

Life in the Son

A Journal of Grace and the In-Christ Message

J.E. YEWARD

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Life in the Son

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Christ in you, the Hope of Glory*

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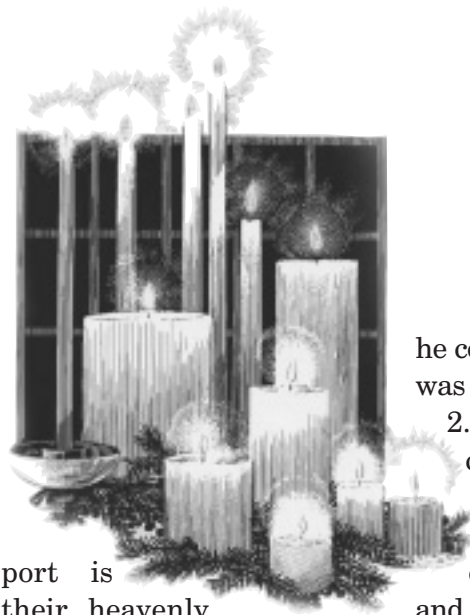
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EDITORIAL



Robbie and I have just returned from the South Africa Campmeeting. The camp was held in Port Elizabeth. We have a capacity or near-capacity crowd in every South Africa Camp. There is no doubt about it, the South African believers are open to the final gospel of the Apostle Paul and are ready to move on to the fulness of the Christ that is in them. It was beautiful how the Word came to the people as the Holy Spirit opened the Scriptures. But that is the way it always is to those whom the Spirit is teaching. Perhaps that very statement I just made may seem strange to some believers, but the fact is we live in a day when the Holy Spirit is teaching hungry hearts the gospel that is life to those who are hungry to know Christ as their life. When this final gospel grips the minds of believers, they are ready to do something with it. Several of the Christ-life believers in South Africa have been sent by the Lord to other parts of the world ready to share Christ-life with everyone. They are indeed modern missionaries carrying a gospel very few Christians know or understand. Their only sender is the Holy Spirit and their only sup-

port is their heavenly Father. Oh, how blessed are the ways of the Lord when His final gospel is all the people know. These are on-going believers, believers who have gotten out of the religious box they have lived in for so long. Jumping out of the religious and doctrinal box they have lived in is not easy, but on-going believers are destined, literally predestined, to go on to the fulness of knowing the Christ in them.

Coming home on the plane last night from London, the Holy Spirit wrapped up my thoughts on this subject. I put them into these five points:

1. On-going believers never stop searching the Scriptures. They know that the teacher, the Holy Spirit, now abiding in their minds, will only use the Scriptures as His rule of teaching. At a recent men's luncheon, a young man, who had been searching the Scriptures on a certain subject, was so full of the Word he had to tell us all about it; and

he could not be stopped. It was a blessing!

2. On-going believers can live a life of prayer. This means as they are gripped by being one with the Father and the Son (John 17:21), every word out of their mouths can be "prayer talk." Could this be what Paul meant when he said, "Pray without ceasing"?
3. On-going believers should have "spontaneous living" as their aim. That is, they began to live the Christ-life without law, self-effort, self-works or legalism. Spontaneous living is built on verses such as Galatians 2:20.
4. On-going believers, in time, will realize that they are free to be who God created them to be, that they are boni fide offspring of the heavenly Father. They know that they will never have to do anything to be worthy of God's grace because they have been birthed by Him and are partakers of His divine nature (2 Peter 1:4).
5. On-going believers eventually form a love affair with the Christ in them. A real intimacy takes place so that everything they do is Him and His. This is the essence of the in-Christ position every believer already has. †

OBLIGATION?

By Frank Blakeman

At salvation, we become impregnated with the life of Christ. As we grow into Him and He into us, an acute sense of obligation arises. That's right, I said obligation! We could close our minds to the Holy Spirit's promptings and still remain saved; however, maturity, not salvation, is at issue here. Paul said he was a love slave of the Lord. Being owned tends to obligate someone! Jesus Christ saved your eternal being from hell and gave His perfect life to you as an eternal gift. You tell me what part of your so-called "life" is shielded from Christ's presence. Let us clearly understand that our loving response to Him is not some casual, leisure pursuit but the only sane, honorable choice there is. Scripture speaks of the "*baptism of the Holy Spirit and fire.*" Love asks that you throw your entire being into that fire, so that, while His life is consuming and consummating your soul-mind, confidence in the final outcome is your "engagement" present. Joy, peace and rest are the gifts given

to you at the marriage of your mind to His life.

Living by grace is the most joyful and painful path we can walk. Purchasing that grace was the most excruciating agony our Lord chose to endure. Of course, the word *choice* is a paradox. The love between the Father and the Son created only one cup at Gethsemane, not two. If you love someone with an atom's worth of the Lord's love, is there really a choice? You are, rather, obligated to express unconditional love by and as Him to whomever He chooses to touch through you. *But*, you say, *that is an impossibility to my fleshly mind.* Duh! That's why the Cross is a lonely place; a thorough change of mind can only be accomplished there and few volunteer for the experience.

The Cross is the perfect transformer of our motivations and desires. By it, we come to understand the awesome commitment Perfect Love entered into so that the term *obligation* could be rightly divided. He died; we died. He rose

again; we rose again. He freely gave; we freely give. There is no feeling of obligation when Love is involved. Christ living as us transforms what we term *obligation* into the normal way of interacting with each other. We don't give a moment's thought to loving our children, do we? That love is instinctive, intuitive and spontaneous. Multiply that kind of love by a trillion, and our Father still loves us more. Our feeling that the term *obligation* is oppressive is in reality an outer, alien misperception when compared to the intimacy of knowing the Father as He knows us.

Carl Jung, a noted non-Christian psychiatrist, wrote this profound statement: "The foundation of all mental illness is the unwillingness to experience legitimate suffering." We have no right to decide which pain is acceptable or legitimate. Since the Father sent it, whatever He sent is legitimate. This reluctance of our mind to accept it's own demise is ultimately tied to the value we place on being identi-

fied with Satan's world system. Another great thinker, my son, Matthew, (who was born in this grace message) saw his connection to the world in this way: "I am in it (the world) to win it (by Christ), not of it (the world) to love it." Not bad for a 20-year-old. Suffering the loss of all things frees us from the bondage of our false identities. It also obligates us to serve as ministers of reconciliation, presenting Christ accurately to a world adrift in a sea of secular and religious perversion.

The majority of pain we experience is not in the first five minutes of shock and awe. It is in the years upon years of wondering why it happened that darkens our days and sours our nights. As Warren Litzman says, "We never seem to

put life together." The solace of deeper revelation heals our mind as the Holy Spirit clarifies *why* we experienced suffering and burdens. That is where the Father's obligation to us, and our obligation to Him are welded together by love.

Someone asked John Wesley why folks came out to the forest to hear him preach since he had been banned from all the religious buildings. He replied, "God sets me on fire and people come to watch me burn." I want all of the Father's offspring to be able to watch each other "burn" by the light of Christ. I want our spiritual aim to be true by the sight of Christ. I want our love-union with Christ to serve as a beacon, illuminating the dark parts of our own minds, while outwardly

shining onto a world that is so terrified of its own darkness that it clings to the soul-searing fables of Lucifer, the counterfeit light bearer. I want us to so treasure Christ and His oneness with the Father, that our minds are transformed to think and live as Christ toward everything and everybody. Only by immersing ourselves in this glorious vision can we live with true honesty and integrity.

We, who have felt the tender web of His love wind about us, recognize that there is literally and eternally no escape from our obligation. We are obliged to learn Christ in as transparent, teachable, and sensitive a manner as possible. Christ then truly becomes our only life, by His Faith and through His love. †

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OUR LIGHT AFFLICTION

By Dexter Byrd

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17).

Paul has just gotten through with one of his five “awful lists,” as Warren calls them, the lists that recount Paul’s tribulations. I hate to read these things. I get scared because I know that I have never gone through all of these awful things that Paul went through—being shipwrecked, beaten, arrested and so forth. It seems like God has been really good to me when I start to read about Paul’s awful lists. On top of that, Paul calls these trials “light afflictions.” But notice what he says. They are working “for us a far more and exceeding eternal weight of glory.” Now I ask you, would the Devil bring these things on us when he knows the end result is for the glory of God?

