

Life in the Son

A Journal of Grace and the In-Christ Message



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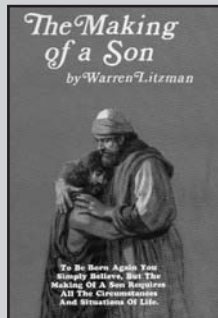
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OUR 47TH YEAR OF
CONTINUOUS PUBLICATION

VOL. XXXVII NUMBER 316

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

Founder/Editor: Warren Litzman
Executive Editor: Robbie Litzman
Assistant Editor: Teresa Ferraro

PRODUCTION OFFICES

Manager: Robbie Litzman
P.O. Box 170307, Dallas, Texas 75217-0307

Phone (214)391-0488

Website: www.christ-life.org

Email: litzman@christ-life.org

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AUSTRALIA

Jenny Asibal
clf_australia@optusnet.com.au
Preston, Victoria 3072
Australia

ENGLAND

Lance and Sharon Hayes
lance_hayes1@msn.com
07906688667

GERMANY

Dr. Mark Asante
masante@excite.com
Benzenberg Str. 20
40219 Düsseldorf
Germany

HARARE, ZIMBABWE

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GUEST EDITORIAL

By Frank Blakeman

You may sense a smoldering urgency in the words I write today. It feels like God ignited a fuse in me. That fuse was lit while watching Warren and Robbie become ill at the same time. Don't panic. They are much improved. These two people are responsible for ninety-five percent of my spiritual growth. That percentage is similar for many of you. Warren and Robbie will say that it wasn't them at all. God just hollowed them out enough to let Jesus set up shop. That is true; however, I KNOW how grateful I am for the dedication these two folks have exhibited. How, I wonder, shall I repay all of the time and attention they have "plowed" into my life? I want to share my personal answer to that question.

The most thrilling event of my life, even more than watching my children being born, was witnessing a human soul ignite with the fire of this message. It made me understand why the Apostle Paul, as well as Warren and Robbie, went through what they did. It

made me see why Paul could say that he would "*travail in birth again until Christ be formed in you*" (Gal. 4:19).

This letter is not a "rah rah" exhortation to go out there and work hard for Jesus so that we can get a pat on the head from Him, or even from Warren and Robbie. This letter is not meant to be an egotistical rant telling veteran believers how to act or what to do. It is, however, a report about my own spiritual laziness and what it took to jerk me out of it. It is a call to remembrance of the times and places where we all felt most alive. It is an invitation to recollect our first Love; to have our souls re-energized with the urgency of the revelation of who we truly are.

Most of us have come from religious concentration camps where the legalistic mantra was always "do more, do more, do, do, do." Then, we heard the Christ-life message, and were so grateful to learn that it was already "done, done, done" by and through our Savior. The grief that I experience

is that I have rested in that realm of "no works" while ignoring the heart cry of the person within. I was so gunshy about "doing" anything that I fell into the other side of the ditch. That ditch is called indifference or "having arrived." I suffered from this chronic condition for quite some time. It took an older pastor who read a Life in the Son article (by my daughter) to jump start me out of my spiritual lethargy. I am now a semi-regular speaker at a small building called Grace Bible Church where the message we all know and treasure is being shared. I never imagined that I would ever be in a church building again. Since I have been "forced" to prepare some sort of message, I have noticed a marvelous thing. My mind is becoming clearer day by day. Peace is not just a concept but a delightful experience. Joy is almost always present. Rest is not the rest of someone who is hoarding this message like some spiritual Scrooge. It is the rest of someone who, like an athlete, has had his spiritual muscles exercised.

WE WHO UNDERSTAND OUR TRUE CHRIST IDENTITY, HOWEVER, KNOW THAT A MAUSOLEUM IS NOT OUR FINAL DESTINATION. OUR LAST EXHALATION ON THIS EARTH WILL BE FOLLOWED BY OUR FIRST INHALATION IN THE FATHER'S HOUSE.

These activities, which have the look of "religion," strangely do not produce any sort of pride. I initiated none of them. The most noticeable feeling is one of gratitude. I am so humbly thankful that this message crossed my path. I have grown into someone who is not afraid to experience and share the reality of His Life. In the twenty years that I have been of the Christ-life, I have gradually come alive. My damaged mind has experienced what can only be called resurrection Life. From the age of 38 to 58, I have witnessed the true miracle of a guy named Frank slowly becoming clothed with a new (yet ancient) identity. Twenty years sure did fly by! You who are close to my age are beginning to realize that this earthly life is truly an eye-blink of time. We who understand our true Christ identity, however, know that a mausoleum is not our final destination. Our last exhalation on this Earth will be followed by our first inhalation in the Father's house. We will begin to live in the eternal now, no past, no future; just an ongoing, ecstatic experience of the presence of Him who was from the beginning.

What, exactly, can be more important than what I have just described? Yet, I have talked to many people in these past twenty years. Some were unsaved, some were religious and some knew of the Christ-life message. All of us, me

especially, tended to regard spiritual maturity as a dream or a theological debating point, less important than the latest job offer, TV program or new car. My favorite excuse was



that I was busy raising three children. No one could fault me for paying attention to them. Don't mistake what I say. God gave me those children on kind of a lend-lease arrangement, and He fully expected me to become one with His Son and let Him, through me, care for them. But more than that, He wanted to fellowship with me more deeply. Now, all three of my children are in different cities, one on a different continent. I dearly miss them, love them and truly yearn to fellowship with them, not as children, but as adults. I am experiencing a small part of the desire for fellowship that caused my Father to send His Son to the Cross.

Neither my children nor my beloved wife, however, will be present when

I arrive at the Bema Seat of Christ. It will just be He and I. It will be my most important conversation. He will burn away all the wood, hay and stubble of my fleshly choices. He will then show me the amount of growth into Him that I allowed. He will also show me how much more I could have matured if more of my mind had been renewed. Then, He will wipe away all my tears.

This earthly "school house" is the place where intimacy with Him is established and increased through the renewal of our minds. The more the mind is renewed, the more intimacy there can be. I zealously want to reflect back to Him a microscopic portion of the love that He is to me. I want to show my Lord that His life means more to me than any earthly prize.

Okay, Frank, you might say, that was kind of cool and my pulse did elevate slightly (yawn), but I'm not like you, and I express Christ differently...so there!

I thank God that you aren't me; one of me is plenty (just ask my wife). I don't want you to be like me. I want you to be like YOU! The real, eternal, loving, wise, compassionate "You" that I knew (in-Christ) before the earth was formed. We were neighbors back then, and when we met across our spiritual back fence, we didn't talk about taxes, politics or the economy. Those

things hadn't been invented by Adam's offspring yet. We talked, instead, about how absolutely awesome it was to be in Christ and how delightful His presence was in and around us. I want that conversation back. I want my mind to resonate with all of the laughter and joy and wisdom that we shared back then and will share again in the Father's house. Only I want it NOW, on this Earth. I know we can have it here. I've been to too many camp meetings to be fooled into thinking that we can't have it here. I know that, for a host of reasons, some of us, who have developed deep bonds in Christ, may never physically see each other again until we meet in the Father's house. I am connected to all that have crossed my path by the

Holy Spirit that knitted us together. You can also assume that the Father has sent many humans across your path. He means for there to be an eternal connection with them so that His Body can be complete. What other point is there to this earthly life? I am pleading for all of us to become more aware of that fact and to overcome our own fleshly weakness. Let those "crossed path ones" receive the revelation of Christ in us, our hope of glory through our interaction with them. The pastor of the church where I speak asked this question recently: "Why can't we give Jesus what He paid for?" He paid for the right to fellowship with us and to mature us unto His full stature. How will we respond to His yearning for

union with us? That is the only question that is worth answering. The accurate response to that question should consume us. It should be our first and last conscious thought.

