

Life in the Son

A Journal of Grace and the In-Christ Message

SPECIAL ISSUE

INSIDE:

**OBJECTIVE AND SUBJECTIVE
CHRISTIANITY AND AN INDICATIVE AND
IMPERATIVE RELIGION**

BY WARREN LITZMAN

**THE LATENT POWER
OF THE FATHER'S NATURE**

BY DON BYRD

STARTING OUR 42ND YEAR OF PUBLICATION!

Note - Mouse click on the **Yellow Highlight** in the Table of Contents to go to an Article page. When reading a multipage article, you may mouse click at the bottom of the page to go to the next page.

Life in the Son

OUR 42ND YEAR OF
CONTINUOUS PUBLICATION

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Christ in you, the Hope of Glory*

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TABLE OF CONTENTS

EDITORIAL

By WARREN LITZMAN 3

THE FUROR OVER RACE

By WARREN LITZMAN 4

OBJECTIVE AND SUBJECTIVE CHRISTIANITY AND AN INDICATIVE AND IMPERATIVE RELIGION

By WARREN LITZMAN 5

THANK YOU

By TERESA FERRARO 16

THE LATENT POWER OF THE FATHER'S NATURE

By DON BYRD 17

THIS SPECIAL EDITION ALLOWS US TO FOCUS IN DEPTH ON A FEW SUBJECTS THAT HAVE BEEN ON MY HEART FOR QUITE SOME TIME. DON BYRD HAS JOINED ME IN THIS QUEST FOR DEEPER UNDERSTANDING IN THESE AREAS OF THE IN-CHRIST MESSAGE. WE PRAY THE HOLY SPIRIT WILL GUIDE YOU ALSO AS YOU SEEK MORE UNDERSTANDING AND TAKE ON THE MIND OF CHRIST.

—WL

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EDITORIAL

This issue of *Life in the Son* magazine begins its forty-second consecutive year of publication. It would be impossible to enumerate the many miracles that have happened to keep the message of the Christ-life going out. Again and again, when it looked like we could not go on, Christ in us could and did. This magazine started in the fires of revival at Wichita, Kansas with a financial miracle to begin publication, and now, after all these years, the Father still keeps providing.

Last year, I wrote that we were going to publish three larger issues a year. But this did not set well with some believers, and with this issue, we return to our regular quarterly publishing! The people who have received the magazine's message for years still want it more often than less. However, the Father provided another miracle for this to happen.

About fifteen years ago a young couple came all the way to Dallas from Massachusetts. They sat in our den and told Robbie and me of their hunger to know the Lord in a greater way. The end result of their visit was for us to start Christ-life meetings in Massachusetts. The Lord greatly blessed the endeavor as a Christ-life Fellowship started in New

England. That couple was Bob and Sharlene Bryant. They put themselves out greatly to bring the message to their area; and to this day, they still conduct meetings in their home. Judy Florian came to their meeting from Connecticut and was stirred by the message, which led to meetings in Nat and Judy's home. From Bob and Sharlene's burden for their own area, the Lord expanded the message to another area. This is how this gospel of Paul has spread to the ends of the earth.

When Bob and Sharlene heard that we were cutting back the publishing of the magazine they said they would not allow that to happen; the Lord led them to do something. They asked the cost of producing one issue, and I pointed out that it took several thousands of dollars. Bob immediately said he would pay for the entire issue. He said the Lord blessed his business, and the magazine should be quarterly.

So, the message continues to go forth. The magazine through the years has been our number one missionary. God leads the magazine to where it is suppose to go, and that is one reason we serve Fellowships all over the world. Also, we thank everyone who has given through the years. The miracle continues. †

A BIG "THANK YOU" TO
BOB AND SHARLENE
BRYANT FOR FOLLOWING
CHRIST AND MAKING
THIS ISSUE POSSIBLE!

YOU ASKED: THE FUROR OVER RACE

BY WARREN LITZMAN

Since the movie *The Passion of the Christ* has come out, many have asked my opinion of the movie. I saw it and have read many things about it, so I feel at bit familiar with it. The movie was wonderful and will be a great tool in the heavenly Father's current program. Very few people know the validity of the shed blood of Christ, and the film makes it real, for without the shedding of blood there is no remission of sin.

Christ, there are no Jews, Greeks, bond, free, male or female. If Christ is our new life, our old life dissolves at the Cross; we are all one in Christ. In the Bible, there are only three races of people—Jews, Gentiles and the born-again. Calvary does away with Jews, Gentiles, blacks and whites and all the baggage that comes with it, and Christ becomes all. Holding on to one's old identity can only create divisiveness within the body of Christ.

CALVARY DOES AWAY WITH JEWS, GENTILES, BLACKS AND WHITES AND ALL THE BAGGAGE THAT COMES WITH IT, AND CHRIST BECOMES ALL. HOLDING ON TO ONE'S OLD IDENTITY CAN ONLY CREATE DIVISIVENESS WITHIN THE BODY OF CHRIST.

However, the problem with the film was not with the film itself but the furor between the races—the Jews, the Romans and all others involved. To me, it was not a problem with what Mel Gibson did or what Jesus did on the Cross. The problem is sinful humanity and its inability to accept Christ as the only Savior. As a result, they have a problem of getting along with each other. Too often, this blinds them of their need of a Savior and entrenches them further into their doctrines of nationalism, ethnicity and culture.

The final gospel given to us by Apostle Paul clearly eliminates every semblance of any human having a nature, a life or a culture of their own. Paul says in Galatians 3:27–28 that all who have been placed into Christ lose their previous identity. In

Then again in Colossians 3:10–11, Paul says that the new man in Christ is no longer Greek or Jew, circumcised or uncircumcised, Barbarian or Scythian, bond or free; but Christ is all and in all. Our world today is being torn apart by different groups out to protect nationality, ethnicity, or culture. The current war of terrorism grew from religion and ethnicity. The Christ-life message, true to Paul's gospel, teaches that Christ in the human abolishes the old nature, with all its cultural aspects, which keeps the believer from joining with the body of Christ and keeps him from allowing Christ to be all in all. When one takes on the mind of Christ through the Holy Spirit's revelations, he is no longer bound by his old identity and attitude; cultural and ethnic differences disappear, and the body of Christ can fellowship together

(CONTINUED ON PAGE 29)

OBJECTIVE AND SUBJECTIVE RELIGION AND AN INDICATIVE AND IMPERATIVE GOSPEL

BY WARREN LITZMAN

Paul's revelation was given to him personally by Jesus Christ and it constitutes the final gospel of Jesus Christ. It is a whole new gospel not given anywhere else in the Bible. Two of the most important aspects of this new gospel can be summed up in this way: One, it presents God's work for us in and through Jesus Christ. Two, it presents the work done in us by the Holy Spirit. Understanding how to keep these two awesome works of grace separate in our minds is most important to the renewing of our minds.

The first element deals with what God does outside of us through the person of Christ. This is the true gospel given only to Paul. It is the fulfillment of one of God's first thoughts found in Ephesians 1:4, which simply says that the believer was chosen to be in Christ. This is God's act of redemption by and through Jesus Christ. The second element deals with what God does in our hearts, our soulish part, by the Holy Spirit. This is the ultimate fruit of the gospel that brings the Holy Spirit to work in our soul. This is an important key to Paul's message. Christ is joined to our spirit (1 Cor. 6:17) and the Holy Spirit, our teacher, is joined to our soul (John 14: 26).

Now these two great truths must not be confused with each other and neither should they be divorced from each other. The salvation of the believing sinner, who has put faith in Christ, by simply believing on the Lord Jesus Christ, allows the Father to give the believing sinner all of grace, the whole bucket of grace dumped on him immediately. Thus by simply believing on the Lord Jesus Christ as Savior, the sinner has entered into the finished work of Christ on the Cross as well as the fullness of God's grace. Christ in the believer gives the believer the saving life of Christ and at the same time the renewing of the mind starts and the sanctifying work of the Holy Spirit begins in the heart (soul).

The believing sinner has nothing to do with his salvation other than having a need and simply believing on Christ. It is like a newborn baby; the baby has no choices, no alternatives to it's birthing. Everything is done by the parents outside of the baby. The father puts the seed in the mother's egg and nature takes care of the rest. So it is when a believer is born again; the sinner cries out for a Savior and the heavenly Father puts His seed, Christ, in the believer. Once again, as in natural birthing, everything is done by

BY SIMPLY BELIEVING ON THE LORD JESUS CHRIST AS SAVIOR, THE SINNER HAS ENTERED INTO THE FINISHED WORK OF CHRIST ON THE CROSS AS WELL AS THE FULLNESS OF GOD'S GRACE.

