1 John 5:11). When the Holy Spirit reveals Christ in us as our life, we are able to see the full and perfect work of imputation—which is Christ doing it all as Savior and ‘liver’ of our new life.

Until we are able to see Christ as our all in all, our tendency is to misuse the Holy Spirit by making ourselves something other than ‘Christ-persons.’ The greater problem here is in the handling of the sin problem. Until we see that the Christ within us does not sin (1 John 3:5–9), we will misuse the Holy Spirit to make us sinless. This is not His work, for only the Christ in us is sinless. But the Holy Spirit does teach us that the Christ within swallows up the believer’s

sins of the flesh (1 John 1:7–10). In other words, the real me—Jesus, the incorruptible seed—does not sin; but there is sin in my body (Rom. 7:17–20), my fleshly container in which Christ lives—which container will be corruptible until the Resurrection (1 Cor. 15:53).

Now, as long as the believer does not see that Christ is the sinless one, imputing to us His sinless nature, the Holy Spirit will be misused to ‘help us live a better life,’ rather than reveal to us that Christ is our only life. It must be plainly and boldly stated that the Father’s plan is to place another nature in us—not to correct the old nature! It was never His intention to bring us to a place of pleasing Him. Lucifer plainly demonstrated that a creature already living in His house could not please Him, and a son in the Garden of Eden could not please Him. His plan—boldly conceived and executed before the foundation of the world was laid (Eph. 1:4)—was to not deal with the creature at all, other than in its free-will acceptance of Him. His superb plan was that by the creature’s acceptance of Him, He could place another nature (Christ) within that creature; and that Christ-nature would ever be sinless before Him—thus making perfect His plan.

2. Misusing the Holy Spirit hinders the believer from coming into the ultimate provision the Father has made for the earth journey—the rest that He provided from the foundation of the world.

One of the saddest states that modern believers come to is brought about by their trying to ‘make it all work,’ trying to put the various religious ideas and doctrines together so that they fit into the believer’s personality and peculiar experiences. This dilemma creates the greatest self-effort man can exert. I know of no one who has greater self-effort working than the believer involved in certain ‘faith ministries,’ or the commonly called ‘Word of Faith’ movement. When I was so involved, I almost destroyed myself trying to believe. The regiment of saying promises, confessing the positive, quoting the covenants, denying the negative, and resisting the Devil was greater self-effort than I had ever known. I thank the Father that this cycle is being broken in many lives, and believers are seeing the Christ-in-them as their rest. Of course, if Satan can keep the believer busy working for what Christ already is within him, he has destroyed that believer’s rest. It was never the

Father’s intention to put chosen sons on this earth to labor and fight for what He, justified by the slain Lamb, already freely gives.

The Trick of Satan

The real rest that was planned for us before the foundation of the world (Heb. 4:1–3) was literally to hinge upon our seeing that we could do nothing to please the Father. It hinged upon our seeing that another had taken our place in sin, in crucifixion, in burial, in resurrection, and in ascension. The awful trick that Satan (who is the first preacher, as he preached to Adam and Eve in the Garden) played on us was to slightly twist the Scriptures (as he did with Eve, saying, “*Hath not God said...?*”). Again, he twisted the Scriptures by adding our own works to the finished work of Christ. So, today, instead of us purely accepting the work that Christ has done as us (identification), we are tricked into believing that the Holy Spirit will somehow perfect that finished work, and we will prove more acceptable to the Father. By accepting this erroneous idea through their religious doctrines or training, believers have not entered into that rest.

The Right Start

One of theology’s strongest points is, “If you

don’t start off right, you don’t end right.” This is the reason so many believers have never entered into freedom from sin and rest. When they were saved, that is born-again, they were confounded by the predominant preaching of law over grace. It was as if more of Moses was preached than Christ. Sometimes, preachers forget that “*grace and truth came by Jesus Christ*” (John 1:17). The true gospel, strictly taken, contains neither claims, commands or threats, but is the glad tidings of salvation to sinful men through Christ, revealed in doctrines and promises. This glorious message was to be preached to the vile, stout-hearted, and far-from-righteous sinner. Modern preachers often err in preaching such a conglomerate gospel—one that embraces a little from the Old Testament, a little from the New Testament, and a lot from their own understanding! While there is eternal truth in every jot and tittle of the Scriptures, to preach any Scripture that even in the slightest indicates that God demands anything of the sinner other than his simple belief that Jesus will save him is to start that sinner off wrong in his understanding of the gospel. One reason so many Old Testament works are preached in modern theology is that it fits the outer

knowledge so well; we like to believe that we can and must do something to make salvation work. In Paul's New Testament message, the gospel is not the news of us doing anything or becoming anything; it is Christ being our everything and us seeing Him alone as our life.

Perhaps we have lost sight of what the gospel truly is. The gospel is a message from heaven that God loves sinners. The gospel is that God saw man could not be what God wanted him to be within himself, so God killed His Lamb (Rev. 13:8) that He might have the right to put into the creature another life—one that pleased Him, the Christ-life. The gospel is the report that peace has been made for the poor sinner through the shed blood of Jesus Christ. The gospel rings a sound of liberty to captives, of pardon to condemned criminals, of peace to rebels, of life to the dead, and of salvation to them that lie on the borders of Hell and condemnation. Far too much 'gospel' is preached today that just exchanges the bondage of sin for the bondage of religion. Too many preach today to get the sinner into their own beliefs, rather than to get them into Christ. Therefore, it is not the gospel itself that heals the sinner, but Christ

revealed within. Salvation is not a 'belief' of some sort to be received by the sinner, but it is the receiving of another person, whom God has ordained to be the operating life in the sinner. The gospel is the receiving of Christ—not just what He has done, but whom God intends that He be in us. It is not only the accepting of the gospel, but the full acceptance of the person of the Gospel—Christ. As one writer put it, the gospel is, with respect to Christ, what the pole was to the serpent (Num. 21:8).

What has long been the initial idea of 'getting saved' in Christian circles has been to impress upon the sinner his duty by saying, Give your heart to Christ! This is most unwisely urged upon sinners as if this were the gospel, and causes them to begin wrongly in their walk with God. It is not what we give to Him. The essence of the gospel is contained in the words:

"Having liberty to enter into the holiest by the blood of Jesus, by a new and living way, which He has consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith."

(Heb. 10:19–22)

Giving your heart to Christ is a law idea, rather

than Paul's gospel. It is most proper that it be done, of course, for God Himself demands it; but merely urging that it be done falls far short of the gospel. When a believer starts with the idea that he *must* do something, or even that he *can* do anything, he is plagued with the idea of being able to do something throughout all of his Christian experience. This is what keeps many from the rest that God, the Father, has for them. It must also be mentioned that this is the key work of religion, for religion cannot exist without our doing. The trick of Satan is obvious: if we start out believing that we can do something to be saved, then Satan's seed of religion and self-effort (read as *independence*) is planted; and all our days he keeps us doing rather than entering into our rest of just being.