Whew! Thanks for reading this far. I invite you to respond. Call, email or write a letter. Ask our Father who among us needs an encouraging word or a tender ear to hear their heart's cry. By the way, thanking Warren and Robbie might be a first step in that direction. They have a hunger for fellowship, too; just look at their itinerary over the past thirty years. Let us practice the fellowship we will share for eternity here and now and never again ignore the incendiary Love that was kindled in us by Christ who is our only Life. †

THE MORE THE MIND IS RENEWED, THE MORE INTIMACY THERE CAN BE. I ZEALOUSLY WANT TO REFLECT BACK TO HIM A MICROSCOPIC PORTION OF THE LOVE THAT HE IS TO ME. I WANT TO SHOW MY LORD THAT HIS LIFE MEANS MORE TO ME THAN ANY EARTHLY PRIZE.

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THE LAST ADAM

By J. W. Follette

In God's purpose for man, He was to have found a peculiar and special manifestation of His likeness and image as the hidden potential values of the man unfolded and his will was exercised under the probationary law of Genesis 2:17.

In the very first test, man failed in his whole nature, and he, as both a being and a personality, crashed to a level of broken humanity; he was consequently placed under the law of sin and death. God did not find in the first Adam the great desire of His heart. Even the deeper powers of the human creation were never released to His glory. So man, ever since the Fall and first failure, has had a poor, broken down creation with which to work. The wonder and miracle to me is to see what he is able to produce even so—but alas! the finest manifestations and products of the same are but colossal ruins of a fallen Adamic creation. That is why when God saves us, He makes us a new creation and expects nothing from the old. We are new creatures in Christ—not just washed-over.

In thinking of this matter of God's first purpose and Adam's failure, I like to remember Isaiah 55:11:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Had not God spoken a word? Yes, in Genesis 1:26, "And God said, Let us make man in our image, after our likeness." Surely God is not to be defeated. Though the first Adam was a failure, God was yet to see His mighty purpose fulfilled.

This brings us more directly to the study at hand—the Last Adam. Let us remember that names in the Scriptures were always given because they represent or portray character. That is, the name suggests the very character or nature of the one who held it. Among the names given to our blessed Lord, there are two I want to look at in this connection. In 1 Corinthians 15:45 He is called "*the Last Adam*," and in 1 Timothy 2:5, He is called "*the Man Christ Jesus*." Therefore,

He must be unto God a perfect Adam—that is, He is to display and carry to its triumph the original idea for the first Adam. He must be the ideal man, a perfect reflection of God's image and likeness, shining and gleaming through the human instrument—the perfect, sinless, faultless, limited and dependent human—even the Last Adam. This is who the believer in Christ is.

Right here let us remember the Law of the Offerings and their order of offering. The first offering was the Whole Burnt Offering, and was "*a sweet savour unto God—a male without blemish*" God came first and had a peculiar and spiritual satisfaction in this first offering—it was Godward. Remember Christ's motto: "*Lo! I come to do Thy will.*" So in His human aspect and manifestation, there is ever that which looks toward God, and in return, God works in that life (from the human side) a delight and satisfaction.

Since this study has to do with Christ as the Last Adam and Man Christ Jesus, let us look at the

question of His incarnation. We must do this if we want to understand a little better our marvelous and wonderful Christ.

Sometimes when one desires to defend one particular phase of truth he becomes over-anxious and refuses to look at other phases or angles of the matter for fear he may not keep true or loyal to the side he sees, and from which he has gained spiritual illumination and inspiration. But this should not be so. The truth has many sides and is universal. No one or no one group has a corner on all truth. We are finite, and the glimpses we get are but fragmentary. The whole truth is the Word of God, but we are limited, and only by the Spirit of revelation do we get even the flashes which

ever change and revolutionize our lives.

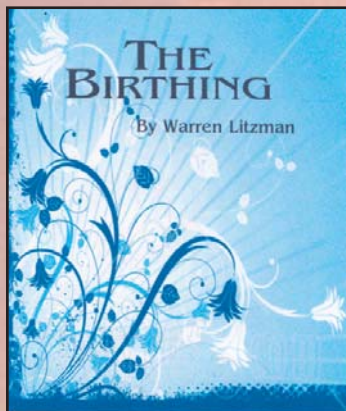
We have so long preached and taught His deity and divinity that we have almost forgotten that He has a human side and became a partaker of our flesh. If God can say He is the Last Adam and a Man, I must believe it, and see Him as such. Then the Spirit adds much to any concept of Him, and He draws me, and ere I know it, I am low at His feet.

Turn with me to Philippians 2:6-8. We cannot expect to do much with this text in this study, since it is too heavy and there are too many lines of departure to be considered. Therefore I will confine our study to the use of certain words and so help clear up some mental webs and maybe we can see a bit more clearly.

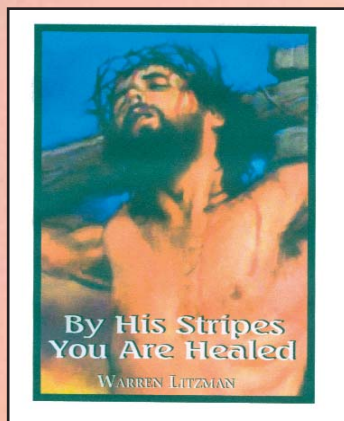
“Who being in the form of God,”—here the word form is *morpha*, and means the essential form of being, that which is the very essence of the thing. Here, His *morpha* is really His deity—He is God in essence and essential form of being. In verse 6 we read, “and took upon Him the form [morpha] of a servant.” Note, the Word does not say He was like a servant, or acted like a servant, but took the form of one. He was in all reality a servant, as Old Testament study will prove. Next, the word *likeness* (verse 7) means the habit of mankind. It is a most suggestive word. “And found in fashion as a man”—here fashion is *schema* and means, the fashion of life. So we find Him in truth to be God (in *morpha*); He is the second member of the Trinity. Yet

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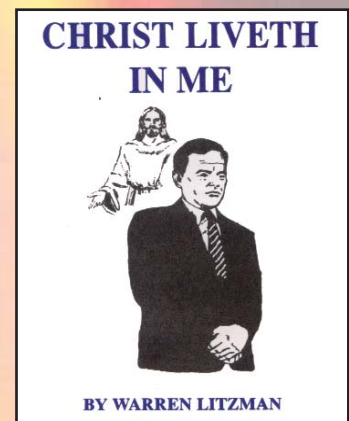
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Christ Liveth in Me

He is a servant and adapts Himself to the habit of man and moves in the fashion of the same.

Now someone wants to know what it was He let go in becoming incarnate in the human form. Some fear at once that if we speak of Him in the human, we deny His deity or place in the Godhead, and so they wonder what He left in order to become man. Yes, He was, is, and ever will be equal with God, the Father. There was nothing concerning His equality, with the Father, that He left.

There are two items to be considered here—neither are divine attributes, and yet both were becoming to Him in His place in the Godhead, namely, (1) the peculiar experience He had at the Father's house (John 17:5) in that relationship, and (2) the glory which was an accompanying feature of the same. These were both relinquished for the time. He lays them aside and becomes the Last Adam, the Man Christ Jesus. *Christ* suggests the divine side, the Anointed of God, while *Jesus* suggests the human aspect and the nature of man.