Religion And Afflictions

Religion is often based on obtaining knowledge through man’s spirit, teaching man how to rule over these afflictions. No revelation is involved when it comes to ruling over the “C&S gang” (our

Circumstances and Situations) in life. This is because, in religion, the C&S are made to be the center of what they think is going on. Man’s spirit is able to come up with a formula that proves to be successful in many circumstances and situations. But man-made religious solutions are not the true gospel of the Christ-life; the gospel which plainly states that Christ is the only life of the believer (Gal. 2:20).

Man’s religion usually represents little more than living a life of law and works, commingling grace with Old Testament teachings, which were primarily meant for Israel. There is never any liberty and freedom in this kind of understanding. You can’t be who God birthed in you, who He created you to be, by living in this manner. Believers who want to know God’s purpose for them must rest from their own works.

Spirit Knowledge

Some believers have learned portions of the Christ-life message by their own spirit instead of God’s Spirit of revelation:

“That the God of our Lord Jesus Christ, the Father of

glory, may give unto you the spirit of wisdom and revelation in the knowledge of him” (Eph. 1:17).

I know many of God’s birthed children who can present this message to the letter. But if you talk with them for only a few minutes you can sense that they received it by man’s knowledge and not through God’s Spirit of wisdom and revelation. Their lives are in almost perfect order and well disciplined. You can’t put your finger on one thing they do wrong. This scares me.

Some believers desperately want revelation knowledge and honestly desire to live this life but are so active in ruling over the things of this earth that they can’t find time to hear the Christ-life message. Their mind is in a constant turmoil over the C&S of this earth. They are afraid to leave the confines of religion to grasp the life that this message speaks of, even when they so hunger for it. A mind steeped in religion and taught by man’s spirit, instead of God’s revelation, will never find rest because man’s will-power overcomes the reality of what God is doing in this person. I may sound self-centered myself, but I refuse to even talk

with these kinds of people unless I see that they are really at the point of heading in a new direction with the mind. Time is too short to try to convince a self-centered person to change their way of thinking when their love for self is greater than their love for God.

The End Result

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?” (2 Cor. 13:5).

What is Paul saying here? What is he likening a reprobate to? *“Know ye not...that Christ is in you?”* A reprobate is one who doesn't know that Christ is in him. God sure has a lot of these in His family doesn't He? I run into them every day. They are taught by man's spirit; they are not Spirit-taught. They have no idea that God has birthed his own Son in them. They are completely void of this knowledge.

We are to examine ourselves on this matter. We spend a lot of time examining others; but do we ever ask ourselves if we are of the faith? This is the faith spoken of in Galatians 2:20. Are we still geared to ruling over the things of this earth or do we call them “light afflictions”? Do they drive us away from the Christ in us, or do they push us to depend on and learn this same Christ?

I catch myself many times trying to rule over a situation even when I know it's a God thing. The beauty of it is that I hear God say, *Go ahead, son, but I know what lies at the end of the road.* He still loves me even when I try to overrule His Spirit of wisdom with my own self-directed spirit. I learn the things of this earth by doing this, but I sure do miss out on a lot of good things that are mine in Christ, like the riches Paul speaks of in Ephesians 2:7:

“That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

Here is a new desire seen in all its beauty. It hurts, but it sure does feel good afterwards when we yield (Rom. 6:13, 16, 19).

Renewing the Spirit

Paul, who spoke of his “light affliction,” is also plain when he says that believers must be renewed in the spirit of their minds. Look at Ephesians 4:23: *“And be renewed in the spirit of your mind.”* Here is the gem of what man's spirit is. We talk much about renewing the mind, and this truth is absolute. How do we do it? Of course, there must be revelation from the Holy Spirit, but why don't all of God's children who are hungry experience this revelation? I believe it has to do with the spirit of man. As I stated at a Christ-life Campmeeting,

I don't pretend to know all there is to know about man's spirit. But clearly, as Paul states, we must be renewed in the spirit of our minds. The Spirit of Christ is the Spirit of His life in the believer, but if it is kept in check by man's carnal, fleshly mind, only the carnal things of this earth will flow out.

This spirit that we are to be renewed in is not the Holy Spirit. The spirit spoken of here is man's spirit created in him by God for the purpose of Adam ruling over the things of this earth. Oh, how we love our old, Adamic man. Even though he is dead (he died with Christ on the cross), we still have him operating in our unrenewed mind where we still try to figure out how to do our self-effort things. Envy, strife and division are the results. God won't overwhelm these things just to straighten this world out. There has to be something else concerning man's spirit that God wants. Paul had it right when He said,

“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death” (Phil. 3:10).

Here is a beautiful change of spirit. It is a renewed mind that is in agreement with the ministry of the Holy Spirit. *“For I determined not to know any thing among you, save Jesus Christ, and him crucified”* (1 Cor. 2:2). †

SOME BELIEVERS
DESPERATELY WANT
REVELATION
KNOWLEDGE AND
HONESTLY DESIRE
TO LIVE THIS LIFE
BUT ARE SO ACTIVE
IN RULING OVER
THE THINGS OF THIS
EARTH THAT THEY
CAN'T FIND TIME TO
HEAR THE CHRIST-
LIFE MESSAGE.

Merry Christmas!



Blessings to all as we celebrate this Gift of Life and exalt Christ this Season. He is the Light of the World.

—Warren and Robbie Litzman

HAS GOD DISAPPEARED?

PART 1

By Don Byrd

Dead God

A number of years ago, there were bumper stickers that stated “God Is Dead,” which automatically infuriated me when I saw one. Today, when I think about that slogan, I begin to understand why people thought God was dead. When those bumper stickers first became popular, I now have to admit that I lived my life as though God was dead, although I was a born-again believer. I, like most born-again believers, knew that I was born-again and on my way to heaven. That, in essence, was the summation of my understanding of my relationship with God. I lived the Christian life as best I could, which was woefully lacking according to the standards of the church I attended. I believed God was alive but He was more or less obscure to me. It was a constant struggle for me to “live a Christian life.”

To add to this, a short while ago I heard a radio preacher say Christianity needs a totally new Bible because the King James Version (KJV) is totally out

of step with modern Christianity. Further, he stated that the KJV Bible does not work and is not applicable. If this is true, then my past struggle to live a Christian life was all in vain!

Trying to live a so-called “Christian life” is bondage and is totally frustrating. I lived many years of my walk in the Lord under these circumstances. This is the same condition under which many born-again believers live today. Actually, I had decided that Christianity was not worth the struggle, but I wanted to make it to heaven so I continued to struggle daily. Many years later the Holy Spirit began to teach me the most important truth any born-again believer will ever realize. He revealed to me that the Son lived in me as my only life and this was the beginning of what seemed to be a totally new walk in the Lord. What was wrong previously? I did not know that Christ lived in me, as He does in all born-again believers. When born-again believers come to the reve-

lation that Christ lives in them, it will make all the difference in their walk in the Lord. The problem with Christianity is that most born-again believers do not know that when they were born-again, our Father put His seed, Christ the Son, in them to be their only life. “*My little children, of whom I travail in birth again until Christ be formed in you*” (Gal. 4:19).

“Christ in You, The Hope of Glory”

Christ Jesus, our Lord, lives in every born-again believer; but most do not know this fact, and that is why it seems that God is dead. Believers keep looking for an external Christ! “Christ in you” is the foundational basis of Apostle Paul’s gospel (Col. 1:27). If believers do not know that Christ lives in them, it will seem as though God is dead or that He has disappeared. It is imperative that believers understand this basic foundational truth as written to us by Paul. When believers realize that Christ is in them, it will seem as though a

totally new relationship is established. But, it is not a new relationship; it is just not effective to believers who don't know "Christ in you" as a reality. This relationship comes to the forefront when believers realize that Christ lives in them as their only life.

Understanding the "Christ in you" relationship is of utmost importance when reading Paul's epistles. Paul's epistles are totally ineffective to the reader who doesn't know the in-Christ position because they are written upon the foundation of "Christ in you," the hope of glory (Col. 1:27). When Paul writes of "Christ in you," he is not writing about Jesus of Nazareth or Christ who sits at the right hand of His Father. He is, instead, writing of the Christ whom our Father births in you when you are born again!

"Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more" (2 Cor. 5:16).

The Father-Son Relationship

Not only must believers understand what Paul is saying when he writes of "Christ in you," they must also learn what this statement means in terms of the believer's relationship with God as defined in the opening chapter of the book of Hebrews.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?" (Heb. 1:1-5).

