

Life in the Son

A Journal of Grace and the In-Christ Message



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LIFE IN THE SON

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FROM THE EDITOR



The world we live in has become an electronic and computerized world. We are at a stage that we do not know how to exist without the latest creation to help us communicate better. As a Christian with a burden to reach people, I am left in a quandary as to how much I should do to use the materials at hand. Would I fail the Father if I ignored all the new inventions? Would the Father even care if every new thing that comes about is used? Certainly, the spreading of the Christ-life message is important, and if there is a better way to get the message out, our love for the Father's plan prompts us to do the best we can with whatever tools are available.

This is actually what we have done in the Christ-life. We do the best we can under the leading of the Lord with Him supplying the wisdom and finances. We consider that it is His work and His main objective is to use His Son in me. So, we do what we can to get the message out under these stated guidelines. Here are some of the things we do as Christ operates in us:

- ❖ We publish books, teaching materials, and magazines. The greater part of the work in publishing is computerized.
- ❖ We send out thousands of CDs and audiotapes. By these, people all around the world have come to the knowledge of Christ as their life.
- ❖ We send videotapes worldwide with teaching sessions and vivid messages of the new creation life.
- ❖ We keep up a website at www.christ-life.org to provide easy access to the Christ-life message.

Corresponding through e-mails, many people have come to know Christ.

❖ We are on the air 24/7 with the spoken message via Internet radio. We cannot count the foreign countries where someone has listened to the message online.

❖ Finally, we—and notice when I say we, I mean Christ, our life, is the do-er—send out bi-weekly *Church In The Home* videos. These videos go to Fellowships all over the world as a means of touching dear hearts with fellowship and the message of life.

There is no doubt about it; our greatest thrill is sharing this message to the many who have left all they knew in religion to follow Paul as he follows Christ. Also, there are the multitudes of hungry hearts who haven't heard the message of the final gospel that we still long to reach.

Our prayer is that our readers will join with us to reach out to all the world, by every way we can. Time is passing quickly and many souls are perishing in man's religion. The Father wants them to hear, and you and I may be their only means.

Even though we complain at times about the problems we have with computers and the new gadgets, it is obvious the Father can use them. With all our problems brought by the computer and electronic world, we are thankful the Father has chosen to use this Christ-life Fellowship in His final harvest. And, by the way, when I use the word *we*, I am talking about Christ in us. We can do nothing of ourselves (Gal. 2:20). †

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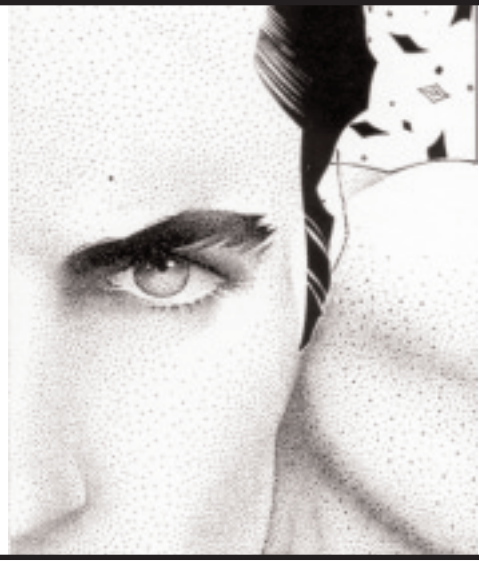
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The EX- Changed Life

By Frank Stigall



What I am about to tell you is not something that is going to jump out of the Scriptures and bite you. I believe your understanding will depend on where you are spiritually; that is, if you are a babe, a child, at son level or at the Father level of understanding. For instance, Paul could not feed the Corinthians with meat because they were babies in Christ (1 Cor. 3:1).

The Scriptures agree, and say everything we need to know, but it does not always say it directly. Therefore, many things are hidden from the wise and prudent. One of these things that may be hard to understand is the exchanged life—being changed from the Satan-nature to the divine nature. Any exchange that happens to a person starts at the birthing. You may not have the knowledge of what has taken place, but hopefully you will in time.

Headship

As we have another look at the Cross, there is still more revelation knowledge to be had. It is true; God forgave all of the original sin committed by Adam, but the damage by that sin had already been done. (There is an old saying: once the eggs have been scrambled they cannot be unscrambled.) So the only thing that can solve the problem is starting with a new life.

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Gen. 3:15). Simply said, Christ will deal a deathblow to Satan’s head at the Cross, while Satan will bruise Christ’s heel (cause Him to suffer).

This blow to the head of Satan is to destroy his headship, to remove him from being a father in the human race and take from him his title as father, and this just for openers. We need to understand what a father is. He is someone that furnishes a seed, and a father does not physically live in his offspring. Neither does Satan; those who are unregenerate only have his seed, or nature.

You would think the blow to Satan’s head would be quite enough. However, it was only the beginning of a chain of events that will follow. First, we have to understand what has happened to man up to this time. Man’s seed has become corrupt by a Satan-nature, and the Cross did not change the corrupted seed of man; it remained corrupted. It is still with those who are not born again to this very day, and is called *“the body of sin”* (Rom. 6:6).

It makes no difference if a father dies. The fact remains that if his seed was planted in another, his offspring remains his; they keep the nature of their father. Even though the Cross has brought down Satan, it does not change the fact that the seed in man remains corrupted by Satan. Even though Satan has been defeated by the Cross, *“Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit”* (Matt. 7:17).

The Exchange

“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:23).

Until we get this Scripture figured out, I doubt that you will be able to move on into greater revela-

tion knowledge, as it shows there must be an exchange of fathers. Satan has already been dealt with as a father, now the Scriptures turn to the biological fathers of this world who have the corruptible nature of Satan in them.

John said it well, *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”* (John 3:6). Meaning that which is corrupt, will continue to be corrupt. But that which is born of the Spirit will be incorruptible.

This is a great mystery in the birthing, and one we all should understand because spiritual birthing is real. The spiritual birthing is an exchange of fathers, from the earthly biological father with a corrupt nature to a heavenly divine Father. Most of you know that when we gather together this bond among the born-again is stronger than that of the earthly family. In fact, some say they cannot get along with their earthly family anymore. Sometimes it is because their natural family does not understand what has happened to them. Most likely it is because they are unregenerate, or under religious law, therefore, they think a Christ-life believer is strange.

What really stands out about John 3:6 is what was not said. Jesus did not in any way, shape, or form say to Nicodemus that we would fix up the biological birthing, the one that was born of flesh. The reason being it was corrupted with the Satan-nature. Changing a corrupt nature is not what spiritual birthing is all about. It is not turning over a new leaf, nor is it a make over. The only answer for this is to start a new life in Christ with a new seed, which has nothing to do with the old life. This is not a changed life but an exchanged life. With Paul we can say the life I now live, I live by the faith of the Son of God (Gal. 2:20).

You must see that Jesus is talking about two separate and distinct birthings. That is why Jesus said you must be born again. The spiritual birthing is the whole process started all over again with a new seed from a different Father. The corrupt nature is replaced with the incorrupt divine nature.

It is not a baptism in water, or the joining of an organized church, or a “how to become one of us” instructional course. Only a birthing from God, the Father, will suffice.

Jesus did not go into the whole explanation of

the birthing to Nicodemus because the mystery or the birthing had not been revealed. In fact, it will be several more years before this message is given to the Apostle Paul. Truly, Jesus told Nicodemus more than he could understand already.

Nature Exchange

This may be a tough one to understand. However, the simple fact is that we only have one nature at a time. Nowhere is it said, before the Cross, that we had a human nature and a Satan-nature at the same time. If we did then we would be classed as a schizophrenic.

Nature in the Bible is always singular. There are those who advocate that we have two natures, a Devil-nature, and a God-nature. They say these two fight a lot, and one can have the upper hand over the other depending on your works, or how spiritual you become. They also believe that you will go to your grave that way.

Others think that, since the Cross, we have no nature whatsoever. They believe that as long as we are not spiritually birthed, our nature is from a corrupt seed of an earthly father, and that seed became corrupt by Satan (Matt. 7:17). Theology does not allow for that kind of thinking.

Nature is always referred to as a God-nature or Satan-nature, and never a joint nature. There is no Scripture that comes right out and says that, but it agrees with what the Bible teaches on nature. Revelation knowledge brings us understanding of what the Scriptures do not say, but agrees with what it does say. Sometimes the idea of two natures is based on inner conflict, as in Romans 7. But it is not two natures that cause this conflict; it is the carnality of the mind that has not been transformed that makes this seem so. Carnality is something all new converts have in the beginning.

The Bible says, *“we were by nature the children of wrath,”* (Eph. 2:3). This is a past tense statement. Peter tells us what happened to us. He said we become “partakers of the divine nature having escaped the corruption that is in the world through lust” (2 Peter 1:4). We escape something and become something else. It is quite plain we escape corruption, and in exchange for corruption, we put on the incorruptible divine nature. This is what

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The Lust Of the Flesh

By Dexter Byrd



“For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would” (Gal. 5:17).

In every believer, there is the desire to be free according to his creation. God created man this way and has provided a salvation through Jesus that brings forth this liberty. There are several things that stop believers from living and experiencing this liberty and freedom. Many don't know that Christ lives in them. Many are told that Christ lives in them but are also given instructions that take away this freedom in Christ. Then there are those who know they are in Christ, but can't find this path to be who they are according to God's Word.

Desire of the Believer

Most believers want to do God's will but find that they are not capable of doing it on a day-by-day basis. They are for the Lord one day and for the flesh the next day. They are a new creature in Christ, but just can't make it work. The old mind is all for doing the will of God as long as it stays in control. Contrary to this is the Spirit's demand that the new life God birthed in the believer be allowed to come forth. The demand is for the believer to walk and live according to his new creation. The flesh wants to fulfill this demand but is incapable of doing so. Nothing that the flesh brings forth can please God.

By now everybody should realize that the problem is not that we have a sinful nature, but there is a battle for the possession of the mind. The mind is a war zone between the old man and the new life we

have in Christ. Why do we have so much trouble accepting this? It is because we do the fighting and are losing the war. Let's pretend for a minute that the problem is that we have a Satan-nature (John 8:44) and a God-nature (2 Peter 1:4) at once. Let's pretend that there is a battle going on between these two natures for possession of the soul (mind). This would mean that God's finished work at the Cross is a lie because Paul says that we are complete in Christ. *“And ye are complete in him, which is the head of all principality and power”* (Col. 2:10). Now either His work is complete or Paul was a mighty confused man and we need to disregard all of his teachings. Another point is that our ability to exercise our freedom of choice would be voided because we would be the slaves of the winner.

We have to admit that there are not two natures at war, but the real problem is that we were lied to from the beginning and this lie was the foundation of what the old mind still believes, until revelation of a new life in Christ takes place in us. Thank God for Paul who was willing to listen to the Holy Spirit who established this new gospel of grace in his mind. *“Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began”* (Rom. 16:25).

Walking in the Spirit

No one can tell another believer how to walk in the Spirit because every walk is different from another. There is no definition of the walk after the

Spirit except to say that the Spirit works only through the mind of Christ. This means that the mind must at some point enter into the state of being renewed. This is when the battle really starts, because the old mind doesn't want to give up control over the body. Neither does the body want this to happen because of all the leftover pulls that remain from the first resident nature. The leftover pulls in the body want to continue in sin and hope that grace will abound.

Third Dimension

Every thing that has to do with the walk after the flesh is third dimension or earthly. Every thing that is of the Spirit is heavenly and affects the character of the believer. This means that most ministries in the body of Christ are related to this earth, but the walk in the Spirit swallows up the motivation of these ministries. We are motivated by the love of God to do these things. To be motivated by the flesh, because of the need in the ministry, restrains the life of the real minister who is Christ in you.

Meeting the needs of others shouldn't be your motivation for your service to God. It is easy to allow your emotions or feelings to replace your love for the Christ in you when it comes to ministries. The question is, am I being led by the emotion of the need or am I being led by the Spirit? Years ago, I saw one lady who sent a thousand dollars to a multi-million dollar religious organization because she was emotionally touched by the tears of the preacher. She couldn't afford to do this, and the very next day she knew it because the emotions were gone. She spent a year paying back the money she borrowed for this. At the time, I wondered what makes a person do such a thing as backing those religious dramas. It is the flesh lusting against the Spirit that is working in an old mind. These big-time con artists depend on the flesh overcoming the Spirit. This is why they deal with the emotions. It is the old way of doing things, the old man in Romans 6:6. God nailed this sort of stuff to the Cross and when Jesus came forth, he came forth as the new life in the believer. All of the old things passed away in him.