Perhaps a little illustration here will help: Let us suppose there is up yonder on the mountainside a fine fir tree. All the essential qualities and attributes which hold it under the structural law of the fir tree make it a fir tree and nothing else. All the peculiar, qualifying marks are there, and we know it as a perfect

fir tree. That is its morpho—its essential being. But suppose we cut it down and place it in our living room as a Christmas tree. In so doing have we changed in any way or form its essential being? Not at all. It is still a fine fir tree. But it now has the form of a Christmas tree. It does not act like a Christmas tree. It is a Christmas tree—the form or morpha of a servant. Do you see? And now go on a little: While it was upon the mountainside, it may have stood alone; it may have been in a clump or group with others; it may have been in a rocky place, or maybe near the water, or on some barren height. That was its schema, the fashion or arrangement of its setting, its habitat. But now it has a new habitat or fashion, called in verse 7, *likeness* (habit), and in verse 8, *schema*. It is in a room surrounded by furniture, and here is the glowing fire, and we hear the music and joyous laughter of the Christmas season. Listen! Is the tree any less a fir tree? To have made it bear our gifts and hold the lights, etcetera, makes it no less the same fir tree, only it is serving.

Again, look at a personal illustration: Here I am before you, quite active. Well, that is the way God made me. I use my body (or rather the Lord does) and in so doing, I become an instrument for His service. But suppose you tie me up, hand and foot, and let me

minister thus. Tied up, am I any the less Follette? Absolutely not, only I would find myself extremely limited. And that is exactly what happened when Christ—God's Son, God the I AM—came to us. He was the perfect, limited Man. He crowded and cramped Himself down and lived in our form (morpho) and fashion (schema). Remember, it was the perfect, unfallen nature He took. God could not start Him in a broken-down, ruined nature, sinful and marred. Read Galatians 4:4–5, "*made of a woman, under the law.*" Read also Hebrews 2:14–15:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

It is beyond us to probe down deeply into this subject. It is too wonderful!

From birth, from the human side, God saw the perfect development and unfolding of the human as it should have been, without sin and failure. All the powers of the human creation—hidden in Adam—find perfect display in Christ Jesus. Three times, before Jesus ever reaches Calvary, God breaks through the heavens and gives testimony as to His

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

pleasure. All three times He is in some way touching the matter of His death (Matt. 17:5; John 12:28; Matt. 3:17). Why? He was ever, even before the foundation of the world, the Lamb. This lamb was to be without spot or blemish, perfect. Therefore Christ was to carry the Adamic ideal and scheme to its perfection, and so have a perfect man offered through the obedience and perfection of the Son, the Lamb Christ must be a perfect man ere He can die.

The study of His perfect triumph and victory is most startling, fascinating and amazing. Watch Him from the temple experience on through. I cannot now trace the steps, but they are all there and ravishing to look upon. He perfectly does what man failed to do—to glorify God and do His will. In John 17, note His approach to God in that marvelous prayer. He does not begin by telling God of His work on Calvary and the redemption of the world. No! Verse 4, *“I have glorified thee on the earth.”* Isn’t that grand! God first. God’s glory, God’s will, God’s place first—then, *“I have finished the work which thou gavest me to do.”*

On the Mount of Transfiguration, we find Him bringing to its climax the walk of the Last Adam. It took Him thirty-three years to climb that mountain. It took thirty-three years to bring to perfection the ideal man, and as far

Christ’s being man was concerned, that was His place of absolute triumph. Man was not originally meant to die—but to have entered into some phase of glorification as suggested here. God breaks through and says, *“I am well pleased.”* When no one else could be pleased or could understand, God was, and pronounced this great testimony upon an obedient Man, the Son of God.

But He cannot tarry on that mountain. He is now the perfect Lamb without spot or blemish. The Lamb must be offered, and so there is another mountain to climb. So, He must go down. At the foot of the mountain, He finds the demoniac (a type of broken humanity). He picks him up, as it were, and carries him in His bosom, to Calvary. That crazy, undone bit was Follette, and you, and you, and you—we were all there in deep, deep need, crazed and all disorganized by sin. The mighty, triumphant, all-glorious Christ picked us up, and we died in Him!

So the Lamb is slain, and redemption is made a glorious reality. Is He yours? Are you, too, conscious that you have passed from sin unto life? Now a partaker of Life with Him? Do not think, from the statement above, that it took thirty-three years for Christ to perfect the ideal nature. I am not talking about His divine nature—that was always perfect. But during the thirty-three

years, there was the perfect and complete unfolding of the human so that in that He perfectly glorified the Father. He was the complete, ideal expression of the Last Adam, the Man Christ Jesus.

Let us surrender more fully to Him and allow Him to come more perfectly into a union with us, of faith and power to also glorify His Name. Surely He is not less God—He is the mighty God, coming to us in our need through the Son, the Last Adam, the Man Christ Jesus. †

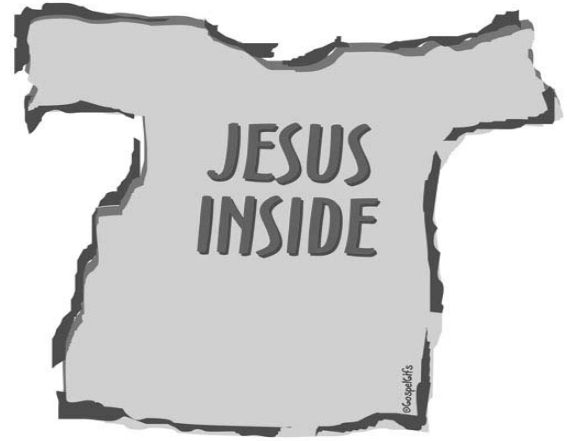
(John Wright Follette was a Pentecostal brother of mine over 50 years ago when I was just coming to the knowledge of the Christ-life. He had heard of my receiving a revelation of Christ living in the believer, and on his death bed, he encouraged me to continue in this knowledge. He said the subject of Christ in the believer was thrilling to hear and the whole body of Christ needed its message. —Warren Litzman)

GOD BREAKS THROUGH AND SAYS, “I AM WELL PLEASSED.” WHEN NO ONE ELSE COULD BE PLEASSED OR COULD UNDERSTAND, GOD WAS, AND PRONOUNCED THIS GREAT TESTIMONY UPON AN OBEDIENT MAN, THE SON OF GOD.

**He Is
God
—
And
I Am
Not**

THE IN-CHRIST PERSPECTIVE

By Don Byrd



Often in Paul's epistles, he places himself in the position of others.

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (1 Cor. 9:19-23).

Is this not a dishonest method of dealing with others? Absolutely not! Paul could do these things because he had already been exactly where these circumstances and situations were active and a

reality at the time. How can Paul do this without deceit? He now is a born-again believer and has Christ in him, and he is in Christ, and he is a totally new creature because of it. Because he is in Christ, he can now look at things from the in-Christ position! This is what I call the in-Christ viewpoint or in-Christ perspective. Paul can see where they are, but they cannot see the in-Christ position of Paul. Paul was looking at all things from the in-Christ position, which gives a born-again believer a totally new perspective of these things. It puts these things in their proper place according to the revelation of the mystery. All things are relative to the in-Christ and Christ-in-you position of the born-again believer! From the in-Christ position, Paul could absolutely see where these people were because he had been where they were in time past.

Actually, it does not matter that Paul did not know the thoughts of others during their adverse

times because he knew how the mind of Christ functioned during these circumstances and situations. He may not have been in the exact same circumstances and situations they were in, but he knew exactly how the mind of Christ functions during these times!

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:9).

"Glory in my infirmities" is an absurd way of thinking, is it not? How many "name it and claim it" Christians have you ever known that claimed this *"glory in my infirmities"* as did Paul?

Paul's Thoughts

I was born a Jew, but through Christ in me, I am a new creature (2 Cor. 5:17). This means I am no longer a Jew or Gentile!