Hebrews' author reveals the greatest of all relationships that mankind has ever had or ever will have with God. Hebrews most definitely establishes the "I will be to him a Father, and he shall be to me a Son" relationship as the ultimate and only relationship the born-again believer has with God. Everything else that pertains to God and humanity is relegated to what the writer calls "time past" and is ineffective in Paul's gospel of grace. Paul writes in Hebrews of the Father-Son relationship that God

has with His offspring. In his other epistles, Paul calls this same relationship the in-Christ or Christ-in-you relationship with our Father. Because of the way it is described in Hebrews, the believer, perhaps, can more easily comprehend the meaning of this relationship. "In Christ" and "Christ in you" are not two different relationships, but a single relationship using different terminology to define the same relationship.

These first verses of Hebrews related to us the moment God entered into the "I will be to him a Father, and he shall be to me a Son" relationship with mankind through "Christ in you"! God seems to have disappeared when the Father-Son relationship with born-again believers on earth began. This is due to His being totally engulfed in the realm of grace. This means that signs, wonders and miracles are at a minimum in the realm of grace. Shortly after the Day of Pentecost, in Acts 2, it seems as though God disappeared because all of the signs, wonders and miracles soon subsided and seemed to occur only occasionally. These type things were no longer prevalent among born-again believers and rightly so. Actually, God disappeared into the realm of the Father-Son relationship; therefore, only grace can validate this wonderful Father-Son rela-

tionship and make it a reality to the born-again believer! Grace is how the Father-Son relationship manifests itself! To those without access to grace, it seems that God has totally disappeared. Without an understanding of grace, believers often attempt to use such components as peace, love and faith in an effort to make God a reality in their lives, but to no avail. It is very plainly written in Hebrews 1:1-5 that God will not manifest Himself aside from the Father-Son relationship until the second advent of Christ when the whole world will see Messiah coming in power and great glory. This, of course, occurs after the dispensation of grace on earth has ended.

To Israel, God has disappeared because presently He does not manifest Himself, aside from the Father-Son relationship. Israel, as a nation, does not have this relationship, and does not know it exists. Believers often ask God for things that belong to the realm of time past which, in essence, means that these believers have asked God to set aside the grace relationship or the "I will be to him a Father, and he shall be to me a Son" relationship. These believers are reverting to the things of time past. This, in essence, is a declaration that our Father's grace is insufficient for born-again believers. No

matter how awful traumatic events or the circumstances and situations of life can be, His grace is sufficient.

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

The Excellency Of the Son

Let us now look at another verse from the opening chapter of Hebrews.

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they" (Heb. 1:4).

The predominant emphasis or theme in Hebrews is the "excellency" of the Son over all else that He is! I shall not attempt to elaborate on this theme at this point except to give a brief example of what I mean.

Jesus came into the world through His natural birth in Bethlehem. He received His physical body from Mary, his mother, and His Spirit/nature from God, His Father. He was born into this world as the Father's Son.

"He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not" (John 1:10-11).

Because He came as the Son of God, no one knew who He was and no one recognized Him as Son! Why? During this time no one knew that God was a Father and had a Son. His qualities as God the Father's Son are greater than any other qualities He might have. Anything less than the Father-Son relationship pertains to the realm of time past stated in Hebrews 1:1, and is not valid within the "I will be to him a Father, and he shall be to me a Son" realm.

What do I mean when I say that His Sonship is greater than anything else He might be? What was necessary for Christ to be a Son? He must have a Father and a birthing, and no other requirements are needed. What is necessary for Christ to be the Mighty One of Israel, Messiah, King, etcetera? The Mighty One and Messiah requires strength, power, might, dominion, omnipotence and sovereignty. No Father and no birthing are required to fulfill this aspect of Christ. The Mighty One of Israel and Messiah could reign on earth through power, might, supremacy, dominion and sovereignty, but not through freedom of life as does the Son. The Son reigns by life alone and no other principle is necessary. "...Reign in life by one, Jesus Christ" (Rom. 5:17). Life is not in Messiah, Mighty One of

ANYTHING LESS THAN THE FATHER-SON RELATIONSHIP PERTAINS TO THE REALM OF TIME PAST STATED IN HEBREWS 1:1, AND IS NOT VALID WITHIN THE "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON" REALM.

Israel, and it is not in the King of kings; life is only in the Son!

“He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:12).

The Messiah and the Mighty One of Israel can give a kingdom and great power to others but neither Messiah nor the Mighty One can give life! Life is found only in the Son.

For a believer to become born-again requires that the Son be the only life within that believer. The Messiah or Mighty One doesn't live in the believer but the Son does. Very simply, God must have a Son who will be a Son to Him as declared in the last line of Hebrews 1:5. God can be many things, such as omnipotent, supreme and sovereign; but without a birthed Son, He can never be Father. Thus, we see the excellency of the Son over all else that He is in His capacity as one of the three persons of the Godhead.

God Disappeared

The opening of Hebrews tells us that the “time past” methods of Hebrews 1:1 were without the Son-life and without the Holy Spirit's ministry, which means that grace was ineffective! Old Testament characters were never involved with the Father, Son or Holy Spirit relationship. Their involvement with God did not include the Father, Son or Holy Spirit aspect of

God and was a totally outward involvement. Then, shortly after the Day of Pentecost, the Old Testament God seems to disappear. The Father, Son and Holy Spirit also seemed to disappear...into the realm of grace. The realm of grace took God away from Israel and gave Him to “whosoever will!” When believers attempt to find God using the Hebrews 1:1 methods of time past, they have totally omitted grace. Not a single one of the time past methods, times or places could be used to access the realm of grace! The realm of grace can only be accessed through the Son (Rom. 5:1-2).

The Father, Son and Holy Spirit were never brought to the forefront until the Apostle Paul was given the dispensation of grace. Grace was given on the Day of Pentecost but was ineffective at that time because believers were blinded by the methods of time past. Although Christ was in the believer on and after the Day of Pentecost, they were totally unaware of it. This means the Christ in them was of no effect at all. *“Christ is become of no effect...ye are fallen from grace”* (Gal. 5:4). The dispensation of grace functioned properly when the revelation of Christ in the believer and the believer in Christ was given to the Apostle Paul, but not prior to that. This means that Christ in you was not

known until revelation was given to the Apostle Paul. No one outside the realm of grace knows for certain if God still exists! In essence this means that aside from grace, God cannot be found. The only sufficiency God presently has is found within the realm of grace. *“And he said unto me, My grace is sufficient for thee”* (2 Cor. 12:9). Not only is grace sufficient for the born-again believer, it is also sufficient for the Father, His Son and the Holy Spirit!

Lack of understanding, or limited understanding, of grace is the reason God seems to have disappeared. The Day of Pentecost ushered in the realm of grace so that God could have a birthed relationship with mankind. God's relationship with mankind was now based solely and totally upon grace. Miracles and signs began to subside after the Day of Pentecost, which was an obvious sign that grace was slowly but surely being brought to the forefront. Grace needed no miracles or signs for it to be totally sufficient; God intended to function solely within the realm of grace after the Day of Pentecost. Grace needs none of the things of time past in Hebrews 1:1 to function in total sufficiency! Grace is sufficient, even if thorns, troubles, trials and problems remain. Grace doesn't need to first remove thorns so that it can accept believ-

(CONTINUED ON PAGE 29)

GOD CAN BE MANY THINGS, SUCH AS OMNIPOTENT, SUPREME AND SOVEREIGN; BUT WITHOUT A BIRTHED SON, HE CAN NEVER BE FATHER.

EVERYDAY LIFE IN THE SON RUNNING FOR THE REWARDS

By Alice Scott-Ferguson

The stray thought flitted across my mind as I made my bed one morning: *I wondered if there was any reward for faithfully performing such a mundane task almost every day of my life.* Looking through my files from over the years, the subject of the race and the rewards has always held a prominent place in my mind. I attribute this in large part to the time spent with the Plymouth Brethren in the formative years of my Christian life. The ever-possible, imminent return of the Master permeated their lives with anticipation, holiness and a wholehearted devotion to running a race that would culminate at the Judgment Seat of Christ.

Speculation as to the specifics of what takes place on that day of reckoning is scarce among people of grace who consider that it smatters too much of works. As accurate as that stance is, it is equally true that there will be recognition for our works at the end of the age. Jesus spoke a great deal about consequences and recognition for deeds both good

and evil. However, we do not have to debate to what group or dispensation these apply when we read the letters that Paul wrote to the Gentile believers. They apply to us.

