

Life in the Son

A Journal of Grace and the In-Christ Message



Life in the Son

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Christ in you, the Hope of Glory*

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EDITORIAL

In this, our 43rd year of publication, we find ourselves looking at the world as we have never before. It is a world in turmoil with no answers to its dilemma. But the gospel of Jesus is still the personal answer to confused humanity, and we see many new ways to reach hungry, defeated souls.

This magazine, our best missionary, reaches many hungry hearts worldwide. Everyday people request this periodical. It is unbelievable how the Lord has used the ministry of literature to help hungry believers know the Christ that already lives in them.

For years we sent out messages on audio and video tapes, through which hundreds of people came to the revelation that Christ is their life. Now, with increased electronic knowledge we have transferred our tapes to CDs and DVDs. This is a long process, but now the message will continue to go forth in a new, more manageable way.

The wonders of the computer have also brought us to internet radio. We are 'on the air' 24/7 with the gospel of Christ at www.christ-life.org/. This has opened the door to the whole world. We hear from people who are normally shut off from the gospel.

Some of these people are Muslims hungry for the final gospel. Before internet radio, we were not able to send literature of any sort to many of these countries because of their governmental restrictions. But now they can get anything we have by the internet. It is wonderful to see how the Father works to get His message to those who hunger. The stories people tell us as to how they heard about the Christ-life are thrilling. We call this a God-thing. We have, from the beginning of the message working in our own hearts, seen God do the impossible to reach people who were praying to know more truth.

During the last twenty-five years we have also seen the prison ministry grow until we now reach prisoners all over America and even as far away as Thailand and South Africa. We never dreamed that we would be so involved with prisoners; it was never a special calling, yet the Father knew where this final gospel belonged. Now, we serve hundreds of prisoners around the world, and they have created their own ministries of reaching others. Many of the prisoners have such changed lives, by the in-Christ message, that they have

become excellent scholars in the theology of the Christ-life. You can see some of their writings, from time to time, in this magazine. Some also help us translate Christ-life material into other languages. Just as Paul did some of his greatest work while in prison, the same is being done by Christ-life prisoners today.

We have a staff here in Dallas that produces material, in abundance, for the whole world. We maintain regional offices in Australia, the Philippines, Germany, England, Malawi, Zimbabwe and South Africa. These workers pray and minister that hungry souls will come to the knowledge of who they are in Christ.

We have never charged for this ministry. We trust the Father to provide and He does. But I can say this, great numbers of people have given to the Lord in the name of the Christ-life and God has greatly blessed them. Yet, we never encourage people to give for a blessing, but to give because they love the Lord. This properly serves the Christ in us. We encourage you to help us spread the gospel Christ gave to Paul. It is revolutionizing, life changing and full of hope (Col. 1:27). †

MODERN PRISON EPISTLES

By Ahmet Haban Sacakli

To the Dearly Beloved,
This goes out to everybody that is responsible for putting the A+ journal of grace and the in-Christ message, *Life in the Son*, together. I'm a new reader who can't put the journal down. My name is Ahmet Haban-Sacakli. I was born in Istanbul, Turkey. I came to the United States in 1977 when I was nine years old. Before I came to the States, I heard about a man named Jesus who proclaimed to be the Son of God, which can't be true they said. Especially born from a virgin lady. How could people believe in such a thing?

After all these years passed by, life's baggage finally caught up with me. I found myself in the county jail in a one-man cell looking at twenty years seventy percent [sic], which is seventeen and one half years for first degree robbery and conspiracy to commit felony in which I was the driver. I started to roll the bed sheet tight to make a rope and tie the end to the top of the bars. The whole time I was talking to God telling Him I had enough of this cruel world. I can't take it anymore. I felt so alone, cold and worthless. I will never forget that feeling. God never quits. I felt Him speak to me in my spirit.

He said, Think of what that would do to me. Then He flashed my kid's faces to me one by one. These are the people that love you. Don't take me wrong I never hear His voice; I just felt Him in my spirit. I asked Him to reveal His Son to me. I can't even begin to describe the warmth I felt inside me for the first time. I felt His love truly pour all over me. I opened my eyes in tears, came off the table, the rope that I tied to the top of the bars was lying on the floor, and I haven't been the same since.

What will those people think when I tell them Jesus saved my life and that He is in me? Everything that I do is for Him, for His glory. I gave my life to Him. I love Him with all my mind, soul and heart. I thank Him for the water He provides for my eyes. As many times a day as we blink our eyes, could you imagine how painful that would be, if we didn't have that water in our eyes?

Thank you Jesus, my sweet, sweet Lord—our living, alive Savior. Everything I do, I do it for Him. There is no other love like His love! I could never be mad at those people, because they are my family.

The word *beloved* is one of the strongest words Paul

could use to express His love for Timothy, for it is a form of the Greek verb *agape*, which emphasizes a love so great that I love even when there is no response.

"For God so loved the world that He gave His only begotten Son that whoever believes in Him should not perish, but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved" (John 3:16–17).

Jesus lives in me He is my hope of glory.

Jesus is all about love. Love never fails. Love suffers long and is kind. Love does not envy. Love does not parade itself. It is not puffed up, does not behave rudely, does not seek its own, is not provoked, and thinks no evil. Love does not rejoice in iniquity, but rejoices in the Truth (1 Cor. 4:13). Awesome.

I didn't mean for this letter to be this long, but I love everything about Jesus. He has put a lot of special people in my life. I would like to share some of them with you. One afternoon a man came up to the bars on the second floor of the Scout County Jail. He had this beautiful smile, and his eyes were

sparkling. I could tell right away he was filled with the Holy Ghost.

I could tell he wasn't here for his gain. He was here to share his experience that brought him to his end. I opened up to him, told him what I went through, and then he told me what brought him to Jesus. I never had a good father figure in my life, but if I could have had the choice, it would have been him. That special person in my life is Mr. Campbell. I mean this from the bottom of my heart, in Jesus name. Amen. Mr. Litzman, I just want to let you know this, your prayer that you prayed in your preface in your book, *Nicodemus and the Mystery of the Birthing*, is working everyday of the believers and the unbelievers life.

Everyday, their conversation provides a view of God's purpose which I pray will become the vision of everyone who reads this book. That vision has come alive in my life. I thank God for you. I just want to share this with you. One day I was in my cell reading my

Bible. This person walked in and asked me what I was doing. I told him I was reading my Bible. He asked me if he could borrow it from me for a couple of days. Of course, I said, Yes. The next day he came in to my cell with a letter from his lawyer. He asked me to read it to him. As I was reading it to him, I started to think about him asking me about borrowing my Bible. After I read him his letter, I asked him politely can you read? He said, "No, I can't read." He said he was from down South. His mom had left them with their dad and disappeared. He had to stay home and watch his brother and sisters. Are you ready for this?

He told me, The reason I asked you for your Bible is because I know God's words are in the Bible. He said he sleeps with the Bible close to his heart and knows the fact that He keeps him safe at night.

Talk about faith, two grown men were hugging and in tears. I read the Bible to him for two nights until we had to depart. He

told me he was going to learn how to read so he can stay in the Word and pass the Gospel wherever he goes. He said he loved me. He will be writing me soon.

Time has come to say good-bye for now. In Jesus name, love you guys, all of you.

Ahmet Haban Sacakli
Locked up and free!

P. S. With prayer they came with a plea of ten years at seventy percent or seven years. I'm praying my next plea will be with no mandatory, which I will accept. I'll be out in eighteen months to two years, first and last time. I broke laws; lesson learned. God blessed us with His beautiful, wonderful Son, Jesus. ✠

(Rod Campbell is a jail and prison minister in Davenport, Iowa. When he heard the Christ-life message a few years ago, he left his profession as a doctor and began his remarkable ministry to prisoners. It is a beautiful story of Christ alive in a believer. Several others in the Christ-life Fellowship also have begun ministering to prisoners.)

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SUFFERS LONG
AND IS KIND.

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THE TRUE NATURE OF GOD

PART 1

By Don Byrd

For most of my life I have been a believer. Much of this time was spent in ignorance of who God really is, and of the relationship and fellowship He wanted with me; therefore, I never knew what I, as a believer, meant to Him. The God I knew at the time was the God of the Old Testament. He was the omnipotent, omnipresent, and omniscient God who demanded perfection from all who followed Him. I have read the Bible from cover to cover, and some parts of it many times over. Recently, I was wondering how I arrived at the concept of this awesome, judgmental God. While still a teenager, I read religious books and learned all I could, but it never seemed to be enough to appease this judgmental God I knew. My walk in the Lord, for much of my life, was one of bondage and fear. I was always afraid that He would condemn me to hell in the final moment, and I would be eternally doomed. I could never seem to get everything right so that I could comply with all the

demands I found in the Bible concerning His commandments. Continuous, total obedience on my part was a fleeting dream. Failure after failure was the story of my walk in the Lord. I had a real desire to know and follow God but that too seemed to be an elusive desire. Though I was a believer, most of the time I still felt alienated from God. The reason for this is I did not really know God; I did not know His true nature. Actually, I had never considered that God had a nature. If I did not know He had a nature, there is little possibility that I knew anything about it. I knew not the true nature of God.