"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).

Because of this, Paul said: "And unto the Jews I became as a Jew, that I might gain the Jews!" Paul knew everything about being a Jew because that is what he was in time past! Incredible, is it not? Although believers are born-again, it does not necessarily mean they have the mind of Christ or they think with the mind of Christ, as did Paul.

The in-Christ perspective is of utmost importance when reading and studying Paul's epistles because he used this perspective when he wrote his epistles. Without the in-Christ perspective, believers will not understand Paul's epistles. Readers should be aware that many new versions of the Bible have removed many of the "in Christ" declarations from Paul's epistles. The King James version of the Bible is not perfect, but it contains the "in Christ" declarations, and these are so very important to born-again believers.

Believers most definitely need to know that Paul uses this in-Christ perspective to view the past, present and future of humanity. Romans 7 is a good example. Here, Paul has a proper understanding of himself when he was under the law. Paul can retrospectively see that while under the law, prior to the new birth, he had a sin-nature

resident within him, but he did not know it. "I find then a law, that, when I would do good, evil is present with me" (Rom. 7:21). This evil is the old death/sin nature inherently received through Adam (Rom. 5:12).

The Jews knew they had a spirit, but they did not know that it was a sin-nature. I base this on the fact that on the Day of Pentecost, in Acts 2, some humans were born-again for the first time, which means they now had a "Christ-in-you" spirit-nature in them but were totally unaware of it! They did not know it! One of the reasons Paul wrote the Romans epistle is to let them know about the death of the old sin-nature resident within them. Therefore, it is my understanding that prior to this being revealed to Paul, no one knew that they had a sin-nature spirit residing within them at all times, thus the statement by Paul, "I find then a law, that, when I would do good, evil is present with me." (Rom. 7:21). It is my understanding that this refers to the death-sin-nature found in all humans prior to being born-again. Paul knew this because of his "Christ-in-you" and "in-Christ" perspective received through the revelation process.

From the "in-Christ" perspective, Paul saw that he had been under the law. From this same "in-Christ"

perspective, he could also see his new life "in-Christ!" He could see himself as he will be throughout eternity simply because of the "Christ-in-you" and "in-Christ" perspective! Much is to be learned when believers begin to use the "in-Christ" perspective. †

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OUR DAILY LIVING IN CHRIST

PART 3

By Warren Litzman

Epistles Began with Upper Room Discourse

The upper room discourse is the beginning of the epistles of the New Testament, for in it, in germ form, the great doctrines of the Christ-life are announced. The phrase *My commandments* is reserved until the revelation of the Christ-life because this term refers to the new creation race gospel rather than to the law that belonged to Israel. Added proof that the term *my commandments* refers to the teaching of the Christ-life may be seen when the passages which indicate Christ's character in them are considered. For instance, He said, "A new commandment I give unto you" (John 13:34), or "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37).

The commandments of Christ are not the law or any aspect of the law. They, rather, constitute the law of love and the perfect law of liberty. A stern warning comes from the Scriptures

concerning those who would put the law which belonged to Israel upon the new creation race believer. Acts 15:10 says:

"Now therefore why tempt ye God, to put a yoke [law] upon the neck of the disciples, which neither our fathers nor we were able to bear?"

Reference here is made to the Law of Moses, and to place it on the children who have been birthed by the heavenly Father is to tempt God. It is an unbearable yoke. Christ, when anticipating the relationship of His new commandment, said in Matthew 11:30, "*My yoke is easy, and my burden is light.*" Christ-life believers are not to be entangled with the yoke of bondage (Gal. 5:1). Thus, a definitive line must be drawn in the life of Jesus of Nazareth as to which commandments belonged to the new creation race believer. The new creation race believers are not Jews, have no part of Moses' Law, and can never be a part of Israel's covenants. Many in the modern Church, being

deceived into believing that they can be spiritual Israelites, literally, have only forfeited the greater relationship with God and the richer life available in Christ by grace.

3. *The law is excluded from the teachings of the Apostles.* As we look closely into the teaching of the apostles of the New Testament Church, it will be seen that the principles of the law and the Christ-life are not mixed. There is a distinct message coming directly from Jesus Christ through the apostles for the Church and the Body of Christ. The Apostle Paul, for instance, spoke only by the authority of Christ (1 Cor. 15:3; Gal. 1:11–12; Eph. 3:1–11; 1 Thess. 4:15; 1 Tim. 1:1; Titus 1:3). It is equally evident that Paul contended only for the blessings that come through the Christ-life. At no point would he suffer any principle of the law to intrude. Even though the Jewish element in the early Church, including Peter, was slow to abandon the law—and there is evidence of that—by the pro-

visions of men, a double standard was suffered to exist for a time. This was not a continuing spiritual truth. On one hand, there was provided a legality and teaching of the law for the Jews called circumcision, and on the other hand, pure grace for Gentiles in the Christ-life. This fact of a double standard is revealed in connection with the first council of the Church in Jerusalem (Acts 15:19-21), but the Apostle Paul never did accept or tolerate this double standard (Rom. 1:16-17).

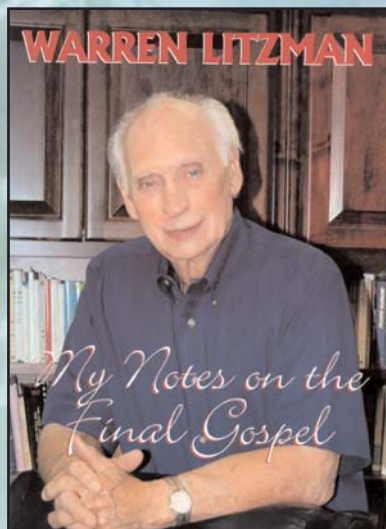
The In-Christ Revolution

The tremendous change which began on the Day of Pentecost from the existence of a gospel centered around Moses' Law to the Christ-life was revolutionary. The age-long covenant of works was not readily set aside for these new teachings of Christ in us. But sadder yet is the fact that to this day there still exists an admixture and commingling of law and grace which has definitely hidden the Christ-life from multitudes of believers. It is not to be said here that anyone who has believed on the Lord Jesus Christ is not saved or is not a genuine Christian, for this is never our intent in the Christ-life. What is to be said here—and said dogmatically—is that multitudes of genuinely born-again believers have never come to the full under-

standing of Christ because of the admixture of law with grace. Law and grace cannot and will not exist together, and when any believer attempts, as did Israel of old, to do something to please God, he has nullified the simplicity of needing only to believe in the Lord Jesus Christ to be saved. This nullification of the effects of salvation is generally seen in the modern Church, today, in the constant infusion of programs to keep believers busy doing, with the constant emphasis on “if you give, you will be blessed,” or “if you come, you will be blessed,” inferring that they can become better Christians by this. Such is

a nullification of the born-again principle that a Father has birthed in us His nature and that we form from that nature and not by anything we do in our flesh. To continue this admixture of the teaching of a kingdom, the teaching of doing something to “get” faith, or the teaching of doing anything to be acceptable to God is a circumvention of the whole revelation God has for Christianity. Although some of the apostles—perhaps like Peter and James—were slow to come to this knowledge of Christ being all and in all, ultimately and finally, the Spirit brought them to this understanding so that the

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WE MUST ALWAYS
REMEMBER THAT
THE FATHER'S ULTI-
MATE INTENTION IS
TO HAVE CHILDREN
BIRTHED BY HIM.

New Testament stands as a criterion of truth strictly for a new creation race gospel.