Paul wrote in the context of a day where the Greek athletic contests provided powerful metaphors for the Christian life. The word Bema, as the Judgment Seat of Christ is sometimes called, was where the contestant was led by the judge to receive the laurel wreath as a symbol of victory. The Olympic analogy is still easy for us to understand and as the Summer Games are being held in Greece at the time of this writing, his words are as current as today's newspaper headlines. "Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus fight: not as one who

beats the air. But I discipline my body and bring it unto subjection, lest, when I have preached to others, I myself should become disqualified" (1 Cor. 9:24-27, NKJV).

We don't have to be star athletes to experience the thrill of competing, achieving and winning. These attributes and aspirations are common experiences for we are wired to win! We are in a race and running, for sure. I am told that the mechanics of running is simply putting one foot in front of the other. While God has, before time, marked out the course, it remains our responsibility to run, and run well in order to win the prize when we are presented at the Bema Seat.

When we do stand before Him, remember sin is not the issue. There will be no forensic punishment meted out. We are perfect and complete in Christ and no sin is going to be laid to our charge on that day. This is not a punitive place. This is a time of evaluation—a family matter of the Father with his children. I am told that there

used to be a sign in the registrar's office of Dallas Theological Seminary that read, "Salvation is by grace, graduation is by works." On graduation day, our performance will be evaluated entirely on what we have done with what we have been given—the very life of the resurrected Christ (1 Cor. 3:11). As we listen to the Life within to guide and direct, we will inevitably move to the rhythm of love in all we do.

When Paul wrote to the church in Corinth that all the gifts, all the knowledge and even all the sacrifices would pass away, he concluded that only hope, faith and love would remain—but unequivocally the greatest is love (1 Cor. 13:13). This God-given gift of love is the one element that every child of the Father has in equal measure (Rom. 5:5). We have been encoded with the very essence of God, who is love—a love not based on a feeling, but on a decision—an act of the will. Therefore, I propose that we reckon it as the only fair and equitable measuring stick by which to evaluate our interactions with people, our work performance and our relationship with our God.

I find the account of Jesus' encounter with Peter on the beach—post-Calvary and post-denial—a profound example of this. Peter's assignment to feed the Father's sheep came after a revelation of love

for, and a declaration of love to, his Savior (John chapter 21). The only foundation and motivation for the work assigned to that early apostle had to be built on the legal tender of the Father's house where love reigns supreme. Only work motivated by love will be able to withstand the fire of His holiness at the judgment seat of Christ—a fire that consumes all that is inconsistent with that holiness (1 Cor. 3:11–15).

We will not be rewarded according to our doctrine or dogma, but according to how we have used the gift of God's agape love. In the letters to the churches in the book of Revelation, lack of love is consistently cited as grounds for suffering loss; from lukewarmness to loss of first love, from self-indulgence to busy work.

No matter how we may have failed at many things in our lives, if we have learned to love we have succeeded no matter what kind of work we do. We are a success when we are as respectful to the "little" people—the insignificant by the world's standards—as we are to the prominent and the prestigious members of our group. It is a successful woman or man who is a person of integrity with or without an audience—in other words how we act when no one is watching. Whether wheeling and dealing in the high, heady echelons of the corporate boardroom, teach-

ing a group of wriggly first-graders or checking out groceries at the local supermarket, the measure is the same. Integrity, kindness, and humility are the earmarks of a life lived by love for both man and Master.

These qualities are no less important in what comes under the moniker of ministry. Ironically enough, there are few races in life where egos reign as supreme as in doing the work of the Lord. The pulse of power beats rapidly and only a life under the tempering influence of love can slow us down, slow us down to listen to the warning that receiving the applause of humans while still running the course may well be all the reward we will ever get (Matt. 6:2). Following a conference many years ago in England where blatant disregard for women was equaled only by the inordinate exaltation of their male counterpart, the words of my Father to my hurting heart were, "What if it never changes? Do you want your reward now, or wait until you get Home?" My answer was and still is emphatically, "I'll wait!"

Many will have to wait for love's legitimate recognition whether in the area of work, ministry or in relationships with people. I think of the woman I met in Southern Ireland who writes a letter to every family who loses a loved one in the North during the ongoing strife between

their two countries. She has never made any headlines vaguely comparable to those of the woes of that conflict. This unsung heroine is an example of what Brennan Manning describes in his book *Ruthless Trust*, "Our culture says that ruthless competition is the key to success. Jesus says ruthless compassion is the purpose of our journey."

How we respect, serve and are faithful to the ones whom he has placed in our preordained paths, is certainly worthy of reward. For example, the selflessness that is required in the endless vigil while caring for a relative with dementia or mental illness, the passionate patience needed in attending to the afflicted or challenged child whom we've been given. When I take my little grandson to therapy, I am deeply moved by observing the parental love that knows no limits while exploring ways to maximize the lives of such beloved children. The day in, day out selfless care that any of us lavish on the lovable and unlovable alike, does not escape heaven's love ledger. I comfort myself with the thought that perhaps for every unrequited gesture of caring—the unappreciated acts that often tempt us to resort to resentment and bitterness—there will ultimately be open recognition at the Father's award ceremony.

Staying faithful and true, no matter what, is the greatest evidence of our love for, and trust in, the Father who will redress every unjust balance we may have to put up with. Endurance is frequently referenced in the Scriptural context of rewards and certainly the Apostle Paul was well acquainted with hardship. A woman, who lived in my small, island community that was hard hit with a tuberculosis outbreak many decades ago, provides a moving example of this kind of motivating love. This deadly disease stole away her husband and five sons. She was often seen visiting their graves in the little churchyard down by the shore, and she was just as often heard singing a hymn of praise on her way up the hill to her empty house. Her trust still speaks volumes.

As I drove through some of the Native American Reservations of the Southwest recently, I was deeply disturbed at the number of crosses by the roadside that marked the place where so many had met their demise. In a community marked by poverty, depression and diminished opportunity, the ground is still level. For, though those who died and those who survived may not have achieved anything worthy of worldly acclaim, those who are the Lord's in these tragic circumstances will be assessed only on how they have loved. For the moth-

ers whose empty arms ache for a child thrown from a pickup truck or for the fathers whose dreams of a better tomorrow perished in the snuffed out lives of their young sons, love alone will be the cardinal calibration of their rank and reward in heaven.

There is much to indicate there will be rank in heaven. I would not like to speculate on what that might finally look like, enough to say that if being faithful over little warrants being made ruler over much on earth, then there may well be heavenly parallels (Matt. 25:20–29). Many maintain that it will be impossible to rule and reign with Him without the crucible of suffering having purged and proven us here and now. Paul Bilheimer writes in *Don't Waste Your Sorrows*, "Rank in heaven will be determined not by magnetic personality, glittering talents, towering intellect, or other coveted endowments, but by the depth and quality of one's love."

In the book already mentioned, *Ruthless Trust*, the peerless Brennan Manning offers this wonderful illustration of love as the final assessment: "Robert Johnson tells of a vision in his soul that went like this: 'A prosecutor presented all the sins that I was responsible for throughout my life. The list went on for hours. After hours of accusation, a

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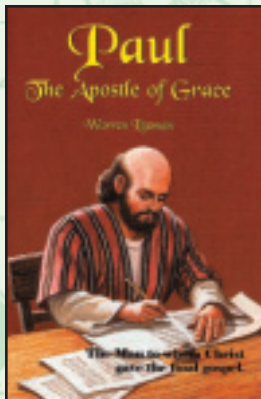
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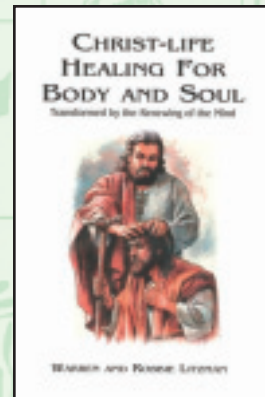
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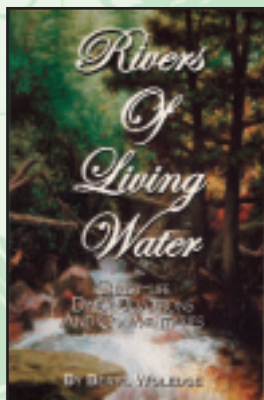
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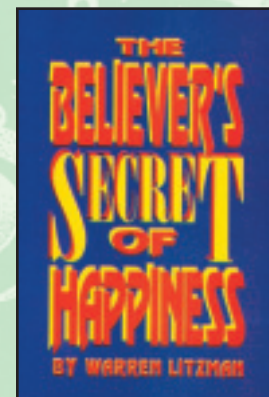
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The Manifested Glory of God In Our Union with Christ

Part 1

By Warren Litzman

God arranged everything so that the transition from being in Christ to union with Christ may be a measure of divine grace.