The Old Mind

The battle for the new mind won't come easy for

the believer who chooses to move on in Christ. This is because the old mind is used to doing things its own way, and this includes serving God. This can be reckoned dead, but what happens when the reckoning doesn't work? What happens when Adam tries to reckon Adam dead, and all he hears is laughter in the background? Did you know that only Christ in you can reckon the old man dead? Our decision is usually made according to the circumstance or situation, but it should be based on the knowledge of who we are as a new creature. This is why we teach that God arranges most of the circumstances and situations (the C&S gang) in our life. It is to bring us to an end of our self and push us to Christ.

Why don't we give in when we see that the C&S is beyond our way of correcting it? We have the ability to make a choice at this time, but we don't choose to follow the Spirit. Why? It is the same reason as our text verse states. The church at Galatia allowed some brain-dead people to add the law of circumcision to their liberty from the law. We do the same thing. Our old mind has a lot of law stored away, and even when we don't want to live by it, we allow the old mind to hop on the bandwagon and beat the drums. We choose to use law because our emotions and feelings are stirred by the C&S. The situation can be bad or good, but our first reaction is to reason the thing out and choose to fix it.

How Serious Is This?

"What the law could not do, in that it was weak through the flesh" (Rom. 8:3). It is dead serious. We allow the law of sin and death to become active when we choose to over-rule the Spirit. This law is always in our mind but is inactive until we choose to allow the old man (old mind) to become master over the Spirit in us. This is the walk in the flesh, and regardless of the situation or the outcome of it, whether good or bad, it is rejected by God. God's law in our mind is made weak through our flesh. This is OK, because God fixed it so that we won't depend on any law as a way of life. What happens when we depend on law as a means of dealing with C&S? God brings a situation into our lives that aggravates the flesh, and we attempt to solve the situation any way we can so that the flesh will calm down. Even

(CONTINUED ON PAGE 26)

Pure Love

By Cliff Gardner



Recently, I witnessed a young couple who had come to an impasse in their love relationship. I observed from a distance an old love dying, and a new love being conceived. I pondered on this whole process of how we come to think of what love really is. Some basic questions arose in my mind: What is pure love? What is the source of pure love? Who is able to love with this kind of love? How does it relate to the one that is the object of this kind of love? How does pure love react when the loved one ceases to respond; how does it cope with the hurt and heartbreak? As I mused over these questions, I was inspired to write down some of these thoughts about pure love.

Pure love does not violate the personhood of the loved one. To manipulate, coerce, seduce, or control in any way is at best self-serving. Self-serving love is conditional and has preplanned, expected results. Self-serving love is always keeping track of its investment in time and resources; it expects to be recompensed accordingly. Self-serving love deals with the 50-50, the give and take, of this world's thinking. Self-serving love feels very violated when the one loved does not respond or takes without returning love in like value.

People in this world are all looking for pure love. There is a longing and a heart cry that is expressed in all sorts of ways. The sad reality is that real pure love does not originate from the human person's soul-mind (heart) because of a very basic flaw. The human race operates from the one who rejected and rebelled against the source of pure love. Because the human is created in the image of God, he has a longing to know this pure love, but he finds himself foreign to it. In seeking to reach higher levels of love, the human race always crashes back to the lower levels of

self-serving love when the expectations are not met.

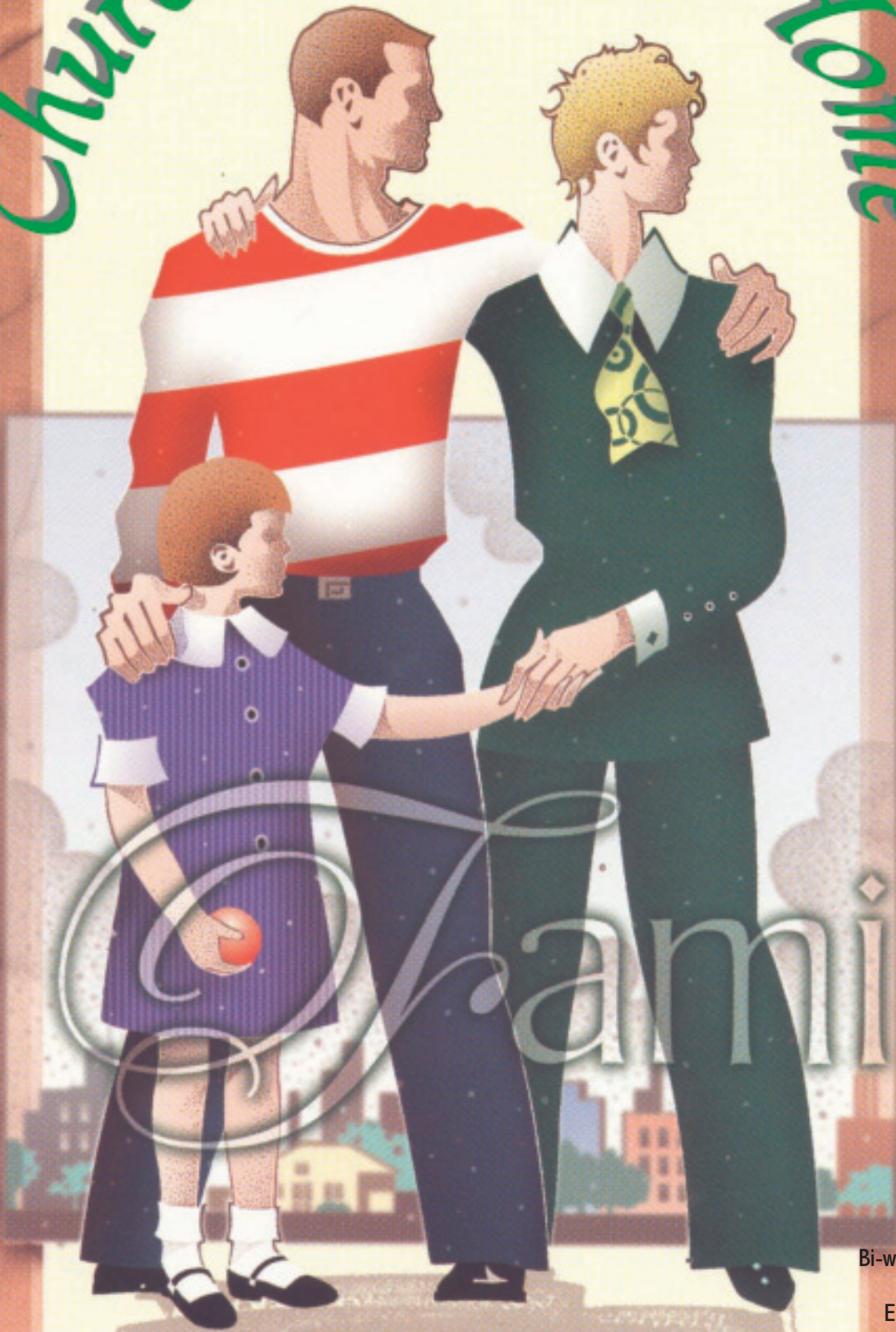
It is not until the human finds completion of personhood that there is any possibility of knowing pure love. That quality of love only exists in God. It was expressed to the human race in the person of Jesus Christ. He came so that the basic operating system of the human could be exchanged. When that exchange happens (by the human's choice and God's response, i.e. *"believe on the Lord Jesus Christ and thou shalt be saved"*) that person finally enters into the completion, in Christ, that God had intended from before the foundation of the world. Then, and only then, is God's unconditional (agape) love able to operate in and through the person.

Because God's love is unconditional, it has no expectations outside of Him. He is the source, operation, and the final resting place of pure love. The human that is complete in Christ has the possibility to begin to love unconditionally—no strings, ropes, chains, bars, holds, etcetera, of any kind are on the loved one. If this love finds a true response and resonance, it will return. If not, the person can be freed with no expectations and can be left to rest in God's love and care.

The human was created originally to have the capabilities to believe and to love. The Garden of Eden tested whom man will believe and whom he will love. Because the first Adam failed, the human race needed a second Adam who did not, nor ever will fail. Jesus Christ is that second Adam. He believed and lived totally right, and He loved completely. Now it is in Him, and only in Him, that the human race is able to observe, know, and live pure love! †

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Notes from Camp Allen 2003

By Mary Claire Neumann



(A Note on these notes: No report on a Christ-life Camp Meeting could possibly cover all that is said and done. So, with apologies to all not mentioned in this account, these notes are offered as a brief glimpse of a glorious meeting and an attempt to bring all Christ-life believers up-to-date on developments in the Fellowship.)

With the colorful flags of a half-dozen countries adorning the meeting hall, more than 130 members of the Christ-life Fellowship gathered together to celebrate their life in Christ at the July, 2003 Camp Meeting in Navasota, Texas. The flags served as a reminder that the Christ-life message—the good news that Christ lives in the born-again believer—is a message that is continuing to spread around the globe. Flying thousands of miles to attend the U.S. camp meeting were international Christ-life representatives Jenny Asibal (Australia), Roger and Myla Bodary (Bangladesh), Denise Hayes (South Africa), and Lovemore Kadam’manja (Malawi).

Newcomers and camp-meeting veterans alike marveled at the diversity of believers drawn together in the Christ-life meeting. That diversity enabled many to experience first-hand the truth that Christ lives in the believer—whether that believer is a diminutive woman from South Asia or a toweringly-tall man from North America. Throughout the five-day meeting, Christ-life believers had ample opportunity to see Christ in others, no matter the size, shape or nationality and to gain a deeper appreciation for the message of the Apostle Paul in

Galatians 3:28 which states: *“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.”*

Such revelations were fitting given the theme of the camp meeting which was taken from 2 Corinthians 4:7: *“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”*

Warren Litzman opened the first evening meeting with a prayer that all in attendance would come to a place of rest in the Lord. “Most people never win the wrestling match within themselves or with their problems,” he said, “but we have one in us, Christ, who overcomes any problem. My prayer for you is that you enter in His rest.”

Warren went on to sound the keynote term for the meeting by pointing out to believers that they are “stewards”—a term employed by Paul in 1 Corinthians 4:1 when he says, *“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.”* In expounding on that verse, Warren noted that stewards do not own or produce anything, such as a vineyard, but they are responsible for its care and growth. By the same token, those believers who have come to the revelation that Christ lives in them are “stewards of the message, the message that Christ lives in you.”

Addressing the theme of *“treasures in earthen vessels,”* (2 Cor. 4:7), Warren reported that in reviewing Christian commentaries on that verse, he found none which definitively named the treasure. “The treasure is a person,” Warren said. “That person is Christ.”

At the first morning meeting the next day, Don Byrd, a regular contributor to *Life in the Son* magazine, carried that message further. “The treasure is not Christ without you,” he said, “and neither is it you without Christ.” He then went on to underscore the statement in 1 Corinthians 6:17 which says, “*he that is joined unto the Lord is one spirit.*” “This verse is not speaking about Jesus of Nazareth nor Jesus seated at the right hand of God,” Don stated, “It’s the ‘joined unto the Lord’ Christ; it’s the Christ in you.”

To illustrate the believer’s union with the Lord, Don pointed to the example of marriage. “A husband and wife live a shared life called ‘marriage,’” Don said. “The husband can’t live that life called ‘married’ without the wife, and the wife can’t live it without the husband. He can be a man without her, and she can be a woman without him; but neither can live a married life without the other.” “You have a shared life with Christ,” he explained. “It’s a ‘joined to the Lord’ life.”

While believers enjoy this shared life, Don cautioned that it is shared on the basis of children who have the same Father. “He brought us up with Him in His sonship—not his deity,” Don noted. “He wanted you to have the same Father He has. He wanted to bring us to His level as sons so we could be in fellowship with Him and with His Father.” In such a fellowship, Don added, the believer does not have to be pushed toward God by circumstances and situations. “You’re drawn to Him,” Don concluded. “The Holy Spirit uses the things of Christ so the believer can be drawn to the Father.”