Accept the free gift of salvation from wrath and sin by receiving the person of the Lord Jesus Christ and all the benefits He purchased with His own blood, your heart will be His in a moment—being given to Him, not as a matter of the law, but of love. For, if you have the love of His heart poured into yours, you will feel yourself under the constraining influence of a spontaneous spiritual impulse to give Him your

heart in return, along with all that you are and have! It is right to give Him your heart; but unless you first receive the open proof of having His life, you will never give Him your heart.

**The Blood,
Not Conviction,
Is The Foundation
Of Our Rest**

The blood of Jesus is His life. When we say that we are ‘covered by His blood,’ we are saying that it is totally what He did that saves us. But there is more to the blood than this. It is not only an outward sign that we are saved by him, but that same blood—as His life—is also our life. Therefore, the blood is not only our justification from sin, but it is also the bond that ties us to the family in the process of adoption. When Paul says in Galatians 2:20 that the life he now lives is Christ, he is saying that more than just having a covering of the blood he has the actual life of Christ in him—thus proving the number one doctrinal truth, which is the “*in Christ*” statement that Paul uses 146 times in his epistles. “*For other foundation can no man lay than that is laid, which is Jesus Christ*” (1 Cor. 3:11). He is the foundation stone of salvation laid by the Father; and on His finished work alone you are to rest—not on anything

accomplished by you, wrought in you, felt by you, or proceeding from you. It is of the utmost importance to be clear on the fact that it is the work of Christ within you, spiritually (His blood)—not the work of the Holy Spirit outside you—that forms the sole ground of your deliverance from guilt and wrath, and your peace and rest with God. We must beware of resting our peace with God on feeling, conviction, tears, repentance, prayers, duties or resolutions. We must begin with receiving Christ, and we do not receive Him as the end-result of some fanciful feeling or conviction. Christ must be everything in our salvation, or He is nothing.

Beware of falling into the trap that you will be more welcome to God if you are brought through some terrible process of law work. You are as welcome now to Christ as you will ever be. Far too many believers await some deeper conviction of sin. Why should anyone prefer conviction to Christ? If you have the greatest conviction of any sinner that ever lived, you would not have one iota more of Christ in you! Now, conviction of sin is precious, but it brings no safety, no peace, no rest, no salvation, no security; but it does bring war and storm and trouble! It is well

to be awakened from sleep when danger is hanging over us, but to awaken from sleep is not to escape the danger. In like manner, the Holy Spirit’s work of conviction merely convinces you that your life is in danger. He does no more. He does not deliver. The Holy Spirit cannot bring deliverance. He simply tells of a Savior. He cannot save. It is here that the error of many begins. The Holy Spirit convicts, promotes, and inspires us to do something. The Holy Spirit’s work and our doing, however, are not what save us. Only Jesus saves.

Some congratulate themselves, saying, *Ah, I have been convicted of sin; I have become terribly afraid; all is well with me; I am safe!* Is it well with the seaman when he awakes and finds his vessel going to pieces upon the rocks, amid the fury of the storm? Is it well with the sleeper when he awakes at midnight, amid the flames of his dwelling? Does he say, *Ah, it is well with me. I have seen the flames!* Sad to say, this is the way that many believers start out in their walk with God. They misuse the Holy Spirit’s work, believing that it was Christ, and fell short of God’s intended purpose that Jesus—and only Jesus—be all and in all. To see one’s need is not to see Jesus. To see that one needs

help is not to see Christ as one's life. Often, the anxiety to have deep convictions and be content with them is a subtle trick of Satan's, who uses religion to get the believer to turn away from seeing that Christ is God's everything, and He must be the believer's everything!

Christ Must Be Everything, Or He Is Nothing

"Behold the Lamb of God, that taketh away the sin of the world!" Behold the finished work! It is a finished work. I fear that we often fail to see that Christ is the Alpha and Omega of God's plan. He is the beginning and the end, and all in-between. He not only died, technically, at Calvary; but in God's plan, He was slain from the beginning (Rev. 13:8). This fact is what caused the writer of Hebrews 4:3 to say that all of God's works were finished before the beginning. What a stupendous thought! It means that it was not our conviction, our trouble or even the initial work of the Holy Spirit in our lives that started it all. It was all finished in God's mind before the creature was ever created, much less became a sinner! Christ was the whole of God's thoughts from the beginning; and in His plan, He finished it all with Christ. It is never said in the Word that our duties, our prayers,

our fastings, our convictions of sin, our repentance, our honest life, our giving, our faith, our love or our grace bore our sins. It was Jesus—Jesus Himself—who *"bore our sins in His own body on the tree"*; and it is Jesus, whose life in us is our salvation now (Rom. 5:10)! We rest, then, in nothing other than Him!

*"Christ has done the mighty work;
Nothing left for us to do;
But to enter on His toil,
Enter on His triumph, too!
His, the labor; ours, the rest;
His, the death, and ours, the Life;
Ours, the fruits of victory;
His, the agony and strife...."*

The Continuing Misuse Of the Holy Spirit

It is not the intent of this discussion to take anything away from the Holy Spirit. It is well put by Jesus that He who is presented as a dove must always be protected, honored and obeyed. He is tender, patient, longsuffering and capable. But, His place in the plan of God is to work out the details of the plan of God—not to be the Savior or life-giver.

Now, the quickening grace and presence of the Holy Spirit is most essential, revealing Christ to the believer as his only life. The believer should, by all means, recognize His presence as you contem-

plate the crucified redeemer; but it is unscriptural to seek the works of the Spirit before one has seen that justification has made it clear that the life given to the sinner and the life within the believer is Christ. It is also unscriptural to mix sanctification and justification, partly depending upon one or the other, when in fact, Jesus, and Jesus alone, is the object on which one's eyes must rest for peace. *"It is Christ that died"* (Rom. 8:34), and the Spirit's work is to direct you to Him. Then, the continuing work of the Spirit is to reveal that Christ is in you until the only life you live is Christ! No where in Scripture is it written that the Holy Spirit cleanses from sin. Scriptures never say that the Holy Spirit is the life of the believer or that the Holy Spirit is Christ.

Dear friend, we must join the writer of Hebrews 2:9 in saying, *"But we see Jesus"* in all things. So many modern-day believers are more interested in seeing His works than in seeing Him. It is here we feel the impact of Paul's great statement that he was determined to know (see) nothing other than Christ, and Him crucified. By looking upon Him who was pierced on Calvary's cross, seeing God's Lamb in action, we

become convinced by the Holy Spirit that Christ is, indeed, God's everything. We must continually see Jesus—not our repentings, resolutions, reformations, prayers, reading, hearing, or anything of self that would form any reason why we should be accepted, pardoned or saved. It is here that Satan's religious tricks will tell us that the Holy Spirit will do all things and make us 'more saved'. It is never the Holy Spirit working on us to gain salvation within ourselves. It is never the Holy Spirit trying to take the place of Christ as our life. It is our flesh that cries for us to do something to be more acceptable to the Father. If we do not see Jesus as our all and in all, we will—on our own—misplace the Holy Spirit as one who does within us what God has already made Christ to us (1 Cor. 2:9–10).