AS ANY BELIEVER LOOKS AWAY FROM SELF TO CHRIST IN HIM AND REJOICES IN WHAT HAS BEEN DONE FOR HIM AND WHAT CHRIST IS TO HIM, THE HOLY SPIRIT LIVING IN HIS HEART AND SOUL WILL CONTINUOUSLY TRANSFORM HIS LIFE.

God outside of the sinner. The sinner is placed automatically, “baptized,” into Christ (1 Cor. 12:13) and this constitutes membership in the body of Christ (the Lord’s Church); at the same time the sinner, by this placing, is baptized into Christ’s death (Rom. 6:3); and finally, by the spiritual death of the sinner, the new life of Christ takes over automatically. All of this is done on God’s part outside of the believing sinner. This is grace at its greatest endowment.

Sadly, however, modern Christianity has greatly taken its eye off of what God does to a sinner all on His own, requiring no help from the sinner or religion, and they have instead put their emphasis on what is happening inside the believing sinner and what he will do. If you take a long pole, you can balance it vertically on your finger if you keep your eye focused on the top of the pole. The movement of your finger will follow naturally, almost unconsciously. But if you watch what your finger is doing, the pole will become unbalanced and fall. This is where most religious groups are now. Their interest is looking at what believers do rather than what God does and has done. Consequently, rather than people hearing Paul’s message of grace, modern religion is preaching what people must do to be good church members.

As any believer looks away from self to Christ in him and rejoices in what has been done for him and what Christ is to him, the Holy Spirit living in his heart and soul will continuously transform his life. But if the believer begins to make his experience the center of his concern, the true balance of his Christian living is lost. This is where great numbers of born again believers are living. They live there not because they choose this, but because the pure gospel of grace

brought by Paul is denied them. Instead of receiving the gospel of objectivity, they receive a gospel of subjectivity and this has kept multitudes of believers from ever knowing their position in Christ. The organizing and legalizing of their doctrines, plus the building of man-made structures caused the loss of the gospel of pure grace.

Thus, the tendency of modern religion is to make what man is doing within himself the focal point. This is subjective religion and is what happened to the early church. It lost sight of the great Pauline message—Christ in the believer—which was a work of God done solely outside of the believer. This work of God was based solely on the finished work of Christ at the Cross. Paul’s message of Christ in the believer as his hope of glory was soon lost after Paul’s death and held no prominence in the post-apostolic church. More and more, the early church began to focus on the believer’s faith, the believer’s gifts, the believer’s sanctification, the believer’s ministries. Christ in the believer had to give way to man’s abilities. The focus of attention was away from Paul’s gospel to another gospel that made getting blessings from God pre-eminent to who you are in Christ. This holds sway today as never before. It was, and is, a move away from the Christ-experience to some sort of novel Christian experience.

I do not mean to depreciate any Christian experience when I say it is not the most important thing. Indeed, true Christian experience is attained when believers make God’s work, not their own, the foundation of their hope and the focus of their attention and glorying. But through history, as the church continued to lose the objective truth of the gospel, it became more and more centered in experimentalism. In my years of

preaching, I have seen this pursuit of extraordinary experiences become the outright passion of believers even though they had Christ in them. People do all sorts of weird things in the hope that they will have some great experience.

What is happening today is a throw-back to the Medieval church. In that day, society was so drowned in its religious subjectivism that mankind made no scientific or sociological progress. Rather, civilization went backwards under the influence of so-called "Christian teaching." Men carried crosses around Europe preaching a new experience, some sat high on a pole, attempting to get closer to God, looking for a new experience from God. It had become common for every believer to go where the latest phenomenon reported a new vision of God and truth. Everybody had some gift and many sought a title like bishop, apostle or prophet. People went on useless pilgrimages, bought "holy relics" and indulged in the most incredible superstitions. Christianity became a great cesspool of fantastic ignorance and stagnation. Sometimes the religious fervor was accompanied by great emotional excesses such as "godly hysteria," falling, jerking, "the holy laugh," barking like dogs, and wild dances like David dancing before the ark of the Lord. These things also happened over two hundred years ago in America, and you would think that the true gospel of the believer complete in Christ would erase all of these subjective wanderings. You would think things like this could never happen again, but it has and does. These things happen today; and worse, most believers, not knowing Paul's gospel, say 'be careful, don't hinder God's work by criticizing it.' When the true gospel is not preached, when the public only hears a commingled gospel, and when Paul's message is ignored, subjective religion takes over.

Yet, at the very heart of the religious corruption going on today, God has not failed to rebirth every believing sinner by putting Christ in them. To think that believers would be so ignorant of the Christ living in them now that they would even want to go into subjective experiences to be more alluring or satisfied as Christians is truly astounding. Amazingly enough, today's religious leaders have not abandoned the Scriptures. But what they have done is reinterpret; they commingle; they put strange Greek meanings to words that fit their needs; they turn and jostle Scriptures about until the true meaning is lost. Almost every knowledgeable believer, when ask if Christ lives in them, will say 'sure.' However, this means little or nothing to them because there is no subjective experience attached to their understanding of this and without a feeling or emotion in their soulish part it is not real to them. When it is something God did, all on His own, rather than believers doing something, they seem to have no comprehension of what happened.

In many places today, Paul's words are freely used by theologians, but with a new and twisted meaning. The in-Christ message of Paul has lost it's objective, forensic meaning. Instead of meaning that the Father has birthed Christ in the believing sinner, allowing the sinner to stand before God with Christ as his life, it is now translated that the believer's faith has produced a new power and a new life for the believer. Thus, God's actions for man have changed into man's actions to make himself godly.

Martin Luther has been called the clearest teacher since Paul. He utterly rejected the idea that man could, by his own efforts, do anything within himself to become more acceptable to God. He

(CONTINUED ON PAGE 10)

WHEN THE TRUE GOSPEL IS NOT PREACHED, WHEN THE PUBLIC ONLY HEARS A COMMINGLED GOSPEL, AND WHEN PAUL'S MESSAGE IS IGNORED, SUBJECTIVE RELIGION TAKES OVER.

FUNDAMENTALS OF THE CHRIST-LIFE NOW AVAILABLE ON CD



Learning Christ is the most important thing an on-going believer can do (Eph. 4:20). Many born-again Christians long to learn all they can about their relationship with Christ. Sadly, however, most organized Bible studies replace the pure gospel of grace with unnecessary issues and peripheral ideas that hinder the believer's walk with Christ. Now, Christians can study the Bible, its dispensations, its messages and its audiences through an in-Christ perspective with **Fundamentals of the Christ-life** with Warren Litzman on CD, available at the Christ-life Bookstore at www.christ-life.org or use the order form at the back of this magazine.

Everything a believer learns will be incomplete unless he understands the in-Christ position the Lord has already put him in; one must be anchored to the Scriptures to live the life of Christ within. Very little of today's Bible studies help because religion—even good religion as the world knows it—has denied believers the truth that Christ lives in them. The **Fundamentals of the**

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Warren Litzman taught at four Bible colleges and on the mission field throughout a 50-year ministerial career. When he received a revelation of Christ in the believer, the Lord directed him to a different program of training. He organized Bible classes for the laymen who could not attend Bible school.

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10 a.m. April 3, July 24, Oct. 16
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saw that no man could find enough righteousness or grace within himself to confront God with an easy conscience. He also saw that no man could ever be sure of his salvation if it depended upon his own religious experiences. Grace, Luther discovered, is not some work of God put into the believer's soul, but rather God infuses it into the believer's spirit when the believer is born again. God's grace in the believer's heart is not the foundation of Christianity. Too many modern believers were enticed into salvation with the words, "invite Jesus to come into your heart." The true foundation of salvation is knowing you are rebirthed with a new life, Christ in you. The true foundation of Christianity is formed when God places the sinner in Christ.

Grace is Christ's objective work He did at the Cross. It is a work for us, given freely, not a work we accomplish by anything we do. When we base our justification on subjective experiences, then our justification flees. This is so common today as we see believers who are already in Christ always trying to pray through to victory, or re-committing their lives, or repenting to get resaved because of their backsliding. How sad to watch believers always attempting to become better Christians when, in spirit, they already stand perfect before God.

It must be strongly stated that the problem between objective and subjective Christianity is and always has been another gospel, more specifically: the kingdom message that mixes law and grace, a commingling that dilutes both to ineffectiveness.

The kingdom message justifies a believer by what he does and how he feels about it. Paul's final gospel justifies a sin-

ner and a believer by God's work totally outside of the person. All the sinner can do is believe. For a sinner to believe, an act of faith is required, and even this measure of faith is given to him by the Father God.

The kingdom message justifies a believer by the Holy Spirit's work done in the soulish part of man—his mind, will and emotions. Paul's final gospel justifies a believer totally outside the believer by what Jesus did at the Cross.