4. *The personal experience of the Apostle Paul is a clear-cut illustration of the teachings belonging solely to the Christ-life.* It is obvious, from the scriptural record, that in order for the Father to have one to whom He could give the clear, distinctive definition of the new creation race gospel, it was necessary that He raise up a special vessel to handle this. Nowhere in the Scriptures do we have an illustration of God going after a servant to any greater extent than He did with the Apostle Paul. God literally knocked him down, struck him blind and called out of Heaven to him on the road to Damascus. God was going to great lengths to find a vessel where He could place Christ and likewise bring the knowledge of Christ in human beings to its fullest intention. Paul was especially raised up, a trained vessel, one adequately trained in the law and taught by the Spirit. God would have the messenger He needed to bring His ultimate intention to the world. We must always remember that the Father's ultimate intention is to have children birthed by Him. Israel is not His ultimate intention until they come to see Christ as their Messiah. Presently, God's ultimate intentions are those of the new creation race who have been birthed by the one and only

Father God. Therefore, the personal position and practice of the Apostle Paul is absolutely necessary to our growth in grace. Paul's position and practice is evidence that the principles of the law and the Christ-life should not, cannot and will not ever be mixed. The Holy Spirit prompted the Apostle



to make an exhortation at least six times to believers to follow him as he followed Christ (1 Cor. 4:6; 11:1; Phil. 3:17; 1 Thess. 16; 2 Thess. 3:7, 9). This appeal was warranted because his doctrine was revealed to him from Christ (Gal. 1:1; 1:12; Eph. 3:1-10). His doctrine, in fact, was the very teaching of Christ concerning the new creation life.

Paul Set Against Law

All of Paul's epistles are an uncompromising protest against any intrusion of the law or any phase of the law into the teaching of the Christ-life. It should be seen from Paul's life that the simple knowing that Christ was in him by the birthing was not the whole of the truth. The rest of the truth was locked in the fact that in Christ the believer has a oneness with Christ eternally formed and constantly growing as he learns Christ. The Apostle

Paul lived a "Christ-life." The Christ in him and he were as one, with Christ swallowing him up and being able to come through him clearly as Paul. Paul definitely emphasizes the fact that this growth of union into Christ cannot be attained to or even understood as long as the mind is given to the idea that something the believer does makes him what God intended he be. This comes not by the believer's doing but by the believer's knowing that the Christ in him is the "do-er" and is the keeper of the law, as well as the activator of the divine nature within the believer-container. It is only in this life that Christ and the believer become free to be God's purpose in action in the world. This oneness Paul had with Christ brought forth many glorious understandings which had been hidden previously by the law, and they cannot be made known until Christ becomes the life of the believer. For instance, in Colossians 3:11, Paul says in Christ "*there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.*" By his coming to the knowledge of union, he shows that there is no longer any historical or previous doctrinal truth, like circumcision, that matters any longer because the Christ within has become all and is in all who are born again.

It Is Not Christ Becoming Us

Paul emphasizes the fact that when Gentiles are saved, they are no longer Gentiles in the flesh. We must be careful when we say “Christ in us as us” not to think that Christ is becoming our flesh or that Christ is becoming us. It is just the opposite. When we are saved, we grow up into Christ and we are no longer sinners or Gentiles in the flesh. For instance, in Ephesians 2:11–13, he says: *“Wherefore remember that ye being in time past Gentiles in the flesh... now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”*

Of course, the new creation race is in view here. Through the new birth by a new Father, a new humanity is formed, and though this humanity is drawn from both Jews and Gentiles, the new person in Christ is neither Jew nor Gentile. The Scripture says these believers are the Church of God or the Body of Christ. These people constitute the redeemed of all generations from the first Day of Pentecost, in Acts 2, until the Lord returns for His own in the Rapture. This means all humanity is now classified under three major divisions. For instance, in 1 Corinthians 10:32, Paul says:

“Give none offence, neither to the Jews nor to the Gentiles [sinners], nor to the church of God.”

In 1 Corinthians 9:19–21, Paul made an effort to become as a Jew that he might gain Jews. Thus, with Christ in him, he was able to manifest Christ in such a way that Judaism—or the law—would not be the center of the message; Christ would be all. On the one hand, Paul preached to the Jews that Christ was the all or the fulfillment of the law, and yet on the other hand, he constantly disclaimed every Jewish relation to God and every aspect of the law as having salvation in it.

Ignorance Teaches Self-Effort

Also, we see that Paul was designated by God through his miraculous calling and revelation (Gal. 1:16) to bring forth the message that it is never God who places men under the law; men do this themselves by their own ignorance. Paul also said in 1 Corinthians 9:20, *“To them that are under the law, as under the law, that I might gain them that are under the law.”*

Why did Israel reject Christ? It was because they could not stand the loss of the security of the law in their religion. It is the same today. Multitudes of people have rejected the Holy Spirit’s teaching on the Christ-life and union with Christ simply because they could not stand the loss of the security of their human and manmade doctrines. This literally means that man places himself

under the law by his own choosing. When we hear what the Spirit says and read the Scriptures—rightly dividing the Word of Truth—we are able to see that at no point is there a scriptural law binding the New Testament believer, but that this believer who now forms a love affair with Christ willingly accepts the rule of conduct belonging to the Christ-life, as well as the new commandment Christ gives. Yet, there are many who have assumed a position under a law or many laws, and it must be said that, before God, they are morally obligated to do the whole law in the interest of consistency. A believer is not only to see Christ as his life, but when he comes into the Christ-life and the knowledge of that Christ-life, he will readily know that the commandments of Christ and the rule of conduct for that life are never grievous, but in fact are joyous undertakings as acts of love. This means that a believer in Christ will never seek to bring Christ down to his level of living, though that might be implied by “Christ in me, as me;” rather he will always attain with the help of the Teacher, the Holy Spirit, to lift his own understanding to the fullness of Christ. We must also see that as Paul comes to the aspect of the Christ-life, he knows that within him is the only Christ. There is no Christ outside

WHEN WE HEAR WHAT THE SPIRIT SAYS AND READ THE SCRIPTURES—RIGHTLY DIVIDING THE WORD OF TRUTH—WE ARE ABLE TO SEE THAT AT NO POINT IS THERE A SCRIPTURAL LAW BINDING THE NEW TESTAMENT BELIEVER, BUT THAT THIS BELIEVER WHO NOW FORMS A LOVE AFFAIR WITH CHRIST WILLINGLY ACCEPTS THE RULE OF CONDUCT BELONGING TO THE CHRIST-LIFE, AS WELL AS THE NEW COMMANDMENT CHRIST GIVES.

of him who is relative to him, for Christ has been made unto him (1 Cor. 1:30) the various aspects of our Father's nature in us.

No Law For The Sinner

The law in the New Testament, therefore, is not to be preached to the sinner. The sinner must never be told to do something or to become something to be good or to be a Christian. He must first believe on the Lord Jesus Christ and then, by God's nature in him, learn who and what he is by that birthing. The new creation race is a people whom God had as His intention before the foundation of the world (Eph. 1:4). The Children of Israel are never referred to in the Scripture as the birthed children of God. They are an earthly people who have not been, nor ever will be, birthed by God. They will, in time, become His saved people, but until then God has set them aside in order that He might raise up His ultimate intention: a people He births by Himself with His own nature in them with the intention that they come into perfect oneness with His life birthed in them. Thus, God has achieved, through free moral agency and through the death of His Son, His ultimate intention: sons of God likened unto His only begotten Son. Finally, this union that Paul had with the Christ in him was to bring about the absolute perfection of God's inten-

tion in believers. It was never God's intention that a believer not under the Law of Moses be lawless and ungoverned. This is very likely the heart of manmade religion, for it has been seen that man cannot construct his religious buildings, build his programs and reach his pride goals unless he institutes some law to other believers to effect this. Once again, I mention the laziness of modern preaching, for if the Word were searched and the truth of Christ as life was known, there would be no necessity for the institution of a law to effect or perfect the programs of men. When we come to the knowledge of Christ as our only life and see that the Scriptures, by the Holy Spirit, are working in us that we might be one with Him, the institution of laws to perfect programs will no longer be necessary.