The Holy Spirit Reveals the Mystery

When we misuse the Holy Spirit to help us live the Christian life, we have literally made the vessel more important than the content. It is not so much that the Spirit helps us to live the life but rather that He reveals another in us who is the life. There is no such thing as a believer who, in himself, is living the Christian life. The life is in the Son, and it is the

Son in every believer who stands before God as the redeemed. Because so many thought God's plan was for themselves to be changed, or corrected, they have never come to see Jesus as their life. Consequently, they are never sure that they are saved, or that they have faith, or that God is pleased with them. At times they feel justified, and at times they feel guilty. At times they are 'alive unto God', and at times they are 'dead'. Now, there are only two states that a person can ever be in. As a sinner, you are in Satan. As a believer, you are in Christ. You cannot be in both. It is not that you have a little of the Lord at times and a little of the Devil at other times. There is no such thing as Jesus coming in parts, pieces, or blessings. This idea comes from the misuse of the Holy Spirit. The Spirit does not deal with the sinner to bring him *some* salvation. He brings him to the Lamb, and salvation is total and complete—based on the finished work at Calvary. Likewise, at the moment of belief, the Holy Spirit places Christ in the awakened sinner—not a thing, not an idea, not just a blessing, but the total Christ, His person with all his personality (fruit) and

all His ministries (gifts)—making that believer ready, perfectly prepared, to live the life of Christ!

So often, the believer does not see changes for the better in himself; he feels he has not received God's best. It is not necessary that the believer see Christ in him; Christ is there, whether He is seen or not. This is the great mystery of Godliness, and such a mystery can only be revealed by the Holy Spirit (Rom. 16:25). Just as it was with the Israelites of old, God did not say, *When you see the blood, I will pass over you.* no, it was: "*When I see the blood, I will pass over you.*" It was not left up to us, therefore, to see the mystery of Christ in us. It was God's doing, and He did it to every born-again believer, whether he knows it or not! Here, again, is the premise for many misusing the Holy Spirit. They, not knowing that Christ is in them, try to make the Holy Spirit do something to them so that they may be more acceptable to the Father.

The Holy Spirit Bears Witness

What the Holy Spirit really did in our salvation—aside from conviction—was to take the shed blood of Jesus Christ into the presence of God and sprinkle it there, assuring God

that perfect atonement had been made for every sinner, and that He was now justified to fulfill His great plan: to put Christ in every believing creature. To this truth the Holy Spirit bears witness. By the death of the Lamb, the Father sees His right to place us in Christ; and by that same death on Calvary, we see the finished work in us.

Because of our past Satan-nature, we are prone to look at something taking place in ourselves as our ground of peace and rest. We are apt to regard that work the Holy Spirit did *for* us as the work done *in* us. This is a mistake. We know that the operations of the Holy Spirit have their place in Christianity, but His work is never set forth as the ground on which our rest depends. That rest is only found in Christ. God did not send the Word, preaching peace by the Holy Ghost, but "*by Jesus Christ.*" (Acts 10:36; Eph. 2:14, 17; Col. 1:20). Just as Christ is joined to our spirit, the Holy Spirit is joined to our soulish part. His work is to deal with the human's mind, will and emotions.

The Holy Spirit Reveals Christ

The Holy Spirit teaches us that Christ is our life. He teaches us to enjoy and love our new life in Christ. He teaches us to feed upon

Christ, the Bread that comes down from God out of heaven—whom when we eat, we eat His flesh and blood and thereby are approved righteous to the Father and, by the same eating, grow up into Him in all things. He takes the things of Christ and shows them unto us. He is the power of communion, the seal, the witness, the earnest, the unction. In short, His operations are essential. Without Him, we cannot see, hear, know, feel, experience or enjoy any part or function of the life of Christ that is in us. When any believer has received a revelation of Christ as his life, this is the first great truth that liberates him. Purely and simply, the work of the Holy Spirit is to reveal the Christ who is our life—not to take His place.

The Holy Spirit is not our title, though He reveals our title and enables us to enjoy it. Our title is the same as our life—Jesus. Jesus is the name of our Father's family, and we do all things in the name of Jesus. The Holy Spirit carries on His work in the soul (mind) of the believer. His prime work is bringing us to know in whom we have believed, know who we are in Christ, know that in all things we are more than conquerors. His teaching ministry brings us to the place of being 'knowers'. By this knowing,

He teaches us conformity to the Christ within, that He might present every man perfect in Christ. He "*maketh intercession with groanings which cannot be uttered*" (Rom. 8:26). He is the author of every right desire, every holy aspiration, every pure and heavenly affection, every divine experience. He is working to cause us to see that we are already complete in Christ (Col. 2:10). He is not that completeness; Christ alone is. Just as in the case of Abraham's servant, His work is to teach Rebekah (the believer) all about her new husband, Isaac (Christ).

The Holy Spirit never teaches a soul to lean on Him. His office is to speak of Jesus. He does not speak of Himself, neither does He lend Himself to any connotation that might distract from Jesus. He does not have a church, a 'special people', a special ministry through man or anything of Himself. It is Christ's Church. The Body is Christ. All the gifts and ministries are Christ's, even though the Holy Spirit may diversify them. He can only present Christ's life and work as the only basis for our rest.

The Holy Spirit Is Not Our Redeemer

There is, I regret to say, a number of professing Christians who have the unfounded notion ingrained

(CONTINUED ON PG. 26)

Reckoned of Grace

Romans 4:4

By Don Byrd

“Now to him that worketh is the reward not reckoned of grace, but of debt” (Rom. 4:4).

The Principle Of Reckoning

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me” (Gal. 2:20).

Paul makes some incredible statements in this verse. The first thing he does is to declare that he is crucified but still lives! Now I ask you, is that not an incredible statement to make? How can a person be crucified and still live? Next, he states that it is not he who lives, but Christ lives in him. No one in Jewish history had ever made such a statement as this! Then he declares that he lives by someone else’s faith, not his own. An incredible declaration is this! And he follows by saying the one who crucified

him is the one who loves him. Are the statements in this verse valid? Is there anything at all that could make these things work as Paul states them? Upon what premise does he make these radical statements?

This verse of Galatians 2:20 is directly associated with what Paul calls “reckoning.” It is very important for the believer to know what this principle of reckoning is and how it functions. Learning how to reckon by grace is the key to living life on earth compatibly with our Father’s purpose, which He conceived from before the foundation of the earth.

The word *reckon* is used very little compared to other important words and phrases Paul uses. According to Strong’s Concordance entry #3049 *reckon*, or a comparable term, is found forty-one times in the New Testament. Although Paul does not use it in Galatians 2:20, he bases everything he says in this Scripture

upon the foundational truth of this little word, reckon. Galatians 2:20 is ineffective or nonfunctional without the reckoning principle. Those who operated under faith or the law knew what reckoning meant according to faith or the law, but they did not know reckoning according to grace.

What Are the Works Of Grace?

“Now to him that worketh is the reward not reckoned of grace, but of debt” (Rom. 4:4). This means a gigantic problem exists because of the individual’s failure to reckon on grace rather than works. The phrase “not reckoned of grace” in this verse means that reckoning takes on a whole new meaning in the realm of grace. First, works are not recognized in grace. Romans 11:6 says,

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more

grace: otherwise work is no more work.” Secondly, the works of an individual are not valid within the realm of grace. “But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me” (1 Cor. 15:10).