Most of the time, I lived in condemnation because I could not live right. I knew God was love because it was in the Bible, but how could this really be so. I never felt that God really loved me, nor did I love Him like I wanted to because my failures and imperfections would not allow it. The only evidence that I had that God loved me at all was because I had

read it in the Bible. It seemed that He stood over me ready to cast me into hell if I did anything wrong and did not repent and make restitution. This became an endless cycle. If something adverse happened to me, I tried to determine how I had failed God and caused this adversity. Had I sinned? Had I been disobedient? Had I failed to keep one of His commandments? Most of the time, the evidence was inconclusive; and this left me in a state of frustration and bewilderment. I did not know how to correct the problem that caused these failures because I did not know what the problem was. It seemed as though God loved everyone except me, and all He wanted from me was total obedience to His commandments. If He loved me, it was from a distance and He did not want me to get too close to Him. He stood in total holiness, righteousness and omnipotence, and to me He was unapproachable. I had read that He was unapproachable and I believed just what it said,

“ Dwelling in the light which no man can approach unto; whom no man hath seen, nor can see ” (1 Tim. 6:15–16).

Who was I that I could approach such an awesome God as this? It seemed as though He wanted me to make it to heaven, but just inside the gate and no further; as if He said, Not too close because I am holy and you are a mess! I had to agree with this. What an awful, dreadful misconception of God I held in my heart all those many years. Would it always be this way? The God I knew caused me to live under law, bondage, condemnation, fear, elusive dreams and promises. Even when I searched the Scriptures in the New Testament, I still carried over the same dreadful impression of God I had found in the Old Testament.

If I lived right and met the prerequisites of His promises, He might allow me to have one of the gifts or promises. Though this never happened, I lived in expectation for many years. Is this what Christianity is? It seemed as though it was, therefore, I decided that it did not work, or at least it did not work for me. Throughout my life on this earth, I have done very few things right; and at this point, I knew I needed something other than myself to bring the relationship I needed and wanted from God. I could

not make it work. After all, He had such notable ones as Abraham, Sarah, Isaac, Rebekah, Jacob, Moses, David, Isaiah, Ruth, Esther, and many others mentioned in Hebrews 11, John, the baptist, the twelve apostles, Paul, and so on; so why would I be anything special to Him? When I read about them, I felt insignificant to Him. Who was I that He would want to turn His attention from them to me? I had never done any of the glorious things they had done; my life consisted of failure after failure, mistake after mistake, and problem upon problem. I had trouble believing He really loved me.

Then I began to spend time in John’s gospel and the epistles of Paul. It seemed as though these were the two areas from which I received something I needed to help satisfy the longing in my heart to know God in a way I had never known Him before. I laid aside other religious books and publications and almost all my reading was exclusively in John’s gospel and Paul’s epistles. During this time, I began to see a part of God I had never known before. Little by little, year after year, the desires of God’s heart began to unfold as the Holy Spirit began teaching me the true desires of God’s heart and His true nature. This was a period of at least fifteen or more years. A revelation

into the very heart of God was about to unfold, and He was allowing me to be the recipient of that revelation. Could this really be happening to me? Who am I that He should allow this glorious thing to come to me? It was not a one-time revelation, but an ever-increasing revelation that would flood the innermost parts of my being with the love and nature of this wonderful God I began to know. Was God actually going to allow me to get this close to Him and have a relationship with Him without fear, bondage, law, commandments and condemnation?

Line by line, precept upon precept, the God of the Old Testament began to fade into the background and in His stead came forth the most glorious person that could possibly be known. How oft I read in the book of John that God was called *Father* by the Lord Jesus Christ (119 times). The term *Father* is used more in John’s gospel than in any other book except Genesis. Evidently, there is some significance to this in John’s gospel. The Jews refer to God as Father only three times in John’s gospel. Scores of times in Paul’s epistles it is stated that He is our Father. Paul does this by telling us that the believer is in Christ or that Christ is in the believer, which constitutes our birthing

THE GOD I KNEW
CAUSED ME TO
LIVE UNDER LAW,
BONDAGE, CON-
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ELUSIVE DREAMS
AND PROMISES.

(CONT. ON PAGE 28)

THE BIRTHING AND THE REVELATION OF JESUS CHRIST

By Lovemore Kadam'manja

This year clocks ten years since we first heard the Christ-life message in Malawi. I received the first book of Warren's, *The Making of a Son*, in October 1995. At the front cover it is written, "To be born again you simply believe, but the making of a son requires all the circumstances and situations of life." The very introduction on the cover did not fit my kingdom understanding of the Word of God. In the kingdom message, we believed that all circumstances and situations of life come from the Devil and if we have faith we are going to overcome them all. We believed that we, as king's kids, are to reign and rule in this world; God was there to give us what we want, and our prayers were those of commanding Him to do something or to prove that He is God by doing something. We were at the centre of everything in the things of God. I was born again in 1980 and went to a large Bible school which was the product of a certain ministry operating in both the USA

and South Africa. It taught all faith, healing and prosperity. Of course, until then, there was no knowledge of healing and prosperity in our country; it was introduced by this ministry. And our vision was to reach all the land with the faith message. I was a pastor who worked so hard to see to it that this faith message went to all the lost people of our land. I was as zealous as Saul of Tarsus before he met Christ on his way to Damascus.

But God had another plan for this son. It happened that somebody called me to go to East Africa in Kenya to preach in 1993. With gladness of heart, I went there, and the first day of the meeting I was asked to pray. Then, I prayed in a Pentecostal and charismatic manner, and when I said, "Amen," the people who were there did not respond in a receptive manner. Slowly and reluctantly they said, "Amen." I knew that something was wrong. At the end of the meeting a certain man called me, and he

said, "How long have you been in the ministry?" Then I said, "For six years," and he said, "Do you understand the Bible?" I looked at him and said, "I'm a graduate of a Bible college." He said, "But you don't understand the Bible as it is written minus man's doctrine." He continued and said, "I pray that the eyes of your understanding be opened so that you may see the plan of God for mankind and what it means to be in Christ, and that you may know what the Church of God in Christ is." Off he went, and I tried as much as possible to avoid him during the whole conference, I did not want to talk to him because I was afraid that he didn't understand the faith message. I came home and later discovered that these men were followers of Christ-centered ministries, which I now know was all law after hearing from Warren Litzman. You can mention the "in Christ" words, even preach them; but that does not mean that you know the Christ who is in you or

that you understand what it means to be in Christ. Somebody who understands what it means to be in Christ has received the revelation of Christ. The understanding comes as the result of the Holy Spirit revealing Christ in you as your only life. This is the starting point; anything short of this is not the revelation of Christ. It may be the revelation of other things, good things of God, of course. Men can see anything in Scriptures; but to see Christ as your only life, it must be revealed by the Holy Spirit. If this takes place, you are now able to see the things of God as they really are. On the other hand you cannot receive the revelation of Jesus Christ if you are not born again. In fact, the revelation of Jesus Christ is the Holy Spirit's interpretation of what it means to be born again. When the Father placed His seed in your spirit that seed became the real you to the Father, but you didn't know. Over the years, I have heard Warren say, "If you don't start right, you won't end right." It is true; and this is both a scientific as well as a theological law. If you don't understand the birthing, you cannot understand what is the Church. So it is a waste of time to listen to the teachings of doctrines man can teach, if that man does not tell you that he received the revelation of Christ and is able to say it as a

base of this message. I am not the first one to say this. You remember that during the days of the apostles there were misunderstandings between the eleven apostles who had been with Christ and this one Paul who knew not Christ in person. And in the book of Galatians Paul says,

"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" (Gal. 1:11-12).

In other words, I got it when I received the revelation of the Christ who is in me. So if we ask, what is the Gospel in this dispensation of grace? The biblical answer is, It is the revelation of Jesus Christ in the believer. In other words, it is what you come to know and understand after seeing Christ as your life by the Holy Spirit. Before that, all what we know about the things of God is head knowledge. even if we hold a masters degree in theology.

Even in the Kingdom message, which is mainly from the synoptic gospels, John was able to tell us,

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;...That which we have seen and heard declare we unto you." (1 John 1:1, 3).

"Have seen and heard of him" (the historical Jesus) is what the apostles preached. Peter said, Let us choose somebody who had accompanied us from the beginning of Jesus' ministry to replace Judas Iscariot (Acts 1:21-26). The qualification to be a witness and a preacher of the gospel of circumcision was seeing Christ in His lifetime on earth, the historical Jesus who walked in the streets of Judea. That's why he said to His disciple, You will be my witness, or better said, my eye witness. And this gospel of eye witness, which was natural and to be learned by five senses, was to be preached to three classes of people: First, to the Hebrew Christians—these are those Jews who believed in Christ but still lived under heavy law (Acts 21:20). Second, to the still lost sheep of Israel, and lastly, to those Gentiles who had become Jews before Christ's death by believing in the God of Israel and doing good works; one of them was Cornelius, an Italian of Acts 10. When Peter was put in prison and the angles freed him, the Bible says that he went to another place. This place is Rome (Acts 12:17).

He lived there, and died there; but he never preached in Rome. That territory was for Paul, the apostle to the gentiles, whose gospel came by the revelation of Jesus Christ.

YOU CAN MENTION THE "IN CHRIST" WORDS, EVEN PREACH THEM; BUT THAT DOES NOT MEAN THAT YOU KNOW THE CHRIST WHO IS IN YOU OR THAT YOU UNDERSTAND WHAT IT MEANS TO BE IN CHRIST.