The kingdom message is man-centered. It is Judaistic, based on Moses' Law. Its legal message is plainly pronounced by Jesus of Nazareth in the Sermon on the Mount. God used it to realign Israel to His plan and her acceptance of the Messiah. This was the best of subjective religion. It came before the Cross, and God was still dealing with Israel and the establishment of the kingdom on earth. After the Cross, the heavenly Father began the move away from the subjective to the objective. The book of Acts vividly tells the story of this move. Now that the Father had the work at the Cross to be the means of salvation, He and Jesus could do it all themselves to redeem mankind without relying on man. This salvation is free; it comes by grace and grace alone. All one must do is believe it.

But as wonderful as this all seems, there are multitudes of born-again believers that know little or nothing about so great a salvation. To better understand the message of Paul's final gospel, I want to introduce two important words to you: *indicative*, meaning that a thing has actually taken place, and *imperative*, meaning to treat an obligation with urgency. Indicative refers to what God has done for us in Christ, while imperative calls on believers to live in a way that pleases God.

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Indicative embraces everything that came in the bucket of grace that was dumped on the believing sinner. Such things as Christ's righteousness, God's unlimited forgiveness and full redemption. It means that the believer is saved, reconciled, transformed and entitled to eternal life.

It means that Christ's Spirit has been joined to man's spirit, and the two become one, and the one now is Christ. This is what a Christian is. On the other hand, there is still a part of the believer, yet to be saved (2 Cor. 1:10). That part is the soul. Christ does not enter the soul at initial salvation. Remember, the tripartite human has three parts: body, soul and spirit. Believers become spiritual beings at regeneration, and the body and soul are not touched. Becoming a saved person makes the believer stand before God perfect in Spirit. This is the indicative work of God.

The imperative work is that work to be done in the soul. This is where the believer's love affair with the Lord takes place. It is imperative that the believer bring his soul and body under the supervision of Christ who is now joined to his spirit. To accomplish this, the believer received the teacher of Christ-life, the Holy Spirit, when he was saved. Thus, it is imperative that the believer love Christ enough that his whole soul and body be given to Christ (Rom. 12:1-2). There is no demand or force from Christ for this, it is the essence of love on the believer's part that is required.

The imperative always flows from, and depends on, the indicative. However, in subjective religion, the imperative has become foundational and is a perversion of Paul's gospel. Whenever the imperative becomes the necessary it cancels out

the indicative. This means simply that what we do within ourselves to be more righteous cancels out, in our minds, what God has already done. On the other hand, knowing the indicative of what God has already done in Christ ensures that the imperative will become a reality. And yet, indicative does not cancel out the need of the imperative. The imperative is rooted in the indicative. Your works must flow out of the Christ in you or they are in vain.

It is here that the work of the Holy Spirit is crucial. His prime work is in the soul-mind. The Cross did away with all sin, but the mind remains unchanged. It is an "old man" mind. It only knows how to think according to the old nature. That nature is out and the Holy Spirit is present to teach a new way of living. His mission is to renew the mind. If the Holy Spirit does not renew the mind then the believer is prone to fanaticism and irrational behavior. This is why multitudes go into subjective religion. When you live by soulish feeling (imperative) and the feeling leaves you, as it will at times, then you feel lost and undone, or at least unhappy. The Holy Spirit will teach you that all feelings, including that feel-good spirit, must come from who you are in Christ (indicative), not from what you do.

But how do believers rely on the Spirit? Ephesians 5:18 plainly says what you must do. Don't be taken up with the worldly things, like wine, but be filled with the Spirit. Here we see the objective is to be filled with the Spirit. The subjective is to be drunk with wine. Then we see that the indicative is the Spirit and the imperative is to draw from the Spirit, not wine. When we as believers objectively live we will be joyful, singing songs and psalms, making melody in our heart to the Lord. When this is reversed where we

BECOMING A SAVED PERSON MAKES THE BELIEVER STAND BEFORE GOD PERFECT IN SPIRIT. THIS IS THE INDICATIVE WORK OF GOD.

must sing and do something to be pleasing to the Lord, then we have ceased to draw from our indicative relationship with the Lord.

In Colossians 3:16, believers are challenged to *“let the word of Christ dwell in you richly.”* The automatic results of this would be joyful singing and thankfulness as well as right relations between husband and wife, parent and children and masters and slaves (from Paul’s day). It means that those who listen to the teaching of the Holy Spirit are filled with the Word of Christ and have no place or time to be driven by subjective religion.

Now none of these things mentioned in this writing are to infer that there are different classes of believers, like some living in the flesh are not fully saved and some living in the Spirit more saved. All who have believed on the Lord Jesus Christ are completely saved. Salvation does not come in parts. While we are completely saved in Spirit, we are being saved in soul and will be saved in body. This progression is the same for every believer; none are fully saved in body or soul, but grace has made it possible that as many as simply believe are saved in spirit. The point of this writing is to show you that you need not do anything in your flesh to enjoy this great salvation. The knowledge of who you are in Christ is the well you draw from for your peace, your joy and your constant blessings.

However, regardless of this, the tension between the indicative and the imperative remains. What goes on in the spirit, where Christ has joined Himself as the new life of the believer, does not erase what goes on in the soulish part of the believer. The believer’s responsibility is always present in the soul-mind. Even though the believer now knows that he

died with Christ, he still has the responsibility to put to death, in his own mind, what already has happened at the Cross. The radical change in the mind that is needed cannot be handled by the believer alone. It would be incredibly wrong for God to expect the believer to overcome his past soulish living within himself. The grace of God has made it possible for the new believer in Christ to have help in the person of the Holy Spirit. Remember, the Holy Spirit is in the big bucket of grace that is poured out upon the sinner the moment he believes on the Lord Jesus Christ to save him. So, the new believer must begin the renewal of his mind; that means bringing his mind into a new way of thinking concerning the new life, Christ, now in him. This will be hard on the believer, but with the help of the Holy Spirit, the believer’s new teacher, he can do it.

God has shown His great love by accepting the sinner just as he is with Christ joined to his spirit. This is the indicative. And now, that love must be returned to the believer’s new Father, God. Spiritual salvation is a gift, but soulish salvation requires the believer to love his new Father more than he loves himself. This is the imperative. The believer now must put his old way of living to death in his mind, with the help of the Holy Spirit. On God’s part the old way of living is already dead, but the believer must change his mind about who he is now that he has a new life (Rom. 6:8–14).

The image of putting to death indicates that conquering evil desires and thoughts is painful, requiring intensity and forcefulness. An evil mind, with its long held desires, does not just shrivel up and depart after conversion. Paul says that those who submit to flesh will die, whereas those who put to death the

THE KNOWLEDGE OF WHO YOU ARE IN CHRIST IS THE WELL YOU DRAW FROM FOR YOUR PEACE, YOUR JOY AND YOUR CONSTANT BLESSINGS.

wants coming from the old mind will live (Rom. 8:13). Such victory as this, however, is based on the indicative (Rom. 8:1–4, 12) and is accomplished by the Holy Spirit. Paul never suggested that a believer can overcome the old mind with its sinful ways in their own strength. Thus, it is imperative that the believer stay aware of the Holy Spirit. Even though believers have been raised together with Christ (Col. 3:1), they must renounce the things of the earthly and seek those things that are above (Col. 3:1–2). This is the imperative, what we must do. Yet, Paul never varies from the one great truth that Calvary is a finished work with nothing to be added to it. This is the basis of the indicative.

Beyond the reproduction in the believer's spiritual life of his Lord's death and burial lies the glorious fact of union with Christ in His resurrection. "*Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*" (Rom. 6:4). This is a done and finished work of God and is plainly indicative of His intentions. Everything that Paul associates with salvation—joy, peace, power, spiritual progress and moral victory—is gathered up in the words he uses so constantly, "*in Christ.*" Only those who have been placed into Christ have a vital relationship to God and are really alive.

Any believer having an existence without the knowledge of being in Christ will spend all his earthly time in the imperative, that is, trying by their own efforts to be who they already are in Christ, which is self-improvement. It is important that a believer do certain things to please God and obey the Scriptures, but to do anything not based on the indicative of the Scriptures is to fail at spiritual progress. Since Paul uses the term *in Christ* at least 146 times; this is the most indicative

statement given by Paul. A believer without a revelation of the in-Christ truth has no knowledge of God or what God is doing in his life and, in fact, is missing the very essence of life. Sadly, such believers do not even know what they are missing nor do they realize the utter bankruptcy and wretchedness of everything in which they have put their trust. But the fact remains, "*To be carnally minded is death; but to be spiritually minded is life*" (Rom. 8:6).