Following Don’s talk, Christ-life believers enjoyed songs and other testimonies, including remarks by Sharon Price, a member of the Dallas, Texas Fellowship. Sharon’s husband, Eugene, (or Gene, as most knew him), was a long-time worker in the Christ-life Fellowship who blessed many camp meetings as he carried the message through his singing and piano playing. Though Gene went on to the Father’s house just shortly before the meeting in Navasota, Sharon said she was comforted by the gospel of grace, particularly through 2 Corinthians 2:9, “*My grace is sufficient for thee: for my strength is made perfect in weakness.*”

Anderson Williams, leader of the Beaumont, Texas Fellowship group, next took to the podium to

address the camp theme of “*treasure in earthen vessels,*” and the idea of being “*stewards of the message.*” “Is the purpose of a vessel to explain something or to contain something?” Anderson asked. “Some of us want to nail down this message, the message that Christ lives in you, so we can explain it. But does a vessel explain or contain?”

Anderson proceeded to draw a distinction between the Apostle Paul, who spoke of himself, and other New Testament writers such as James and Peter, who did not. “Paul would talk about himself, he would unzip, to show Christ for the benefit of the believer,” Anderson noted. “Paul is always unzipping to show you what’s inside of him: the treasure. He unzips to show you how he feels about the Christ in him.”

In closing out his remarks, Anderson challenged believers to ponder a question suggested by the theme verse of 2 Corinthians 4:7. “Paul calls the Christ in him a ‘treasure,’” he stated. “What do you call Him?”

The next morning, speaker Allen Unfried, leader of the Pleasanton, California Fellowship group, outlined the history of the *earthen vessel* in God’s plan—from the creation and failure of the first vessel, Adam, on through to the triumph of the second vessel, Christ. Allen further pointed out the attributes of Christ resident in the earthen vessel. “What’s in this ‘treasure in earthen vessels?’” Allen asked. “What’s in it is peace, rest and access to our Father. That vessel is the dwelling place for our Father’s seed.”

A highlight of the morning meeting on the third day of camp was a presentation by Anna Lee and Jim Costa of the Houma, Louisiana Fellowship group. Using the format of a radio program in which they present the Christ-life message on a south Louisiana station, the Costas dramatized the sequence of dispensations found throughout Scripture.

Next, speaker Larry Phillippe, leader of the Indianapolis, Indiana Fellowship group, spoke of the boldness of Paul in revealing the truth of Christ in him. “How bold you can be when you know something,” Larry said. He went on to point out that the earthen vessel is a vessel of weakness. “And yet the pathway to glory is through weakness,” he said.

Dwight Davis, another long-time contributor to *Life in the Son* magazine, followed Larry at the podium. “Why are we in these vessels?” Dwight

asked. "We are in these vessels so that others may see and know Him through you." Dwight then provided a brief translation of several Greek terms to further illuminate scriptural passages, and went on to say, "This (the Christ-life) is a 'self for others' way of living."

At the evening meeting, Warren continued to deepen believers' understanding of the term "steward" that he had introduced at the opening session. "We are stewards of the birthing," Warren said. "Everything that completes you is furnished by Christ in the birthing." "Christ in you overcomes the world," he added, "but you have to give Him a mind."

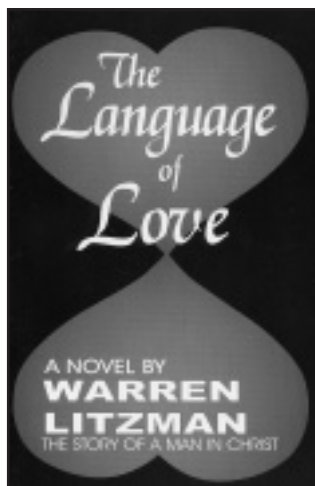
On the last full day of camp, Frank Blakeman, leader of the Houma, Louisiana Fellowship group, opened his presentation with a short skit and was assisted by his daughter, Grace Blakeman. Frank then talked of the process of bringing spiritual reality into the mind. "We are partakers of the divine nature," Frank said, "but our minds are not accepting all that is ours." Focusing on 2 Corinthians 4:11, Frank stated that the reference to "being delivered unto death..." can be understood, in part, as the death of carnal understanding. "The death of our mental reasoning brings spiritual life," he said, "not just into our spirit, but into our everyday life. God allows things such as depression because he is purposely depressing our carnal minds so we can take

on eternal glory." And, he added, "You can enjoy the shared life, the 'joined-onto-the-Lord life', when you stop long enough to let Him do what He wants to do, when you start to understand His nature."

Artist Jim Seward, leader of the Cleveland, Ohio Fellowship group, rounded out the final morning's program. "God will take you into situations so Jesus can be seen," Jim stated. "Hard situations are there so the world can see Jesus in you. Our minds have to be re-adjusted in order to be ready for this." Jim then looked at the issue of how the Apostle Paul could rejoice in sufferings (Col. 1:24). "Why does Paul rejoice in suffering?" he asked. "Because Paul understands how Christ is working. At the bottom of the whole relationship of Paul and Christ is love." "This Jesus," he continued, "this treasure who lives in you, wants to get out to love others." "You are living epistles so people can 'read' Him," Jim added. "You are show places where Christ can be seen. All of these circumstances and situations you get into are nothing but opportunities for Christ to be seen."

During the open-microphone sharing time which concluded the camp meeting, songs, poems, and testimonies spilled forth from those in attendance. Hugs and farewells followed the traditional closing song of "I See Jesus in You," as Warren declared the group to be the "best he's seen this side of the Father's house." †

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MODERN PRISON EPISTLE

He Remains Faithful

By Robby Neil Freeman

“It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he also will deny us: If we believe not, yet he abideth faithful: he cannot deny himself” (2 Tim. 2:11–13).

If you died with Christ, you shall also live with Him. The crucified life brings forth the resurrection life. The seed sown will be a seed grown. If we will endure the reproaches of our Lord, we will share in His glorious reign. If we have denied Him the right to be our life, He will also deny us to the Father (Matt. 10:32–33). But what of those of us who have been born of God, have died with Christ and been raised to newness of life but have become faithless and unwilling to endure? What about those among our number who know Christ as Savior, but are unwilling to know Him as Lord, follow Him daily, and experience His victory over the world?

Paul says Christ will not deny such a one. Why? Because He cannot deny Himself. This is a wonderful picture and proof for the Christ-life believer! If we have been born again, it is no longer we who live, but Christ. It is not our responsibility to keep our sonship and position in Christ. When our faith



grows weak, Christ’s faith remains strong. Since it is only He who can live for us unto God, it is His faithfulness—not our persistent faith—that secures our place in the kingdom and family of God. That’s why Paul said the life he lives—the Christ-life—he lives *“by the faith of the son of God”* (Gal. 2:20). If our becoming faithless meant we lost our salvation, then of necessity our believing would have to be meritorious. Don’t be so foolish as to subtly set aside the grace of God! Jesus has gone to prepare a place for us, and if it were not so He would have told us. We did not choose Him, but He chose us! The Christ-life believer should remain faithful, but should do so *“being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ”* (Phil. 1:6). †



Nature Vs. Obedience

By Don Byrd

pose in doing so is to gather wheat for food. If a son plants a field of wheat the purpose in doing so will be the same as that of the slave. Their work produced the same results. Because the slave does exactly the same work as the son, does that make his master his father? Absolutely not! Because the son does the same work as a slave, does that make him a slave? Absolutely not! This all has to do with the birthing, from which comes the nature of the individual.

Nature is the part of the being that automatically manifests itself without input from the soul/mind! It is the spontaneous manifestation of inherent characteristics of a spiritual being.

I have made the statement that Jesus never attempted to keep the law. By this I do not mean that He violated the law or its precepts. What does it mean to obey? Obedience is performed in accordance with a command, set of principles, laws, precepts, etcetera.

Let me put it another way. Jesus said, *“But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me”* (John 5:36). A very important principle is being declared in this verse. Many years ago I was doing some research on the difference between a bondservant or slave and one who is a son. My purpose in this search was to distinguish between the works and results of each of these individuals.

Jesus said the *“same works that I do, bear witness of me, that the Father hath sent me.”* What did He mean by this? A slave can do the same works that one who is a son can do. The results might be exactly the same. By this I mean that if a slave plants a field of wheat the pur-

I have a son who is exactly like me in many of his ways, and he does many things exactly like I do them. He doesn't do them like me so that he can be like me but because he *is* like me in nature. He is like his dad, and he gives no thought as to why he does them this way. These specific works bear witness that he is my son. The old cliché “like father like son” rings true in this scenario. This is an inherent characteristic and he would have to give special thought to do them some other way. The reason that Jesus did the works that He did is because He was like His Father, and the works were witness to the fact that God was His Father. It was His nature (without thought) to be like He was. He was not imitating His Father; but because He had His Father's nature, He did them the way they were done. Jesus did not do these works so that He could be like His Father, but because He was *“the brightness of his glory, and the express image of his person,”* the works were exactly alike! This is a very special principle that believers need to understand.

Every born-again believer should give much special attention and much study to Galatians 4, which deals with this nature principle. I made the statement that Jesus never attempted to keep the law. Yes, Jesus

was born under the law, as was every Jewish person. Although Jesus was born under the law, He was never in bondage to the law as was everyone else. How can this be? This is because Jesus had the nature of His Father. The law declares, *“Thou shalt not steal”* (Ex. 20:15). Did Jesus steal? God forbid such a thought! Did He not steal because He was keeping the commandments of the Mosaic Law? Absolutely not! The reason that He did not steal was because it was not in His nature to do such. Did Jesus ignore the Mosaic Law? Absolutely not! He referred to the Mosaic Law on many occasions and told the Jews to comply with the law. Why would He do this?

What was the ultimate purpose of the law? *“Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law”* (Gal. 3:21). It is a fact that the law condemned every life that has ever existed except one. The only life that the law did not and could not condemn was the life of the Son of God! No matter how hard people attempt to correct the life they have, it will never be what God wanted from the onset. If one who lived under the law was able to comply with its every command and precept, they would obtain the righteousness of the law. When all is said and done, all the law could ultimately produce was a person who was self-righteous—*“not having mine own righteousness, which is of the law”* (Phil. 3:9). To answer the question as to the purpose of the law: the purpose of the law was to show those under the law that they had the wrong life! Life is the result of a nature. The ultimate purpose of the law was to reveal to its subjects that they have the wrong nature!

It was not in the nature of Jesus to steal, lie, covet, etcetera; therefore, there was no need to have a law that declares, “thou shalt not steal, lie, or covet.” He was not going to do these things because it was not in His nature. In plain English, He had no desire to do those things, therefore, He didn’t do them! This reveals the nature within the Son of God. Jesus said: *“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill”* (Matt. 5:17).

What is the difference between keeping the law and fulfilling the law? *“For when the Gentiles, which have not the law, do by nature the things contained in the law, these,*

having not the law, are a law unto themselves” (Rom. 2:14). Keeping the law means that there is a commandment, set of rules, precepts, etcetera, which an individual must not violate. As long as those under these laws do not violate them, all is well. Even though they totally complied with the laws, the law remained in force. The law still had great value as long as there are perpetrators. *“Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers”* (1 Tim. 1:9). If there are no perpetrators, why have laws that will never be violated? Let me give an example. Let’s say that there is a law that no human shall breath air through his ears. Humans by their natural physical creation do not breathe through their ears. But the law is there nonetheless. Do humans breathe through their nostrils so that they can comply with this commandment? No, absolutely not! They breathe through their nostrils because that is the way they are created. No one must give thought to breathing through their nostrils instead of through their ears! Why? This is because it is a natural thing to breathe through the nostrils and not the ears. The law that declares, “thou shalt not breathe through thine ears” is fulfilled by breathing through the nostrils. This was not an attempt to keep or comply with the law but simply allowing nature to do what it does. It becomes obvious that by nature no one is going to violate the law. Then the law is fulfilled by nature to breathe through the nostrils. These were not attempting to keep or comply with the law, but the law was not violated because they did by nature what the law demanded. Therefore there was really no need to have such a law any longer.

I said all of this so that I could again say that Jesus never attempted to keep the law, but by His nature He fulfilled the law. He lived His life in oneness of accord with His nature! He wasn’t keeping law but was simply living by His nature! The thing that is being taught in Romans 7 is that those under the law had the wrong nature. Those under the law could not obey the law even if they wanted to because the law was against that old nature.