There is no doubt about it. There is great difference between being in Christ and our union with Christ; it is knowledge, revelation. It has been my experience through the years, in watching people come to the knowledge that Christ is in them, that there is still a distance of growth in understanding before the believer realizes he is one with Christ. In time, it must become as Paul declares, *“He that is joined unto the Lord is one spirit”* (1 Cor. 6:17). For the two to become one spirit and the lesser to be swallowed up by the greater in this union takes the process of time and experience that some are not willing to go through. Often, those who are deeply steeped in man-made religion will have great difficulty giving the time and exercising the patience necessary to come to this understanding. Yet, the most notable thing the Scriptures can give us con-

cerning our salvation is that every believer is baptized by one spirit into one body (1 Cor. 12:13). This means that whether anyone knows it or not, God regards the believer as already in Christ. But from this point on, the work of the Holy Spirit is absolutely necessary to cause the perfect union to take place in the believer’s mind.

Hunger And Understanding

While almost every man-made organization that preaches Scripture teaches some form of in-Christ position, being one with Christ is still far away from their doctrines. We praise God, however, that in these glorious days the Father brings more and more people to this hunger and ultimate understanding of His plan and purpose. The fact that we are one with Christ and that He, by that oneness, swallows us up and becomes all is plainly stated in God’s most announced message by the Apostle Paul. The Bible shows at least 146 occasions where in-Christ

statements are made; most of them can be directly translated as union. Bible churches don’t really need believers to understand that they are in Christ. What is most lacking is the understanding of the believer’s daily operation in Christ, which the Scriptures refer to as oneness. Our oneness with Jesus goes beyond all human comprehension and is the ultimate purpose of the mystery of godliness. In this article, we are primarily concerned with various aspects related to our union with Christ. To show some of the different technical aspects of our union with Christ, we want to examine at least three different ideas. These motives are a part of God’s unfolding divine revelation, which at times comes through powerfully and at other times faintly, depending on the time, the occasion and the writer.

First, believers are placed in Christ and brought to union that good works may result. Now, to those who have been delivered from the works of reli-

gion, this may sound a bit strange. One glorious deliverance has taken place for all who have had the Holy Spirit reveal Christ in them as their only life—they were delivered from works and self-effort, on which they previously depended for salvation. But now, we must consider that it was God's purpose to place Christ in the creature, and the creature and Christ become one that good works may result. No finer statement of this truth could be found than is in Ephesians 2:10, which reads,

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

There are few portions of Scripture which present more of the essentials of salvation than this passage. Let us consider some of the essentials that are found in this tremendous revelation.

Essentials Of Ephesians 2:10

1. "We Are His Workmanship"

Whatever enters into the transformation of the individual at the time they are born again is totally a work of God for man. It is in no wise related to any work which man might do for God. The Bible plainly teaches that God alone can save and that our Father alone has placed His Son, His seed that gives us life,

in us. This is so that when everything has been done and finished, God's purpose and plan for the creature will be seen to be His workmanship alone. There are two important points proving that God alone—apart from religion, doctrine and all the manipulation of man—deals with salvation:

A. From the beginning, the Scripture says the creature is created in God's likeness and image. This is His workmanship.

B. Jesus said, "*Ye must be born again*" (John 3:7). Peter says we are born again by an incorruptible seed (1 Peter 1:23). This is done by God alone and is His ultimate workmanship. There is no believer who will ever stand before God or man who is not the pure workmanship of God.

2. "Created in Christ Jesus"

The divine work in a Christ-life believer achieves nothing less than a new creation. Second Corinthians 5:17 plainly tells us that we are a new creation race of people, meaning that we have never been in existence before and, according to the Scriptures, there will never be anything in the future likened unto this race of people called Christ-people, or Christians, on the face of the earth. At the point of re-birth, the believer passed through the creative hand of God a second time and became part of a whole new race with God alone as the Father. This

new creation is organically related to Christ as a branch is in the vine and as a member is in the body. So the believer is not just "in" Christ but has become an organic union with Christ by God's special creative power.

3. "Unto Good Works"

A sinner is never created in Christ Jesus by the work of the church, by the attributes of doctrine or religion or by the sinner's hard work. Good works are possible only to those who are created in Christ Jesus. This truth is twice stated in the epistle to Titus:

"Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14), and, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

Also, all through the other great epistles this spirit is carried out. The work of God for man is first stated; growing out of this is a new obligation which is the appeal for the faithful work of the Christ-believer for God. It is first God working into man, by placing Christ in the creature; then it is God working out of man, by Christ, to good works. "*Which God hath before ordained that we should walk in them.*"

Now this phrase limits and qualifies the exact scope of the good works which form the new obligation of one who is created in Christ Jesus. These works are particular and definite. They are none other than those good works which have been pre-ordained for each believer. Such good works can be discovered and realized only as the believer yields to Jesus, like a wife wholly yields herself to her husband. Far too many lose perspective at this point, and the works become human effort, as if a wife were separated from her husband, doing her own thing. There are three important truths concerning the place and value of human works in relation to the Christ-life which should be distinguished.

Different Kinds Of Human Works

First, let us consider works as required under the law. Throughout the entire Old Testament, human works are set forth as being meritorious. In fact, it was because of human works that divine blessings were bestowed. This was an essential characteristic of a legalistic relationship with God, and it is the exact opposite of the relationship the believer now has with Christ in him. Under the Christ-life, it is because of what Christ has done that human works come forth. The law was exactly and appropri-

ately applied by Christ to the lawyer when He said, "*This do and thou shalt live*" (Luke 10:28). However, in this day of God's super-abundant grace, it is never stated (nor could it ever work because of Calvary) that man should do anything within himself to be blessed. All he needs to do is accept Christ, and all that is necessary from that point on to manifest works is to learn Christ as his all and operate in that knowledge that Christ is his all. Far too many believers today, ignorant of rightly dividing the Word of God, go to the Old Testament to find human works as a means of receiving the blessings of God. Such is not only gross error but an effrontery to the finished work of Calvary where God, by Christ, did it all that we might have nothing left to do but simply believe and then walk in the Son He has placed within us.

Second, works are taught in the Scripture as a proper test of saving faith. This aspect of truth is taught by James (2:14-26). In this portion of Scripture, it is declared that true salvation will be manifested outwardly by good works. This should be expected when salvation is said to be "*unto*" good works. Such good works will serve to justify the saved one in the eyes of the world. This is but a counterpart of the more fundamental truth

that justification before God is by faith alone (Rom. 5:1). It must always be remembered, though, that even those who are sinners may do good works, and that a believer who does bad works would not be unusual. Thus, the criterion for spiritual living is not to be found in the works that are done at all but in the way and the method that the work is accomplished, always remembering that it is Christ who worketh in us to will and to do (Phil. 2:13).

Bringing Forth Works Acceptable to God

Third, works indicate the attitude of the heart of the Christ-life believer. As a believer grows in the consciousness of Christ being his all, he will spontaneously do good works by that consciousness, and these works will always be works of obedience to the Christ within him. On the other hand, works that are wrought apart from saving faith are treated as works of disobedience unto indignation and wrath (Rom. 2:1-16). The believer may spontaneously represent obedience of faith to the Christ within him and bring forth works acceptable to God; and yet, when his mind is separated from the Christ within him, he will, by his own effort, represent disobedience and unbelief. Now, if ever the revelation of our good works stands alone—which too often it does or is

FAR TOO MANY BELIEVERS TODAY, IGNORANT OF RIGHTLY DIVIDING THE WORD OF GOD, GO TO THE OLD TESTAMENT TO FIND HUMAN WORKS AS A MEANS OF RECEIVING THE BLESSINGS OF GOD.

demanding to do in religious circles—the work of God for man will be greatly limited and misrepresented. Nowhere in the Christ-life do we see God appearing as a heartless taskmaster directing infinite undertakings from the believer, attempting to derive all the service He possibly can from man. Yet, the Christ that indwells the believer is a constant, enduring, yet effortless worker bringing about the plan of God on earth. Far too many have entered into spiritual life under the assumption that God needed their service and wanted them for some particular reason. Such an idea degrades the finished work of Calvary and, furthermore, hinders that believer from ever entering into the rest that God provided him before the foundation of the world.