In essence, this verse declares that grace has its own works; therefore, no works are needed from the born-again believer who lives in the realm of grace.

What are the works of grace? The works of grace are found in the eternal works of the Cross. *“That he by the grace of God should taste death for every man” (Heb. 2:9).* Incredible statement is this indeed! How did Jesus die on the cross? He died by the grace of God. Grace used death as one of the components to accomplish the works of the Cross. Grace has its own works and requires none from the individual born-again believer. Therefore, the believer should totally rely upon the grace of God to bring the believer into right standing (righteousness) before God. This means that Abraham, through faith, could not reckon by grace. Likewise, those

under the law could not reckon on the works of grace. Thus, we see what the phrase *“not reckoned of grace”* means because all that Abraham and those under the law could reckon on was individual works. This simply means they did not have access into the realm of grace and were unable to reckon on grace. Access into grace is only through *“Christ in you” (Col. 1:27).* This access becomes available after the believer is born-again (Rom. 5:1–2).

The Eternal Work Of The Cross

As we can see, the works of grace are based upon the facts related directly to the work of the Cross of Christ Jesus, our Lord. During my years of Bible studies, I have found at least seven major points pertaining to what we call the work of the Cross:

1. The cup in the Garden of Gethsemane caused Jesus to become sin or take into Himself the sin-nature. This act was necessary so that He could take that sin-nature to the cross and kill it! *“For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Cor. 5:21).*

He took on the sin-nature in Gethsemane through His union with

Adam who was the federal head of the human race at that time. *“The last Adam was made a quickening spirit” (1 Cor. 15:45).*

2. His crucifixion—Paul declares in Galatians 2:20, *“I am crucified with Christ,”* as though it was Paul’s own suffering and crucifixion. This is the reckoning process in full force!

3. Christ’s death—Paul, relying upon the foundational principle of reckoning, recognizes Christ’s death as his own death. Be reminded that reckoning functions upon facts and not suppositions. Reckoning cannot function on *“things which be not” (Rom. 4:17)* as does faith.

4. Christ’s own burial—The believer is to reckon his old man buried, put away, never to be resurrected.

5. Christ’s resurrection—The believer is to reckon solely on Christ’s resurrection as though it is the believer’s resurrection. *“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him” (Rom. 6:9).* The believer, therefore, should reckon on the resurrection of Christ as though it is his own because it actually is his own if he reckons it to be so. Christ wanted the believer to take His (Christ’s) resurrection

and use it as though it belonged to the believer and to no one else.

6. Christ's Ascension to His Father in heaven—Again, the believer should reckon this as his own ascension. This Ascension is what Christ wanted for the believer. Christ Jesus, our Lord, gave this Ascension to believers with no strings attached, as is evident in Ephesians 2:6:

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

It is most crucial that the believer understand the seventh work of the Cross. Each of these seven works is totally the work of grace alone and all seven are done in unison. Further, each work is complete forevermore.

7. Christ Jesus our Lord came back to earth to live in the believer as his only life! Now is that not an incredible declaration made by the Apostle Paul? Look at how Paul confirmed this claim in his letter to the Colossians: *"Christ in you, the hope of glory"* (Col. 1:27). Christ in you as your only source of life. *"When Christ, who is our life, shall appear, then shall ye also appear with him in glory"* (Col. 3:4).

Why is the seventh work of grace so crucial

to the believer's understanding? This particular work actually and singularly constitutes the birthing of the believer. It is the believer's new birth! The union with Adam in the Garden of Gethsemane is not a birthing. The crucifixion of Christ is not a birthing. The burial of Christ does not constitute a birthing. The death of Christ is not a birthing. The resurrection of Christ is not a birthing. The Ascension of Christ is not a birthing. Oh, but the return of Christ to live in the believer while the believer is still on Earth totally constitutes the birthing. Each work of the Cross is the work of grace, but it's the seventh work that constitutes the birthing.

These seven things pertaining to the Cross are the works of grace. Grace has its own works, which are absolutely not works performed by the believer. Rather, these works are done through the believer reckoning on Christ Jesus, our Lord. Believers count the works of the Cross as though these works belong to them because this is what Christ wanted believers to be able to do. He wanted believers to apply these works to themselves. The reckoning process is what allows grace to function

in and through the born-again believer.

Faith Is Not Reckoning

Reckoning is often confused with faith, but these two principles are not the same. Faith is unique in that it deals with things that do not yet exist as though they do, as Paul states in Romans 4:17–18,

"(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be."

This statement by Paul most definitely deals with the very root of faith and its meaning. There are many things and events that would never have occurred in the Bible without the presence of faith. Faith has its place in the Bible; but I must say again, it is not the same principle as reckoning. In the above verse from Romans, faith is directly linked to the phrase *"according to that which was spoken."* What does this mean? Faith functions on the basis of that which God has already spoken, but God may not have done it at the time it was spoken. Faith functions

within a very broad realm and, as noted, it does so on the premise of that which God has already spoken.

In order to distinguish between faith and reckoning, we must understand what kind of faith Paul is speaking of in his epistles. Upon what premise does Paul make the statement, *"The life which I now live in the flesh I live by the faith of the Son of God"* (Gal. 2:20)? This statement declares that Paul does not use his own faith to live the life in the flesh but uses the faith of Christ, Himself! We must keep our minds focused on the fact that Paul knows that Christ lives in him. Therefore, knowing that Christ lives in him is the premise that Paul uses to make the statement above. If Christ lives in him, then Paul has every right and reason to use the faith of *"Christ in you"*!

We should understand it this way: Paul now has *"Christ-in-you"* faith! What we do is fail to connect the statements *"the life which I now live in the flesh I live by the faith of the Son of God"* and *"Christ in you,"* which is the key to Galatians 2:20! In Galatians 2:20, Paul is not reckoning on faith but is reckoning on *"Christ in you,"* which allows *"the faith of the Son of God"* to function properly in a born-again believer! This, my friend, is not faith but is

the reckoning principle! Paul is not using his own faith but is now using Christ-in-you faith!

Now let us apply this reckoning to each of the components of the fruit of the Spirit in Galatians 5:22: love is not simply love, but it is Christ-in-you love; peace is Christ-in-you peace! Each of the components of the fruit of the spirit should be preceded by *"Christ-in-you,"* which gives these components total functionality in the born-again believer in the Spirit realm.

Therefore, the believer's reckoning should not be toward the components of the fruits of the Spirit, but toward *"Christ in you"* because this *"Christ in you"* is what makes these components valid in the believer! The faith of the Son of God functions only by *"Christ in you"* and by no other means. Again, what is Paul doing in Galatians 2:20? Is he reckoning on the faith of the Son of God? Absolutely not! He is reckoning on *"Christ in you,"* and it is this reckoning that allows the *"faith of the Son of God"* to function according to *"Christ in you."* This means that Christ-in-you faith does not function as Jesus-of-Nazareth faith. When the faith of the Son of God functioned in Jesus of Nazareth, it was Jesus-of-Nazareth faith.