The usage of the word *life* by Jesus, Himself, had the factor of the imperative in it. It appears in such sayings as "*Strait is the gate which leadeth unto life*" (Matt. 7:14), or "*It is better for thee to enter into life maimed*" (Mark 9:43), or "*This do, and thou shalt live*" (Luke 10:28). In each statement, the believer had to do it himself; there was no grace. But what Paul saw with piercing clearness was that this Christ-life was entered into by simple conversion and was nothing other than the very life of Christ, Himself. Christ shared His very being with sinners saved by grace. "*Christ, who is our life,*" cries the apostle (Col. 3:4). He speaks of "*the life of Jesus*" being "*made manifest in our body*" (2 Cor. 4:10). Over against "*the law of sin and death*" stands "*the law of the Spirit,*" which "*brings the life which is in Christ Jesus*" (Rom. 8:2).

This life which flows from Christ into humanity is something totally different from anything experienced on the merely natural plane. It is different, not only in degree, but also in kind. It is a new quality of life, a supernatural quality. As Paul puts it elsewhere, it is "*a new creation,*" not just an intensification of powers already possessed, but the sudden emergence of an entirely new and original element, "*whenever a man comes to be in Christ*" (2 Cor. 5:17). He begins to live in the sphere of the post-resurrection life of Jesus and the life which he now lives bears the quality of eternity.

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Ordinary religion that is not based on the indicative plan of God is so much struggle to secure an unknown future happiness; the believer is placed onto law-keeping in order to feel like he has any spiritual experience at all. This is all imperative living without the grace of the indicative. This is Paul's glory and joy, life with the stamp of eternity on it, a present possession. This inward life, Christ in you, has the power over all aspects of earthly life because it is the life of the risen and exalted Savior. "*Ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead*" (Col. 2:12). Paul means Christ's life is yours. You do not need to wait until everything in life is perfect; you do not have to indulge in self-improvement before beginning to live eternally. In union with Christ, that glorious privilege is yours here and now. Risen with Him, you have passed out of relation to sin, out of the binding limitations of this present world order, out of the domain of the world and the flesh, into the realm of the spirit, and into life that is real life indeed, the life God planned for humans to have before the Earth was created. In short, even here on the Earth you are "*a colony of heaven, seated with Christ in heavenly places*" (Phil. 3:20). Never forget where your citizenship lies! "*Reckon yourselves alive unto God through Jesus Christ our Lord*" (Rom. 6:11).

It is imperative for every believer to know that to be united to Christ means to be identified with Christ's attitude to sin. It means seeing sin with Jesus' eyes and opposing it with something of the same passion with which Jesus at Calvary opposed it. Moreover, it follows from everything that the apostle says about redemption and the redeemer that the believer whom Christ takes into fellowship with Himself is from that moment possessed of a desire to do nothing but

please the new Christ-life in him with ultimate devotion. Compromises and moral second-bests can no longer satisfy the believer in Christ. That blessed intimacy of Christ in him is daily putting him on his honor. A true believer can not possibly remain in Jesus' company nor feel happy in that new and noble body of in-Christ believers unless he takes steps immediately to straighten out the tangle of his life. So, the man who enters into the living union with Christ as Paul describes finds it absolutely necessary, if that relationship is to continue, to bring all his other personal relationships on to a new footing of reality, sincerity and moral truth.

Ever before us must be kept Paul's powerful admonition, "*If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God*" (Col. 3:1). It means to call Jesus Savior is in the same breath to call Him Lord of our life. So great a salvation creates a great love in the heart of the saved and love's characteristic is that it would rather walk the narrow road of honor than any broad road of self-indulgence. Love turns the disciplines of life we embrace into a romance; love turns the Cross into a shining splendor, and the cutting edge of Christ's morality into sheer glory and joy. Thus, union with Christ supplies an unparalleled ethical motive.

But, declares Paul, it does more. Along with the motive, it supplies the power. To be "in Christ" means that Christ is the redeemed believers new environment. The human body, by the acts of eating and drinking and breathing, is continually drawing for its strength upon the resources of its physical environment. So the believer in Christ, by prayer and worship and surrender, makes contact and keeps contact with its spiritual environment, which is Christ. Thus, the soul

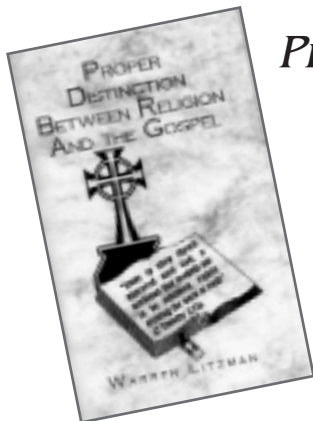
draws its strength from the supplies of power which in Christ are inexhaustible. Paul would say, *"I can do all things through Christ who strengtheneth me"* (Phil. 4:13). Faced with the strain and stress of the moral struggle, surrounded by stubborn hereditary foes, torn sometimes by a almost unbearable temptation, Paul lifts his head and cries, *"Thanks be unto God which always causeth us to triumph in Christ"* (2 Cor. 2:14). Strange, that such a gospel, built on such an experience and revelation from Christ to Paul, should ever have been called indifferent to, or subversive of, morality! The fact is, the gospel as Paul preached it holds a moral dynamic that is the one hope of the world.

It should be added, however, that the possession of this motive and this power in union with Christ does not mean the end of the Christian's striving. Rather, is it a challenge as long as life itself. You are in Christ, Paul tells the Corinthians, but still you are only *"babes in Christ."* By virtue of their conversion, they had entered the sphere of eternal life; but material things, especially the body of the flesh, still hemmed them in. Only when this body had been exchanged for the spiritual body, the resurrection body, would their full liberty in Christ be realized. Hence,

Christian life in the present must be marked by watchfulness, strenuousness, and daily progress. *"Mortify your members which are upon the earth"* (Col. 3:8). Paul would have said that a Christian is a believer who strives, every day he lives, to make more and more real, actual, visible, and convincing that which he is by his union with Jesus Christ. Paul's message means that its indicatives are veiled imperatives. The Christian's standing in Christ, according to Paul, is a great and glorious fact. It means the believer who has entered that union knows that what he is experiencing is beyond all challenge or denial; it is truth. But in the very moment of experiencing it, the truth passes over into a love command. Paul's relationship to Christ constrains him. It is a fact, but it is also a duty, not a duty to make our union, which is already complete by Calvary, but a duty of love to learn who we are by that union. Its indicative is, *"Thy light is come, and the glory of the Lord is risen upon thee."* That is the glorious fact which nothing can shake or alter. But the indicative bears at its heart an imperative, strong, ringing, and challenging: *'Thy light is come. Then arise, shine!'* Dear believer, are you learning who you are in Christ? Paul says to the believer, then be a true believer in Christ indeed. †

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Thank You

BY TERESA FERRARO

We at Christ-life Fellowship want to say “Thank you” to all who make this their ministry by giving to the Christ-life General Fund and Missions Fund and show you what you have done.

Christ-life Fellowship is a multifaceted ministry helping people of diverse cultures and religious backgrounds apply the in-Christ message to their daily lives worldwide. Over a 50-year span, Warren Litzman has traveled the world, published *Life in the Son* magazine forty-two years consecutively along with more than 30 books, and produced an extensive list of audio and video messages. He broadcasted on radio daily for more than 20 years and is now on internet radio at the Christ-life website at www.christ-life.org. His life’s work is the culmination of a passion to liberate people from both a lost world and legalistic religion by teaching the life of Christ is within the believer and the gospel of grace stands alone.

Thanks to our contributors, the Fellowship reaches out through various ministries to spread the gospel Paul taught of Christ in believers as their only hope of glory. Christ-life Fellowship’s prison ministry freely gives all books and tapes to prisoners and prison libraries throughout the United States and communicates with prisoners regularly, encouraging them with this inspiring message. We read weekly of prisoners who are learning to live the Christ-life and are becoming missionaries where God has placed them.

The Fellowship’s mission ministry has grown substantially as we watch God open

doors in more countries year after year. God has provided Christ-life regional offices in Australia, South Africa, Finland, Germany, Malawi, The Philippines, and Zimbabwe. Each office, including the headquarters in Dallas, Texas, operates with a very small, dedicated staff stretched to its limits and operating on Christ’s strength as the Father provides the necessities and leads searching believers to the message.

Life in the Son magazine, reaching thousands of readers, is our number one missionary. This free quarterly publication goes where few missionaries can reach in some countries where Christianity is most unwelcome. The outreach of the foreign offices, *Life in the Son* and the prison ministry are made possible through Christ-life Missions’ Fund and those who pledge and are faithful in contributing through out the years.