THE BIRTHING
TAKES PLACE IN
THE SPIRIT,
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OTHER TWO
PARTS OF MAN,
THE SOUL/MIND
AND THE BODY,
UNTOUCHED.

If we rightly divide the Word of Truth, we can see that the Gospel of Grace needs the revelation of Jesus Christ. Those who preach this Gospel must receive it by the revelation of Jesus Christ in them. The gospel of law needs seeing and hearing from the historical Christ; this can be taught by man. It is the gospel which can be understood by natural senses and does not feed the spirit man. It is not truth for growth to those who are ready to go on with God. To those who are still in law religion, the revelation gospel is a stumbling block and it tears them to death. It does not fit the carnal mind. The new birth is not old life made new by the forgiveness of our sins. It is a completely new creation; but this new creation is the Christ who has been birthed in us. The birthing takes place in the spirit, leaving the other two parts of man, the soul/mind and the body, untouched. In the body we remain the same after the new birthing; in our mind the same old mind set remains there; this means that the new creation in us has no mind of His own. On the other hand, the Christ in us cannot use the old mind, so the result is Romans 7:22–24:

“For I delight in the law of God after the inward man: But I see another law in my members [mind] warring against the law of my mind and bringing me into captivity

to the law of sin which is in my members.”

In verse 24, this man is asking a question. Who shall deliver me from the body of this death? And the answer is found in verse 25, *“I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.”*

Paul is saying the mind is the key, when he gives his mind to the flesh he serves the law of sin, when he gives his mind to Christ in him, he serves the law of God. In other words, it fits the new creation in him.

When Satan’s nature was our death nature and life, it made our soul/mind compatible to this death nature so that there was no conflict between our mind and the spirit of disobedience in our spirit. In fact, we did not even know that Satan’s nature was in us. So the three parts of our being lived in harmony until that day we got born again. But in Christ we have available the mind of Christ, which comes by the revelation of Jesus Christ who has been birthed in us as our only life. When this happens, the mind, for the first time, sees the real me as the Father sees me and this activates the Christ who has been there all this time to now come through my mind and start living the Christ-life. *“The life I now live is Christ.”* Paul could not say this before receiving the revelation of

Christ because the mind which has not been touched by the Holy Spirit thinks that the believer does the living, has a ministry, has gifts and can please God on his own. This pattern of thinking hinders the life of Christ in us and all that we do is us doing, not Christ doing through us; and this is known as the works of the flesh. When revelation takes place, our language changes. Paul would say, I forgive that one in the person of Christ. He knew that the ‘I’ living in him is not self unto self but Christ lives in him. That’s why he said the believer is a container which holds the treasure (2 Cor. 4:7). That treasure is Christ in him.

Paul’s trend of thinking could not have changed if he had not received the revelation of Jesus Christ, the Christ who has been birthed in him (Gal. 1:15–16).

In Paul’s writings, he uses the word *mystery*, meaning that something must be revealed. *“How that by revelation he made known unto me the mystery”* (Eph. 3:3). And in Colossians 1:26–27, Paul is telling us what is this mystery which was hid from ages and generations. He says it is Christ in you. I did not know the meaning of this phrase “in Christ” until I heard it from Warren that it means Christ is in me by the birthing. The understanding of this “in Christ” is

brought in the believer's mind by the Holy Spirit, and it is called the revelation of Jesus Christ. It is done in the soul/mind of the believer, and it is the work of the Holy Spirit.

I believe it is the Father's will to reveal Christ in each and every child he has birthed. The Father wouldn't be happy to birth Christ in the believer and that believer remain ignorant of it. This is why He sent the Holy Spirit to come into the mind of the believer. Christ, Himself, said, "*In that day ye shall know that I am in my Father, and ye in me, and I in you*" (John 14:20). In the Christ-life, we know that this day is the Day of Pentecost. The day that the Father birthed those first believers, and it was the Father's plan that the coming of the Holy Spirit should cause both the birthing and the renewing of the minds of those who have been birthed. We have learned in the Christ-life that this did not happen. The apostles were overtaken by excitement and their minds turned to the preaching of Christ as the rejected Messiah. They failed to recognize the mission of the Holy Spirit. They spoke in tongues, saw miracles and mighty deeds of God, but they did not know why the Holy Spirit had come. They thought the Holy Spirit had come to give them power to do miracles that Jesus did while he was with them. Christ

did not tell them that the Holy Spirit's mission is to do miracles; he told them that the Holy Spirit will dwell in them (John 14:17), in their minds; we know it is in their minds because the only knowing part of man is the mind. That's why Jesus said, "*Ye shall know that I am in my Father, and ye are in me, and I in you.*" The early Church did not start right in terms of the doctrine of the Holy Spirit regarding his mission. So if you don't start right, you won't end up right. And from church history, we hear that the church of Jerusalem did not go beyond AD 70. The teaching headquarters was move to Antioch where Barnabas, seeing the growth in number of the converts, went and sought for Paul of Tarsus to come and teach the church. After two years of ministry in the church at Antioch, the Holy Spirit said, Separate for me, Paul and Barnabas, to the work that I have called them to do. From that day, a new chapter was open in the missionary work of the Christian church. It was in Antioch that believers in Christ were first called Christians. I saw a video sometime ago, its title was *The First Christian*. And I was so interested to know who the first Christian was. In that video, they said Paul is the first Christian because he was the first human being to know that a person who is in Christ is a Christ-person.

But how did this knowledge come about? By the revelation of Jesus Christ in him. The revelation that Paul received is the foundation that has opened to us the whole plan of God for humanity, what he purposed in his mind before the foundation of the world. I sometimes think, What would happen if God had not raised up Paul? I think we would be converted to Judaism; we would be born-again who are proselytized to Judaism. This was what was in the mind of the early Church in Jerusalem. See Acts 15:1, "*And certain men which came down from Judea taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.*"

These men did not know who a Christian is because it was not revealed to them by the Holy Spirit. If the Holy Spirit has not yet revealed Christ in our soul/minds, we cannot know who we are in Christ; and if we don't know who we are in Christ, our whole understanding of the things of God is not right. Our lives are always ups and downs; we have no rest and peace, which is in Christ Jesus. We try to please God, but always end up disappointed. We move from church to church looking for satisfaction, but to no avail. You cannot find peace and rest in all these. Rest and peace is in coming to know who you

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are by the revelation knowledge; and this cannot come if the gospel you are hearing everyday does not speak of the Christ who is in you. Truth for growth is not about the church, miracle, demons, holiness and this and that. These are outer things and are good, but cannot cause you to know Christ as your life. Sometimes they are just doctrines which hinder you from knowing Christ and your heavenly Father who birthed you at His own will. Churches are good, but did not birth you. The church can give you love, warmth and comfort in times of need, but it did not birth you. Ministries are

good, but they did not birth you. They are all like Joseph who took care of Jesus, but he was not the true father of Jesus. Jesus received a lot of good thing from Joseph. Joseph even protected Jesus from Herod; but, still, Jesus, when He came to the age of twelve years, He began to seek the things of His Father who birthed Him until one day God said, *"This is my Son in whom I am well pleased."* The people around Him heard it, and He, Himself, heard it. If you are not satisfied with religion, maybe you have come to the age of twelve where you need to set aside all things and get to know

your Father who birthed you; and one day this Scripture will be fulfilled in you. Galatians 1:15-16, *"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."*

I see two spiritual laws here. Pleasing the Father comes by revelation, and preaching comes by revelation. The Gospel in this dispensation of Grace is the revelation of Jesus Christ. †

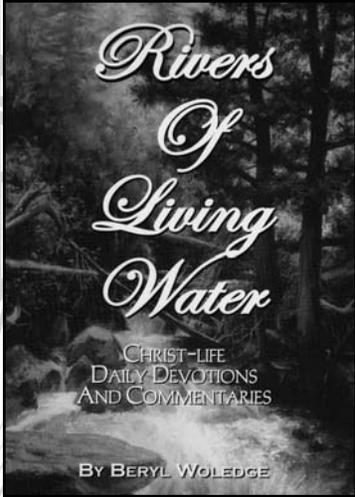
(Lovemore Kadam'manja is the Christ-life representative in Malawi, Africa.)

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EVERYDAY LIFE IN THE SON

HAVING HEALTHY RELATIONSHIPS PART 2: MAKING PEACE WITH ME

By Alice Scott-Ferguson

We had one particularly difficult neighbor when I was growing up. When our family would rebuke my dad for a less than charitable attitude towards this fellow, my father would quip, “You can’t love your neighbor better than you love yourself!” He was paraphrasing, of course, what Jesus declared; that we were to love our neighbor as we love ourselves (Matt. 22:36–39).

Christendom has been hard on the preciousness and value of the individual. For centuries, Christians have been encouraged to be self-effacing in order to look more Christ-like. If we espouse that Christ is now our life—that he lives in us—we must avoid at all costs re-engaging the believer in the art of personal unworthiness. The essential “I” continues to live, but now it is by the faith of that indwelling life (Gal. 2:20). If we understand the revelation of the exchanged life, union life, then we ought to be the most prominent proponents of healthy self-hood that will allow this incredi-

ble life within to come out of me as me.