The faith of the Son of God that now functions in born-again believers functions as Christ-in-you faith, not Jesus-of-Nazareth faith. This faith pertains to the Son of God after the resurrection, where He is Lord of all. The thing to understand is that the *"Christ in you"* is the source of this Christ-in-you faith, but the *"Christ in you"* does not use this faith for Paul. Paul, however, does use it as though it was his own faith. Thus, the foundational principle we know as reckoning is available to us now! *"Christ in you"* is the source, and Paul uses that faith as though it is his own because this is what Christ wanted for the born-again believer! This is the *"reckoned of grace"* of which Paul speaks in Romans 4:4. Let us now look at further delineations between faith and reckoning. Reckoning does not function in a broad range as does faith, but it functions on a very specific foundation. According to the Strong's Concordance definition of reckoning, it is a very precise principle. The following statements are included in Strong's definition of the Greek #3049 for the English word reckon: "This word deals with reality. If I *'logizomai'* or reckon that my bank book has \$25 in it, it has \$25 in it. Otherwise I am deceiving

myself. This word refers to facts not suppositions.” In essence this means that reckoning deals with that which already exists or has already happened but reckoning does not pertain to “those things which be not as though they were” (Rom. 4:17) as does faith. If the believer is born again, it is a fact that Paul’s declaration of “Christ in you” is a reality and not a supposition. Further, this reality is not contingent on the believer’s awareness of it. Although the born-again believer may not be cognizant of “Christ in you,” it is nonetheless a fact. As already noted in the discussion of the seventh work of the Cross, the fact that Christ came back to live in the believer constitutes the birthing or else the individual is not born again. To say it very plainly: reckoning pertains only to the eternal work of the Cross and the birthing! Reckoning has its foundation in these principles because these are already complete and eternal facts and are not suppositions. This is not calling “those things which be not as though they were” as does faith, but reckoning functions on the facts of the Cross. Now there are many ramifications of the work of the Cross and the birthing that will take an eternity for believers to learn. It is a

fact that Paul applies the reckoning principle to Galatians 2:20 as well as many other areas in his epistles. Galatians 2:20 would be absurd if Paul applied faith rather than reckoning. Therefore, it is imperative that the believer understand the fundamental principle known as reckoning. In many areas of his epistles, Paul does not explain that he has already applied the reckoning principle to his statements. If believers do not know about Paul’s use of reckoning, they will be totally confused in many areas of his epistles.

Galatians 2:20 and The Reckoning Principle

Take a very close look at Galatians 2:20. Little wonder many new Bible versions change it or disregard it. “I am crucified with Christ: nevertheless I live” is a paradoxical line to say the least. Is Paul totally irrational? Where does he get information to make such declarations? He does so on the basis of “Christ in you,” which is found throughout his epistles. This “Christ in you” phrase is directly linked to the “in Christ” statements also found in all of Paul’s epistles. Each phrase is directly connected to the other and should be counted as having the same meaning. One is not true without the other.

Both phrases refer to the new creature of 2 Corinthians 5:17. Christ is in the believer and the believer is in Christ.

In “I am crucified with Christ,” Paul takes Christ’s crucifixion and uses it as his own crucifixion. Next, he does the same thing with the word life, “Christ liveth in me.” Christ is the source of life by which Paul lives in the flesh: “the life that I now live!” Then Paul does not use his own faith but Christ’s faith to continue to live his life on earth: “I live by the faith of the Son of God.” What would cause Paul to use such seemingly desperate measures to have a life that does not even belong to him? What gives Paul the right to take these actions in the first place? Paul’s statements in Galatians 2:20 are based solely upon his union with Christ. This union made him one with Christ. Paul reckons upon this union, this Christ who lives in him; and every born-again believer needs to do the same thing.

Do you see now the correlation between the many in Christ phrases used by Paul in his epistles and his “Christ in you” statement? Grace through the “Christ in you” alone allows the believer to possess and use reckoning as it should be used. Reckoning functions solely upon Christ in you and you

in Christ, which is by grace alone. Grace is an amazing thing because it cannot function aside from the eternal work of the Cross, which ultimately gives the born-again believer a “Christ in you” upon which the believer can most definitely reckon as a reality. The “Christ in you” is not the result of faith but is the result of grace and grace only functions by and through the reckoning principle as used by the Apostle Paul as our example.

Reckoning on His Death, Righteousness And Love

For those who desire to use it, the Word of God can be used by the born-again believer to dissect or investigate the very mind and nature of God. This means that God wants the born-again believer to know His most inward and secret thoughts and intents. Let us examine those thoughts and intents by investigating some examples of how reckoning functions through His death, His righteousness and His love.

His Death: Christ’s death is a perfect example of how reckoning functions. Christ’s death was the only perfect sacrifice that has ever existed.

*“Then said I, Lo, I come
(In the volume of the
book it is written of me),*

to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb. 10:7–12).

It is my understanding that these verses pertain to the individual’s will. It is very important that the reader know this.

In the Old Testament, animal sacrifices were offered to God as a means of maintaining a relationship with God. The relationship with God was either a faith or a law relationship. The individual would go to the flock of sheep and pick the little lamb that was outwardly the most perfect. The lamb was killed and then cut at the joints and inspected inwardly for

imperfections. If the lamb had no obvious blemishes it could then qualify to be an acceptable sacrifice to God. Hebrews 4:12 refers to this process also.

“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12).

The phrase “the joints and marrow” refers to the fact that even the joints and marrow were scrutinized just as were the inward parts of the sacrificial lamb in the Old Testament sacrifices.

The Old Testament lamb was never a totally perfect sacrifice. Read Hebrews 10:7–12.

“And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins” (Heb. 10:11), tells us that the priest had to do the same thing over and over continually as long as they were alive. This in itself confirms the fact that the sacrifice they offered was not perfect or else they would not have to offer the same sacrifice over and over. *“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God” (Heb. 10:12).* This means Christ as the

Son of God did this only one time, and it never needed to be done again. Why is this so? This is where the will comes into focus. The little lamb willingly went to the brazen altar when led there by its owner. But the moment its throat was cut the lamb automatically, without having to think about it, began to struggle to survive. In essence, what I am saying is the lamb died against its will. It unwillingly died. In contrast to this is Christ's own will. In Hebrews 10:7–12, Christ is described as the only individual who ever died willingly. The fact that He died willingly is the key to being the only perfect sacrifice. Not a single creature that has ever existed died willingly. The very nature of life is to struggle to survive. Dying to escape physical or mental suffering is not the same as dying willingly. This is a coerced death due to suffering. The fact that the little lamb died against its will confirms the fact that the sacrifice was imperfect because of its unwillingness to die.

“For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life” (Rom. 5:10).

The fact that we were enemies to Christ also means that we were His

enemies while He was offering Himself up on the cross, and we were still enemies during His entire death. The only way to keep from continuing to be His enemy is for us to accept His death as though it is our death, and this takes place only after His death is completed. This is reckoning at its highest moment, the moment when the believer accepts Christ's death as his own. This is the reckoning principle in action. While He was willing to die, you were an enemy, even though you died with Him.

And yet death had no dominion over Him.

“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him” (Rom. 6:9).