Second, believers are placed in Christ and brought to union because of the benefits which accrue to them. The very motive for this is plainly stated in John 3:16,

“For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.”

By this scripture, God is said to be moved in man’s salvation because of two priceless blessings which will be bestowed on the one who believes: 1) that he should not perish, and 2) that he should have ever-

lasting life. Sad to say, in modern preaching we have gotten further and further away from the imperatives of these truths. We talk much about everlasting life but not enough about how it comes about. That we should not perish or go to hell is equally important to the understanding. It is astounding to think that the one in whom Christ now dwells as life was, immediately before that indwelling, bound for hell. While the truth may not be preached enough, there may be far too many, on the other hand, whose only motive in following God is to escape hell and go to heaven. If this is so, then the ultimate intention of God has been ignored. It is His sons, fully birthed, finally adopted into the ways of the family and ultimately living God’s purpose not only to save men from hell and give them life, but also that they become in union with Christ.

The gospel, which incorporates the fullness of John 3:16, needs to be preached. In the Christ-life, we cannot concentrate on union with Christ unless we have equally preached that man’s destiny without Christ is hopeless, that he is lost, a sinner bound for hell. We must not allow certain pertinent truths of the Christ-life to swallow up the far more evident truth of God—that unsaved men are hell-bound and that they must come to a crisis in which they cannot save

themselves and need another. In other words, there must be no evolutionary process religiously taking place in the creature where he may be born into a good family, live a pretty good life, go to church and finally one day hear the message of union and decide, *That’s a good philosophy; I’ll appropriate it*, and in so doing, begin to live a philosophical life based on profound truth while in heart and mind, empty of God’s purpose. It is God’s purpose to rebirth the sinner into His Son, Jesus. This marvelous mystery of the gospel can never be fully preached or even understood aside from the fact that men must be saved because they cannot save themselves from judgment and hell.

Third, believers are placed in Christ and brought to union for the manifestation of divine grace. The final and supreme motive of God in salvation is declared in Ephesians 2:7,

“That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.”

Accompanying this declaration of the supreme purpose of God, a statement is made concerning the saving work of God for the individual. By this saving work, men, who were without Christ, having no hope, dead in trespasses and sin, are made alive and are raised and made to sit

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together in heavenly places in Christ Jesus (Eph. 2:1, 6, 12). The ultimate intention of God is that He might fill His house with sons that are likened unto Him. In Paul's teaching on the subject of adoption in Romans 8 and Galatians 4, he shows plainly that the ultimate intention of God is that the creature be as Christ, not just like Christ. Religion has too long said that we are to be like Christ, only to bring about an impossible challenge. We are to be as Christ, and this is why Christ is birthed in us and becomes the life of us, that all God wanted and intended might no longer depend on us, but on Christ as us. To fill up His house with such sons is His ultimate intention, and all that is being done in the universe is directed toward this one theme. It would be well for us to consider the supreme motive which the Father had in mind by placing men in Christ. The answer is clear: the purpose of placing man in Christ, or Christ in the creature, is that in ages to come He might show the exceeding riches of His grace. God's supreme motive is nothing less than showing to all in His house His marvelous grace. I see at least seven aspects of God bringing forth His supreme purpose through our union with Christ.

Seven Aspects Showing Supreme Purpose

1. It is God's purpose to demonstrate before all

principalities, powers, celestial and terrestrial beings the exceeding riches of His grace. He does this through His gracious act of birthing His own dear Son in the creature. He literally took a part of Himself, His own seed, and placed it in the creature by a love act, and birthed within that creature a whole other life, Jesus. All intelligences in heaven and earth will, in time, know the depth of sin and the hopeless state of lost humanity as they come to see what God has done in the creating of a whole new race of people to be His own—His people of His nature and of His seed. All of the powers that be will, in time, behold these lost, damned, hell-bound souls as new creations with Christ as their life. This transformation will measure and demonstrate the exceeding riches of His grace.

2. The supreme purpose of God is to be realized through understanding the liberating secret. The theme of the liberating secret, which runs through the whole Bible, shows that from the beginning the supreme purpose of God has been that the creature would come to union with Christ. So fully does that supreme purpose now dominate the divine undertakings in the universe that everything in heaven and in earth is contributing solely to that one end. Ephesians 1:4 says,

“According as He hath chosen us in Him before the foundation of the world....”

This plainly states that the ultimate theme in the creation of the world was that the Father would have sons in Christ; thus, the whole universe was created for this one purpose. Yet, as often as *in Christ* is stated in the New Testament, it was a secret for over 4,000 years of the Old Testament, hidden from prophets and not known during any of those ages. Yet, everything that took place was for the purpose that the Father might manifest His glory before men. That glory is especially manifested by the Old Testament in that all men who lived during those 4,000 years could never keep the law and would never prove that they themselves were faithful unto God. This, of course, would necessitate God's greatest act. He would have to put a part of Himself in the creature to bring about that faithfulness; and this is what happens in our union with Christ, for as Galatians 2:20 says, the life we now live we live by the faith, the faithfulness, of the Christ that is in us.

God's Greatest Act of Grace

Thus, God finally demonstrated His greatest act of grace. We must see, however, that when this age we are living in is consummated, it will be clear-

ly known by all things in heaven and in earth that these centuries of the on-moving universe have been designed for no other reason than the realization of the supreme purpose of God and the salvation of men by placing Christ in them. The out-calling of the Church, His Body, from both Jews and Gentiles is the outworking of God's purpose to gather into one heavenly company all the redeemed of this age. The supreme purpose is realized in their salvation, and this design was the mystery or liberating secret which was hidden in other ages but is now revealed to holy apostles and prophets of this dispensation. The ministry entrusted to Paul was "*to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord*" (Eph. 3:9-11).

Israel must remain blind until this purpose is realized (Rom. 11:25), and the mystery of iniquity must work until this heavenly company is saved and taken away with the removal of the restraining Holy Spirit (2 Thess. 2:7).

All Things Have To Do With Christ

3. It must be added, as well, that all the other divine motives in the salvation of men, already mentioned, only contribute to the realization of the one supreme motive. The good works of those who are saved are the effectual working of every part of the Body making increase of the Body (Eph. 4:16), and the results of that saving grace, which is exercised toward the sinner that "*he should not perish but have everlasting life*" are only to the end that all the saved ones together may demonstrate, in ages to come, the exceeding riches of His grace.

4. Again, we see that the purpose of God, which is to show forth the exceeding riches of His grace, reaches far beyond the boundaries of this age and is the supreme divine purpose in the whole creation and consummation of the universe. Christ is declared the cause, center, purpose and the benefactor of all creation:

"All things were created by Him, and for Him; and He is before all things, and by Him all things consist" (Col. 1:16-17).

But aside from this, the important aspect of our salvation centers in the fact that through the blood of His Cross He is to reconcile all things unto Himself.

"And you, that were sometime alienated and ene-

mies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death" (Col. 1:21-22).

This simply means that there is not anything in creation that does not have to do with Jesus Christ. It does not mean that all things created are Christ, but it does mean that all things created have to do with Him because creation came after God had planned to place Christ in the creature; and, therefore, the purpose of creation is to create the schoolhouse called "work" which would train the sons by the process of the birthing to be as the one Son.

The Necessity of Sin

5. The complete manifestation of divine grace, which is to be revealed in the glory, will be by means of all that combines in Christ, the glorious head, together with His redeemed Body, every member of which will have been transformed into His very image. What a spectacle for angels and archangels, principalities and powers, mankind and demons! Yea! What a spectacle for God Himself, for He will then gaze upon that surpassing manifestation of His grace to His own exceeding joy (Jude 24). Divine grace could have had no place in this universe until sin entered. Through creation, the wisdom and power of God have been disclosed, but

there had been no unveiling of God's love for the undeserving since there had been no occasion for its manifestation. This statement does not imply that we are to sin that grace may abound. There is a wide difference between the fact that God permitted sin to enter the world and the thought that, thereby, God licensed man to sin. Whether there have been greater motives which have activated God in permitting sin to enter the world than He has revealed, none can say. It is certain, however, that the greatest motives He has been pleased to reveal are to be inferred from the fact that grace cannot be exercised where there is no demerit, and that He designs above all else that His saving grace shall have an actual and adequate demonstration in all ages to come. Such is the spectacle that will cause angelic hosts and human thrones to marvel and about which they will sing throughout the ages to come.