What estimation do I have of myself? Is it as good as that which my Father holds? We looked in the last issue at three aspects of the Father’s relationship with us—love, truth and acceptance—now we will use the same model to encourage a healthy relationship with ourselves.

Surrendering to Love

It would be smart to first figure out how to love ourselves in order to fulfill the law of love towards others. What I think of myself, how I assess and judge myself is the measure by which I will deal with others. It is just not possible to do otherwise. That is what Jesus was getting at—and my dad too!

We have been so programmed to conditional love that it requires a massive mind renewal to look at ourselves in the mirror and say, “I love you” with no caveats. The insightful writer, Leo Buscaglia, writes in his book *Born to*

Love, “...there persists the idea that to love oneself is an egocentric, infantile, destructive notion. It was given passionate expression in the ‘psychedelic’ sixties and has since remained suspect as a sound concept.” A healthy self-assessment is not the same as being consumed with oneself. It is not the malignant self-love of narcissism. The Greek myth tells of the young man Narcissus—from whom the term emanates—who, spurned by his sweetheart, was banished to the forest and there fell in love with his own reflection in a pool.

For us, looking into the mirror is to come face-to-face with one who has been chosen, not spurned. Chosen from the foundation of the world and loved before we ever breathed earth’s air. God looked, He saw and He loved us. How can I disagree with the all-wise God of creation and redemption? That is the first glimpse we should get. Not of one who fills us with loathing and disgust due to guilt and shame, anymore

than we want to see someone puffed up with pride because of noble achievements. Look and behold someone simply loved for being. Our innate value has to begin with that epiphany; I love me regardless of what I look like, what I have done or where I came from.

This means that when we fail to measure up to either our own rigorous standards or another's critical criterion, our love for the essential "me" is undiminished. Guilt and shame will soon surrender to the embrace of this unconditional love and replace the cold tentacles of fear that grips our gut. I remember once pondering the thought, "*Perfect love casts out fear*" (1 John 4:18), and concluding that knowing my Father loved me was only one-half of the equation. The corollary is that I must love me too because that unconditional love came and took up heart residence at the new birth (Rom. 5:5).

We each have been born with different and, to some degree, difficult personalities. We all have a dark side. For example, I am—amongst other things—opinionated, tenacious and tender. The last variable gets the most kudos. The other two get me into the most trouble. Yet, I have arrived at a place of peace with me. Sometimes I may be stubborn, but mostly I am simply unwilling to compro-

mise truth. We need to stop apologizing for how God made us.

The authors of *The Power of Focus*, Fran and Les Hewitt, say it so well. "The real you is the person you were born to be, complete with strengths and weaknesses, talents and frustrations, your funny little habits and the wisdom at your core. The real you is the person you were before the dramas and traumas of life changed you. Being your real self is all you ever need to be. Stop attempting to be someone you're not." Loving ourselves is the seedbed from which physical, emotional and spiritual health can grow. It is a sacred space of personal equilibrium and peace. The dissonance that results from fighting this cardinal truth of self-love contributes to the crippling, hurting and warping of our personalities; so stop fighting and surrender to love!

Tracking the Truth

There are many areas where we must track truth in order to be whole. Are we honest about the less than felicitous facts of our lives? If we are not, then we are camping on "the banks of denial" and slowing down the journey to a healthy destination. It is so easy to defer to denial when our personal issues appear too hard to face—fear persuades us to avoid the realities of a situation.

Loving ourselves requires that kind of courageous integrity.

Honesty helps us to take responsibility for the things we say and do. Eschewing and flaunting the grace of God by saying, "whatever" or, "it isn't my fault" or, "the Father will overlook it" is a delusion. He disciplines us by bringing us into truth and if we were to judge and assess our own behavior, we would experience less of the Father's necessary chastening (1 Cor. 11:31–32).

Truth is the plow that tears up the fallow ground of deception and complacency and allows deep healthy fruit of the Spirit to flourish. There is a plethora of illustrations that show how self-deception lulls us into complacency. Some of these might include thinking that eating too much will not make us overweight; that continually losing our temper will not have long-term results on our family, or that taking one more peek at that porn site is not a step towards addiction. Coming into the light of the truth may be blindingly painful, but it is a light and temporary affliction when we consider the consequences of our delusional thinking.

To face the truth in relationships regarding our unfaithfulness, abuse or neglect is one of the most difficult areas into which to inject truth. Thanks to

our first parents who each found someone else to blame, we have all inherited that same propensity. For example, I have heard folks regale their audience with tales of their many marriages thinking they are extolling God's mercy and grace. They appear oblivious to the overriding truth that they have left behind a trail of broken hearts—spouses and children, family and friends. That is the reality. To take responsibility for the consequences of our actions is the hard but healthy thing to do. The fruit brought forth is forgiveness, healing and hope—for everyone involved.

Facing the truth is not meant to crumple us up in condemnation but to launch us into a trajectory of free flight—as per the Father's plan. It was the psalmist David who declared that God wanted truth in the inward parts (Ps. 51:6). Well, Truth Himself now dwells right there! Our job is to give Christ expression and that means matching up the inside with the outside—being congruent—saying what we mean and meaning what we say. Examples abound that expose our lack of integrity. How about replying to that email we've been ignoring; writing the long overdue thank you note, phoning the friend with whom we promised to have coffee six months ago. Every time we attend to the little truths

tapping on the window, we build a home for healthy self-esteem.

To deny the reality of our frailties and feats alike, gives the Devil a continuing foothold, for he loves the nether world of half-truths, outright lies and self-delusion. To be ruthlessly honest in detecting the motivation of our hearts is an exercise in liberation. When we come out of hiding into the light, then truth brings deliverance and peace.

Sweet Self-acceptance

The acceptance of which we speak here is not that of other people's approval. It means being merciful and gentle on ourselves when we fail, for forgiveness flows freely. We are aware that extending forgiveness for our own failures is sometimes slow and reluctant to materialize. The truth is that if we think we have forgiven others yet still hold ourselves hostage, we have merely nodded at the notion of forgiveness. We cannot give what we do not own.

Healthy attitudes about ourselves will mean that we can acknowledge our strengths as well as our weaknesses. False humility is inverted pride, while an accurate congratulatory assessment of our work is necessary to remain in truth. We learn to accept the fact that we may be far from where we ought to be; that we may have messed up irrevoca-

bly, but equally we must come to peace with the truth that we are not forgotten and unusable—that is yet another lie. One of the most freeing, comforting truths with which I am coming to grips is that we cannot thwart the purposes of God. Our path may be rocky, rebellious and punctuated with multiple wrong choices. Our deleterious history in no way deters the Father from accepting us and redeeming the years that the locust and the cankerworm have eaten (Joel 2:25).

What balm that is to our wounded souls! As we hear the soothing, accepting voice of our Father, we will listen less and less to any other human being's assessment. Dr. Kenneth A. Beavers sums this up in his book *Self-Worth, Without Self-Worship*, when he writes, "...trying to gain self-acceptance by gaining the approval of those around you can cause you to produce a false social self. This is actually denying who God designed you to be."

Making peace with me is possible after all because He accepts us where we are. Let's drum out the persistent, self-deprecating mantra of "if only," and let's sing in harmony with the heavenly choir who calls us by name—the beloved. †

(Next time we'll look at building healthy relationships with others).

FACING THE TRUTH IS NOT MEANT TO CRUMPLE US UP IN CONDEMNATION BUT TO LAUNCH US INTO A TRAJECTORY OF FREE FLIGHT—AS PER THE FATHER'S PLAN.

NEW CREATION RACE

PART 2

By Warren Litzman

Salvation Is a Very Personal Act of God

God would depend on His own nature, Christ in us, as the means of saving us. This was the most important thing the Father ever did. Saving mankind by placing another person in them was to accomplish the two greatest demands to God's justice. The creature was to remain a free moral person to make an open decision for God; and upon the creature's decision, God would place the kind of nature in him that God could depend on. That nature, or spirit, would be a person—Christ. It would be the birthing of that Son in us that would be our salvation. Thus, salvation would never become a thing. Salvation was to be a person—a new person operating out of the creature for the glory of God. Salvation was never intended by God to be incorporated with other things to make it complete. It was to be a personal act by God who would place His own seed in the believer and, by that, conceive another person as that believer. All of the rites

and doctrines of man, whether baptism, acts of righteousness, affiliations or good works, would have no place in adding to this initial act of birthing.

Sad to say, these works of man would become more prominent in men's minds than the birthing miracle to the extent that multitudes today are churchied, sanctified and even go into a ministry without understanding that they are saved by another person in them (Rom. 5:10), and only by that person in them. All of the other things the church, preacher or doctrines do must be secondary to this salvation provided by God alone. The people of the new creation race will no longer tolerate a watered down gospel that denies the heart of the Scriptures—a people who are consistently dedicated to God's eternal plan of salvation by another person. All over the earth, it is as if the Father has said that a time is at hand that in the church there will be a people who see the ultimate of God. We are a part of that people and have no reserva-

tions to boldly declare the gospel, Paul's "my gospel."

More Important Ideas for a New Race Gospel

2. *The believer's faith is the faith of Christ.* If Christ is the only life in the believer, it is natural that, as He becomes to the believer all that the Father intended, all of the virtues and all the personality traits of Christ will surface and be the only life of the believer. I have long believed that the misuse of faith is the most crippling aspect in all religion.