This verse very plainly states that death has no more dominion over Him! How then does death not have dominion over the born-again believer? The believer must learn to reckon upon the death of Christ and allow it to function as his own death. This means the believer learns to accept Christ's death as though it is his own death. And, as with His death, the same is true of the Christ-in-you life. Believers learn to accept Christ's life as their own life and thus live on this

Earth using that life as though it is their own.

His Righteousness: The believer also learns to reckon on Christ-in-you righteousness. This means that the believer knows beyond doubt that “*Christ in you*” is the very personification of righteousness. The believer reckons Christ-in-you righteousness as his own because this is what Christ and His Father wanted for the believer. The believer does not need righteousness like that of the Son's but he needs the exact same righteousness. The believer reckons the Christ-in-you righteousness as his and uses it thusly. Again this is what the phrase “*reckoned of grace*” in Romans 4:4 means.

His Love: To confirm the functionality of this principle let us look at the same principle in John's gospel in Jesus' own words.

“And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them” (John 17:26).

“*That the love wherewith thou hast loved me may be in them, and I in them*” does not mean that the Father needs to love them like He loves His only Son. Believers have the idea that the Father loves His Son one way and loves every other son in a different way. This is not true at all. Our Father loves each believer

with the very same love with which He loves His only begotten Son from before the foundation of the world. The only way this love could be in them was for His Son to be in them. It's the same love that comes from our Father, whether directed toward His only begotten Son or toward the born-again believer whom the Father also birthed.

This reckoning principle only functions in the

realm of grace and nowhere else! Grace through the Son alone allows the believer to possess and use reckoning as it should be used (Rom. 4:4). Reckoning functions solely upon "Christ in you" and you in Christ, which is by grace alone. There are no strings attached as many believers suppose. There are no strings attached to anything that our Father gives to His children. Believers need to

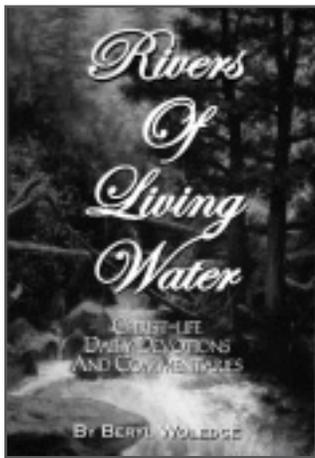
learn to reckon on that which grace has provided; these are the things that are ours in Christ Jesus, our Lord.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32)

The born-again believer most definitely needs to learn to "reckon of grace" of which Paul speaks in Romans 4:4. †

Perfect Gifts!

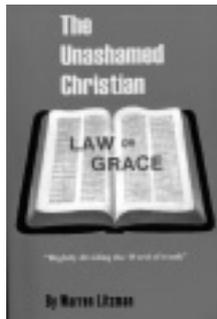
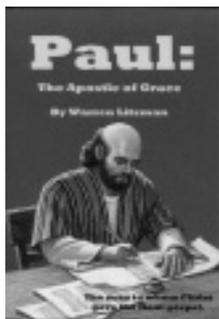
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By Beryl Woledge

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The Healer Is Within

By Warren Litzman

When Jesus of Nazareth was on this Earth, one of the most obvious things about His ministry was that He healed the sick. Occasionally He healed all who were present in that place. Sometimes He chose to heal one person and left others in their suffering. This, of course, is not to say that Jesus does not love and cannot heal everyone. It is to say, however, that the healing of the body—while it is imperative to the one who is sick—is not the most imperative thing in relation to eternal life. However, God does heal today. Many of us would not be mobile or even alive if not for the healing power of the Lord.

Christ-life Healing

When we consider healing in the context of the Christ-life revelation of the Apostle Paul (Gal. 2:20), the first thing that comes to mind is the importance of seeing Jesus in the believer. This is the most awesome thought concerning divine

healing. Until we saw Christ in us we looked in outside ourselves to the world for healing. We went to a place thinking that healing was there, or we went to a man thinking that he controlled healing. Very often, we did very strange and unbelievable things for healing. We now know that the healer, the only healer, is in the believer. This is not to say that healing is in the believer, but the same Christ who is in us, who is our eternal life, is also the healer for the body.

The first thing to do as a Christ-life believer is to fix your mind, as Paul would say, on the Christ in you. With a renewed mind (Rom. 12:2), you are able to bring Christ forth as the healer; and as He comes forth, He carries out the pollution of sickness and disease. It is like the flow of a river of living water. As that river flows out from the believer, it carries healing in its stream. This is important to the overcoming believer because it will

stop his outer search for healing or blessings, and turn his focus to the living Christ within him. We not only put our trust in the Christ in us for our righteousness, our sanctification, our wisdom, and our redemption, but we also can put our trust in the Christ in us for the healing of the body.

The Apostle Paul was able to say that he brought his body under subjection, not only regarding his fleshly manifestations, but also regarding sickness and disease.

We Are Not Body People

The Christ-life message, however, is not a body message. It is a spirit message. Believers who are born again are not body people; they are spirit people. There are times when God does not take away our physical problems because they are important to us in a spiritual sense. In 2 Corinthians 12, we have a good illustration of how

God heals believers who know Christ is in them. The Apostle Paul relates the story of how he had asked God three different times to take away his thorn in the flesh. By the third time He had asked God for this bodily healing, the Lord revealed to him that He would not take it away, but give him strength to bear it. You need to read this chapter and get it fixed in your mind as an important aspect of spiritual growth. Those who have had a revelation of Christ as their life might be so kept in discipline by their heavenly Father that He might not instantly take away sickness. But the miracle would still work because He gives us the strength and the power to bear it for His glory.

As Christ-life believers, we have long used this experience of Paul as an example. We teach that every believer who has sickness in his body has a right to ask the Lord at least three times to be healed. If by the third time God has not healed him, then he should change

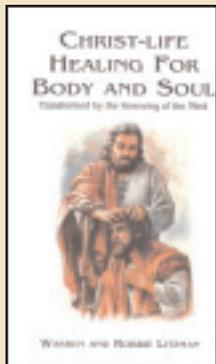
his prayer from, *Father, heal me to, Father, what are You doing?* Then the Father, in love, will tell the believer what He is doing and how to operate at that time.

There Are Many Traps

The true believer's relationship with the Father is not one of success in getting something from God, but it is one of love. It is where we lovingly take from the Father what He gives us so that we may indeed live as His offspring. These days we must be aware that there are many traps a believer can fall into that will separate him mentally from the Christ in him. There are many today being urged to trust the prayer of faith rather than Christ. This is a trap because if we do not get healing from one who prays we turn to another and then another, and Christ in us becomes of no avail. Likewise, there are many who put faith in their own faith rather than in Christ. This is another trap set by the enemy to turn us from the Christ in us back to ourselves, believing that

we have faith and can get what we want from God. Through the Christ-life message, we have learned that we have no faith of our own ultimately, but as Galatians 2:20 says, the life we now live in this body we live by the faith of the Son of God, Christ's faith.

