A photograph of a waterfall cascading down a rocky cliff, framed by green foliage. The water is white and frothy as it falls, creating a misty spray at the bottom. The surrounding vegetation is lush and green, with some branches and leaves visible in the foreground and background.

Life in the Son

A Journal of Grace and the In-Christ Message

Life in the Son

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CONTINUOUS PUBLICATION

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Christ in you, the Hope of Glory*

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

PRODUCTION OFFICES

Manager: Robbie Litzman
P.O. Box 170307, Dallas, Texas 75217-0307
Phone (214)391-0488, Fax (214)391-5035
Website: www.christ-life.org
Webmaster: Bill Kauth
Email: litzman@christ-life.org

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P.O. Box 170307
Dallas, Texas 75217-0307

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Alice Scott-Ferguson has taken a leave of absence from Life in the Son to work on her next book.

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AFRICA

Denise Hayes
27-41-3744741
lanceh@iafrica.com
Port Elizabeth, Rep. of South Africa

BOTSWANA

Dave and Marge Venter
P.O. Box 623
Mahalapye
Botswana

AUSTRALIA

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

ENGLAND

Lance and Sharon Hayes
lance_hayes1@msn.com
07906688667

GERMANY

Dr. Mark Asante
masante@excite.com
Grabenstr. 31
Essen 45141
Germany

HARARE, ZIMBABWE

Jon and Jill Beatty
Laager@ecoweb.co.zw
8 Gora Crescent
P.O. Borrowdale
Harare, Zimbabwe

MALAWI

Lovemore Kadam'manja
PO Box 40680
Kanengo
Lilongwe 4
Malawi

PHILIPPINE ISLANDS/ASIA

Roger Bodary
rbodary@hotmail.com
Bangladesh

USA PRISON MINISTRY

Mike and Debbie Robinson
Christ-life Fellowship
P.O. Box 170307
Dallas, Texas 75217-0307

EDITORIAL

IT'S JESUS, JUST JESUS

For the past several weeks our local newspaper, as well as some national magazines, along with radio and television shows have abnormally been trying to explain to their public who Jesus is. They have a sudden interest in Jesus because the people who know Christ as God's Son have become a political power. This became an issue in the last national election when the votes of the Bible-believing Christians were strong enough to overwhelm the political powers and bring the election in line with some of their viewpoints. Notice, the religious power generated in this election was not to make a new political party, but was a message that Christians do have a voice in saying how issues are to be handled.

Two years have past since that election and political parties that were circumvented by this unknown force have finally awakened to the attack. They realize that something must be done and have been very careful as to how they would deal with

it. They need the votes of these Christians and do not want to alienate them entirely, so their attack has been against Jesus Christ. As never before, the news media and Hollywood have been running programs dealing with who Jesus Christ is and was. Most all of the attempts to put the blame on Jesus have been immature, unscriptural and plain deceiving.

Some have taken pains to go back 2,000 years and prove that Christ was not who He said He was. Some have said the Biblical account was put together by people who had an agenda. Hollywood has produced several films that attack Jesus and make fun of anyone who believes in Him as their Savior. One man has written a best-selling book attempting to prove that Jesus was married and had children. On and on goes the on-slot against Jesus. Obviously, since politicians do not want to alienate voters, they have managed an all out attack on Jesus. What foolishness, what ignorance abounds in people of this world!

I suppose they feel that since there is no Jesus of Nazareth going around in the world today, He's a good target to spill their vile on. But all they do is too late. They are like the chief priests at the Cross who suddenly realized they had made a mistake in killing Jesus and taunted Christ, telling Him to come down from the cross. They realized that He might become more famous in His death than He ever was in His life. The world is ganged up against Jesus right now. But as it was at the Cross, Christ will triumph again in this hour. You see, Jesus is still on this earth, living in every born-again believer; and everywhere they go, there is Jesus. He is alive as never before.

However, the worldlings do not and cannot see this Jesus, but He is vibrantly alive and working His plan as usual. Why is Christ so hated today? For me that answer is simple. Jesus is a convicting power, and people are going to be convicted of their sin whenever Christ is made known, in

(CONTINUED ON PAGE 27)

IN CHRIST

By Don Byrd

It is an incredible thing that as a believer grows and matures in the Lord the believer's mind also continues to grow in understanding. I was reminiscing of the many different phases of understanding of the gospel that I have had over the past twenty years. I have also made many assertive statements that I have had to retract later because my understanding changed in certain areas. I would like to share with you something that had a life-changing effect upon me.

I hear many preachers, teachers, and believer share about the truth of being in Christ, and that within itself is wonderful because there are so very few who understand this tremendous truth. The "in Christ" declaration is probably the most used phrase in the New Testament. When the born-again believer understands the significance of being in Christ, it also brings greater stability to the believer.