“For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do

(CONTINUED ON PAGE 18.)

EVERYDAY LIFE IN THE SON

CONTAINERS OF CLAY

By Alice Scott-Ferguson



The early email was waiting when I signed on. My correspondent wrote that she and her husband had read from Paul's second letter to the Corinthians at bedtime and then fallen softly asleep. *"But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us"* (4:7). The ravages of both the disease and the chemotherapy that threatened the integrity of her husband's earthly vessel could not hinder sound sleep for, unlike a custodian who must guard an earthly treasure entrusted to his care, this indwelling heavenly wealth is committed to the forever care of the frail vessel in which it resides. The treasure guards us.

Having many sick and feeble friends around me at the moment has highlighted the amazing and awesome plan that the God of the entire universe, the life of the resurrected Christ, should take up residence in a human form. *The Message* translation of this same Scripture puts it in everyday language that we cannot fail to understand. *"We carry this precious Message around in the unadorned clay pots of our ordinary lives. That is to prevent anyone from confusing God's incomparable power with us. As it is, there's not much chance of that."* Indeed, whether sick or strong, there is little dispute that we are flawed, feeble and cracked containers of the treasure—Christ in us, the hope of glory.

As the Father fused his heavenly life with the flesh of mankind first in Jesus of Nazareth, so He has created a new species of being, the new creation race—mankind made from the dust of the earth united with the God-life made from the materials of heaven. What a wonder! And have you ever wondered about the variety of vessels, each one of us as unique as every snowflake that falls from the sky,

each one reflecting Christ in and through our uniquely endowed personality?

In the vast array of vessels, there are few things as touching and beautiful than to see Christ come to dwell by faith in the heart of a tender child. One of my sons was just four years old when he eagerly hid the treasure in his heart. One of my grandsons also grasped Him at a very tender age and the power of that choice flows effortlessly out of his young life. I wonder; is Christ ever happier than when His home is in the heart of a child? He must, like us, celebrate the innocence that is so implicit; the confidence that Jesus can do anything and the expectancy that prompts an inquiry from my little grandson such as, "Doesn't everybody love Him?"

Yet the vessel—though beautiful, its colors so vibrant at that stage—is so vulnerable, so fragile and so readily damaged. Cruel situations can do so much to tarnish the trust of a little one. Then how we mourn the passing of those innocent, faith-filled days. Still, the treasure is intact, and Christ continues to live at the same address though time takes its toll on the original dwelling place.

Through the tiny years to the tempestuous teens when innocence has fled, when the world has often lured and laid waste their child-like faith; when tattoos and body piercing decorate the container, still He stays, assuming no censorious or critical posture. To the pigpen He is willing to go, waiting and

working within, to bring the prodigal back home to the Father.

The vessels of mid-life vintage who have come to grips with the cracks, the chips and the faded colors of their clay are transparent, vulnerable and are altogether more pleasant to be around. The pot at this stage becomes but part of a still life painted by the Master. Our eyes are now drawn to the fruit—full, life-like and luscious—while the pot is only incidental to the texture of the picture. These are the able ministers of the New Covenant who, though deteriorating outwardly, are flourishing in their inner being.

However, there are other kinds of containers to be found at this stage of vesseldom: those who have patched up the dents of life with the defiant, deficient fig leaves of pride. Those who have viewed the bumps and bruises of life to be but obstacles in the path of their own designing; who have forgotten, or are ignorant of, their calling, or are bitter and resentful of both people and a God whom they consider have failed them. What amazes me is that Christ still stays in residence while such among us go our own unbroken way. He shows such restraint living an unexpressed life in an angry pot.

But, just as the container in which it is presented does not diminish the value of a diamond, neither is the eternal, priceless treasure that lives in our frailty diminished because of the packaging. (In many cases, He lives unseen and unheard for years and years due to our false living; a testimony to the Father's respect of our sovereign selfhood.) His unconditional love can never be disputed!

In the treasure of a little book called, *The Mystery of the Gospel*, published by Union Life Ministries, we

read a great summation of this. "It is important to see that we are just clay pots, but we contain a priceless treasure. We recognize that without the treasure we are 'nothing.' It is the treasure in the vessel that's everything. And we know it always remains that way. *We don't become something better* (emphasis mine). We are just the vessel through which He pours out Himself. He remains the treasure, and we remain the vessel."

That is until the day that this mortality puts on immortality. A precious friend of mine is about to do just that. Even in her wasted and pain-wracked body, the life of Christ shines through as never before. Again, we turn to *The Message* and its rendition of the glorious resurrection truths as found in 1 Corinthians chapter 15:

"The dead body that we bury in the ground and the resurrection body that comes from it will be dramatically different.... The corpse that's planted is no beauty, but when it's raised, it's glorious. Put in the ground weak, it comes up powerful. The seed sown is natural; the seed grown is super-natural—same seed, same body, but what a difference from when it goes down in physical mortality to when it is raised up in spiritual immortality."

When an imperishable container replaces our earthen pot, we will then know as we have always been known from before the foundation of the earth—God's chosen vessel to carry the Life of the Son. In the meantime, we grow increasingly aware that the power to guard us in our comings and goings, in sickness and in health, in youth and in age, belongs to God alone. Therefore, with confidence we can say, *Be still, frail pot; sleep soundly, jar of clay.* †



(NATURE VS. OBEDIENCE—CONT. FROM PAGE 16.)

I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me [that is, in my flesh,] dwelleth no good thing: for to will is present with me; but how to perform that

which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me" (Rom. 7:21, author's translation added). †

FROM OUR READERS

Dear Brother Warren,

I was denied parole once again, and by man's rule I must stay another two years. The Bible says I am not my own for I have been bought with a price, I belong to the Lord. It is His will that I stay and only as I see it this way can the denial be sanctified and be holy—God is in control. Amen. I also take comfort with Paul that when he prayed three times, he got the best answer, more grace, and so do the will of Him who died for me. I am excited to see what the Lord will do in the next two years—more revelation of Jesus is my prayer.

I was thinking about the resurrection of Jesus the other day. I mean He was with us only forty days and left to be with the Father. When you think about it, forty days of information is not enough to work with. There are people to meet, places to go, meetings to attend, preaching to do, studies to put together, tithes to gather, programs to organize, and other things we occupy ourselves with, and we only have forty days of the risen Lord to work with? So what is the answer for this? Go back to the Old Testament where death reigns—the old man is alive; condemnation is ministered; the letter of the Law is in power; all are spiritually dead since they have no “life” dwelling in them; works are in effect and, well, I think you get the picture. But at least there is plenty of information there to work with, right? I think this is the way the most religions see it. And yet Paul has a lot to say about the risen Lord. All those *in Christ, in whom, by Him* phrases, and the rest of the 146 phrases that Paul talks about, have to do with the risen Lord and the Church! How can you spotlight the head without the body? We are in union with him. Peter identified both the head and body of Jesus in Matthew 16, didn't He? Both head and body crucified, buried, and risen *together* the Word says! Since the resurrection, the head, Jesus, as I see it, lives in a “*behold all things passed away, all things are become new*” state of mind. Since the resurrection of the head, Jesus, He walks in newness of life knowing that Christ being raised from the dead doeth no more... For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. What I am saying is that Christ, the head, lives this side of the resurrection. What is the body, the Church, doing on the other side? What is the living doing among the dead?

I was also thinking that Jesus is the only one I can depend on to teach me how to walk an alive, resurrected life. I mean we have great men of God, but I can't go to them and say, “You have died, were buried, and raised from the dead never to die again. Teach me how to live a resurrected life here on earth.” Jesus said, “*Without me you can do nothing,*” and this is so true—I must remind myself of this, especially, when I think that I, as part of the body of Christ, must learn to walk in resurrected life as taught by the Spirit of God. Paul said he counted all things but dung “*to know him and the power of his resurrection.*” So sad that the Church is occupied in other less important things that it has missed out in knowing the power of Jesus' resurrection. The “*I am the resurrection*” lives in every Christian, so close and yet so far from our thinking, from our conscious. Oh well...

Brother Warren, the fellowship here is minimum so I write and let out with what I have—most of it is in part with the request the Lord fill in the blanks as I move along with Christ. The family back home was real disappointed. Mother will be 81 soon; please pray for her. Hope to receive the magazine here soon. Regards to Robbie and staff.

As I remain in Him,
Brother Gonzales

ONENESS

By Beryl Woledge



I was watching the 2002 Winter Olympics at Salt Lake City. It was the finals of the pairs' figure skating in which four couples were competing for Olympic gold. It was fascinating to watch the movements showing their technical and artistic ability. Each pair moved as one, perfect synchronization, automatic action and reaction. Their oneness was evident to all who watched. They were pressing towards the mark of the high calling of an Olympic gold medal—the highest accolade of their chosen profession as ice skaters. Years of constant practice, patience, and working as one had been necessary to come to this point. They skated as one, and those watching applauded that perfect co-ordination of oneness.

For some time, the Lord has had me studying John 17, and Jesus' prayer to His Father about oneness, especially verses 20 through 26 that we in the Christ-life call "The Lord's Prayer." Jesus is praying for believers, He is not praying for the world but for those whom the Father had given Him during His earthly ministry and for *"them also which shall believe on me through their word."* He prayed that we might be one, as the Father and He were one, so we may be in Him as the Father was in Him and He in the Father. Our oneness is in the Father and in the Son. An example of oneness we give is when we ask for a cup of coffee, and not for a cup with water and coffee.

Do believers really know that we are one in Christ and in our Father? Our oneness is not outer, but is an inner relationship and knowledge. Do we really live and move and have our being in Christ? Do we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? (Phil. 3:8) Do our actions, our words, show forth our oneness in Christ? Can people see that there is a difference in a Christ-person because of our oneness? The revelation of the mystery is that Christ is in us as our only hope of glory—the glory which the Father gave His only begotten Son has now been given to us, and our oneness in Him is to show the world that Jesus Christ is God's answer to their every need. The wonderful agape love of our Father can be their's too by the simple act of believing on Him as God's only begotten Son who died that they may live.

Our oneness is a fact from the moment of being re-birthed with the incorruptible seed—it does not take years to come to fruition. The knowledge of that oneness, however, comes with our growing relationship with our Lord as we allow the Holy Spirit to show us more of Him in every area of living. Our minds must be renewed to who we are as we spontaneously practice His presence in us in our daily activities. The desire of Jesus' heart was our oneness in Him. Oh, that we might know Him, and show forth that perfect co-ordination of oneness in Him by our words and deeds! †



IN HEAVENLY PLACES

By Warren Litzman

shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Dan. 2:44).

Often I am asked what will the bride of Christ be doing during the millenium. The Scriptures are clear she will be ruling and reigning, with Christ, her husband, in the New Jerusalem (heaven). While the bride is not an earthly person, she is the Church, and, as such, is a heavenly creature. It was never God’s intention that the bride of Christ ever be connected with this earth as her salvation. He placed her in another realm of living. She will always be a heavenly creature because her redemption placed a new life in her, the life of Christ.

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ” (Eph. 1:3).

The phrase “in heavenly places,” is literally the *heavenlies*. The word *heavenlies* is an adjective noun and has descriptive qualities. It refers not only to a tangible location, but also to a new character, a new way of living by those that are birthed by the heavenly Father. That means the blessings and the new way of living for the born-again can be best described as heavenly, as opposed to that which is earthly.

The Church, the body of Christ, has a different inheritance than Israel. Our inheritance is the relationship we have to Christ as His bride. This is what is involved in the “one hope” of Ephesians 4.

“For I am jealous over you with godly jealousy: for I have espoused [engaged] you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:2, author’s translation added). “But he that is joined unto the Lord is one spirit” (1 Cor. 6:17). “We will reign as consorts of the King, judging the angels and the world” (1 Cor. 6:2–3).

Israel, on the other hand, will be subjects of the King. The majority of Christ-life Bible believers correctly reason that Daniel 2:44 teaches that Israel will rule the earth as the head nation. *“And in the days of these kings shall the God of heaven set up a kingdom, which*

The Scofield Reference Bible has an invaluable footnote concerning this phrase, page 1249.