In it all, God is the healer. Whether you have to go to the dentist, the doctor, the hospital or whatever, in the end God is the healer. Whether God uses the doctor, the minister, the prayer of faith or even the Scriptures, it is still God who heals; the only healing there is for the human being is in Christ. If, after you have trusted God, no matter what outside means you use, never forget that God is still your only healer. If He must use other means, thank Him for it, for He loves you and will not fail you. Just as the Lord can use a believer or a minister to pray for you, He may send you to others like a doctor or hospital. God can use anything to bring healing. All He wants is for you to trust Him. †



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Christ-life Healing for Body and Soul
 By Warren Litzman

As one's mind is renewed to the truth of Christ as the healer within, the search for healing takes on new meaning.
Use order for on pages 31-32.

in their minds that Christ came as Savior in the fullness of time and, upon being rejected and received up into glory, sent the Holy Spirit down to be the Savior of sinners in His stead; and now, whether men are to be saved or lost depends entirely on the work of the Holy Spirit in them, and not on the Christ—God’s gift to all sinners. The Holy Spirit never assumes the place of our Savior or our life. When speaking of the Holy Spirit, Jesus said, “*He shall glorify me*” (John 16:13–14). If to glorify Christ is the grand objective and peculiar work of the Holy Spirit, should it not also be the grand objective and constant work of those that believe on Him—especially those who are gifted to minister to the Body of Christ? The whole drift of the Holy Spirit’s inspired works, as I have seen them in the Bible, is to teach us Christ and to glorify Christ.

Sinners who believe in Christ are “*justified from all things*” (Rom. 3:24–25):

“Being justified freely by His grace through the redemption that is in Christ Jesus. Whom God has set forth to be a propitiation through faith in His blood.”

At no time in our walk with God is there ever an incipient personal righteousness wrought in us by the

Holy Spirit. Few men who have seen Jesus as their all-in-all would ever subscribe to such a doctrine; yet it is the latent creed of a great majority of professing Christians—especially Charismatic and Pentecostal believers. It is, in fact, the universal creed of many who have not seen Christ as their life. It is like a hangover from the ‘old man syndrome’. The Satan-nature always said to *do something* when terror came; and this same idea still haunts many believers to think they can do something and be something within themselves, even though Christ in them is complete and needs nothing from them. This spirit of error says, *You need to read your Bible more, become holier, reform your conduct so God will have mercy upon you!* But the Holy Spirit says, “*Behold, God is your salvation!*” (Isa. 12:2)

The Holy Spirit Is A Teacher

To see the Holy Spirit in His right perspective, you must go back to the beginning—as do all ‘knowers’—to get started right. In the beginning, when the Father elected to place Christ in the believer’s life, He knew that doing this would be such a mystery that no one would be able to comprehend it with the natural mind, and that only He, Himself, could ever make the mystery known.

It is at this point that I see the Father’s great compulsive drive to make Himself known and understood, this tremendous personality trait in God, wanting all creatures to know all things—especially God, Himself. Thus, the two greatest works of the Holy Spirit were to inspire holy men of old to give us the Bible and to bring believers the revelation of Jesus Christ as the life of the believer. God knew from the beginning that only He, Himself, as the person of the Holy Spirit, could ever reveal to mankind the liberating “*secret of the ages*,” which is the mystery of Christ in the believer.

To work all this out, the Father waited some 4,000 years from the time He “*chose the sons in Christ*” (Eph. 1:4) until He brought about the first prototype in Mary of Nazareth and, finally, the first revelation of Christ as the believer’s life in Paul (Gal. 1:16). In both instances, we see that the Holy Spirit is the key worker, explaining to Mary the awesome thing that God had done to her; and explaining to Paul that He was separated from his mother’s womb for the very purpose of receiving Christ as his only life!

While the Holy Spirit may have innumerable tasks and may do many

other works, it is plain that His major role in the Godhead is to explain, or reveal, the most unbelievable thing the Father has ever done—the placing of His dear Son in the believer. While the Holy Spirit may be called many things and may have many things attributed to Him, still I see His prime work as that of a teacher. This view is solidified as I hear Jesus speak of the coming of the Holy Spirit in John 14, 15 and 16. First, Jesus says that He must go away, back to the Father, or else the Holy Spirit will not come (John 16:7). Undoubtedly, behind this statement, is the fact that human beings could not possibly have understood the things of the Spirit unless Christ, in the flesh, left them. Jesus said, “*I must go away, or the Spirit cannot come.*” The Holy Spirit was going to make known to the minds of men the great revelation of Christ in them. This is probably the background for Paul’s great statement that we are to know no man after the flesh—not even Jesus (2 Cor. 5:16). Thus, Christ in the flesh had to leave to set into operation the work of the Holy Spirit, which is to reveal Christ in us.

We should note what Jesus said in John 14:20, “*At that day [the day of Pentecost] ye shall*

know [necessitating a teacher] *that I am in my Father* [Christ and the Father were two, yet one in union] *and ye in me, and I in you*” (author’s translation added).

Here, Jesus announces the Holy Spirit as the teacher-revealer, who would bring knowledge to the believer that as Christ and the Father are one, so shall He and the believer be one. This great act of union was to be handled by the Holy Spirit, who was to come on the Day of Pentecost, with the mission at hand of teaching men that Christ is their life. It should be seen that Christ never deviates in His teaching on the person of the Holy Spirit being, primarily, a teacher. Oh, how so many believers have missed what Jesus said was to take place on “*that day.*” Jesus never said the Holy Spirit would take His place—that idea came from religion. Jesus never said the Holy Spirit would save or deliver sinners—only religion says that. Jesus never said that the Holy Spirit would be the life or the Spirit of the believer—only religion says that. Religion, in fact, has robbed credit from God of His greatest feat—that of placing another in us as our life. Religion falsely attributes many works to the Holy Spirit, bringing confu-

sion—enough confusion to ignore the Spirit’s prime mission: teaching the believer that Christ is in him. The great power that the believer was to receive on the Day of Pentecost was to come from the teacher, who tells all believers that Christ is in them. That is why the word *after* was emphasized by Christ in Acts 1:8. For you see, it is “*after that the Holy Ghost is come upon you...*,” after He was able to take a mortal mind and renew it, after He would bring all the loose ends of Scripture together, after He, the Holy Spirit, began His teaching mission, then the believer would have Christ’s power. Certainly, it was not God’s plan to give raw power to a believer who was to no longer live! (Gal. 2:20) The power was in the believer knowing who he is in Christ and, then, beginning to live as a Christ-person. To do this, Jesus stressed the teacher as being imperative.

Seven Times Jesus Refers To Teacher

In the three chapters of John, where Jesus introduces the Holy Spirit, He never (to my knowledge) refers to Him in any form other than teacher. Let us look at the record:

1. John 14:16–17: The key word in verse 16 is the word *comforter*. Comforter means “para-

plete,” one who goes alongside and instructs. Remember, in terms of the believer’s growth, the Apostle Paul puts the greatest emphasis on the renewed mind (Rom. 12:2). The idea of the Spirit being a comforter, an instructor along the way, is consistent. Verse 17 speaks of the Spirit of Truth. Christ, of course, is the only Truth there is (John 14:6); and the Holy Spirit is with us to manifest Christ, the Truth, to us—a strategic form of teaching.