We Are the Righteousness of God

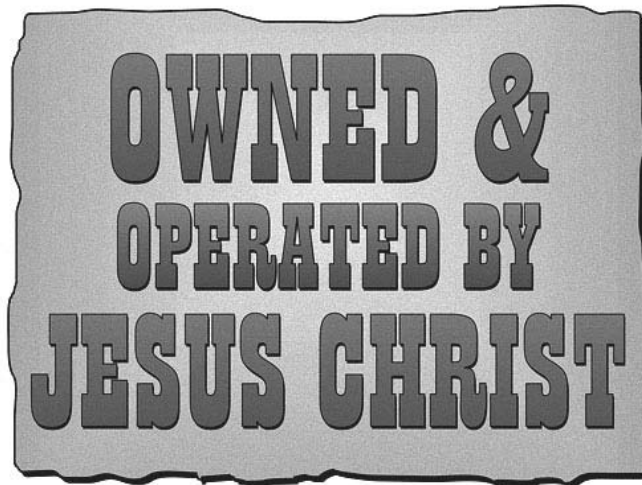
How many of God's faithful servants I have talked to who have said, "If we do not lay down the law, God's people will not do what is right" But in order to effect this, the law must be constantly preached, and every moment the law is preached, the hungry heart is being denied the Christ-life. Too many in the ministry, not knowing Christ as all and in all, have gone the way of least resort. It is much easier to tell man, *Do this, or do that, and you'll be pleasing*

to God than it is to teach and preach to them the true gospel, which says, *You are of God. You are all God can make you. Learn Christ and you will be the righteousness of God in action.*

Christ had a program, but His program was never promoted by law. Even Paul had a program, for God had given him certain goals, and he was finally able to say, *I have finished my course.* But at no point did Paul ever institute the Law of Moses or the law of ordinances to make it work. We must strongly stress, at this point, that when any believer feels more security from what he is doing to be what God wants him to be, he is nullifying the powerful effects of Calvary and subjecting Jesus to his own works of flesh. While this is a hard saying and grievous to many who may hear it, we must lean heavily on this subject as the Spirit bears it to our minds. Our glorious Teacher, the Holy Spirit, has never ceased to make believers aware that the world is without the gospel because we have not preached Christ. We must declare, with the Apostle Paul, *"For I determined not to know any thing among you, save Jesus Christ, and him crucified"* (1 Cor. 2:2) and make this our only motivation and desire. In order to do this, we must be very adamant in the origination point of our rule of conduct and daily walk. †

You are equipped with everything you need to please the Father: Christ, who is your faith.

MODERN PRISON EPISTLE



I had quit going to services here at the prison for the last four years because I became very discouraged with the messages I was hearing. Then I got to this new yard, I felt prompted to see what was going on here in the religious department. My first adventure was to a weekly service put on by the chaplain. It was actually in the form of a Bible study without too much Bible and no Jesus. I went to two studies before I couldn't take it anymore. I won't go into all the details except to say that during the last 15 minutes of the second study I just couldn't take it anymore and said, "What about Jesus?" When the chaplain asked what I meant, I explained that in nearly four hours of Bible study I never once heard him mention Jesus as the solution to the many problems he kept telling us we had to face. I then gave a five-minute dissertation on the Christ-life, starting with Galatians 2:20. I would have gone longer, but the chaplain cut me off.

I could tell he was offended, which I didn't mean to do. I know I can get a little excited when I start talking about the Christ-life, but it's so exciting! I never went back to his study, but that incident opened the door for me to plant a seed through further discussion with a couple of men who were there.

My next adventure has been at a regular service by a husband and wife team who are on fire for Jesus. They are living the Christ-life even though they don't call it that as such. There are so many people at their service that I don't have a lot of opportunity for individual fellowship with them. But we certainly recognize Christ in each other!

Finally, I've also been attending a small discipleship study put on by volunteers from the Prison Fellowship Ministry. I frequently have the opportunity to interject some of the Christ-life teachings where it is well received. Last week, I was able to talk with the lead volun-

teer about how Jesus seems to be lost in the church. The subject definitely struck a chord in him. After we talked for a few minutes I said, "By the way, there is a really excellent book on the subject called *Jesus Lost in the Church*, by Warren Litzman." He was very receptive and wrote the information down. He may find the book before I have the chance to give him the address! There was also a new volunteer at the study. Every time I was able to share some of the Christ-life message during the study, he was flipping through his Bible and writing stuff down. I wish I could tell you in words how exciting it is to see Christ working through me to touch the lives of these volunteers who touch the lives of so many prisoners. I know I'm not a very good communicator, so when people listen to me it has to be Jesus!

God bless you and thank you for your faithfulness!

In Christ,
Dennis Otter



TRUSTING

By Chris Goosen

Over the last months, several of my Christian and non-Christian family and friends, people that I chat to while waiting at the check-out points, at some stage of our conversation, mentioned how our world, our country, our community and our neighbourhood have somehow gotten worse. It is a fact that crime worldwide is on the increase. Living in South Africa we have seen this first hand; there are numerous reports of innocent people being killed for the sake of a cell phone or a few rand. Corruption is rife in all sectors of life. There seems to be a downward spiral of all that was considered good. At times, I find myself talking about the situation, and even find myself reacting in anger or outrage because of the ongoing evil. Driving on the public roads is a risk; either you get hijacked, shot or robbed at gun point. I am sure these things are happening in other countries. Listening to the news is almost depressing, and the newspapers are filled with negative stories, reports on crime. Most newspapers have advertisements relating to prostitution. You can add to

the list of evil that is being allowed.

It seems to me that those things that were considered wrong are now accepted as right, and those things that were right and good have become wrong. It seems that life is worthless; when a life is taken, nothing much is done about it. Live newborn babies are dumped in trash cans or down toilets.

I get many emails from Christians who relate a story, and then ask us to pray that God would intervene and stop the crime. I get emails asking me to send on a request for prayer to make the world a better place.

I suppose all these negative things are real and happening to a lot of people. Yvonne and I have also been robbed, once at our home and twice at the Upliftment center. We live in an area that has become very dangerous with an influx of illegal immigrants moving into our area. They have no employment so crime has increased dramatically. Drugs and prostitution are rife just outside our gates. It is very difficult not to react to these situations. We ask for prayer for these situations, but I feel that we need

to get a Biblical perspective regarding who we are and what to pray for.

First, this world is not going to get any better. Nothing will change for the better; it will continue spiralling downwards. In South Africa, things will go downhill faster and faster. I can't talk about other countries as I don't live there, but I do live in South Africa. Fixing this country, or the world, is not in the plan of our Father. His plan is laid out in Ephesians 1:4:

“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.”

The plan was to put Christ in every believer, not to restore the world. This plan was in the mind of God before He created this world. He had people on His mind—sons to fill His house—not to heal or restore the world. People are destroying this world; they have chosen to be corrupt, to live according to their evil nature received from Satan in the Garden of Eden. God's plan was to re-birth people, not to change them. Change in our behav-

ior comes from a renewed mind. We make a decision not to do the things that are not pleasing to our Father.

At our re-birth, God, in an instant, places in us His incorruptible Seed.

“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).

This Seed in us is Christ. Then Christ lives through us as us, if and as we allow Him.

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

Paul refers to Christ as our life in, *“When Christ, who is our life, shall appear, then shall ye also appear with him in glory”* (Col. 3:4).