The same Greek word is used in John 3:12 where “things” is added. In both places, the word signifies that which is heavenly contrasted to that which is earthly. In Ephesians, the word *places* is especially misleading. The *heavenlies* may be defined as the sphere of spiritual experience as identified with Christ in nature (2 Pet. 1:4); in life (Col. 3:4; 1 John 5:12); in relationships (John 20:17; Heb. 2:11); in service (John 17:18; Matt. 28:20); in suffering (Phil. 1:29; 3:10; Col. 1:24); in inheritance (Rom. 8:16–17); and in future glory in the kingdom (Rom. 8:18–21; 1 Peter 2:9; Rev. 1:6; 5:10). The believer is a heavenly person, and a stranger and a pilgrim on the earth (Heb. 3:1; 1 Peter 2:11).

So, concerning the phrase, “in the heavenlies,” we have adopted the supposition that it does not refer to a place in heaven but to the heavenly sphere. By sphere, we mean to be *in* something. For instance, we are *in* the body of Christ. Not that we are in some specific place or location; rather, we are among the redeemed; we are in the sphere of Christ. We are associated together, joined to His body. Paul is describing the nature and source of our blessing. Again, the word *heavenlies* describes the nature or sphere of blessing rather than just a location. It is in the heavenly sphere. There is no such thing as the third heavenlies, although there is a third heaven. All the blessings described in Ephesians 1 are heavenly in character, not a destiny or the geographical location of the Church. This is because, our blessings are “in Christ” and the object of our hope is now in heaven. Accordingly, we have several heavenly spiritual blessings bestowed upon us (Eph. 1:4–8):

- ✧ We are chosen in Him.
- ✧ We are holy and without blame.
- ✧ We are adopted.
- ✧ We are accepted in the Beloved.
- ✧ We are redemption.
- ✧ We are forgiveness of sin.
- ✧ We are given spiritual wisdom.
- ✧ We are given the Holy Spirit.
- ✧ We have been made joint heirs.

All of these blessings are heavenly.

This rule concerning the heavenlies applies in the other four places where the same phrase is used in

Ephesians 1:20; 2:6; 3:10 and 6:12. In each of these cases, the words *realm* or *sphere* could be used along with *places*. The Church is heavenly in character and belongs to Him. We do not belong to the earth any longer. Though we live here, we are ambassadors, and we belong to the heavenlies where He is. For instance, notice Ephesians 1:20–21:

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come.”

Paul is not saying that we are seated “far above” with reference to some location and distance. Rather, over and above with reference to Christ’s authority and rulership. God’s rule in the heavenly sphere is in stark contrast to Satan’s rule of the earthly sphere. Even when the phrase is used in Ephesians 6:12, we see that the heavenlies are also the sphere in which Satan reigns, the god of this world.

“For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places [heavenlies]” (Eph. 6:12, author’s translation added).

If the word *heavenly* means a place where we are going to be after we are raptured, why does Paul use it for our conflict down here on earth? It is the activity of the heavenlies taking place on earth. When we were regenerated, heaven came to earth!!! This is a spiritual thing, not like Jesus of Nazareth telling the disciples to go and preach the “kingdom of heaven is at hand.” When Jesus said this He was speaking of the millenium when sin and Satan would be removed. But we have been delivered from Adam’s race and have been completely identified with our heavenly Father who birthed us. We are Christ’s bride, not God’s earthly wife, Israel. We have the heavenly blessings on earth because we have been translated into the kingdom of his dear Son (Col. 1:13) while we are still on this earth. We are ambassadors in our service to our Father, but heirs and joint heirs through our husband to be, Christ. We are citizens of heaven because we are regenerated and Christ is our only life.

“For our conversation is in heaven; from whence we also look for our Savior, the Lord Jesus Christ” (Phil. 3:20).

We are citizens of heaven (Phil. 1:27). Heaven is our headquarters because Christ is preparing a home for His bride there. Christ in us is our “hope” of glory (Col. 1:26–27). The Church’s inheritance is in a present state of hope. Hope is what we have now; inheritance is what we look forward to. Inheritance is concrete. Hope is looking forward to the concrete. Hope is in the form of promise not yet realized. When our hope is realized, only then will we have full reality. Hope is the time interim between the promise and the reality. Our present hope will eventually become our inheritance. The one hope of Ephesians 4:4 is our inheritance. And our inheritance is the exalted position we have in Christ as co-rulers with Christ in the eternal ages and all that it entails.

The redemptive purpose of God is to redeem man from the earth. The earth is to be converted back to a fellowship with God that it had before the fall. Redemption is centered on the earth, not in heaven. It comes from the heavens, and God will reconcile the earth back to himself. *“And I saw a new heavens and a new earth: for the first heaven and the first earth were passed away; and there was no more sea”* (Rev. 21:1).

God’s position and order of things will change in the eternal state. Heaven and earth were separated by sin. Anything that sin has touched must go! There is not going to be a renovation of heaven and earth. All will go into oblivion and be dissolved. When sin has been completely eliminated, heaven and earth will be brought together again. Then we will see a new heaven and a new earth. It will come to a static state when heaven will be on earth. When the heavenly city is on earth, God will dwell with his people in that city. The throne of God will abide there. Redemption is focused on the earth exclusively. So the nature of things, when Christ returns to the earth, will be heaven on earth.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature [creation] was made subject to vanity, not willingly, but by reason of him who hath subjected the same [in a state] of hope, because the creature [creation] itself also shall be delivered from the bondage of corruption into the glorious liberty of

the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they [the creation], but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by [in a state of] hope” (Rom. 8:18–24, author’s translation added).

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory” (Col. 3:1–4).

Members of the body do have the firstfruits, or the guarantee of the harvest to come, but we are awaiting the full harvest to come. We are currently part of the suffering creation, yet our manifestation (revelation) is directly linked to the alleviation of this suffering. So, until we have the redemption of our bodies, the outward manifestation of glory to be revealed at the second coming of Christ, we continue to suffer as members of the creation. But the creation awaits our revealed glory with outstretched hands.

If we, as members of the body, have nothing to do with this earth and are hidden in some far off corner of the universe in the heavens, why would the suffering creation be concerned with our unveiling? Rather, the redemption of our bodies has a direct influence on the removal of the curse on the earth. The members of the body of Christ will be revealed with Christ at the second coming. It is true that the redemption of our bodies will occur at the rapture, but their glorification will be demonstrated and displayed as trophies of His glory and grace during our reign with Christ (2 Tim. 2:12) in the Millenium! We will be manifested with Him in glory, in a state of glory, when He is manifested at the second coming. So it is in this sense that the word *heavenly* does not refer to a destiny that we will have in the future, but rather a heavenly nature and character that is ours here and now. This will not hinder us from ruling with him upon the earth. Our destiny is heaven, the heavenly Jerusalem; and right now, God is calling out a heavenly people, which is His precious bride. †

There Is No You

By Walter Loucks

In today's society, there seems to be an ongoing search for "finding yourself." The talk show circuit and the how-to books are telling people how to find their inner self and how to be the best they can be.

Why is there such a struggle to accomplish this goal? Mankind can find the answer in the message of Christ as our life. What if there is no you? Then your search for self would be in vain.

Genesis 1:26–27 tells us God said, *"Let us make man in our image, after our likeness.... So God created man in His own image, in the image of God created He him; male and female created He them."* Then chapter 2, verse 7 says, *"...and breathed into his nostrils the breath of life."* So our image is in the likeness of God and our breath of life comes from Him.

So where are *you* in this? Since God is a Spirit and we are made in His image and are breathing His breath of life, then we are primarily spiritual beings given a body and mind to function as His children. Since the spirit world is made up of two distinctive beings, that of God's spirit or Satan's spirit, than we have our being in one of those two camps.

In mankind's attempts to avoid taking responsibility of choosing which camp he belong in, he has created the world "self." Self-effort, self-awareness, self-fulfillment, selfishness. If we can improve ourselves and "find" ourselves, then we do not need to face the truth of whose image we will accept as ruling our lives.

God, in His love, gives us that choice, as He wants a family to fellowship with Him out of love and the choice to conform to His image. Romans 8:29 says, *"For whom he did foreknow, he also did predestinate [or create for us the opportunity] to be conformed to the image of His Son"* (author's translation added).

So, if we choose the image of Christ, then guess what—our old image has to die.

"Knowing this that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him" (Rom. 6:6-8).

And of course, *"I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me"* (Gal. 2:20).

It would be sad if it was only the dying that we are a part of, but 2 Corinthians 5:17 tells us, *"Therefore if any man be in Christ he is a new creature; old things are passed away; behold all things are new."* So our old image is now reconciled to God, and we have a new "self-image" that God desired in the first place by creating us in His image.

Does this mean our problems in life and our wrong thinking is resolved? Would to God that it was so, but alas the renewing of our minds keeps us in school throughout our lives. Romans 12:2 says, *"And be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."*

So, then, the question arises as to how we conform to His will. Ephesians 2:8 states, *"For by grace are you saved through faith, and that not of yourselves, it is the gift of God."* Since our very birthing is not of ourselves, how could our conforming to His will be of ourselves.

Jesus, Himself, stated in John 5:30, *"I can of mine own self do nothing... because I seek not mine own will, but the will of the Father."* So, does it not reason that Jesus in us would still be seeking the will of the Father? How does he reveal that will to us? James 1:18 states, *"With His own will begat he us with the word of truth."* Ephesians 5:17 says, *"Wherefore be ye not unwise but understanding what the will of the Lord is."*

So, does the will of the Lord automatically become a part of our lives and make us Christ-persons? Not anymore than learning a computer or any other endeavor in this life comes automatically. This is not putting us under the law, but just common sense that we learn things as we spend time studying and embracing them. *"Study to show thyself approved"* (2 Tim. 2:15).

The Word is full of statements about the Father's will and intent for us. Let's all allow His love in us to be the influence for the renewing of our minds, which will push us to Him and complete us as new creatures in Him. †

This World Is a Schoolhouse

By Dwight Davis

“Now I [continually] say, that the heir, as long as he [ever] is a child, does not [ever] differ from a slave though [ever] being lord of all, but [ever] is under guardians and stewards until the time before appointed by the Father” (Gal. 4:1–2, NKJ; author’s translation added).

Under Tutors and Governors Until the Father’s Time

We must be rebirthed into Christ by the Holy Spirit in order to see the kingdom of God (John 3:3). At the moment of the rebirthing we are complete in Christ and Christ is complete in us in the Spirit (Col. 2:10). However, the soul and mind are continually being renewed by the Holy Spirit throughout our earthly walk (Eph. 4:23). Our temporal body will be exchanged with a glorified body one day, one split second past our temporal death on this earth (2 Cor. 5:1–4). The Father has placed us under “tutors and governors” (KJV) or “guardians and stewards” (NKJ) as infants or children in Christ to learn some things. Many of these tutors and governors are the very elements of this world that once held us in bondage before we were rebirthed (Gal. 4:3). However, now the Father will use them as training tools. For this world is a schoolhouse used by our Father to teach and train His born-again sons for His will and purpose to be done in them. It is all in the Father’s timing. Sometimes, we think we can circumvent His training. Often, we would like to expedite His training. However, it clearly tells us that the Father had previously appointed (in His own mind) a time for us. We are really moving according to His timetable and not our own. We are under tutors and governors of this world until the Father’s appointed time.

God Allows Various Trials to Fall Upon Us for His Purposes

“My brothers, [once then] count it all joy when various trials round about [at intervals] might fall upon [you]” (James 1:2, NKJ; author’s translation added). This is a

little clearer in the direct translation from the Greek. This is not a discussion about you stumbling or falling into various trials as much as it is that trials will fall on you. Expected and unexpected things do happen in this world that is our schoolhouse. While the Father is certainly in charge in all things, He does permit or allow these things to happen to us in our walk in this world. We all face circumstances and situations (the old C&S gang). So, how do we handle them? How can we keep them from overcoming or overwhelming us?

Draw Upon the Renewed Mind and Holy Spirit This is where we really need and must draw from the Holy Spirit renewing our minds. The renewed mind helps us see beyond the temporal and into the eternal realm. My first focus is to realize that my Father is in charge and has allowed circumstances and situations into my life for His divine training and His purpose. Others may intend it for evil, however, I need to seek Him and understand His purpose for my good. *“For we know that all things work together for good to those who love God, to those who are called according to His purpose” (Rom. 8:28, NKJ).* So what is the Father’s divine purpose?