Cured Through Calvary

6. Returning to Ephesians 3:8-11, we read that the Apostle Paul was sent to preach the unsearchable riches of Christ. Such riches could be brought to light only by means of the fact of sin and its cure through the Cross of Christ. The apostle was sent "to make all men see what is the fellowship of the mystery which, from the

beginning of the world, hath been hid in God, who created all things by Jesus Christ." According to the text, this liberating secret is the calling out and saving of a company of both Jews and Gentiles in this age—a company which is the true Church, His Body. By the salvation of these, He proposes to unveil before all the heavenly hosts His greatest display of wisdom as it is seen in the manifestation of His love through the coming of Christ into the world to redeem the lost, for we read,

"To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose, which He purposed in Christ Jesus the Lord."

At no point can tolerance be given to the theory that the innocent man in the Garden of Eden was God's first and highest idea, or that sin entered in spite of God, or that redemption is an afterthought of God. It is a redeemed sinner who takes the highest place in glory. This redemption was in view before all creation. The finite mind is soon overwhelmed in the contemplation of the eternal facts and purposes of God. But there is much we may understand when we read first the coming of Christ into the world to redeem by His precious blood, such scriptures as:

"Who verily was fore ordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:20).

"...The Lamb slain from the foundation of the world" (Rev. 13:8).

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

We know from the beginning that Satan was the culprit who inveigled his way into man's thinking and life; and when Adam believed what Satan said, he took on Satan's nature, and from then on produced children of Satan. However, man is not without blame. It is not the extinction of Satan that is God's highest and glorious victory. It is the raising of the sinner, even Adam from his low estate of unbelief and sin, to the highest position as a son of God that is God's most glorious moment.

Eden Planned By God

What happened in the Garden was a thoroughly planned and organized program of God. This is proven by such scriptures as 1 Peter 1:2, "*Elect according to the foreknowledge of God the Father...*" and again in Romans 8:29-30,

"For whom He did foreknow, He also did predestinate to be conformed to

(CONTINUED ON PAGE 26)

GRACE CANNOT BE EXERCISED WHERE THERE IS NO DEMERIT, AND HE DESIGNS ABOVE ALL ELSE THAT HIS SAVING GRACE SHALL HAVE AN ACTUAL AND ADEQUATE DEMONSTRATION IN ALL AGES TO COME.

AMBASSADORS

By Cliff Gardner



Ambassadors are not self-appointed; they are appointed by the head of the government under which they serve (Premier, President, Prime Minister, King, etcetera). The government sends them with specific orders to represent their country to a foreign government.

In our present Christian world, I think there are too many self-appointed ambassadors who represent a volume of information that they have learned about the King, rather than a relationship with the King. They have become disconnected from their King and His kingdom. More often, they represent their own thinking and interpretation of what He is doing rather than who, in truth and reality, He is and what His plan is. In their minds, they have distilled down His plan and purpose to meet their needs and agendas. They are trying to use Him to enhance their kingdom,

rather than submitting to His. In doing all of this, they totally misrepresent His Kingdom to this world and wonder (in their ignorance) why the world is unresponsive to their message.

The ambassadors who are useable to our Father in Heaven have been broken of their self life. They see themselves (the independent self-life) as dead with Jesus on the cross. They know that they really have no life or faith of their own, and are left here to represent the King by the life of the Son (Jesus Christ) in them and working through them. They rule over their flesh by Christ in them, as He ruled over His flesh when He walked on the earth. They see the world and its system for what it is: temporary, dying and illusive with all its glitz and appeal toward sin which ends in death.

These ambassadors have peace in the midst of turmoil, they see light shining

through the darkness, and have hope while all around them is despair. While living on the earth, they see past the present world system with all of its problems and delusions, to the spiritual realm. That is the realm which they represent and to which they are going. The realm or kingdom that they represent is so far removed from the one they are living in, that what is going on in this present world system has no permanent effect on them other than in the physical realm (that is, how it affects their temporary life on earth). It has no permanent affect on their spiritual life. They have become (as was the Apostle Paul) transcendent people, i.e. people who—by Christ in them as their only real life—prevail over their earthly limitations. These are people whose lives always bear the dying of Jesus (denying their independent self-life) so that Life (Christ) may be imparted by Him (Christ) in them to others. †

THE SACRIFICE

By Ed Gardner



In the Old Testament, God placed great emphasis on how people had to be forgiven for their sins, thus satisfying His Holiness. Depending on the type and the severity of the sin, a turtledove, a pinch of flour and oil, a ram, a bullock, and such were offered periodically for various sins committed by individuals or the community as a whole. The sacrifice itself was the central focus, and that sacrifice was usually an animal. The primary function of the sacrifice was to acknowledge the seriousness of the offense and the disruption it would inevitably introduce into the community.

The person making this “sin offering” was responsible for providing the Temple Priests with a suitable offering, based on the requirements of the Law; that is, the sacrifice had to be without spot, not crippled, and so forth. The offering of the sacrifice acknowledged that under the Law, without the grace of God, the sinner who failed to offer a proper sacrifice would die!

When a person offered the object, the emphasis was always on the object that was offered. The priest inspected the offering to be sure it was acceptable. The person offering the object was only considered if the offered sacrifice was not acceptable and rejected! The motivating factor for this sacrifice was fear of God, fear that the sacrifice would not be accepted and the sin would not be forgiven. If the sacrifice was rejected, then the person who offered it was required by God’s Law to offer his or her life in place of the sacrifice.

In the New Testament, Jesus is the Lamb of God offered for our sins once and for all. Jesus became the acceptable sacrifice to

God, and by this God becomes our heavenly Father through Christ. When a person approaches God in prayer and supplication, the Father looks for Christ in us. When our Father sees Christ in you, then you are acceptable in the beloved. But, if our Father does not see Christ in you, then you are rejected. He looks in us searching to find Christ not any righteous works that we may have done, or at any outer work. We are only acceptable to the Father if Christ is in us. For Christ has been made unto us: wisdom, righteousness, sanctification, and redemption. (1 Cor. 1:30).

“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).

“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (Col. 1:27).

“If any man have not the Spirit of Christ, he is none of his” (Rom. 8:9). †

(MANIFESTED GLORY—
CONTINUED FROM PAGE 23)
*the image of His Son,
that He might be the first-
born among many
brethren. Moreover whom
He did predestinate, them
He also called: and whom
He called, them He also
justified: and whom He
justified, them He also
glorified.*”

It is evident, therefore, that the supreme motive of God in creation allowed evil to enter the world in order that the mighty undertaking of salvation could be offered to sinful people through the death and resurrection of Jesus Christ. His purpose in this was to show and disclose to all the intelligences from Satan to human beings what

was His plan, His love, and the whole scope and purpose of Himself.

7. If the supreme motive of God is to reveal His grace, then salvation must be by grace alone, or the eternal purpose of God must fail. Therefore we read,

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:8–10).

“Now to him that worketh is the reward not reckoned

of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness” (Rom. 4:4–5).

“And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work” (Rom. 11:6).

“But we believe that through the grace of the Lord Jesus Christ we shall be saved” (Acts 15:11). On no other basis can grace be manifested than by salvation, which is wholly unrelated to human merit or works. †



(EVERYDAY LIFE—CONTINUED
FROM PAGE 15)

group of angels appeared to conduct my defense. All they could say was—But he loved. But he loved. But he loved. This continued till dawn, and in the end, the angels won and I was safe.”

We can spend a lifetime clamoring for acclaim and grabbing for glory in all the wrong places—work, relationships, community or church—only to finally and fully discover that our only hope of glory truly comes to fruition as we stand before our Savior. When we see Him face to face in all his beauty, we will realize Christ is that glory—the glory that has resided in us from the moment of our new birth.

Then there are those promised crowns. Unlike the Mrs. Arizona whom I saw at the gas station the other day—all decked out in her full regalia, clutching on for dear life to the temporal crown on top of her head as she pumped gas—the crowns we receive we do not hold on to. We lay them at the Father’s feet, for the praise and honor belongs to Him (Rev. 4:10–11). And we are glad.