The General Fund supplements the Missions’ Fund as well as financing the operations of the headquarters in Dallas, book publications, audio and video productions, and travel expenses as Warren and Robbie visit Fellowship groups throughout the United States and around the world. This year, Warren travels less as he feels pressed by the Lord to make time for several new books. He has made every effort to be with the Christ-life family regularly through videos and on the Christ-life website at www.christ-life.org. This is only possible thanks to the support of those who donate to the Christ-life general fund. Please keep Christ-life Fellowship in your prayers along with Warren and Robbie Litzman as they dedicate their lives to this message. †

THE LATENT POWER OF THE FATHER NATURE

BY DON BYRD

When God the Father birthed His nature in His Son, it generated the greatest of all relationships and fellowships. What is so magnificent about this? Prior to time and creation, in eternity past, how did God live His own life? There was no one to advise Him as to how to live life. *“Because he could swear by no greater, he swore by himself”* (Heb. 6:13). He lived life as He wished simply to please Himself. Prior to creation, no one else existed, no other power or force, restraints, laws, etcetera! This means He was totally free to live as it pleased Him. This can be seen in the following Scriptures, but not limited to these. *“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself”* (Eph. 1:9). *“For it is God which worketh in you both to will and to do of his good pleasure”* (Phil. 2:13). *“Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created”* (Rev. 4:11).

The Father lived life by, in and through His own nature because there was no other power, life, regulation, restraint or nature in existence which is the description of total freedom. He made no attempt to control his nature: *“against such*

there is no law” (Gal. 5:23). Law is a means of control, and it fit Him perfectly in His capacity as Father because it constitutes who He is in His person.

When God birthed His only begotten Son, His nature was birthed in His Son. There was no difference in the Father-nature and the Son-nature except its source. The Father, by His nature, loved His Son with an incomprehensible Father’s love. The Son, by His Son-nature, reciprocated that love to His Father, which is what the Father wanted from the onset and is now what the Son also wanted. The Son was under no restraints, control, dominion or influence to return this incomprehensible love to His Father, but He did so because of His free nature from His Father. This simply means the Son did what He wanted to do in total freedom to do so. What we have here is a Father-nature to Son-nature relationship that functioned in total unison perfectly. This means they lived life in one accord with their own inward nature. From this, I glean the understanding that, prior to creation, God intended all life be lived by an inward nature. A nature-to-nature relationship has existed between the Father and His only begotten Son as long as God

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has been Father and God has been Son. This is a nature-to-nature relationship and is what God intended for all relationships.

“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us” (Heb. 6:17–18).

“In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will” (Eph. 1:11).

These verses declare the immutability of God, which is necessary if God is to live His own life *“as it pleases Him!”* Imagine the magnitude of the freedom and liberty of living life in such manner as this! At this point, I exclaim to the top of my lungs, “Thanks be to God that He has a Father-nature!” With anything less, believers would find themselves with a dreadful God to appease, never knowing what to expect from Him (Heb. 1:1). This dreadful God is what remains when the Fatherly attributes (Father-nature) are removed from God. When the Fatherly attributes are removed from God, all that remains is an Old Testament perception of God (Heb. 1:1)! Most born-again believers only know God through Old Testament law, which means they know God without His Father-nature.

Source of Nature

Nature comes from a Father. *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”* (John 3:6). This, of course, describes a birthing, the source of which is a father. Verification of this can be seen in Adam’s relationship with God. God was Adam’s creator and was never his Father. When Adam was created, he had no father, therefore, he had no

nature. Although Adam had no nature, he was able to walk and talk with God in the Garden of Eden. This means that Adam was very intelligent, a soul or mind component. (God also allowed him to name all of the animals as they were created.) When God breathed into him, Adam became a living soul, which is not the same thing as a living spirit. *“And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul”* (Gen. 2:7). When Adam believed what the Devil told him, Adam became a fallen creature with the nature of the Devil. This nature is what we know as the death- or sin-nature, and sin and death passed upon all of mankind through Adam (a nature). *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned”* (Rom. 5:12).

Additional verification of this can be seen in:

“Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it” (John 8:44).

Many believers think the Devil is constantly attempting to harm or destroy them. I also believed this until I realized that this is no longer a necessity. All Satan had to do was corrupt one man (Adam) and, in doing so, he corrupted the entire human race. How do I know this? Romans 5:12 confirms this, *“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”* Along with this is: *“And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth”* (Gen. 5:3). Note that Adam begat (birthed) a son in his

MOST BORN-AGAIN BELIEVERS ONLY KNOW GOD THROUGH OLD TESTAMENT LAW, WHICH MEANS THEY KNOW GOD WITHOUT HIS FATHER-NATURE.

own likeness, after his image, which was a depraved likeness and depraved image! Adam could not birth sons in the likeness and image of God for he was a fallen creature; besides that, only God can birth sons in His own image (nature).

Since the Son was birthed by God, the Father, the Son-nature manifested itself by what Paul calls the “fruit of the Spirit” in Galatians 5:22. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22–23). This is how the inborn son-nature manifests itself. When the Father birthed His Son, the Father’s nature was placed in His Son. The Father does not need to tell His Son to reciprocate His love. Why? It is the Son’s nature to love His Father because that is how His Father’s nature functions in Him. It is the Son’s nature to love His Father, and it is the Father’s nature to love His Son. This is what I call a nature-to-nature relationship, which has existed in eternity before the beginning of creation.

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:3).

Prior to the Son’s birthing, these Fatherly attributes were dormant within God. The Father-Son relationship and fellowship causes the fruit to be manifested automatically, which is manifested only by a nature.

Nature Trust

It is of utmost importance for the believer to understand the Father’s trust in the Son. It is obvious to me that the Father knows and totally trusts His own Father-nature in Himself. The Son, birthed by the Father, has that same nature. The Son’s nature came directly from His Father without change. This

means the Father can trust His own nature in His Son because He (the Father) was the source of that nature. Therefore, there is no need for the Father to tell His Son how to live life or be a good Son. The Father completely trusts His nature in His Son because it was the brightness of His glory and the express image of His own person (Heb. 1:3)!

The Son is totally free to live life as it pleases Him (the Son). He is under no obligation (law or control) to His Father. It is His nature to love His Father to the same degree that His Father loved Him. This is what we call reciprocating love from a nature-to-nature relationship. “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased” (Matt. 3:17).

“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased” (2 Peter 1:17).

The Son living His own life, as He desired, pleased the Father. Living life in total freedom is how our Father’s nature manifests itself in His birthed Son because that nature came from His Father with no restraints, demands or controls.

Works by Nature

Another important principle involved with the subject of nature is works.

“They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham’s children, ye would do the works of Abraham” (John 8:39).

This verse deals with what I call ‘works by nature,’ an automatic manifestation of the Father’s nature. In the above Scripture, Jesus tells the Pharisees that if they were Abraham’s children, Abraham’s nature would be their primary manifestation, but it was missing. Not only would they do the works of Abraham, but also

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they would do them exactly as Abraham did them! In other words, Abraham's faith wasn't manifested in their works; therefore, Jesus knew that Abraham was not their father. This was a faith issue (Abraham's faith), but they understood not what Jesus was telling them.

"If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him" (John 10:37-38).

True works are the results of a nature manifesting itself. Jesus' works were done not because it was what His Father told Him to do, but His works were the results of His nature (from His Father) manifesting itself. If the Father had told Jesus what to do, then the works would have been no different than the works of the law! This is not a matter of Jesus obeying His Father so that the works would be done, but this is simply Jesus living by His nature, an inherent nature from His Father. Believers can totally trust Jesus Christ because the Father totally trusts His Son's nature. Our Father depended on His Son to do, by His birthed nature, the works that needed to be done. The most comfortable, easiest, and best way to do something is to do it by an inborn nature! When work is done by an inborn nature, it seems as though it is no longer work but something of great pleasure to the one performing the work. The Father knew without doubt that His Son was qualified to do the Father's work without being told what the work was or how to perform it. If the Father did not have total confidence in His Son, then He would have never sent His Son into the world but would have come Himself.

Created in Christ Jesus

When we hear the words *work*, *works*, *worketh*, or *labor* we think of something that can be physically done. But, in

Galatians 5:19–21, note that the works performed are the results of the sin-nature manifesting itself (automatically if the nature is not controlled) in degenerate mankind. Mankind uses 'good morals' and religion to suppress or control these deeds, but it does not rid a person of the old sin-nature. On the other hand, the fruit of the Spirit is the result of the Son-nature manifesting itself in the born-again believer. In this case, it is the Son's nature; the born-again believer is using that nature as though it is his very own nature because there is no other nature available. In all actuality, that nature now belongs to the born-again believer because of the birthing of "*Christ in you.*" "*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). The issue at this point becomes what is the new creature? The new creature is neither Christ Jesus nor is it the believer, but the new creature is the combination of the two: new creature, same Son-nature! This is what God intended to have from the onset for Himself and for mankind. It is a physical body, the soul/mind plus an inbred Son-nature (Christ) from God the Father! "*Live in the spirit*" (Gal. 5:25) in actuality means to do by nature (Rom. 2:14)! In Galatians 2:20, living life in the flesh is living on earth by this same nature! Living in the Spirit or living in the flesh is accomplished by the Son-nature in the born-again believer. Of course, living in the Spirit is totally fulfilled by an inborn nature.