This Christ is not Jesus of Nazareth, but the risen Christ, Christ our Lord. As we study the Word, we see that this revelation of Christ living in us—living His life through us, as us—was only given to Apostle Paul to the Gentiles:

“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews’ religion, how that beyond measure I persecuted the church of

God, and wasted it: And profited in the Jews’ religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother’s womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood” (Gal. 1:11–16).

It is only by studying Paul’s epistles that we can understand the Christ-life which Paul calls “the mystery.” When Father looks at us, He sees only His Son in us. He sees Him as perfect, healthy, at rest, joyful, loving, sinless, and so on. We are all these things and more, but we don’t know it.

It is only the Holy Spirit who reveals Christ and

opens the Word to our minds. We then have to make a decision to accept and act upon the Truth that has been revealed.

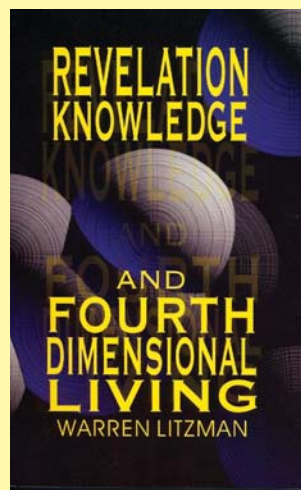
Christ is rest, peace, healing, protection, sanctification, and so on, and He is living in us. We have all the above in us, not because He brings these things, but because He is these things. We should not get anxious regarding the bad that is happening in our country. Paul has a wonderful answer to our concern about the state of the world: *“For to me to live is Christ, and to die is gain”* (Phil. 1:21).

“For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Rom. 14:8).

Knowing this, how is it we still get caught up in our

**This
Seed in
us is
Christ.
Christ
lives
through
us as us,
if and as
we allow
Him.**

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concerns about the state of this world. This world is not my home; I am from another world. I will not waste my time corrupting my mind by listening and entering into negative talk regarding something neither I nor our Father is going to change.

I HAVE LEARNED TO TRUST, NOT WITH MY ABILITY, BUT WITH CHRIST'S ABILITY.... THE HOLY SPIRIT HAS SHOWN ME THAT WHEN THINGS GET TOUGH AND FEAR WANTS TO OVERWHELM US, ALL I MUST DO IS TRUST FATHER.

Paul says, *When I live, it is Christ*. Christ in me knows all about the corruptness of the people who touch my life, all about the dangers when I am driving, all about those who plot to rob or harm me and my family. I TRUST the Father by the Christ who lives in me to do His perfect will in my life and to protect all that is mine and ours. If we get robbed, it's only stuff. We can't take it with us when we die and go to our Father's house.

"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

Folks, there is nothing we can do to change what is happening around us.

I have learned to trust, not with my ability, but with Christ's ability. I can honestly say that from November 2008 the Holy Spirit has shown me that when things get tough and fear wants to overwhelm us, all I must do is trust Father.

Trusting Father does not mean that I sit and do nothing, having a "what

will be, will be" attitude. It means I will not get myself worked up over the problem at hand; it is now completely out of my hands. I will no longer get involved with those things that are outside my ability to change. I may hear people talk about the negative, but I will not enter into a discussion about how bad things are. I will, however, act, doing as the Holy Spirit guides me into a deeper understanding of the will of my Life, Christ.

It also does not mean I should act like an ostrich, hiding my head in the sand, pretending these things are not happening. They are happening, and they are getting worse, but there is nothing I can do to stop or change them. I can do my part to live safely—lock the doors and put up some sort of alarm system—but I choose not to stress and react to the evil around me. Jesus said to the Jews in Luke 12:25, "And which of you with taking thought can add to his stature one cubit?" Stressing over the things we can't change only causes us ill health and takes our minds off Christ, who is our Life.

As Yvonne and I grow in the knowledge of the Mystery, learning Christ, we learn to trust Him more, to rely on Him for our protection. Our lives belong to Him. Everything we own belongs to Him; nothing is ours anymore. He is well able to take care of us and the stuff we accumulate.

Our prayer should be like Paul's, that we will come to a greater knowledge of Christ. We pray that our Father will reveal Christ to those around us. We ask Father to protect us and ours.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:14-21).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection 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

(CONT. ON P. 23)



Christ-life Fellowship Kansas Weekend in the Word

June 5-7, 2009

Hutchinson, Kansas

Speaker: Warren Litzman

RETREAT "Take your Bibles, if you will, and turn to..." With these words Warren opens the sessions at the *Weekend in the Word*. Bring your King James Bible; be ready to dive into the Word in four teaching sessions beginning Friday evening. Meals, except breakfasts, are included at the Retreat. Dress is casual but modest. Sorry, transportation is not available.

Friday Evening: Dinner at 5:30 with Warren sharing at 7:00

Saturday Morning: Warren sharing at 10:00 with lunch at 12:30

Saturday Afternoon: Free time for fellowship, touring or resting.

Saturday Evening: Dinner at 5:30 with Warren sharing at 7:00

Sunday Morning: Warren sharing at 10:00 with lunch at 12:30

Registration Fee: \$60 per adult (age 16 and up). Ask us about family rates. Register and pay online at www.christ-life.org or mail the enclosed form along with payment to: *Christ-life Fellowship, P.O. Box 170307, Dallas, TX 75217-0307.*

Conference Location: Delos V. Smith Center
101 W. 1st Street
Hutchinson, Kansas

Hotel Reservations - 2 Options:

Hampton Inn: 1401 ½ E. 11th, Hutchinson, KS (620)665-9800

Includes hot breakfast and indoor heated pool.

Double Room has two queen-sized beds and holds 1-4 people at \$99.95.

King-size bed \$89.95.

Suites (2 queen beds and fold out sofa) are available for \$129.95 a night.

Grand Prairie Hotel: 1400 N. Lorraine, Hutchinson (620)669-9311

Includes continental breakfast and indoor heated pool.

Rooms with two queen-size beds or one king-size bed at \$79.00.

Registration Form

Date: _____

Names: _____

Phone: _____ Mobile _____ Email: _____

Address: _____

City: _____ ST _____ Zip _____

Number of Adults (ages 16 & older): _____ Number of children: _____

Name of hotel where you will be staying _____

Arrival Date/Time: _____ Departure Date/Time: _____

Payment: Amount \$ _____ Check # _____ Or Charge: MasterCard ___ Visa ___ Exp. Date _____

Name on Card: _____ Card # _____

Signature: _____



Christ-life Fellowship

South Africa Conference 2009

Pine Lodge Resort, Port Elizabeth
With Warren and Robbie Litzman

Wednesday 14 October, Supper– Sunday 18 October, Midday

Pine Lodge Resort and Conference is situated outside Summerstrand along Marine Drive. Chalets are serviced, fully equipped and self-catering. Meals are available in the dining room or restaurant as an optional extra (see below). Please note: units with a bath have a full kitchen; units with a shower have a mini-kitchen. We will provide transport to and from Airport and Bus on Wednesday and Sunday.

This year, the programme has been changed to give folk, and especially Warren, a chance to rest, fellowship, walk on the beach and for us to absorb what has been taught and still have ten teaching sessions. If everyone could arrive on Wednesday afternoon to settle into their chalets after 2.30 p.m., we can have supper that evening in the Island Restaurant for those who wish to join us. The teaching sessions will start at 10. a.m. Thursday. There will be two teaching sessions in the mornings with a break for tea. We will then break at 1.00 p.m. for lunch, followed by the afternoon session, with supper at 5.30 p.m. for 6.00 p.m. in the Island or Robin Room for those not wanting to self-cater. Next session at 7.15 p.m. – 8.30 p.m. followed by tea/coffee and fellowship. Friday and Saturday will be the same. Sunday will be one session 10. a.m. +/- 11.30 a.m. and tea!