This World is a Schoolhouse to Birthed Sons and Conforms Us to Him

“For whom He foreknew, he also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren” (Rom. 8:29, NKJ). In our Father’s eternal plan, *“He chose us in Christ before the foundation of the world” (Eph. 1:4, NKJ).* Through Christ, our Father created this world (Col. 1:16, NKJ). Christ is the Creator! It says, *“all things were created through Him and for Him” (Col. 1:16, NKJ).* This world is a schoolhouse to birthed sons, and it conforms us to His image. That is the primary purpose that the Father left us in this world following our rebirthing of the Spirit—to conform us to the image of His Son. The Father wants His Son to flow in and through us, as us, to others for His will and glory.

God Uses Diverse Trials To Bring Us to Fuller Understanding

James says, “*Knowing [continually] that your proving of the faith [continually] works endurance. But let endurance [continually] have complete work, that you may [ever] be complete and entire, in nothing [ever] lacking*” (James 1:3–4, NKJ). God is using the diverse trials that fall upon us (James 1:2) to mature us in Him. We should cooperate with the Holy Spirit and let Him renew our mind in every trial, circumstance, and situation that we face. For these are the very things that bring us to the appointed time of the Father for us. His appointed time will come to pass through the renewed mind that He provides. John shows us this growth process as children, young men, and fathers in 1 John 2:12–14. As His children, we know our Father and that our sins are forgiven. As young men, His Word abides in us, and we overcome the wicked one. As fathers, we know Christ in the Father before the foundation of the world. That is the focus and His ultimate eternal vantage point for us to view and see through the things of this world. God is using diverse trials to bring us to a fullness of understanding in Him.

The Law Was Our Schoolmaster To Bring Us to Christ for Justification

Paul said, “*The law was our tutor to bring us to Christ, that we might be justified by faith, but after faith has come, we are no longer under a tutor. For you are all sons of God through*

faith in Christ Jesus” (Gal. 3:24–26, NKJ). One of the tutors that we were under in this world was the law. The law was to bring about our knowledge of sin (Rom. 3:20). So, we turned to Christ to be our Savior and Lord. Now we are “*justified freely by His grace*” (Rom. 3:24). We are “*justified by faith*” (Rom. 5:1), and “*justified by His blood*” (Rom. 5:9). “*Therefore,*” because He is our Savior and Lord, and He has justified us by His grace and shed blood, “*there is now no account of a condemnatory sentence in Christ Jesus*” (Rom. 8:1, NKJ). Christ is now living in us as our justification, righteousness, holiness, and eternal life (Rom. 4:25; 1 Cor. 1:30; Gal. 2:20; 1 John 5:11–12).

The New Creation Life of Christ Liberates Us from the World

Paul says, “*But God forbid that I should glory except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me and I to the world. For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation*” (Gal. 6:14–15, NKJ). We focus on Jesus Christ and Him crucified (1 Cor. 2:2), not because it is popular, but because that is the wisdom and power of God (1 Cor. 1:18, 24; 2:5). After we are born again, Christ is our new creation life. The law, doctrines, religious trappings are done away with in Christ. “*There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus*” (Gal. 3:28, NKJ). Christ liberates us from the world. †

(LUST OF FLESH—CONT. FROM PAGE 8)

if it means violating a law in our mind, we will pacify the flesh. Thus, we make the law of God weak through the flesh. It may seem unbelievable, but all of this is of God. (Rom. 8:28; 2 Cor. 5:18) We are being pushed to Christ by these things. “*For our light affliction, which is but for a moment, worketh for us a far more exceeding [and] eternal weight of glory*” (2 Cor. 4:17, author’s translation added).

God’s way

“*[This] I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh*” (Gal. 5:16, author’s translation added). The lust of the flesh is to be equal with God. “*I will ascend above the heights of the clouds; I will be like the most High*” (Isa. 14:14). Everything else is a

result of this lust. The flesh desires to be on the same level with God, but without the Cross. In an attempt to be like God, the flesh uses will power (John 1:13). God’s way is that we are placed on this same level by birth. What’s so hard about that? When we get this fact rooted in our head, everything else sort of fits in place.

Until we do make this choice, that we accept Christ in us as the only life we have, we will continue to walk after the flesh in an attempt to fulfill the desire of it, which is to be “as God” (Gen. 3:5). It is a lot easier to walk in the Spirit because it’ll save a lot of bark on your tree. It’s a whole lot less painful, except to the mind of the flesh. It’ll cause you to suffer, but that’s OK because the life of Christ in you is able to replace all its dead ideas and works. †

Why Don't Churches Preach The Revelation of Jesus Christ?

By Warren Litzman

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

A young woman had just been ushered into my office. She was so stirred in her soul that she was crying and her body was trembling. As she sat down she began to tell me her need. She said, “I am so confused and upset, I don't even know today whether I am saved or not. Never before in my Christian experience have I come to such a confusing moment. I was all right until I came to your meeting and heard the preaching on divine revelation. For a while I could bear the message, because I didn't think it was so important, but now, after a long period of time, the truth of the message so burns in my soul that I can do nothing but think on this matter.”

She continued, “Brother Litzman, I have to know if this message of a revelation of Christ is as important as you say it is. I cannot find the message taught or advocated anywhere else. I have grown up in a Pentecostal home. My grandfather was a Pentecostal preacher, as is my father. I have grown up in large churches with a strong Full Gospel background, but I had never heard the message of revelation until I began to read *Life in the Son* magazine and hear you teach. If this message is of God, why didn't my father preach it? If it is of God, why doesn't the Full Gospel movement of today preach this message? Why don't the evangelists and Bible teachers preach this truth?”

As I listened to her, I discerned that she was honest and sincere and that, very likely for the first time in her life, the Holy Spirit had brought her to a point she had never known before. Now she was faced with the decision of whether or not she really wanted to know Jesus. With the Word, I soothed

her troubled mind, put her on a Scripture searching program and encouraged her by prayer to wait before God until she had a renewed mind. But as she left my office the question continued to burn in my mind—why don't churches, especially those with a Full Gospel emphasis, preach the revelation of Christ?

This message is clearly and plainly taught in the Scriptures. No one needs to make a new doctrine or twist the Word to come to such a conclusion. The Word is plain. The highest scriptural instances of consecration in the New Testament are centered on revelation.

Christ Taught Revelation

“When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven” (Matt. 16:13–17).

At the time of Peter's confession, this is the highest peak of consecration reached in his relationship to Jesus. The one thing Jesus wanted all men to see in Him was His Lordship and Sonship. Men wanted to make Jesus a healer, a miracle worker, a great prophet; but they did not want Him to be the Son of God. Actually, Jesus was killed by His enemies because He said He was the Son of God.

In all of Christ's teaching and training of the disciples, the one thing He wanted them to see was that God was manifested through Him unto all men, but natural man could not see or understand this. When

Peter made his great declaration, *“Thou art the Son of the living God,”* Jesus said, *“Flesh and blood hath not revealed this unto thee, but my Father which is in heaven.”*

In this high moment of spiritual understanding, Christ commends Peter’s consecration. At the center of it all is a revelation that Christ is the Son of the living God. What happened to Peter on this occasion must happen to every believer. Peter was already a follower, a disciple, a believer, and a miracle worker; but until this moment he had not experienced divine revelation. This is evidence that our experiences do not necessarily embrace the greatest of all truth, divine revelation.

Paul Preached a Revelation of Christ

In the first chapter of Galatians, we have the vivid account of Paul telling his story of Christ-life. He begins in verse 6 by contrasting a man-made gospel with the Spirit-taught gospel. He goes on in verse 10 to show that he has no intention of pleasing man by bringing a man-made gospel, but rather the Jesus he preached must be revealed by the Holy Spirit.

In verse 12, he states that man cannot bring the revelation of Christ, that it comes only by the Spirit. In verse 17, he says that the apostles before him, who saw Jesus with their natural eyes and heard Jesus with their natural ears, did not teach him Christ. In verse 16, he says that God revealed Jesus in him that he might preach Christ among the heathen.

For many years I preached that this was a special revelation to Paul and not available to anyone else. This is the same plight by which many in gospel circles have become bound. There is not the slightest inference that the revelation of Christ in Paul was just something special for him; rather, the record bears that such a revelation was available to all believers. In fact, all believers were challenged to have this revelation of Christ (Eph. 1:17).

The record in Galatians chapter 1 states that Paul’s revelation of Christ came at least three years after his conversion on the road to Damascus. He was healed and filled with the Spirit when Ananias laid hands on him, but his revelation of Christ did not come during any of these experiences but was, in truth, the summation and fulfillment of all his experiences. Once again, I must state that not one of

our experiences, short of a revelation of Jesus Christ, brings the fullness of Christ

It is further interesting to note that the apostle made the revelation of Christ necessary to preaching the gospel to the heathen. I wonder if this is not the reason why our generation is faced with the hopeless task of world evangelization. Perhaps the fullness of Christ taught in the New Testament as coming through the revelation of Christ is the only answer to world evangelization today, as it was in Paul’s day.

Peter Preached a Revelation of Jesus Christ

In 1 Peter chapter 1 the apostle declares that the Christ, whom we have not seen (v. 8), and yet believe in with joy unspeakable and full of glory, cannot be seen with the natural eye. It is interesting to note that Peter combines the revelation of Christ in the believer and the revelation of Christ in the end time together. But while everyone sees Christ with the natural eye in the end time at His revelation, only those who have been ministered to by the Holy Spirit are able to see Him as their life.

In this first chapter, Peter makes inseparable the sufferings of Christ and the revelation of Christ. To this day, we too will have to say that a revelation of Christ as our life is inseparable from the sufferings of Christ. He who would have a revelation of Christ must surely enter into the sufferings of Christ. We must never teach the fullness of Christ through divine revelation of the Holy Spirit without teaching the crucified life. It is impossible, scripturally and practically, to go deeper in understanding and not enter into the fellowship of His sufferings.

Once again it must be stated—a believer may have all the works of grace in his life and still not have a revelation of Jesus Christ. All works of grace are steps toward the fullness of Christ, and are necessary to a fullness of Christ, but do not necessarily mean within themselves that the believer has received a revelation of Christ in him.

The Ephesians Received Divine Revelation

When Paul prayed his first prayer in the letter to the Ephesians, he prayed that they might be given the spirit of wisdom and revelation in the knowledge of Him (Eph. 1:17). Most commentaries will agree that the Ephesians were among the most spiritual

believers ministered to by Paul. They were a large church with a fruitful ministry. Because of the historical record in the book of Acts, and because of the established pattern in the New Testament church, we must believe that the Ephesians were saved and Spirit-filled and came behind in no spiritual gift. Yet, Paul prayed that they might have a revelation in the knowledge of Him.

This was not a sideline message. This was the heart of Paul's gospel. Knowing Christ, to Paul, was not just knowing about Jesus. Seeing Jesus, to Paul, was not a work of the natural man and his senses, but rather it was seeing Christ as his life through the work of the Holy Spirit. It is further interesting to note that Paul prayed that they might have a revelation of Him, not of His works or His name or His body or His miracles. The revelation was of Him.

Succeeding verses in Ephesians 1 show that understanding, calling, inheritance, and power are all works of Christ in the believer (v. 20). They are not gifts to the believer, rather the believer shares these works with Christ, who is in him and who is his very life.

The Galatians Were Taught The Revelation of Christ

In Galatians 1, Paul gives his vivid description of how Christ was revealed in him. Undoubtedly, the impact of Paul's witness was great upon the Galatians. After the introduction of his great revelation, he continues, in this epistle, to show how this great work of grace consummates the plan of God for our lives. The outline is given in chapter 4. In verse 1, the believer is an heir and lord of all, but because he is an ignorant child he does not differ from a worldling or a servant. Therefore, the believer—the heir—is placed under tutors and governors until the time appointed of the Father (v. 2). Very often these tutors and governors are nothing but the elements of this world—our circumstances and situations, the old “C & S gang.” They are tools the Father is using to shape sons (v. 3). But after a time of training and shaping (v. 4), God brings forth in the creature, made of a woman, made under the law, a true son.