When our Father birthed His Son-nature in believers, it means that He no longer needed to control them! This sounds frightening, does it not? Absolutely, yes! But our Father trusts His nature in believers just as He trusted His nature in His only begotten Son, Jesus Christ, our Lord! When our Father birthed

TRUE WORKS ARE THE RESULTS OF A NATURE MANIFESTING ITSELF, NOT OBEYING LAWS. WHEN WORK IS DONE BY AN INBORN NATURE, IT SEEMS AS THOUGH IT IS NO LONGER WORK BUT SOMETHING OF GREAT PLEASURE TO THE ONE PERFORMING THE WORK.

His very own nature in His only begotten Son, the Father lost control of the Son due to the nature He birthed in His Son. How is this possible? The nature that the Father birthed in the Son no longer belonged to the Father but was now the Son's very own nature. What an awesome thing this is! Incredible! Wow! What a Father indeed is this! On the believer's part, this is what is known as losing control of that which was once a controllable entity. Our Father never controlled His own nature but let it function in total liberty as it pleased Him! *"Where the Spirit of the Lord is, there is liberty"* (2 Cor. 3:17).

A nature needing no control or restraint is why the last line, *"against such there is no law,"* is found attached to the fruit of the Spirit in Galatians 5:23. Law is a means of control; therefore, the last line of Galatians 5:23 means there is no law, no means of control! Because of the Father, the nature needs no control, modification or regulation. Incredible! Alleluia! Alleluia! Alleluia! Grace has its own works. Works of grace are done by nature.

"But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:10).

"Yet not I" in this verse, in Galatians 2:20 and other places (*"no more I"* of Rom. 7:17) refers to a nature. Yes, our Father totally trusts His Son-nature in every born-again believer, but there is a problem with this on the believer's part. The problem is that most believers do not live by the Son-nature in them. Instead of living by the Son-nature in them, they attempt to control the works of the flesh, which results in bondage. Most preachers and religious organizations unknowingly use law to control the works of the flesh in its church members. Learning to trust the inborn Son-nature in the believer will

be very difficult for the believer at the onset, but as the Holy Spirit performs His ministry in the believer, it will be less and less difficult. Revelation of *"Christ in you"* is the eternal ministry of the Holy Spirit. The problem believers have is they do not know how to trust the inborn nature, Christ, as does our Father!

The most incredible thing I know is for the born-again believer to live life on earth by the nature birthed in him by God, our Father, through our Lord Jesus Christ! Our Father totally, eternally, completely trusts His nature in you and, therefore, needs no control over it. It doesn't belong to Him anymore; it is now your nature that He birthed in you! *"Christ in you, the hope of glory"* (Col. 1:27). Do you not see how totally our Father trusts the nature He birthed in you? Now our Father can have a nature-to-nature relationship with each son He births! This is what pleases Him; this is His pleasure to have a nature-to-nature relationship with those whom He has birthed (Gal. 1:15–16). Please be reminded that there is no deity in this inborn nature in the born-again believer because it comes from the Father part of God, which needed no deity in order to be the Father He wanted to be. The only prerequisite for being a Father is to birth a Son in one's own likeness and image. It is my understanding that *"likeness and image"* is analogous to nature)! *"Who being the brightness of his glory, and the express image of his person"* (Heb. 1:3). If I were to define the Son-nature, I would use Hebrews 1:3 and 5 to do so. Hebrews 1:3 is the perfect description of the Son's nature, which is also found in every born-again believer!

Works of the Flesh

Results of a life lived by the sin-nature:
"Now the works of the flesh are manifest, which are these; Adultery, fornication,

THE MOST INCREDIBLE THING I KNOW IS FOR THE BORN-AGAIN BELIEVER TO LIVE LIFE ON EARTH BY THE NATURE BIRTHED IN HIM BY GOD, OUR FATHER, THROUGH OUR LORD JESUS CHRIST!

MOST BELIEVERS ATTEMPT TO USE THE MIND TO MANIFEST THESE COMPONENTS OF THE FRUIT, WHICH RESULTS IN AN IMITATION RATHER THAN THE REAL THING. LOVE MANIFESTED FROM THE MIND IS A FAR CRY FROM THE LOVE MANIFESTED BY THE NATURE IN THE BORN-AGAIN BELIEVER.

uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19–21).

This is how the sin-nature lets the world know that it exists! What this means is nature and spirit cannot be seen, heard, touched, tasted, or smelled, but we know that it exists through its manifestations (1 Cor. 2:9–12). It is a natural thing for degenerate man to manifest the works of the flesh as described in the above verses.

“And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient” (Rom. 1:28).

The works of the flesh are the result of a reprobate mind that is totally compatible with the sin-nature in degenerate mankind.

Fruit of the Son’s Spirit

“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Gal. 5:22–23). This is how the Son-nature in the Son manifests itself; and by this, believers know that the Son-nature exists. Believers cannot see the Son-nature, so how do they know that the nature actually exists? Proof of the existence of the Son-nature is known by the way it manifests itself—the fruit of the Spirit. Most believers attempt to use the mind to manifest these components of the fruit, which results in an imitation rather than the real thing. Love manifested from the mind is a far cry from the love manifested by the nature in the born-again believer. Natural love is described in 1 Corinthians chapter 13:4–8:

“Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave

itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away” (1 Cor. 13:4-8).

Try doing this by use of the soul/mind and see how far it will go! It will end in chaos and failure or not be manifested at all. These verses were written from the viewpoint of the Son-nature in the believer.

Romans 2:14: Live By Nature

Jesus never attempted to ‘live for God’! Had Jesus attempted to live for God, it would have been a life under law and bondage and not His own life He lived. He learned to live His life on earth by His Father’s nature. *“For I do always those things that please him”* (John 8:29). How was it possible for Jesus to do always what pleased His Father? He lived by nature; His life by His nature is what pleased His Father! This was what His Father wanted for Himself and for His Son—total freedom! The Father wanted His Son to live by His own inborn nature, the Father’s nature. This is where believers fall short, because most believers only partially trust the inborn Son-nature in them. Most believers trust the Son-nature in them to get them to heaven or to escape hell but rarely beyond that. The Son-nature in them provides them a means to get to heaven rather than a means to go to the Father.

When God put His Son in the world, it was a world in desperate need of having a true Father. Did the Father need to tell His Son that? Absolutely not! He was depending on His nature in His Son to provide the lost and dying world what

it needed. What did the Son realize that the people needed? The Son realized people needed His Father to be their Father! The whole world needed the same nature the Father birthed in the Son to be their very own nature. It was a nature that didn't need control, that came from God the Father. This is what *"against such there is no law"* in Galatians 5:23 means because the fruit of the Spirit needs no control. The Father did not tell His Son 'Go save the lost and dying world.' All He did was send His Son into the world. The Son simply lived by the nature (the Father's nature) birthed in Him and He saw a world in need of a Savior and in desperate need of having His Father as their very own Father. The Father knew the Son would automatically (by nature) respond to whatever He would, Himself, respond to if He (the Father) were on earth. The world did not need a father like His but the very same Father the Son has!

It was the nature of the Son to provide lost and dying humanity with the Savior it needed and to give His Father to be their very own Father. To the born-again believer the Son declares, 'Take this Father as though you are His only begotten Son. Love this Father as though you are His only begotten Son! Have fellowship with this Father as though you are His only begotten Son.' This was the nature birthed into the Son from His Father! Is this sacrilegious to think such? Absolutely not, because this is what the Son wanted for all of His brethren who are His Father's offspring. This is also what He wanted for His Father—to be loved by myriads of sons who had His Son-nature! In essence, what all of this means is the Son is declaring, 'take my nature (birthed in you) and use it as though it is your very own nature!'

Reckoning

The born-again believer can claim the Son-nature and use it as though it is his very own nature. So, what needs to be done with the problem of the incompatible mind? The believer needs to claim the mind of Christ and use it as though it is his very own mind! This is what Paul called *reckoning*. How to accomplish this is the real issue at this point. This is truly the ministry of the Holy Spirit. When the believer is born-again the soul/mind remains just as it was prior to the new birth. This means that the mind still functions by the "knowledge of good and evil." The newborn believer has a new nature that cannot function by, in, with, from, or through the "knowledge of good and evil." The new nature birthed in the believer can only function by, in, with, from, and through grace! At this point, it becomes quite obvious that the born-again believer needs to know all about our Father's grace. This requires what Paul calls *revelation*, and this is where the ministry of the Holy Spirit begins with the believer. In essence, this means that the born-again believer can now only function properly through the revelation of Christ in him. Life on earth or in the Father's house should be lived by the inborn Son-nature.