Saving Faith Is A Measure of Faith

This saving faith is of the Father, for He has given to every man a measure of faith so that when he hears the gospel he will have the ability to believe. Then after the new birth, the believer grows in the Lord out of his own independence to the Christ-life. As this takes place, all of the personality traits of the Christ within begin to surface. The act, on the believer's part, that makes this possible is love. The love of God working in

and through the believer places more and more responsibility on the Christ within until finally everything that the believer does is Christ. The great asset of faith eventually is seen by the believer to be the faith of Christ.

This, of course, is almost an opposite to religion's idea of faith. This is because Satan, who operates religion, wants to keep the believer mentally separated from the Christ within. There is no area where Satan accomplishes this more greatly than with faith. The believer who is always seeking faith, always going to some faith-building meeting, always trusting some "man of faith," always believing that his faith is weak, is a tool for Satan's work of separatism.

Not only does this place the believer in a vulnerable place to be defeated, but it denies him the rest which resides in knowing that the only life he has is Christ. So many believers are trapped by an erroneous gospel that says we can be something or we can believe for something aside from the Christ within. This is where the growth of the believer reaches Galatians 2:20.

The Faith of the Son

Finally, when the believer sees that he is "*crucified with Christ*," his independence killed out at Calvary, he is ready to enter into the sonship the Father intended by the birthing.

He is ready to now say, "*The life I now live in the flesh I live by the faith of the Son of God.*" What a glorious position to be in, no longer just depending upon self, no longer groping outside of one's Christ-life for an answer, no longer going to and fro for help; but living by the "*faith of the Son of God.*" It is a very natural thing now for the Christ within to do all the loving, the hoping, the working and, most of all, the believing. It is not our faith now, nor has it ever been our faith. We, the "*crucified with Christ*," have given our selves to Him to use as Himself, so as we have no life of our own, no faith of our own, but we have the total faith of the Son of God.

The new creation race seeks only that gospel that spells this out in every sermon, in every book, by every preacher, for there is no other gospel from the Word.

3. *Simple Eschatological Truths.* It is an important point to make, in this writing, that the Apostle Paul is the first and major propagator of the Christ-life. Everyone who knows the chronology of God's dealings with mankind, especially in the scriptural record, would confirm this. He alone gives Christians the basic truths of the life we now live in Christ. He is the major author of the new creation race gospel. Yet, when we look at the essentials of Paul's teaching, we see very little men-

tion of end-time doctrines. For a long time I found this hard to accept, even though the record plainly verified it. There had to be some important reason for this. Even though I did not know the reason for Paul's manner of treatment of eschatology at the time, the Christ in me was working. Through the years, I was connected with two different Bible colleges and was able to direct the curriculum being taught at each. After weighing the issues presented by others as to what degree we would teach end-time truths, or the books of Daniel and John's Revelation, my decision was always based on the spirit of Christ that was in me. Like a well of water springing up within me, the knowledge would come that most of the things that were dealt with in these books and on this subject just did not matter to the Christ-person and, in fact, were heavily motivated by law and there was no grace. Nevertheless, I practiced this idea, even though I did not see at the time Paul's attitude on the subject. I already knew, for instance, that the most divisive teaching in all theology was connected with the doctrines of eschatology. Churches have splintered because of interpretations of Daniel and Revelation. As a college president, dedicated to training youth to evangelize the world, I was constrained by the fact that Christ in me would not

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allow me to enter into the many divisions men had made over their doctrines. I knew that the sinner could care less and hungry believers cared much less. In time, however, the Holy Spirit taught me the reason the Christ within was oblivious to most of the man-made end-time doctrines. The Holy Spirit opened up Paul's teaching on the new creation race as the answer.

A Special People To Fill the Father's House

When the revelation came to Paul of the Father's intention that the "*life we now live is Christ*," it meant that everything that had ever happened on earth and everything that was to happen in the future was to center in a new race of people. Everything related to them was premised on their being in Christ and Christ being their all. They were not to be an Old Testament people just saved by grace. They were not to be Jews or Gentiles. Nothing that ever took place in history would identify these people. They were a special people to fill the Father's house by being the only Son that pleased Him. They would not be a covenant people, as was Israel. God intended to set Israel aside because of their rejection of the Messiah and not to deal with Israel in the covenants until the time of Jacob's trouble in the end-time. It was the Father's intention, when He set Israel aside, to get a new people who would

please Him totally. These are the people in whom He placed His dear Son as their life. Only His Son could please Him totally. To get this special people He created a whole new race—a new race that was not connected to anything or anybody who had ever served God by the law or self-effort, a race that was totally dependent upon another who was in them as their only life. This new race of people would not serve God in any respect to past covenants that were given to Israel, but would be all the Father wanted sons to be, by the Son who was in them.

Eschatology embraces the fulfillment of Israel's covenants as its means of scriptural interpretation. Paul comes giving the true gospel for this new race, saying that all of the end-time fulfillments for Israel will not apply to these people because they are not to be saved by keeping the covenants or by anything they do. They are saved by another, Christ in them; and God doesn't expect them to do anything other than believe. In fact, God's great plan of salvation is flaunted whenever any believer tries to save himself or do anything that adds to his salvation. In our day, religion is constantly basing its program on man doing something to add to God's salvation.

A Perfect Church

Some are teaching that the new race will go

through the tribulation period. It is taught that man and the Church can do something that will appreciate the plan of God. It ignores the new race that was created by Christ being the only life the Father approves. Christ is perfect to the Father; the Church is perfect to the Father, and that perfection is already in the believer by the birthing of the Father.

Paul does deal, however, with an essential part of eschatology. In 1 Thessalonians 4:13–18, he gives to the new creation race the means by which the believer's life on earth is to be consummated. He speaks of the believer being caught up in the air to meet the Lord. This speaks of the heart of the Father's plan, for it was the Father's plan to save, for Himself, sons on the basis of the one Son that pleased Him and nothing else. For man to teach that there is something else that saves or that there is something that a believer can do to add to this salvation is to totally annul the plan of God and salvation by Christ. Because of this, Paul separates Himself from the teaching of eschatology that has the believer becoming within himself. These verses in 1 Thessalonians end by telling the new race that they are to comfort one another with the news that Jesus is coming back to receive them unto Himself and so will they ever live in the Father's house.

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With this in mind, it is plain to see why the Spirit does not allow the new creation race to get involved in end-time doctrines. Our mission is to “*go into all the world and preach the Gospel.*” It also means the world will rock along as the Father planned from the beginning, without destruction; for the purpose of the world is to be the schoolhouse to train the sons. When He has all His sons and, finally, when the nation of Israel has salvation (Christ) offered to her, then will the Father throw away this world. With His new race at home and Israel saved, time as we know it will be no more. We will have “*entered into the joy of the Lord.*”

Condemnation Is The Oil that Runs Religion

The modern Church is being denied the rest and peace available in Christ by using doctrines of eschatology that belong to Israel to perfect the believer. This is one of the major sources of condemnation that keeps the believer striving to be what he already is in Christ. This condemnation is the major source of oil for the wheels of religion. But thanks be to God, believers are awakening to the truth. Everywhere, saints are seeing Christ as their life and are standing in the liberty alone, free from religious entanglement.

4. *The Baptism In The Holy Spirit.* There is no

area of doctrine where Satan has hindered the growth of the believer any more than this area. The baptism in the Holy Spirit was intended by the Father to be a precious ministry to cause the believer to know and become all he is in Christ. But the simplicity in Christ is thwarted by religion separating this marvelous act of grace from the Christ in the believer. In fact, much of religion teaches that the person of the Holy Spirit is Christ, that when a believer is saved he receives the Holy Spirit, who is the life of Christ. To teach this is to annul the Christ that was birthed by the Father. The Holy Spirit was never intended by the Father to push Christ out of the believer or in any way to take over from the Christ within. God has already made the Christ within all that is pleasing to the Father (1 Cor. 1:30). This great error of teaching has been perpetuated because Satan has blinded so many to the new birth. Many go on to teach that the baptism in the Holy Spirit is to help the believer live the life—that it is the Holy Spirit who lives the life. There is part truth to this in that the Holy Spirit is a comforter, a paraclete (one who goes along side and comforts and instructs), thus helping the believer become one with Christ in him. But to teach in any way that the Holy Spirit is the life or the giver of life is error. The new creation

race sees this and is demanding a gospel that teaches the truth.

The Operation of The Godhead

Now, just where does the baptism of the Holy Spirit fit into the new race. To really understand this, we must hear what Christ, Himself, has to say about the coming of the Holy Spirit. He sets the stage properly when He tells in John 16:7 how He must go away or the Holy Spirit cannot come. By this He tells more about the plan of God in that He cannot be present when the Spirit comes. This means two things. First, it means that from the beginning of time there has only been one operating person of the Godhead on earth at a time. In the Old Testament it was Jehovah God, the Father. For three and a half years of the Christ-life on earth it was Christ. Now, since the Day of Pentecost, the operating member has been the Holy Spirit. Second, it means that as long as Christ is on earth in the flesh, it will be impossible for men to experience the reality of the Holy Spirit’s ministry. That ministry is to reveal that Christ is in them. Jesus knew that as long as men could see Him in the flesh there would be no way that they would ever come to a revelation by the Holy Spirit that Christ was in them. This is the best introduction that I could possibly give to the true ministry

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of the Holy Spirit. While the Holy Spirit was to do many things to work out the plan of God, His prime mission was vividly spoken of by Christ in three chapters of John's gospel, chapters 14–16. In these three chapters at least, seven times Jesus says the Holy Spirit is a teacher.