I believe that the true Son can come forth only when the Spirit has taught the believer the difference between his life saved, and Christ's eternal life in

him. At this juncture, what it means to be adopted as a son is revealed to the believer. This constitutes the revelation of Christ as our life, and because we know we are sons, the Father is able to send forth the Spirit of Jesus into our hearts, crying, “*Abba Father*” (v. 6). Thus, he who was a servant now becomes a true heir and a son indeed through Christ (v. 7). Adoption is completed on God's part at regeneration, but the process of adoption continues on the believer's part as the Son really becomes his life. Again, I must say that there is a difference between God's work for us at regeneration and God's work in us at the revelation of Christ

The Corinthians Were Taught The Revelation of Jesus Christ

In 1 Corinthians 2:9, Paul contrasts the carnal believer with the spiritual believer. In verse 9, the carnal, earthly believer is explained as one who cannot see, hear, or feel with his natural senses the things that God hath prepared for them that love Him. In verse 10, the spiritual believer is the one to whom God has revealed these things, even Himself. The Spirit alone is able to search out the deep things of God (the deeper life of Christ) and reveal them unto those who love Him. Could it not be that great numbers of believers yet depend upon their sense knowledge—what the eye sees, or the ears hear, or the heart feels—as their means of knowing Christ and have never really had Christ revealed in them?

We could go on with these scriptural references on revelation, but this is perhaps enough to show that this message was very likely the heart of the gospel. The message shows Christ in us, the hope of God's eternal plan. Since no man could explain this miracle and no writer could communicate it, God designed that only by a revelation of the Holy Spirit could man have the fullness of Christ.

Why Churches Don't Teach the Revelation

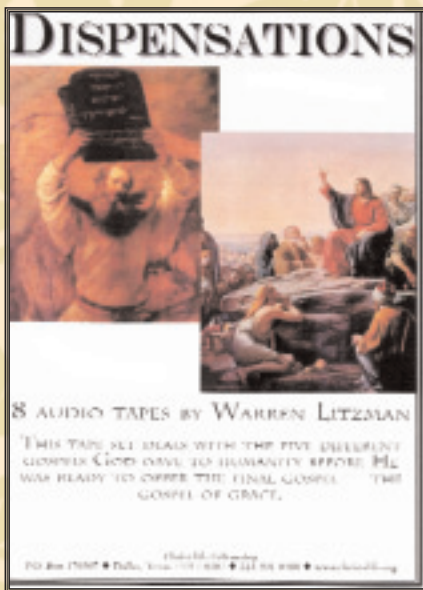
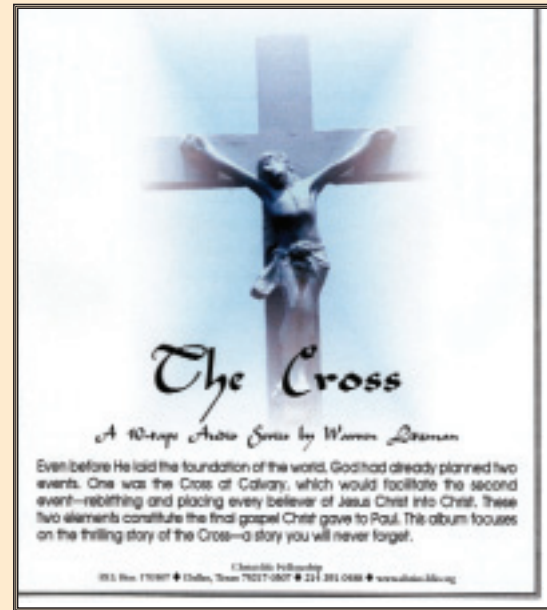
Since this message is so plainly written in the Scriptures, and is so forcibly preached by those who have had a revelation of Christ, it is little wonder that the woman who was in my office was confused as to why most churches do not preach a revelation of Christ. After contemplating this instance for some

(CONTINUED ON PAGE 36)

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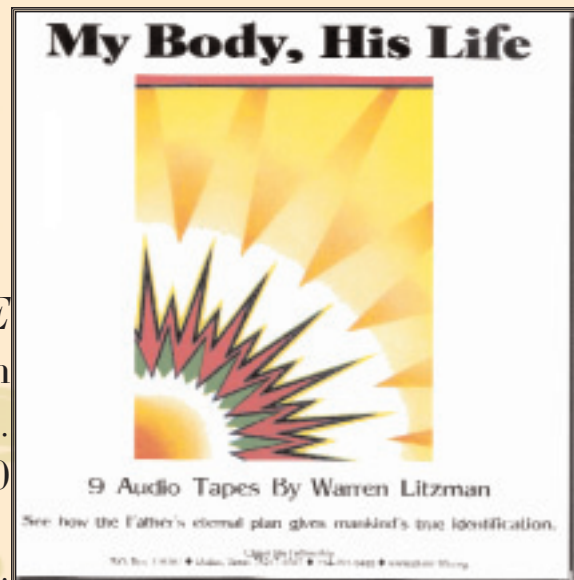
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THE MISSION OF THE HOLY SPIRIT

By Mike Scott

“And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you” (John 14:16-17).

“But the Comforter, which is the Holy Ghost, Whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you” (John 14:26).

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me” (John 15:26).

“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness because I go to my Father, and ye see me no more; Of judgment because the prince of this world is judged” (John 16:7-11).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you” (John 16:13-15).

What you have just read was what Apostle John recorded the Lord saying concerning the Holy Spirit’s ministry when He arrived in the earth. Man-made religions and denominationalisms say the Holy Spirit does everything, but what did the Lord say the Holy Spirit would do? Some men teach that it is the Holy Spirit within us that is the life that has been given unto us. I would like for just one person to show where the Scriptures say the Holy Spirit or Holy Ghost is life eternal. I have read that Christ Jesus is the life (John 14:6; 11:25). I have read that the believer who has the Son living in him has eternal life (1 John 5:12-13). A lot of true fellowship is lost because believers have received from men erroneous teachings concerning the grace of God.

Some good, religious people misuse the Holy Spirit. They rely on the Holy Spirit to do everything except the one thing the Lord said the Holy Spirit would do. Many even teach that He is life eternal, but He is not. Christ, the Son of God, is life.

As the Scripture reads, the Holy Spirit is given only to those who have received Christ Jesus as their personal Lord. The Holy Spirit is given to abide in us forever (John 14:16). To abide means to take up residence within us. Where does the Holy Spirit abide in the born-again believer? The Holy Spirit abides within the believer’s mind. To better understand that statement, go with me into God’s Word, Acts of the Apostles, chapters 1 and 2.

Notice what you can read there. All the believers that followed the Lord were assembled in the upper room where the Last Supper with the disciples took place (Acts 1:1-15). Notice that there were 120 souls there when Peter began to talk about replacing Judas

(CONTINUED ON PAGE 37)

the birthing is all about.

“Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. 2:2). The book of Ephesians was written 61 to 63 years after the Cross, and Paul states “ye” Ephesians walked with the wicked one, and he says it is a spirit (and Satan-nature) working in the children of disobedience. Yes, more than 61 years after the Cross, we find corrupt people doing corrupt things by a corrupt spirit that works in them, while it would appear the Holy Spirit awaits for them to accept the grace of God which was purchased at the Cross.

“Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Eph. 2:3). Here again he points to the nature in man, as the ungodly one. Believe me the nature of Satan lives on in the unregenerate by a corrupt seed.

Exchange: Darkness for Light

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light” (Col

1:12). *“Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son”* (Col 1:13). Long after the Cross, Paul is preaching this message to the Colossians. He says believers have been delivered from the authority of Satan (power of darkness) to that of Christ. In fact, it says He has translated us into his kingdom which can only mean believers have been delivered from the authority of Satan to that of Christ. This, too, is an exchange. John 3 says you cannot see or enter this kingdom until you have been spiritually birthed and have exchanged darkness for light.

“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Cor. 5:17).

By the birthing we are made a new creation race in Christ. If this is new then we came out of an old creation, which we have been removed from. We have even had an exchange of our citizenship from the earthly to the heavenly. It is then that we can begin to build line upon line, precept on precept, here a little and there a little (Isa. 28:10). The old ideas of the mind will then begin to fall away, and a transforming of the mind will began to take place. At the birthing and after the birthing, there are many exchanges that began to happen. †

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The Unlimited Capacities Of the Christ-life

From *Christ-life Healing for Body and Soul*, by Warren Litzman

One of the greatest assets of knowing the Christ-life message is the rest and peace that we have by our union with Christ. This peace comes when we realize that our real identity is indissolubly linked to God, the only creator. Recognizing this full measure of dependence upon God, who has birthed in us His dear Son, we find ourselves uplifted to a grand awareness that man can never be separated from the Christ within him—except by his own erroneous thinking. Only when a carnal mind takes over will any Christ-life believer ever become restricted in his position with the Lord. Only the carnal mind would entice one to feel he is somehow separated from the Christ within him. Actual separation of Christ and the believer is impossible. As the mind becomes renewed, the believer sees himself as full and complete in Christ and a perfect expression of God by the Christ within reflecting all that God imparts. Continuing to live by this spiritual fact of our true being, we are able to undertake all forms of constructive activities, even those that are sometimes totally foreign to our previous way of living or thinking. There are hundreds of Christ-life believers who can testify to a new way of life that comes simply by the renewing of their minds.

Christ Overwhelms All Things

There can never be any limitation in the expression of the mind of Christ. In other words, as we reflect attributes from the mind of Christ, limitations disappear. Once the believer gets this idea fixed in his thinking, he can enter into a freedom that expresses the boundless love and power of God. This means that any test or trial that arises can be surmounted and literally overwhelmed by recognizing the unlimited capacity we have available by the Christ within us. Whether trouble exists on the job, in the home, at school, or in the Lord's work, you must remember: He

that is within is greater than the force that could come against you from without (1 John 4:4).

As your mind becomes daily fixed and you delight to be all that Christ within makes you, you will be more than a conqueror. It is, as the psalmist says in Psalm 40:8, "*I delight to do Thy will, my God; yea, Thy law is within my heart.*" Laws of the Lord flow out of Christ's absolute obedience to the Father. We have no capacity for obedience within ourselves (or our self-effort) that would please the Father. The only obedience we have is Christ's who lives within us. We give ourselves to Him and fully realize that only by His actions coming through us—and by Him only—are we able to obey every law of God. The believer who finds and follows this course in life delights in the things of the Lord, and will never be deceived nor destroyed by any other force. Neither feelings of unrest nor any other power can disturb such a believer. These feelings and disturbances can be eliminated by a greater understanding of God and His intention that the Son-life within will carry this believer through every difficulty. Truly, Christ overwhelms all things.

The Field of Health and Healing

As the believer rejects all the erroneous concepts of his limited thinking, he will be able to move into a realm of healing and health, seeing Christ as all. No outer force can reign supreme because its power is diluted and rendered ineffective. By placing your full trust in the Christ within, you are able to enter into this arena of victory where all outside forces come under subjection to this Christ. In Psalms we read again, "*O Lord my God, I cried unto thee, and thou hast healed me*" (Ps. 30:2). That sounds great. We cry to God and He heals us. Is it all that simple? What is that cry? How do we do it? That cry symbolizes our letting go of the error that comes from outside and

placing our entire trust on Christ within.

We learn from the Bible that man is created in God's likeness and, therefore, has dominion (Gen. 1:26). In order for our cry to carry a degree of conviction, we have to realize and accept the validity of the concept that God has given man total authority over all things. At the same time, it is crucial to recognize that only the Christ who indwells us can operate this power. You see, Adam lost his dominion power, but the last Adam, Christ, has fully restored this power so that now man is not incapacitated.

While Adam may have been alive as a living soul, Christ lives within us as a quickening spirit. By this quickening spirit within us, we are able to operate and rule over all forces that come against us. But we must go one step further and recognize and accept that God is omnipotent. He is the only power. He does not share His great power with the enemies that come against us. Rather, He has invested His power in His Son who declares, "*all power is given unto me in heaven and in earth*" (Matt. 28:18). How wonderful it is that God, by the Holy Spirit, allows man to get this unlimited understanding of Christ fixed in the mind. As a consequence, the believer has access to all power in heaven and earth by the Christ who is his very life. One of the most thrilling thoughts any mortal can ever come to is that he can feel and know the mind that was in Christ. From this mind comes the ruling power of the Christ within, and the believer can manifest this mind against all forces. This mind will correct the erroneous concept that we are controlled or overwhelmed by any outside force.