Tarriff: includes 4 nights accommodation, conference fees and teas. Meals are extra.

Single room:	R 2780.00
Double room – per person sharing	R 1650.00
3 Sharing – per person	R 1270.00
4 Sharing – per person	R 1015.00

Day Visitors: Conference and teas (Thurs-Sun) – R350.00 or R50.00 per session

Meals: are available at 2 venues and must be pre-booked with PE Office.

Robin Dining Room: Breakfast (R64) Light Lunch (R60) Dinner (R88)

The Island: Lunches and suppers only. A la carte—Burgers, Ribs, Salads, Fish. Various options ranging from R45 – R80. (Lunches need not be prebooked.) Any queries regarding meals please contact Denise Hayes.

Bookings have already started!

Deposits: R500 per person. Deposits will be refunded up to October 1. All final balances must be settled by October 1.

Bank: Christlife Fellowship / Standard Bank / Acc. No. 082252564 / Branch :050312 .

Inquiries: Tel: 041 – 3744741 / Fax: 0866556812 / email: lanceh@iafrica.com

(TRUSTING—CONT. FROM P. 20)

our life, shall appear; then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; Forbearing one another, and forgiving

one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:1-17).

Be encouraged in the Lord. Let's make up our minds to think of those things that lift us up and not on those things which bring fear and stress into our lives. All of us are different, but Christ living in you will be with you through all the bad and the good that surrounds you.

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5-6).

My prayer for all those who are "in Christ" is to grow in Christ to the place that all that matters is to know Him more, and that you may trust Father to take care of all things.

You are in Christ, and He is in you. What a wonderful, safe place to be. Warren said that only when we are in the Father's house will we know to what extent our heavenly Father has protected us.

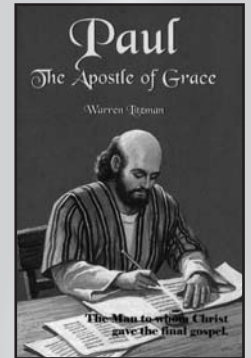
Be of good cheer; trust our Father.

"Trust in the LORD with all thine heart; and lean not unto thine own understanding" (Prov. 3:5).

He cares and He loves you. Trust Him. †

Paul The Apostle of Grace

By
Warren Litzman



God used the most unlikely man to give the final gospel. A great illustration of God's wondrous and miraculous ways of using a man's strengths and weaknesses to fulfill His ultimate plan.

\$12

www.christ-life.org

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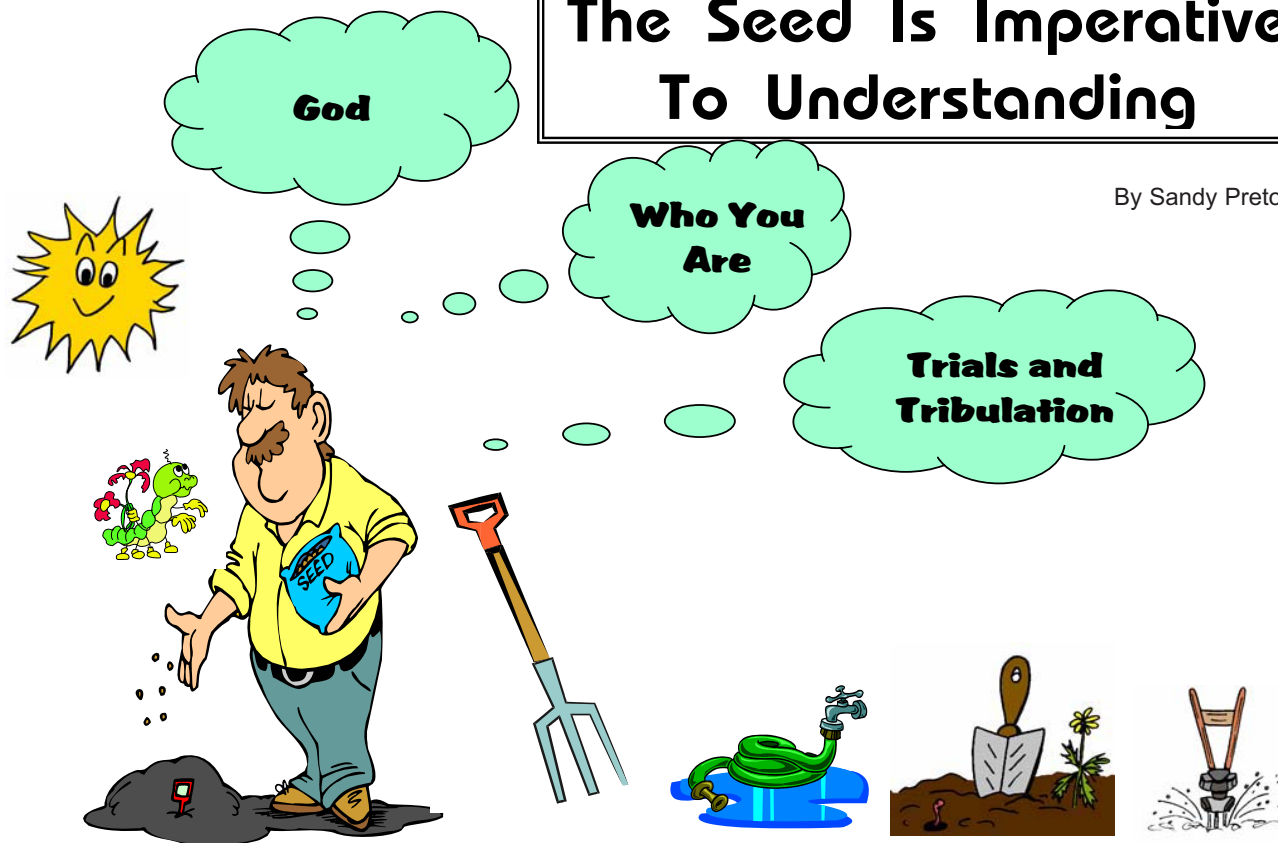
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The Seed Is Imperative To Understanding

By Sandy Pretorius



God

- The deepest thing in God is John 12:24.
- God never produced anything that did not come out of death.
- The seed is the instrument through which you come to know God (John 3:16).
- Without the seed, the human being cannot enter into a full relationship with God.

Who You Are

- Only by the seed can you fully understand who you are.
- You have eternal life through the seed (1 Peter 1:23).
- The seed produces offspring of its own kind. God's seed produces a believer, a child of God, His offspring.
- You have His nature, His life and His Spirit through the seed.
- You are a plot of ground in which the seed has been planted.
- The seed is so powerful it can break through your husk of dirt, your flesh. You have to trust the seed to break forth.

Trials and Tribulations.

- God works on you through trials and tribulations to bring forth the seed.
- The seed needs to be planted; it needs to die or there will never be life. The majority of Christians have not been planted. They are born again, but they have no life.
- You must face all troubles and trials alone with God. The church, preachers and programs can't do anything for you. You have to face a time of loneliness. As long as there is outside support, you don't come to know the grace of God, you don't come to know that "*greater is He that is in you than he that is in the world.*"
- The God seed, life, is inside you, but it is covered and smothered. The flesh must break, be crucified, in order for the seed to come forth.

When the seed comes forth, it will make a difference in your living. God doesn't have to give you healing, health or finances because when the life comes forth you are and have everything you need in life. The seed compliments your creation. If you don't allow the seed to break forth, you will never become who God created you to be.