As we continue to run our designated race—doggedly putting one foot in front of the other—may we, above all, fall deeper and deeper in love with the giver of the incredible gift of love. As the revelation dawns that He is our source, our

strength, the fuel for our tanks as we run, we will find ourselves echoing the words of the incomparable recording artist Donnie McClurkin which he wrote in the credits on one of his CDs. “Thank you to my only Lord and Savior, Jesus Christ. There are literally no words that could possibly convey or portray how I feel about you. I’ve offered this entire project to you as well as my entire life. May you find pleasure in this and that it brings you all Glory.” May all our projects bring Him pleasure and our lives bring Him glory. May this also include the mundane mantra of the task at hand—like faithfully, lovingly making a bed every day! †

Christ-life Fellowship

2005 Ridgecrest Campmeeting

Asheville, NC

July 30- Aug 4

Deposits* (applied to camp fees)

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

Camp Fees:

Adults: Single room \$425. per person
Double room 360. per person
Ages 6-11 \$58.30 food charge (no room charge)
Ages 0-5 yrs. Free

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

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

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

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

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

Complete entire form. (Please print.)

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

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Name on Card:	Signature:

Date of arrival?	I/We will be: driving___ flying___ renting car___
Will you need airport transportation?	For how many in family ?

Special Needs:

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

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

* Form must accompany a deposit to hold reservations.

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

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

Christ-life Fellowship 2005 South Africa Campmeeting Bloemfontein Spa Lodge

28 April 2.30.p.m.—01 May 12 noon

Residents: Bed & Breakfast, Conference & Teas (total) for 3 days

2 people sharing R780.00 per person.
Family Room...3 people sharing R685.00 per person.

These tariffs are Bed and Breakfast only with an **option** for extra meals at extra charge. Lunch and dinner are not included. These optional meals must be confirmed and paid with balance of accommodation by the 30 March 2005. Meal tickets will be issued. Sandwiches are available through Reception Desk.

Optional Meals (per meal)

Light lunch: R55.00 Dinner: R65.00

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

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Deposits Required: R300.00

No booking will be accepted without deposit. Total Balance Strictly by 31/03/2005.

Payment Options: 1. Cheque/Postal Order made out and sent to:

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Newton Park
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South Africa 6045*

2. Bank Deposits/Internet: *Christlife Fellowship*

Branch: 050312

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Bath or Shower: _____

Single: _____

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Arrival Date/Time: _____

Departure Date/Time: _____

For further information, telephone 041 - 3654892, fax 041 - 3653691, or email: lanceh@iafrica.com/. Spa Lodge is about 6 kms. outside Bloemfontein. Every bedroom is en suite and has a T.V. , air conditioner / heater, kettle, tea and coffee. Accommodations are limited at the Spa so you will need to book early to secure a room. There are many B & B's in Bloem please email or call for more information. Transport (Airport/Bus, etc.) will be provided. A map with detailed directions will be sent if required.

ers, but His grace is so efficient that it accepts believers along with all of their thorns (2 Cor. 12: 7-9).

During the dispensation of grace, if believers have no understanding of grace, they only know a dead God and a dead Bible! Without an understanding of grace, Paul's epistles disappear, become dead and totally ineffective. This is because grace is the foundation upon which all of Paul's epistles are written. "For ye are dead, and your life is hid with Christ in God" (Col. 3:3). When believers enter into the realm of grace, they also appear to others to be dead and hidden away because "your life is hid with Christ"! Of course this is a mind condition pertaining to born-

ship brings the whole realm of grace to the forefront of time and eternity through "Christ in you"!

During the dispensation of grace, any attempt to find God using the methods of time past (prophets, priests, kings, visions, mir-



"The dispensation of the fullness of times" refers to the dispensation of grace. The Father-Son relationship of the born-again believer is a "hid-in-Christ" relationship. This means that the world and most Christians cannot find it or see it!

Anyone without an understanding of grace will never be able to see the Father-Son relationship because it is hid in Christ! An understanding of grace allows this relationship to be known by born-again believers who come to the understanding of "Christ in you!"

In these last days God has no other means of manifesting Himself other than in the Father-Son relationship. "I will be to him a Father, and he shall be to me a Son" is

again believers. Not only did God seem to disappear but the reality of our Bible also seems to disappear until both God and the Bible's reality are again re-established in the realm of grace in the believer's mind. Revelation is one of the vehicles found in our Father's grace that allows the believer to accept God as He is in the realm of grace. In the realm of grace, God cannot be known by the world or anyone other than the born-again believer who understands that God is Father! The Father-Son relation-

acles, etcetera) will be to no avail because the things of time past pertain to God without His fatherly attributes. In the realm of grace, the only God who can be found is the Father, His Son and the Holy Spirit. The Father-Son-Holy Spirit relationship is not found in the realm of time past which is the Old Testament God and all that precedes the Father-Son relationship! The things of time past are set aside and are not applicable until the "dispensation of the fullness of times" (Eph. 1:10) is completed.

the last line of Hebrews 1:5 which plainly declares the only place God can be found is in the realm of grace! Little wonder the world declares that God has disappeared, that He is dead and that He does not exist. This is the result of attempting to find God other than through grace. Any attempt to know God aside from the Father-Son relationship will result in using the methods of time past, which manifests an Old Testament God only and this attempt to find God will be in vain during the grace dispensation. †

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. Feb. 13, May 22 (2005)
Allen & June Unfried (925) 846-8218
unfried1@juno.com

SACRAMENTO

5 p.m. Feb. 13, May 22 (2005)
Joanne Gibson (916) 988-7783
gibsonarabianstud@earthlink.net
George & Cynthia Moll (916) 660-0309
jmpaint@quiknet.com

CONNECTICUT

SOUTHINGTON

5 p.m. Jan. 15, Apr. 2 (2005)
Nat & Judy Florian (860) 677-8693
nat@floriantools.com

INDIANA

INDIANAPOLIS

7:30 p.m. Jan. 13, Mar. 31 (2005)
Larry and Michelle Phillippe (317) 862-6896
phillipel@indy.raytheon.com

KANSAS

WICHITA

7 p.m. Dec. 4, 2004; Mar. 5, 2005
Paul and Jennie Marsh (316) 284-0990
swampy@southwind.net
Cliff and Shirley Gardner (620) 662-8203
csgardnr@ourtownusa.net

LOUISIANA

HOUMA

11 a.m. Jan. 30, Mar. 13 (2005)
Frank and Andrea Blakeman (985) 876-1800
Blakeman@internet8.net

PEARL RIVER

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

OHIO

CLEVELAND

7 p.m. Jan. 14, Apr. 1, 2005
Jim and Lyn Seward (440) 888-2260
jimlynsew@cox.net

OKLAHOMA

TULSA

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

OREGON

SALEM

10 a.m. Feb. 12, May 21, 2005
George and Beverly Mallette (503) 581-6715
geocmal@comcast.net

TENNESSEE

ROGERSVILLE

10 a.m. Dec. 12, 2004; Mar. 20, 2005
Richard Cassidy (423) 921-8372
rdcassidy@planetcc.com

TEXAS

DALLAS

Dec. 5, 19 (2004); Jan. 9, 23; Feb. 6, 20; Mar. 6, 27 (2005)

Men's Lunch

11:30 Call 214-391-0488 for location.
Dec. 1, 15 (2004); Jan. 12, 26; Feb. 9, 23; Mar. 9, 23 (2005)

Dallas Office (214) 391-0488

litzman@christ-life.org

Don Byrd (940) 458-4882

don.byrd@juno.com

HOUSTON

10 a.m. Jan. 29, Mar. 12
Vickie Swaim (936) 448-1316
vsswaim@consolidated.net
Isidoro and Isabel Canales (713) 941-8973

LONGVIEW

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

Please phone for times and meeting location.

Ed and Jenny Gardner

(903) 291-1429

egardner@tsnc.net

SPRING BRANCH

Regular Meeting: 7 p.m. Wednesdays

Richard & Nancy Mate

(830) 980-8484

richamate@cs.com



www.christ-life.org

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	<i>The Fatherhood of God</i> , D. Byrd		\$2.00	
	<i>Free at Last</i> , W. Litzman		\$6.00	
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	<i>The Language of Love</i> , W. Litzman		\$6.00	
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