Now, this is an essential part of God's plan. The Father has created a new race of people. He has birthed in them His only Son. But the understanding of what He has done cannot come from natural man. What he has done must be taught by God Himself—God the Holy Spirit. Beautifully, there was something in God that wanted His creatures to know He had placed another in them so that they could be pleasing unto Him, and that thing in God was manifested as God the Holy Spirit. The Holy Spirit began His work in the believer at regeneration. It was He who actually placed Christ in us and us in Christ (1 Cor. 12:13). Then, along the way, He continued His teaching ministry until real hunger gripped our hearts and then we were faced with a crisis experience with the Holy Spirit. This experience the Scriptures call the baptism into the Holy Spirit. This experience would accentuate the believer's knowledge of the in-Christ position as nothing else could. It would be the ultimate mind renewal necessary to

living daily and being the Christ-persons we are.

The Essence Of John 14:20

This pinpoints vividly the purpose of the Day of Pentecost. Once again we hear Jesus explaining the purpose of the Holy Spirit by what would happen on that day. In John 14:20, Jesus focuses the entire plan of God to the believer receiving the Holy Spirit and anchors it all to the happenings on that day. Jesus says that on that day, the Day of Pentecost, the believer will know something. Now here is where the new creation race is demanding the true Gospel. Jesus did not just say the believer would receive something or the believer would receive power or the believer would become someone within himself. What He plainly says is that the believer will come to know something. It is so sad that so many who claim to experience a baptism have never come to this knowing. But look further. Jesus said the thing believers would know is that as He was in the Father, so would they know that He was in them and that they were in Him. What a revolutionary statement! A statement that Satan has generally kept away from most believers. The modern Church has not really understood Pentecost and the Father's purpose on that day, and the result is a world with-

out the Gospel. Jesus plainly says that the essence of the Pentecostal experience is a believer coming to the revelation that Christ is his only life. The new creation race will not be denied this part of the Gospel any longer. There is only one work of grace—the birthing of the Father. But the strategic ministry of the Holy Spirit is to make that birthing continuous and ever-growing.

5. *The Church.* The true Church of Jesus Christ is a formidable weapon of God against the forces of Satan. In fact, I see the Church as the major force to perpetuate and make known the Word of God. However, it is because of this that Satan's major attack, aside from the individual believer, is against the Church. Satan works at causing division, bringing schisms, confusing the Word that is preached and, finally, making the Church a laughing stock. There is little wonder that there are probably more saints truly born again outside church buildings in America than inside them. Notice that I said church buildings. Sad to say, many believers have come to believe that a building is the Church. In fact, so many are being deprived the true Gospel so much that, through the erroneous preaching of the day, buildings have become a spiritual criterion. Preacher after preacher has made a new building, or the next building to

build, the essence of the gospel.

The Modern Ministry Needs A “Transfiguration”

This was an important issue with the Father and He worked it out in a beautiful way. One day, He had Jesus take Peter, James and John up to the Mount of Transfiguration. There He miraculously had Moses, Elijah and Jesus appear all together. The first reaction of the three preachers when they saw this great sight was to want to build a tabernacle for each of them. The Father knew that there was a very carnal strain in human beings that would take a glorious moment and want to institutionalize it by building buildings. Then the Father brought a cloud that swallowed up Moses and Elijah, and they saw Jesus only. His purpose in the whole event was to break that carnal thing in them that made something they could do a spiritual act.

You see, this is what is happening in our day. Buildings have become images of spirituality. Most every successful preacher I know has a building in his plans. But the message of

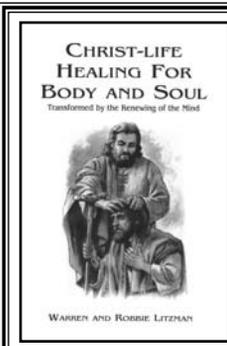
God is that wanting to do some thing for God must give way to seeing no one but Jesus.

Now, we must get it out of our minds that buildings are the true Church. As we see bigger and bigger buildings being built, they become nothing but warehouses for believers, and the preacher, instead of being one who would lay down his life for his sheep, is simply a warehouse manager. This is a far cry from the true Gospel, and hungry believers everywhere are rebelling. The Church is the Body of Christ. Whether it is two thousand or two or three individuals present, in Christ that is the Church. Numbers do not make the Body of Christ in any place more important. Numbers may accelerate the growth of the purpose of that body, but quantity never replaces quality in Christ.

With so many of God’s new race turned off from buildings these days, there is a deep restoral of divine truth as to what the Church really is. Some believers, who live in a very lonely and sparsely settled place, said to me some time ago that there

were only three of them present at their worship meetings but Christ was there. Others have said to me that even though they live in a great city, the churches have become promotions, constantly reaching out to bigger and greater things, leaving the hungry no place to worship, and they were gathering in a front room and seeing Christ as their all and in all. What is happening these days, and will continue until a gospel is preached for the new creation race, is that the Father is allowing more and more of His children to meet in small groups constituting Christ in that place. Jesus said if just two or three gathered in His name, then was He there. Numbers do not make Christ—just two will do it. You cannot have any more of Christ present with two thousand than you do with two. Until the modern Church can once again see that Christ is a body and not a building, and until preachers see that their responsibility is to preach a gospel for a new race, the Father will continue to allow multitudes to be deceived. †

WITH SO MANY OF GOD’S NEW RACE TURNED OFF FROM BUILDINGS THESE DAYS, THERE IS A DEEP RESTORAL OF DIVINE TRUTH AS TO WHAT THE CHURCH REALLY IS.

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THE DIVISION OF SOUL AND SPIRIT

By Dwight Davis

(Scriptures taken from the Amplified Greek Translation with author's added translation.)

“For the Word of God is [ever] living and energetic, and sharper than every two-edged sword, even [ever] penetrating through to the division of both soul and spirit, and of both joints and marrows, and [is] a discerner of the thoughts and intents of [the] heart” (Heb. 4:12).

The Word of God Is Ever Living And Energetic in Us

Paul, most likely the author of Hebrews, lets us know that the Word of God is ever living and energetic. The Word of God is quickened to us and made alive by the Holy Spirit. The Holy Spirit reveals and opens up the Word of God to us. He makes the Word of God work for us and become energetic in us. Some versions render *energetic* as “powerful.” The Holy Spirit teaches and reveals the Christ within us (John 16:13–15). Christ is the power that comes forth from within us (1 Cor. 1:24; Eph. 3:20). Christ is the living Word brought forth

from the written Word and quickened by the Holy Spirit in us. We were born again by the incorruptible Word of God, and we ever live and operate by that same Word (1 Peter 1:23). We are living by the Son in us who is our life (1 John 5:11–12; Gal. 2:20).

The Word of God Is Sharper Than A Two-Edged Sword

The Word of God within us is a discerner. The illustration given is that the Word of God is like a two-edged sword. A two-edged sword is sharp on both sides. It cuts going in and cuts going out. The Word of God illumined in our hearts by the Holy Spirit provides us discernment of truth. The truth of the Word goes in and provides us spiritual direction on how to let Christ be our life within us as our expression as He comes out through us (Gal. 2:20). We are told to “*rightly divide the word of truth*” (2 Tim. 2:15). Divide means to distinguish or discern the difference between two things. Many people take the Word of God and put everything together like in a blender and mix it

all up. All you get that way is a mixed up concoction of man or religion. We must take this Scripture to heart and let the sword of the spirit, the Word of God rightly divide and discern the truth with the help of illumination and revelation of the Holy Spirit.

The Word of God Divides the Soul And Spirit

God uses contrast throughout the Word. The Word separates the soul and the spirit. The Word also separates the flesh from the spirit and the temporal from the eternal (2 Cor. 4:18). Each of these are similar comparisons to show the difference or division between the soul and the spirit by the Word of God. Soul is considered to be fleshly or carnal.

“For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap eternal life” (Gal. 6:8).

Our souls consist of the mind, will, and emotions, with the seat of the will and emotions called the “heart.” After the re-birthing, man has Christ

living in him as the new man, his spirit life, power, strength and expression. Man is to live spiritually and not to live soulishly.

The Word of God Used By the Holy Spirit To Renew our Minds

After the re-birthing of the Spirit, there are only two reasons man lives in soulish expression rather than the spiritual expression of Christ in and through him (Gal. 2:20). Either his mind is not renewed to the reality of Christ in Him as his only life (revealed by the Holy Spirit), or he just chooses not to live to that revealed truth. This is the main reason that Paul talks about mind renewal throughout the majority of his epistles. Paul knew that the Spirit in man is complete from the re-birthing;; however, the mind is being renewed on a continuous basis. Paul commanded us, “*And [continually] be renewed in the spirit of your mind*” (Eph. 4:23, author’s translation added). We have to let the Holy Spirit renew our minds for spiritual discernment. Then we will discern and can know, “*For to be carnally minded is death, but to be spiritually minded is life and peace*” (Rom. 8:6).