2. John 14:26: *“He shall teach you all things.”* This is a prime statement concerning the teacher. Notice that the term *“all things”* is the most commonly-used term in the New Testament alluding to the fact that God is a part of all things in the universe, but only the Spirit can teach that.

3. John 15:26: *“He shall testify of me.”* A testifier is one who speaks firsthand of what he has seen or heard. This is a form of knowing and points to the teacher.

4. John 16:7–8: *“He will reprove the world of sin.”* The Holy Spirit’s main function to sinners is that of making them knowledgeable of their state before God; and He does this by reproof (explaining) to them their need of God.

Even to the sinner the Holy Spirit is a teacher!

5. John 16:13 *“He will guide you into all truth.”* Of course, all guidance is a form of teaching. Just as no man can come to the Father aside from Christ, so also can no man find the truth aside from the Holy Spirit.

6. John 16:13: *“He will show you things to come.”* One who shows is a teacher. Here, the Holy Spirit is presented as a teacher who, in knowing all things, will share with the believer those things, not just the prophetic things of the end-time, but the things that are coming into the believer’s daily living. It is an intricate part of the believer’s knowing.

7. John 16:14: *“He shall receive of mine and shall show it unto you.”* This is another form of the Holy Spirit’s work of showing. This is His prime work, His greatest mission. God has already placed Christ in the believer at salvation, and the believer does not know it. Only the Holy Spirit can reveal it unto him. To do that, the Holy Spirit takes the things of Jesus and reveals them. What a glorious teacher we have!

For centuries, the grace of God has allowed men to claim an inward work of sanctification and an outward reformation that

could be understood, comprehended and approved of by the natural man—even the religious man; but that day has passed. The Body of Christ must now see that believers are justified by faith alone in the finished work of Jesus Christ. Because religion has not seen that God has placed Christ in the believer as the believer’s only life, it has taken too great a liberty in misplacing the ministry of the Holy Spirit, thereby hindering a greater move of God in their lives. All over the Earth the reports of this great move of God are being heard; and the essence of this move of the Spirit centers in the Spirit being able to do the work God ordained, revealing Christ as the believer’s only life.

Of course, this may all appear foolishness to some, but the *“foolishness of God is wiser than men”* (1 Cor. 1:25). Now, instead of preaching holiness (our own holiness) as a ground of peace with God, *“we preach Christ crucified”* (1 Cor. 1:23); for *“other foundation can no man lay,”* for either justification or sanctification, *“than that is laid, which is Jesus Christ”* (1 Cor. 3:11). Whatever others may do in preaching the gospel, I am *“determined not to know anything among you, save Jesus Christ, and Him crucified”* (1 Cor. 2:2). Amen! †

know that life is yours? Let Him have the right-of-way.

We hear evidence of His earnestness and devotion when He prayed in Gethsemane:

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that He feared”

(Heb. 5:7).

We hear it also on the cross when He said: “My God, My God. . .” He was again earnestly praying, using the Psalms as was the common practice among God’s people then. He felt such a need that He publicly began a prayer which He usually uttered only in secret. Shall we not see that before He had said many words, the Father heard Him and the Holy Spirit gave Him strength.

At His death we hear Christ say: “Father, into thy hands I commend my spirit” (Luke 23:46). He who had no power to come to Earth and be born of the Virgin Mary except by the Holy Spirit, likewise in dying He had no power but as a man to commit His soul to God and the care of the Holy Spirit.

His Resurrection

‘He is dead now. Perhaps He was a mistaken

fanatic.’ The rulers denied Him. His disciples turned away. His death was disgraceful. Was He truly pleasing to God? How shall we know? We know that God accepted all He did because God raised Him from the dead.

“And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.”
(Rom. 1:4).

“And God hath both raised up the Lord, and will also raise us up by his own power” (1 Cor. 6:14). *“...Being put to death in the flesh, but quickened by the Spirit”* (1 Peter 3:18).

Also we read in Acts 2 the message of Peter on the Day of Pentecost concerning Jesus: *“Whom God hath raised up, having loosed the pains of death”* (v. 24). *“This Jesus hath God raised up, whereof we all are witnesses”* (v. 32). *“...That God hath made that same Jesus, whom ye have crucified, both Lord and Christ”* (v. 36).

With His resurrection, God has also highly exalted Him with a name above all names.

God, the Father, then raised up Jesus by the quickening of the Holy Spirit.

We are also told in 1 Peter 3:19 that by the Holy Spirit He also went and preached unto the *“spirits in prison”* (that is, the souls of the departed).

Finally, let us mention that after His resurrec-

tion, during the forty days that He appeared unto His disciples, we learn in Acts 1:2 how before His Ascension he *“through the Holy Ghost had given commandments unto the apostles whom he had chosen.”*

From His very coming into the world and conception in Mary’s womb until the day of the resurrected and ascended Christ, everything supernatural about Him was the work of the Holy Spirit. Does this not say something to us? It is not Jesus, the wonder worker, but Jesus, the Life, who is precious to God. How many are ‘loaves-and-fishes Christians’ who seek some fleshly or temporal blessing but never seek Jesus, the Life. This seeking of His life is the Father’s purpose. Yes! We will always have all things necessary for the body; the Lord God will provide these things, but if we do not put on Jesus Christ, the Life, we have miserably missed God’s purpose. In the natural, or carnal, we seek the three-fold powers of the divine which is what Lucifer sought; but in Christ, we must seek the Father’s heart. Not omnipotence, omnipresence and omniscience but the Holy Agape found in Jesus Christ. †

(Lee Douglass, a former Presbyterian minister, has finished the Christ-life Institute course.)

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. Nov. 21
Allen & June Unfried (925) 846-8218
unfried1@juno.com

SACRAMENTO

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

CONNECTICUT

SOUTHINGTON

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

INDIANA

INDIANAPOLIS

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

KANSAS

WICHITA

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

LOUISIANA

HOUMA

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

PEARL RIVER

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

OHIO

CLEVELAND

7 p.m. Oct. 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. Nov. 20
George and Beverly Mallette (503) 581-6715
geomal@attbi.com

TENNESSEE

ROGERSVILLE

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

TEXAS

DALLAS

Sept. 5, 19; Oct. 3, 17; Nov. 14, 28; Dec. 5, 19

Men's Lunch

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

HOUSTON

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

LONGVIEW

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

Please phone for times and meeting location.

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

SPRING BRANCH

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



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	<i>Christ Liveth in Me</i> , W. Litzman		\$0.50	\$
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	<i>Every Believer Must Have a Revelation of Jesus Christ</i> , W. Litzman		\$3.50	\$
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	<i>Mother's Can't Be Everywhere, But God Is</i> , A.Scott-Ferguson		\$14.00	\$
	<i>Nicodemus and the Mystery of the Birthing</i> , W. Litzman		\$3.50	\$
	<i>Old Testament Tithing Vs. New Testament Giving</i> , W. Litzman		\$1.00	\$
	<i>Our Doctrine Is Christ</i> , W. Litzman		\$3.50	\$
	<i>Paul: The Apostle of Grace</i> , W. Litzman Paul & Unashamed Christian Both \$14*		\$10.00	\$
	<i>Proper Distinction Between Religion and the Gospel</i>		\$4.00	\$
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