If those under the Mosaic Law wanted to have a relationship with God, they used the Law for this purpose. The Law could not destroy the sin-nature. All it could do is control or suppress it. It is quite obvious that the old sin-nature had to be controlled, and this was why God gave the Mosaic Law. This is the meaning of *"So then with the mind I myself serve the law of God; but with the flesh the law of sin"* (Rom. 7:25). The law was given so that the soul/mind could try to suppress or control the sin-nature. Most born-again believers don't realize that they attempt to

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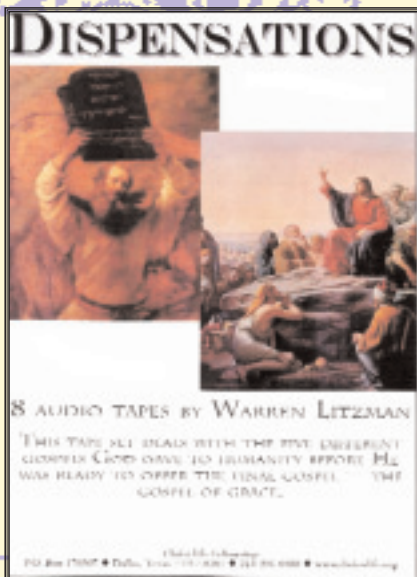
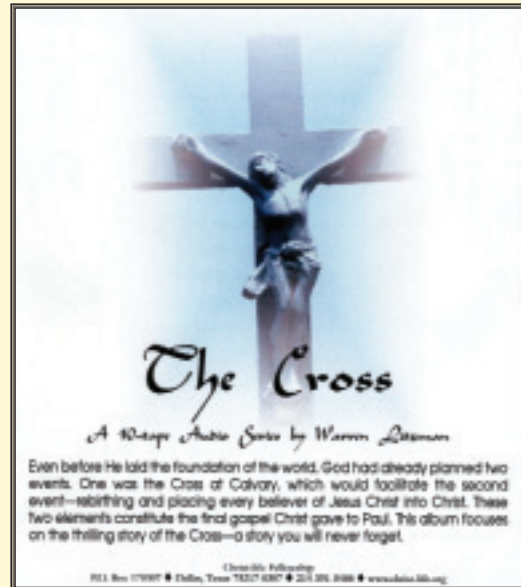
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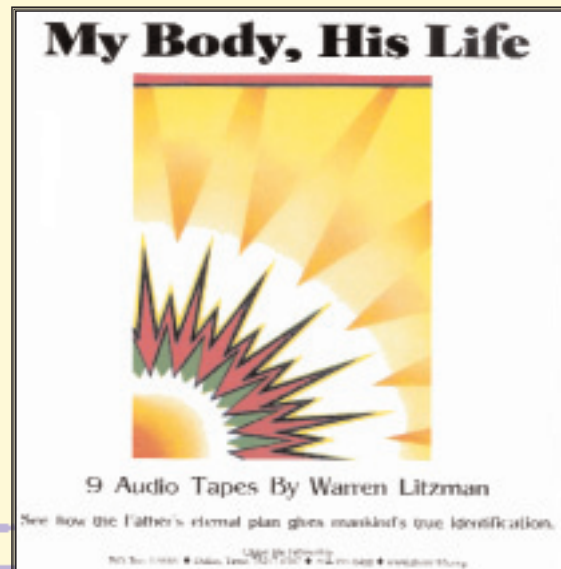
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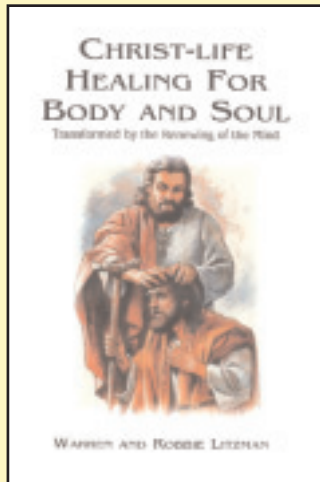
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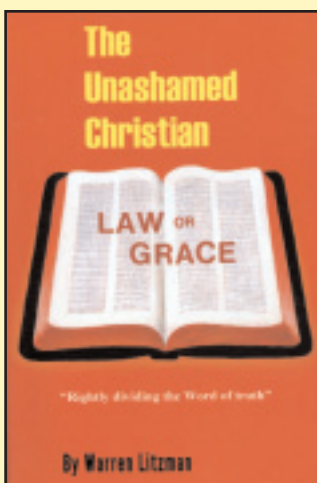
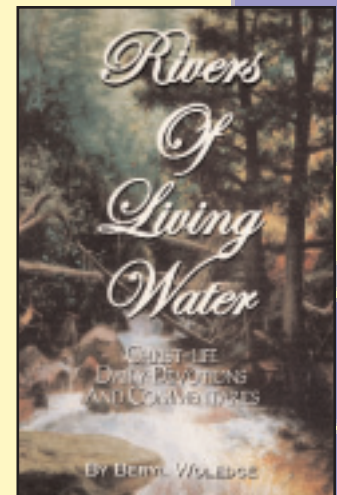
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IF WE WORK TO ACT LIKE JESUS, OUR 'GOOD WORKS' MAKE CHRIST'S WORK AT THE CROSS TO NO AVAIL; BUT IF WE LET CHRIST LIVE THROUGH US, WE ALLOW HIM TO BE OUR LIFE AND OUR RIGHTEOUSNESS WITHOUT ANY INPUT FROM US.

control the new Son-nature in them when they try to 'be good.' If the born-again believer attempts to live life by using good morals, then it is nothing more than a means of controlling the Son-nature within. Christ will automatically be manifested when the believer lives by the nature in him, and that will fulfill all morals. If the born-again believer attempts to better himself by praying, reading the Bible, going to church, paying tithes, and such, he has resorted to controlling the Son-nature in him. Any attempt to be religious is nothing more than an attempt to control the inborn nature of Christ within the believer. These same things are accomplished through allowing the Son-nature to manifest Himself in the believer. No effort is required on the believer's part.

Our Father makes no attempt whatsoever to control the born-again believer because He knows what is in His nature birthed in the believer. The problem is the believer has great difficulty allowing the Son-nature in him to manifest Himself. The Father's nature in the born-again believer is best known as "*Christ in you*"!

Doing Works

I have children that do some things exactly like I do them. Now, they do not intentionally try to act like me; but because they *are* like me, they do things like I do. Thus, the old cliché: "like father, like son." In other words, they do them in the manner they do without giving thought to why they do them that way. Not only that, but they are not aware that they act like I do. This is a natural trait. They act like me because they have my nature. This is analogous to works by law and not by nature. If we work to *act* like Jesus, our 'good works' make Christ's work at the Cross to no avail; but if we let

Christ live through us, we allow Him to be our life and our righteousness without any input from us.

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me" (John 8:42).

Jesus declared that it is His Father's nature to love Him; therefore, anyone who is birthed of God will also love Him! This is a nature-manifestation principle. Why did they not love Him? They had a nature that was not akin to His nature but was of the Devil! Therefore, they could not love Him.

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

Loving our Father and Christ Jesus, our Lord, is a foundational nature-to-nature principle Paul made known to believers. "*I will be to him a Father, and he shall be to me a Son*" (Heb. 1:5). This is a nature-to-nature relationship.

The born-again believer has a new Son-nature birthed in him by God, our Father. When the believer is first born-again, a problem occurs from the believer's old mindset. The believer with no knowledge of his new Son-nature will have sorrows and problems untold. Attempting to be a Christian without any understanding of the new inborn nature will be utter chaos. The end result will be that Christianity is bondage to the newborn believer. The believer's mind needs to be compatible with the new nature birthed in him from our Father. "*Let this mind be in you, which was also in Christ Jesus*" (Phil. 2:5). The mind is a controller and functions either by the knowledge of good and evil or by grace

and revelation. When the mind receives a revelation of Christ, it becomes compatible with the new Son-nature in the believer to the degree of the revelation received! The mind can receive revelation, but it cannot control it because revelation functions in combination with the new Son-nature. The mind of Christ functioned by revelation, which needs no control because it is directly related to His Son-nature. Living life by the new nature birthed in the believer is how our Father intended that life be lived, whether in heaven or on earth!