The Mind of Christ Brings Healing

Thus, if we can say that the Christ within us is our quickening spirit and He rules over our body, then, through Him, we can be healed from sickness. When the Christ-life believer comes to the understanding that he is never separated from the Christ within him, then the source of all supply and healing and provision will be automatic to that believer. Christ within us does not operate out of us partially, but fully. So you see, this cry out to God for healing must be accompanied by a spiritual awakening.

The believer being healed needs to show complete trust in the Christ who lives within him. As he gives this trust, his thoughts will rise above all carnal

and worldly obstacles, and he will move into a realm of living as a son of God. Then the way is paved for a beautiful awakening to his true and perfect birthright. The knowledge of the Christ-life reveals the perfect reflection of Christ that has always been there, but was temporarily obscured from view by the errors of religion and the illusions of the carnal mind. The Holy Spirit ever imparts the understanding that uplifts the believer to a consciousness that he can do all things by Christ who lives within him. This uplifted consciousness enables you to see your true self as a Christ-person and opens the door to freedom and dominion over all sickness, disease, and deprivation. Through this door, the mind of Christ brings healing.

Get All the Help You Can

Only when we give our mind to Christ is He manifested. Christ alone heals, whether by the prayer of faith, the laying on of hands, or the use of doctors, hospitals, or drugs. If we are healed by His stripes, then let the method be the Lord's choosing. The particular method for dealing with a particular situation can be revealed to us when we give our minds to Him. For instance, several years ago, an older dentist in our neighborhood whom I had been seeing, told me that in time I would lose all my teeth and would need plates. My wife was so disturbed in spirit by this news that she urged me to go to another dentist. The Father placed one in our Christ-life Fellowship, and after looking at my teeth and saying every one of them could be saved, he did just that. How thankful we are that we didn't trust the first diagnosis, thankful that we listened to the promptings of the Holy Spirit.

A national news program once presented a series on the importance of every patient getting at least two or three diagnoses for his medical problems. According to the program, at least fifty percent of all people questioned about their problems stated they wished they had taken another route to their answers. Now, I do not know the reliability of these statistics, but the fact remains that, even in this enlightened age of medical advances, it is becoming more and more evident that each person must take responsibility for his or her own life. Groups such as the American Cancer Society have urged every person to get at least three doctors' diagnoses before an

operation. The soundness of that advice became evident to me when a critically ill friend of ours was being treated by the family doctor whose methods were outdated. He was slowly dying. But when this friend began treatment with a new doctor who used up-to-date methods, his problem was cured in less than a week. Remember, when we give our minds to Christ, the Lord's chooses the method of healing.

We Must Be Cautious

Not only do people carry a huge responsibility to make decisions about their bodies, but equal responsibility is being thrust upon them spirit wise. Just as in the area of medicine, so it is in religion; just as human beings must take responsibility for their health, so must they take responsibility for their souls. Just as every medical doctor and his methods must be investigated, so must every believer be careful about what is preached and taught to him from the Scriptures (Acts 17:11). These days, as Satan knows his time is short and intensifies his battle against the souls of men, every person must be aware that Christ alone is wisdom (1 Cor. 1:30) and that wisdom comes only from the Christ within.

The Christ-life believer takes responsibility for his soul by making sure that everything going into his mind contributes to actions that produce health and happiness. The wisdom to take this responsibility is already within, but the mind is the control center (Rom. 12:2). Just as the diseased search to find compatible cures, so do hungry believers search to find a gospel that fits the Christ within. Just as a believer acts cautiously about his health, so is the same cautiousness necessary in spirit.

You Are Responsible

Strangely, the same difficulty facing the diseased

person faces the enlightened believer. Only now, there is a growing body of believers who see Christ within as their wisdom. These are courageous souls who are willing to suffer the onslaughts of criticism and condemnation that come when they take responsibility for their bodies and souls. I certainly do not condemn any doctor or preacher by these ideas, but I do cry *"like one from the wilderness"* that only Christ heals; only Christ is life. Any knowledge that deteriorates or destroys the wisdom that Christ is all in all must be repudiated. It may be that God will heal by medicine or surgery. Believers may be blessed or helped by some form of religious practice, but still Christ within is the only life the born-again human has, and everything in that person's life must be compatible to Him.

Believers, then, must take responsibility for their own bodies and souls. Both medicine and religion today are more developed and advanced than ever before. There are more breakthroughs in medicine than we've ever dreamed of, yet diseases such as cancer, heart disease, and other illnesses continue to increase. Likewise, in religion, there are greater churches with larger crowds and more religious communication than ever before, yet hungry believers are finding it increasingly difficult to worship with a body of believers who are not seeing Christ as all in all. Finally, all healing and life comes from the Christ within. To ignore Him as wisdom and knowledge allows disease to devastate us. You are responsible to wait before God, your Father, until this Christ-knowing begins to flow out of you as *"rivers of living water"* (John 7:38). This flow will begin as you read this book. It may be that you will have to read this book several times before you are helped. But in time, your soul-mind will be renewed, and Christ healing will flow. †



EVERY BELIEVER MUST HAVE A REVELATION OF JESUS CHRIST

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time, I felt led of the Lord to enumerate a few instances showing why I believe churches do not preach a revelation of Christ.

First, it is very likely that the ongoing movements of God in the church have not been ready to distinguish between what Jesus does for men, and what Jesus does in men. Some time ago, a prominent deliverance preacher told me that he believed he had had a revelation of Christ and could see the scriptural basis for such a spiritual act of God in the believer's life today, but he could not preach such a truth as it would destroy the people who sat under his ministry. He went on to say, "For so long I have preached what Jesus can do for people that I am afraid to begin to preach what Jesus could do in people for fear I would lose my ministry."

This same plight exists for many gospel churches. With the world going to hell, the heathen still without the gospel, and American Christianity becoming more and more carnal, I cannot possibly see how the preaching of the true gospel could by any means jeopardize any ministry God has given. Indeed, I told my preacher friend that he was hurting the people more. By not giving them the whole truth, He was feeding their flesh, thus denying them the Christ-life.

Second, many churches will not preach the revelation of Christ because they do not want to pay the price to live the life. When I began to preach these truths of the overcoming life of Christ in the believer, I immediately saw that unless I was willing to die daily and pick up the Cross and follow Jesus, I could not be scriptural.

It is impossible to separate the fullness of Christ and crucified living. When I began to teach this truth, a great number of my friends said that even though I was right in what I was preaching, the Christ-life could not be lived because no one could live the crucified aspect of it. Not only do I believe that the crucified life can be lived, but I believe it must be lived if we are to reach the world with the gospel. Scores of pastors have told me that they could preach the gospel and yet not live the crucified life. The two points are incompatible. To have the fullness of Christ, you must live the Christ-life. Or, to state it positively, you can only have the Christ-life

when you are willing to live His crucified life. Gospel churches will not preach the life of Christ, nor will anyone else, until they are willing to join with Christ in the fellowship of His sufferings.

Third, churches will not preach the revelation of Christ until they are ready to proclaim the message of Christ as the end-time truth. For the 50 years I have been preaching, I have witnessed at least three major movements, all of which were declared to have the end-time truth. In 1947, the New Order of the Latter Rain felt they had the end-time truth. In 1949, I—along with several others—began preaching that the mass healing revivals and the message of healing was the end-time truth. In 1959, the Charismatic Revival (the outpouring of the Holy Spirit among denominational churches) was said to be the end-time message which would bring the body of Christ together. While it is obvious that all three of these major moves of the Spirit in our generation are a part of the total plan of God for this age, and while it is true that each distinctive message is important (for each of these moves was progressively leading us to the end-time truth), it must be stated positively that not any one, nor all put together, constitutes the total end-time message. The true end-time message must be Jesus. He alone is the Alpha and Omega.

It must not be what He can do, or how much He can do for us, but rather who He is. The plan of God began with the Lamb of God slain from the foundation of the world. The end of the record in Revelation shows Jesus once again as the Lamb in the Holy City. The plan of God began with Christ, and ends with Christ. These are indeed the last days and the Lord is bringing a last-day movement to the forefront. That movement, however, must not and cannot major in anything that man does, but rather it must major in who God is and what God does. The end-time message must not just be what God can do for man, but rather how man can become pleasing to God. It is here that the true gospel must come in. That gospel is Jesus.

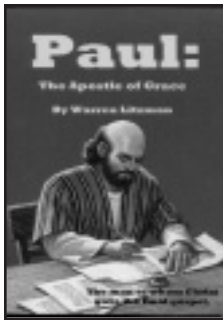
We must preach Christ, not just about Christ. We must tell men that Christ is their life, not just that God gives them life. The bride is truly being gathered together. The true Church is being made up now. The center, however, is neither man nor his

ministries or gifts; rather, it is Jesus. We are not out of bounds scripturally when we preach that Christ is the answer. Let us not fail to preach Christ and to advocate the living of the Christ-life, for it is the only hope of this generation. The greatest move now taking place on earth is this move of Christ-centered believers preaching and teaching that Jesus is our life.

Fourth, gospel churches cannot preach the fullness of Christ through divine revelation until God's time comes. The epistles show us that neither Paul nor any other believer entered into a fullness of Christ until God's time took place (Gal. 4:2, 4; John 12:23–24). Even though God must control the time element of those who enter into the deeper life, no one is restricted from hearing the truth. America, today, is not without a witness of this gospel. Our ministry comprises only a small percentage of those

spiritually led and taught in the truth of divine revelation, and yet the Lord has helped us to reach around the world and bring the message of life to many hundreds. Through radio, audio and video tapes, numerous Christ-life conferences, and various other kinds of literature such as books, we are spreading this message.

Sad to say, many churches have ceased to have a message and are drying up or are already dead. These churches are afraid of the stigma of having the message because they fear criticism or ostracism from carnal church circles, thus multitudes are left without a witness of the true gospel. We can know, however, that the true gospel is Christ, not a gospel about Him, but the gospel of Him (1 John 1:5). God grant *"that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him."* †



Paul: The Apostle of Grace

By Warren Litzman

An Inspiring Book on the Man to Whom Christ Gave the Final Gospel, the Gospel of Grace.

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(MISSION OF THE HOLY SPIRIT—CONT. FROM PAGE 31)

Iscaiot. In chapter 2, we read that the cloven tongues of fire sat upon each of them. This may be speculation on my part, but bear with me. As they were seated, the Holy Spirit sat on each of them (Acts 2:3). I can see a large fire that was like the fire of the burning bush Moses saw. A fire that was large enough to cover completely the person that was seated. It was during that precise time that the Holy Spirit placed the incorruptible seed of God in their spirit (1 Peter 1:23). This was the new birth that Jesus told Nicodemus about.

Look closely at Acts 2:4. Notice that both the Holy Ghost and the Spirit are mentioned. Many have taught that the Holy Ghost and the Spirit are the same in that verse, but they are not the same per-

son. One is the Holy Ghost and the Spirit is the Spirit of Christ (Rom. 8:9). They were filled with the Holy Ghost in their minds, and the Spirit of Christ within them gave them the utterance. Read the sermon that Peter preached to devout Jews. He didn't preach to Gentiles until later (Acts 10).

The Holy Spirit still resides in our minds, but people don't acknowledge this. Take a good look at the Scriptures that opened this reading. Notice much the Holy Spirit deals with the mind? He shall teach, bring things to remembrance, testify of Christ Jesus, reprove the world, guide, speak, reveal things and glorify the Lord. The Holy Spirit does other things, but this is his mission. He is the Comforter, and where are souls comforted? They are comforted in their minds, by what they think. †

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Ridgecrest Conference Center Asheville, NC June 26–July 1, 2004

Deposits* (applied to camp fees)

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Read carefully before making flight arrangements. Registration begins at 3 p.m. on Saturday, June 26, with dinner at 5:15 p.m. followed by the evening meeting. Camp ends with breakfast at 7 a.m. July 1; check out no later than 12 noon.

Asheville airport shuttles provided by CLF. Please make arrangements with Roman Guenther at (541)929-5382, fax (541)929-2994, email: romstar@proaxis.com. After registering, secure shuttle arrangements by returning a completed Flight Information Form to Roman Guenther.

For more information, call Christ-life Fellowship at (214) 391-0488, or fax (214) 391-5035.

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