Division Between Soul And Spirit Separates Us from Religion

Religion is soulish. It has mixed up a soulish concoction of Law and Grace and calls it “spiritual.”

Since Christ died on the cross, was buried, and now is resurrected, we are now under Grace. Christ fulfilled every jot and tittle of the law in His Jesus of Nazareth body, and that body was nailed to the cross and put to death. The Word of God says that Christ abolished in his flesh the hatred, the law of commandments contained in ordinances and put them to death on the cross (Eph. 2:14–16; Col. 2:14). Religion attempts to use the law today to control and manipulate people. Grace brings liberty to God’s people in Christ. The Word divides between soul and spirit, between religion and Christianity.

Division Between Soul And Spirit Protects Us From Satan

“*Having [once then] separated out of us [everything used by] the rulers and authorities, He [once then] presented them [now powerless] in open speech, [once then] triumphing over them in it*” (Col. 2:15, author’s translation added).

Paul tells us when Jesus paid the price on the cross in His broken body with His shed blood, that all of the law and ordinances were also nailed there (Col. 2:14). After our re-birthing in the Spirit, there is nothing else Satan can rightly accuse us with, according to the Word of God. Does that mean we will never sin or make a mistake? No,

but according to the Word of God, Jesus has already paid the price for even those things; and Satan has no right to accuse us. Don’t be deceived and let him. We are righteous and justified before God by the precious blood of Jesus.

Division Between Soul And Spirit Enables Worship in Truth

“*God is Spirit, and those who [ever] worship Him must [ever] worship in spirit and truth*” (John 4:24, author’s translation added).

Most of us relate that God is Spirit and so we worship Him in spirit. However, what is worshipping God in truth? Consider these verses. “*Only fear the Lord, and serve him in truth with all your heart*” (1 Sam. 12:24). David charged Solomon with the words that the Lord God spoke to him, “*...to walk before me in truth, with all their heart and with all their soul...*” (1 Kings 2:4). Worshipping God in truth is with all of your heart, soul and mind, in tune and in line with Christ and His Spirit within you, in love and in fellowship with the Father. God also says, “*And you will seek me and find me, when you search for me with all your heart*” (Jer. 29:13). The division between soul and spirit enables us to be led by His Spirit in truth, with all of our soul to fully worship our Father in spirit. †

WHEN JESUS PAID THE PRICE ON THE CROSS IN HIS BROKEN BODY WITH HIS SHED BLOOD, ALL OF THE LAW AND ORDINANCES WERE ALSO NAILED THERE (COL. 2:14).

A WHOLE NEW LIFE

By Dexter Byrd

In Christ

“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).

Every believer must come to understand the in-Christ position if he intends to move on with God. This knowledge has been hidden from God’s children but is now being awakened in the spirit of all who are hungry to know God in a more intimate way. Just knowing there is a God who created everything doesn’t fulfill the hunger in the hearts of millions today. Religion has failed to share this knowledge of Christ in the believer with the multitudes, but the fault also lies with the individual believer who refuses the truth that is plainly taught in the written Word of God.

The Holy Spirit

“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” (John 16:13).

Every believer has the benefit of having the same teacher of all truth. Believers can teach each other about spiritual truth, but until they have the truth revealed to them by the Holy Spirit, our teacher, they are unable to live what they have been taught. Only the Holy Spirit can reveal Christ in the believer.

God has appointed some as teachers in the Body of Christ (Eph. 4:11). God intends that we all be taught by others who have come to the revelation of Christ. The problem is that few have gained this knowledge by revelation from the Spirit. Too often, they have been taught by other men who were also taught by other men. Paul says, *“For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Gal. 1:12).* This is where divisions in the Body have occurred and denominations have developed. Many of the men who

started denominations saw certain truths and gathered with others who had the same understanding. Perhaps the truths even came by way of revelation, but Christ is the life upon which the truths must be founded. If every denomination and nation on earth could see God as the author of all truth and that all truth is centered in Christ, there would be no need for manmade denominations.

Christ Is Not Divided

“Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?” (1 Cor. 1:13). Because churches are divided into organizations, Christ has been left out. He is preached from the pulpits, but only according to each denomination’s understanding. Instead of life coming forth through the multi-membered Body of Christ, there has come forth programs of correction and works which develop ‘super-churches’ that have little or no in-Christ truths at all. As in the case

of the early church, believers are kept under programs of works and law in a vain attempt to fulfill the hunger of those believers. (Read Galatians 3:23-24; 4:2-5.)

Being in Christ

“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).

Our Father desires that we know what it means to be in Christ. This knowledge brings understanding that we are new creatures. One of the most important teachings in the Bible is the in-Christ doctrine, and you need to understand it. The finished work of the Cross won't have much effect in your soul until you know this truth. I don't believe any believer can grow spiritually until he begins to understand the in-Christ truth and the finished work of the Cross. Neither can he understand his security in Christ until he comes to the revelation of Galatians 2:20 and Romans 6. The believer must also realize and accept that God is the only one responsible for the completion of His plan. He is the one who placed you in Christ, and He is the one who birthed in you everything you are as a son of the Father. You had nothing to do with either, except to say that you accept and believe what God has done

through His only Son, Jesus Christ.

Who Are We?

This term that we use, *know who you are in Christ*, has become so common that many times I notice believers leave out the in-Christ part. It reminds me of the *born again* term that today's religious world really doesn't fully comprehend. Have you ever wondered who you are or where you came from? There is only one answer to this. You must understand what it means to be in Christ and know who you are by this truth. I have learned that the more I see Christ as my life, the more I also understand who I am in my family, and that understanding comes by His life in me.

A major problem among believers is they don't know who they are by the new birth; religion never told them that Christ lives in them. There are several reasons why believers don't know who they are as a birthed child of God, but let's talk about only a few:

1. They don't understand the birthing. They relate it to repentance, and it has nothing to do with repentance.

2. They don't know that Christ lives in them. They try to live a Christian life by works, rules and repenting.

3. They don't know Christ as their only life. They are too busy trying to please God by self-effort.

4. Most are ignorant of their possessions in Christ. They relate them to the natural, earthly possessions and miracles of grace given to them by God. This is all outer religion, and believers constantly stay confused by trying to believe that the Holy Spirit is giving them a new start in life and that they must struggle to keep it new. It is not a new start in our life; rather it is a new life that God has birthed in us. This new life placed in the believer is what makes him a new creature. Neither repentance, water baptism or anything else that man can do on his own makes him a new creation. Only when Christ is birthed in him does he become what God intended he be. The very moment he has Christ birthed in him, he is everything the Father wanted. The believer just doesn't know it. He is as helpless as a newborn baby from the mother's womb and must learn who he is in the family as he grows. His understanding of who he is comes when the Spirit begins to reveal to his mind the new life already birthed in him.

The New Mind

The renewing of the mind happens when we accept Christ as the life God, the Father, birthed in us. We accept this fact and put off the former conversation of the old mind and its values about outer reli-

A MAJOR PROBLEM AMONG BELIEVERS IS THEY DON'T KNOW WHO THEY ARE BY THE NEW BIRTH; RELIGION NEVER TOLD THEM THAT CHRIST LIVES IN THEM.

(CONT. ON PAGE 27)

STRAIGHT FROM THE HEART

By Warren Litzman

Two of the most common questions people ask me have to do with the fact that I teach: (1) there are two gospels in the Bible and (2) that New Testament ministries are the ministries of Christ in humans, not the human's ministry. I do this because so many believers have missed the prime fact that Christ lives in the believer and is the only life of the believer.

Regarding the two gospels, I believe there are not only two gospels but many. In each dispensation the Lord has had a different gospel. Certainly Noah did not have the same gospel that Abraham had. In Acts 28:28, when the gospel went to the Gentiles, by no stretch of the imagination could the Gentiles receive the same gospel as had been given to Israel. The salvation of the Lord is radically different between the Jew and the Gentile.

Once, Gentiles were saved by believing the Jewish gospel, and now the Jews are saved by accepting the Gentile gospel. I see no way these

two can be combined or even an extension of each other.

Regarding gifts of the Spirit, the key to understanding how God works today in the supernatural realm hinges on the revelation of Christ as the believer's life. If Christ is the life of the believer (Gal. 2:20) then the believer has no life of his own and certainly no message, ministry or works of his own. I have been in the signs/gifts ministry for over fifty years. I have seen and heard a lot of things, mostly things that did not work, were man-centered and not of God. When a believer has a revelation of Christ as his life, his only life, there is no room for him to be anything other than a vessel containing Christ. If the believer no longer lives, and the life he now lives is the Christ-life, and if Christ is all in the believer's life, all ministries and gift operations are of the Christ in him. This by no means is to say there will no longer be supernatural works. I see Christ the healer at work today in

grace, just as much as when I was solely in the healing ministry. It means Christ is the doer, not the believer; and by this understanding that Christ is in every born-again believer there will be no special ministries, no big name prophets or apostles. Christ lives in all believers and the Holy Spirit can direct anyone at any time to help others, even supernaturally. The gifts of the Spirit take a radical change in Paul's teaching when he had a revelation of Christ as his life. In 1 Corinthians 13, Paul introduces the fact that certain ministries would pass away when that which is perfect is come (1 Cor. 2:6; Phil. 3:15; Col. 1:28). These are "*gifts of the Spirit of Christ,*" for He alone is the gifted one, and the gifts are operated by the Holy Spirit, who lives in our soul, and uses us as the need appears. Remember, Paul spent about three years in the Pentecostal ministry before he had a revelation of Christ as his life. The revelation of Christ as the believer's life was that

which is perfect. Not that the believer is perfect, but the new life in the believer, Christ, is perfect. You will have to use an old King James Bible to see this. Salvation in grace is perfect because Christ in the believer is perfect as the believer's life. The believer is not saved in his old life because the old life is crucified with Christ (Rom. 6:6); he is only saved by Christ in him (Rom. 5:10). The salvation of the soul is a life-long adventure and has to do with the believer's love affair with the Christ in him.