“If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him” (John 14:7). This is a declaration of nature by the Son; so what does He mean by this? If the believer knows anything at all about the Son, the same thing applies to the Father. How can this be? The Son has the Father’s nature because nature comes from a father, which means nature is not self-engender. *Nature* and *spirit* are interchangeable words. *“That which is born of the flesh is flesh; and that which is born of the Spirit is spirit”* (John 3:6). Flesh and spirit are reproduced only through a birthing! How should we know His Father? By His Father’s nature. What is true of the Son is also true of the Father. This means they have a nature-to-nature relationship. *“I will be to him a Father, and he shall be to me a Son”* (Heb. 1:5).

Dispensational

God previously placed mankind under five different dispensations, under which man was given liberty to live, but mankind failed to maintain a relationship with God under any of these. Mankind presently lives in the dispensation of grace, and in the future will live in the millennium dispensation. When God created Adam, who is the federal representative

of mankind, He did so with the intention that mankind should live in total freedom. God intended that all life be lived by a nature, which comes from a father through a birthing. Adam sinned and became a fallen, depraved creature and then he begat sons in his own likeness. Because of his failure to make the right choice, he took on the sin-nature, which is derived from the Devil (John 8:44). The first five dispensations were failures because mankind had a nature that did not fit his creation. Adam made the wrong choice and was never able to regain his innocence because he now had an inborn sin-nature.

During the millenniums of these dispensations, mankind had to learn how to control the sin-nature that was in him. It is necessary to state that mankind is a tripartite being, which means he is comprised of body, soul (mind, will and emotions) and spirit (Hebrews 4:12). The sin-nature in mankind is contrary to God’s nature, and mankind could not please God as long as this sin-nature was in mankind. God instituted the Mosaic Law to control the sin-nature. The law did not and could not free mankind of the sin-nature but was simply a means of controlling that nature so that it would not have liberty to manifest itself in total freedom. Why?

“Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like” (Gal. 5:19–21).

It is obvious that these manifestations of the sin-nature needed to be suppressed or removed. The Mosaic Law was given to suppress the old sin-nature so that the mind would not become totally prostrate.

THE BELIEVER’S MIND NEEDS TO BE COMPATIBLE WITH THE NEW NATURE BIRTHED IN HIM FROM OUR FATHER. “LET THIS MIND BE IN YOU, WHICH WAS ALSO IN CHRIST JESUS” (PHIL. 2:5).

“O wretched man that I am! who shall deliver me from the body of this death? 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” (Rom. 7:24–25).

The body of this death is nothing more than the old sin-nature waging war against the soul and body of mankind.

From what Paul declares in Romans 7:25, the law was given so that the soul (the mind) could control the sin-nature by the law. The mind could control the sin-nature through the law, but it could not remove or destroy the old sin-nature. This condition constituted a continuous battle between the sin-nature and the mind. Israel used the law to suppress the sin-nature so that it could not manifest itself as it pleased. Thus, the mind learned how to control the sin-nature and became a nature-controller. Now, this method functioned well under the Mosaic Law dispensation but is of absolutely no value under the dispensation of grace, which began to be manifested on the Day of Pentecost. The mind-law combination could suppress and control the sin-nature but it could not replace it. *“If there had been a law given which could have given life, verily righteousness should have been by the law”* (Gal. 3:21). The word *nature* can be substituted for the word *life* in this verse because both come from a father. What is righteousness? Righteousness is not the process of doing everything right, but righteousness simply means possessing the right life or nature! The right nature is a *“Christ in you”* nature!

Under the law, the mind was in a constant vigil against the sin-nature to prevent the nature from manifesting itself, as it desired. It becomes obvious that mankind needs a new nature that is not akin to his existing nature so that the warfare between the mind and nature ceases

to exist. When a person is born-again, he receives a new nature from God, our Father. According to Romans 6:6, the old sin-nature is destroyed. *“Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.”* The new nature is what I call the Son-nature because it comes directly from the Father. *“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). It is apparent from this verse that the born-again believer is given a new nature by which to live life. This new Son-nature in the believer needs a compatible mind to be able to manifest itself. *“Let this mind be in you, which was also in Christ Jesus”* (Phil. 2:5). Compatibility between the mind and nature is a necessity if *“Christ in you”* is to be manifested as our Father intended from the onset.

Our Father intended that the life of Christ in the believer be manifested in total liberty and freedom. The believer needs to learn to yield his mind to the Holy Spirit to be renewed.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2).

The yielding process is very crucial to the believer’s new life and walk in the Lord.

Summary

Prior to creation, God lived His own life as it pleased Him; He still does. This is known as living life by a nature. Living life by the Father-Son nature brought total unity and fellowship between the Father and the Son. This of course is the only way to live life in perfect union and oneness of fellowship. It should be obvious that God intended that all life be lived by a nature. The Father-Son nature fits

OUR FATHER INTENDED THAT THE LIFE OF CHRIST IN THE BELIEVER BE MANIFESTED IN TOTAL LIBERTY AND FREEDOM. THE BELIEVER NEEDS TO LEARN TO YIELD HIS MIND TO THE HOLY SPIRIT TO BE RENEWED.

both the Father and the Son perfectly! It is a shared nature.

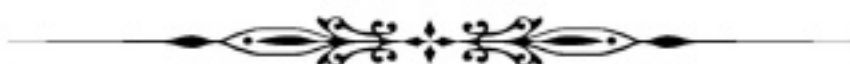
God created Adam in His own image, which simply means Adam was created in such fashion that he would be able to receive and live by an inborn nature which was to come from God. Adam, being body and soul, would be the vessel or container for the priceless possession of a nature from God the Father. We all know the story how Adam sinned and received the nature of his father, the Devil. Through Adam, mankind inherited this same sin-nature, which is described to some degree in Galatians 5:19–21 and Romans 5:12–14. This sin-nature is totally hostile to the Father and Son's nature. The sin-nature could not be allowed to manifest itself in total liberty in mankind or the end result would be total chaos and destruction.

Nature Eternally Manifested

"I will be to him a Father, and he shall be to

me a Son" is the eternal manifestation of the Father's and the Son's nature toward each other. This is the same nature birthed in each believer and is called a "*Christ in you*" nature and only needs a compatible mind to be able to totally manifest itself in the born-again believer. Our Father intended from the onset to have many sons living in total freedom as it pleases them by and through the "*Christ in you*" nature, who are "*the brightness of his glory, and the express image of his person*" (Heb. 1:3). Why would anyone want to live any other way? Thanks be to our Father for all that He is to us through "*Christ in you*"! Therein is total freedom for the born-again believer, both now and forever! The born-again believer, with "*Christ in you*," brings the greatest of pleasure to Him who's desire is to "*be to him a Father, and he shall be to me a Son.*" Our Father need not control, manipulate, or alter such a one as this because this is the heartbeat of Him who is our Father! †

"I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON" IS THE ETERNAL MANIFESTATION OF THE FATHER'S AND THE SON'S NATURE TOWARD EACH OTHER.



(FUROR—CONTINUED FROM 4)

without regard to race, culture, ethnicity or background, for the believer's background is erased. Only the believer can resurrect his history in his own mind if he wants to find an excuse to separate himself from the body of Christ.

In the Christ-life Fellowship, we have never made a distinction between people's backgrounds. All are welcome to fellowship because once Christ is their life, then all the old things pass away, including the ways, rules and cultural bondage of the past life. If Christ's death on the Cross meant anything at all, it meant that there would be a new race of people—the born-again, the blood-washed. No one has a right, as a Christian, to be anything other than what Christ in them produces.

Long ago, I pastored a church with a day school. One day a black brother came in and asked me if this school took in black children. I answered immediately, no we do not take in black children. He said he had gone to several Christian schools and none of them took in black children. He said, "I am desperate and don't know what to do." I said again, "We do not take in *black* children; we take in children." I think for the first time the man saw the difference. Because others had made an issue over his child being black, he had begun to do the same thing. How relieved he was to have a place for his child. The clash of cultures must stop. Christians alone have the answer; it comes from the Cross of Calvary. It is the essence of the final gospel. †

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Ridgecrest Conference Center Asheville, NC

June 26–July 1, 2004

Deposits* (applied to camp fees)

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6–11 25

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Read carefully before making flight arrangements. Registration begins at 3 p.m. on Saturday, June 26, with dinner at 5:15 p.m. followed by the evening meeting. Camp ends with breakfast at 7 a.m. July 1; check out no later than 11 a.m.

Asheville airport shuttles provided by CLF. Flight arrivals must be no later than 5 p.m. Saturday, June 26. Departure flights must be no earlier than 8 a.m. Thursday, July 1. Please make arrangements with Roman Guenther at (541)929-5382, fax (541)929-2994, email: romstar@proaxis.com.

For more information, email litzman@christ-life.org, call (214) 391-0488, or fax (214) 391-5035.

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