Regarding the law, the great difference between the Christ-life and religion (religion being defined as someone doing within themselves trying to please

God, when Christ alone is all that pleases God) is the difference between God's plan for Israel and God's plan in Grace for the born-again believer. It is simple to understand the difference between God dealing with the believers in the Old Testament, as well as those who followed Christ before Calvary. Before Calvary, no one had Christ in them as their life. There is a world of difference between these two plans of God, for the ones without Christ in them needed a stringent law to govern them, while those in grace had Christ in them to live His life through them and He is the only one who stands perfect before God. He alone is the believer's law-keeper and the law was

done away with at the Cross (Col. 2:14; 2 Cor 2:13). This means that any born-again believer stands perfect before God because Christ does not just give us salvation; He is our salvation, and this is based on Christ's finished work at the Cross and not on the merit of the believing sinner. Finally, it is the Holy Spirit's revelation of Christ in the believer that makes the difference between law and grace and our works and His works. The revelation of Christ as the life of the believer is the door to grace. Grace is more important to the believer than any doing, striving, wanting and being something within themselves, because grace alone is sufficient within itself (2 Cor. 12:9). †

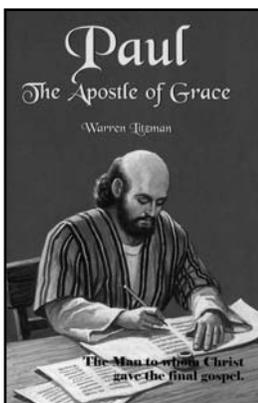
(NEW LIFE—
CONT. FROM PAGE 25)

gion. We learn who we are by learning who Christ is in us. I can no longer imagine myself as being a birthed child of God aside from knowing that Christ lives in me as my only life. If I want to know who I am, I seek the revelation of my true life—who I am in

Christ and who He is to the Father.

All of my fantasies of who I wanted to be in religion quickly disappear because I am now a new creation who is being established by the gospel of this knowledge of Christ in me. All doubt has been overwhelmed by the fact

that God has completed the salvation which he desired to have through His own Son. He left nothing to man except to learn, accept and believe what He has completed. Of all that God created, nothing can compare with what He did when He brought forth a new creation in Christ. †



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(our new birth) by the Father. Little did I know about the true meaning of this beautiful truth of the birthing. One of the truths that began to unfold in John's gospel was the relationship that Christ seemed to have with His Father. It seemed as though Christ was ever in the presence of His Father, though He was still on earth. But this was Christ's relationship with God, not mine; at this point, I still felt excluded because of the terminology used in John's gospel. He used the terms *the Father* and *my Father* when speaking directly to His Father, never *our Father*. Though *our Father* is mentioned in the other gospels, Jesus uses it in an attempt to tell them that God was Father! But no one understood what He was saying, nor could they until the Day of Pentecost!

Then I began to notice Paul most emphatically declares that God is our Father. It seems as though Paul knew that he (Paul) was alive in the heart of this one whom he called Father. Scores of times, the Apostle Paul declares that the believer is in Christ. Do you realize what the "in Christ" statement declares? Each time it is used it is a declaration that God is our Father! This principle God used to place you in Christ and put Christ in you is the

birthing. The birthing is twofold in that it makes you a totally new creation (His son); but greater than that, it makes Him the Father He wants to be! I first realized the wonderful relationship Christ has with His Father while studying in the book of John. But the understanding I had at that point was limited to Christ's relationship with His Father. As great and glorious as that relationship was, I still seemed to be excluded from it. Christ's relationship with His Father became the most beautiful relationship I had ever known. But this relationship was not mine; it was between Christ and His Father. Then, as I became more involved with the Pauline epistles, especially the book of Ephesians, I began to understand that Christ came into this world so that God could be my Father! I was no longer excluded from God, who is Father! For the first time, the reality of God being my Father came to me; and from that moment on, it has been an ever increasing joy that floods my heart and soul every moment of the day. Through Paul's epistles, I understand that God is my very own personal Father!

For many years, my concept of God was that of an awesome, dreadful, judgmental God ready to judge the quick and the dead and to cast the Devil, his followers and sinners into an

eternal hell of fire and brimstone of eternal damnation. Yes, He is the omnipotent, omniscient, omnipresent God that stands ready to judge His creation in righteousness and holiness; but towering over all of this is the greatness of His Fatherhood that stands ready to love and give Himself totally to all who will come to Him. As far as the heavens reach above the earth stands His Fatherhood over all else that God is! This was the thing I, along with most other believers, had never known. I knew that God was a Father, but I thought He was Father only to Christ. I called Him Father just like I called Him God, and I never knew the difference. Friend, do not do as I have done and waste much of your life without knowing that He is your very own Father through Christ who is in you. I have never been much of a doer because all of the things that I wanted to be and do for God were replaced with unwise decisions and stupid mistakes. But thanks be to our Father because He knows how to use most of these things to His glory. Beyond doubt, God is still ready to judge the quick and dead and to judge the world in righteousness. Though I will be judged, in my heart, He is not my judge, but my Father. Because He is my Father, I will be judged according to the Christ in me! †

(To be continued.)

YES, HE IS THE OMNIPOTENT, OMNISCIENT, OMNIPRESENT GOD THAT STANDS READY TO JUDGE HIS CREATION IN RIGHTEOUSNESS AND HOLINESS; BUT TOWERING OVER ALL OF THIS IS THE GREATNESS OF HIS FATHERHOOD THAT STANDS READY TO LOVE AND GIVE HIMSELF TOTALLY TO ALL WHO WILL COME TO HIM.

WARREN & ROBBIE IN THE U.S.A.

Specific dates represent the Litzmans' visit to each Fellowship.
Call or email the contact person in your area for regular weekly or monthly meeting dates and location.

CALIFORNIA

PLEASANTON (DUBLIN)

10 a.m. Nov. 20

Allen & June Unfried (925) 846-8218

SACRAMENTO

5 p.m. Nov. 20

Joanne Gibson (916) 988-7783

George & Cynthia Moll (916) 660-0309

COLORADO

GREELEY

Mondays 7:15 p.m.

John and Jill Powell (970) 336-9433

CONNECTICUT

SOUTHINGTON

5 p.m. Oct. 1

Nat & Judy Florian (860) 677-8693

INDIANA

INDIANAPOLIS

7:30 p.m. Sept. 29

Larry and Michelle Phillippe (317) 862-6896

KANSAS

HUTCHINSON

7 p.m. Sept. 17, Dec. 3

Paul and Jennie Marsh (620) 947-2648

LOUISIANA

HOUMA

11 a.m. Sept. 25, Dec. 18

Frank and Andrea Blakeman (985) 876-1800

PEARL RIVER

7 p.m. Thursdays

Jerry and LaVerne Brown
(985) 863-6484

OHIO

CLEVELAND

7 p.m. Sept. 30

Jim and Lyn Seward (440) 888-2260

OKLAHOMA

TULSA

Regular Meeting: 4th Friday of the Month

David Tægarden (918) 224-7130

OREGON

PORTLAND

10 a.m. Nov. 19

Jim Moore (503) 357-3051

TENNESSEE

ROGERSVILLE

10 a.m. Sept. 11, Dec. 11

Richard Cassidy (423) 921-8372

TEXAS

DALLAS

Aug. 28; Sept. 3-4 (Picnic!), 18;

Oct. 9, 23; Nov. 13, 27

HOUSTON

10 a.m. Sept. 24, Dec. 17

Vickie Swaim (936) 448-1316

Isidoro and Isabel Canales (713) 941-8973

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*These optional meals must be confirmed and paid with balance of accommodation by the 7 April.

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Day Visitors: Conference Fees & Teas: (Thurs. - Sun.) R180.00

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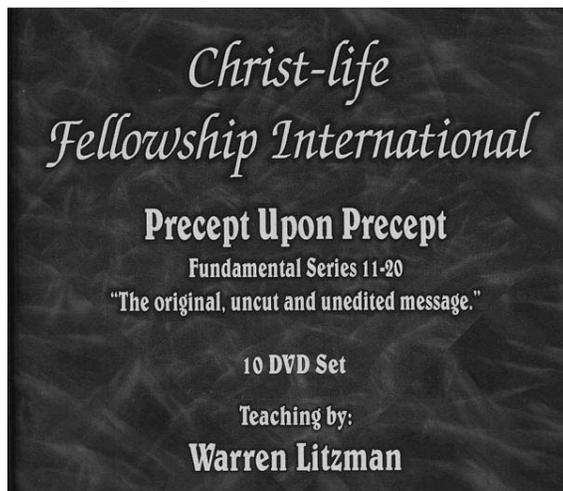
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