For many years I understood the significance of the believer's position in

Christ and the stability that it gives the believer, but I felt that something of equally great significance was still missing. My understanding of the in-Christ position of the believer brought significant stability, but I was still prone to wander. I also read in Romans 5 of the many wonderful things that belong to the born-again believer—to name a few: justification, peace, hope and love, along with many others.

Over a period of several years I attempted to make these things a reality in my walk in life on earth. If these things worked at all, it would only be for short periods of time; then they seemed to dissipate. Having heard so much about "faith," I thought that maybe I needed more faith, so I attempted to conjure up some faith, but that was futile because my faith didn't work. This became an endless scenario, and my walk in the Lord was not very stable. I felt I needed more of God than I had, so I sought to find more of God, but this also

proved to be futile. I studied such topics as believing, faith, reckoning and imputing in an attempt to get these things to function as they should. I got the same results as before.

A friend introduced me to something that has been in the Bible since its inception but I had never noticed it to any degree, though I had read it many times. The truth of "Christ in you" had never dawned upon my heart, but now I was beginning to comprehend something about it. For years I had known about the believer being "in Christ" but had never considered the fact that Christ was also in me!

"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).

What a mystery indeed is this, and what a most excellent glory is this revelation of Christ in the believer!

When the believer is born-again these two events of the believer in Christ and Christ in the

believer occur simultaneously, but each has its own specific significance. The believer who understands only the in-Christ position, but not the Christ in the believer position, will never enjoy the reality of the things mentioned in Romans 5. I will attempt to explain what I mean by this. The believer is in Christ, but so are the things of Romans 5, such as love, peace, justification and so on. These things bring no real strength and stability to the believer as long as the believer is without the understanding of “*Christ in you, the hope of glory.*” What do I mean by this?

I will use justification as an example. The believer who knows only the in-Christ truth will still attempt to find justification; even though the believer is in Christ and justification is in Christ, justification remains as an external entity. The believer who knows that Christ is in him will understand that it is Christ within who is justification! The Christ in you is what makes justification a reality. In all actuality, the born-again believer doesn't need

justification what he needs is to know that Christ in the believer is his justification. The believer needs to know that justification is the person of “*Christ in you, the hope of glory!*”

Now I understand that I am justified, not because I have justification, but because Christ is in me! He in me (and you) is justification. If Christ in me is not justification, then I will never be justified before God the Father. The truth of “Christ in you” is what gives validity to each of the wonderful things found in Romans 5 and elsewhere. As long as I did not know about Christ in me, these wonderful things were elusive things that I could only hope for. Not only does this apply to justification but to all the things that are ours in Christ. But it is Christ in you that makes these things a reality and allows them to function in this life on earth now. When the believer is placed in Christ, simultaneously “Christ in you” occurs. It is our understanding of these two inseparable events that has a profound effect upon our lives. We need to under-

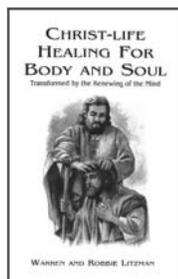
stand both of these truths because without both we only have half of the gospel Paul preached and wrote about. One without the other is incomplete.

I went twenty years without any understanding that Christ was in me and this lack of understanding was very detrimental to my walk in Christ. Of course, it has no bearing on my position as a son in my Father's house, but it sure makes a world of difference in life on this earth now. But the greatest significance is that it hindered my fellowship with the Father, Son and Holy Spirit. I now realize that I no longer need justification; I need to know that Christ within is my justification, peace, joy, and more. No longer external, but in me, as all that I will ever need in time or eternity; and it is this that brought a life changing moment to me.

“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). †

NOW I UNDERSTAND THAT I AM JUSTIFIED, NOT BECAUSE I HAVE JUSTIFICATION, BUT BECAUSE CHRIST IS IN ME!

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OUTSIDE IN...

INSIDE OUT

By Frank Blakeman

In 1969, at age 19, four years before I received the seed of Christ, there was one major influence in my life. That influence was the “hippy-dippy” movement of the late sixties that preached “make love, not war” and “if it feels good (not god!) do it.” My generation was enraptured by the idea of a perfectly constructed, man-made world where all the bad vibes would magically disappear in an ethereal cloud of hash smoke and patchouli oil. Since everyone from Baba Ram Das to the Beatles proclaimed that we were “gods,” then gods we would be! Our country was a democracy and “god” (lower case) was only permitted to be a co-equal voter on our communal cosmic island. We were sincere, but much too spoiled, over privileged, and dangerously naïve. Our churches had not come close to preaching the Cross to us. Understanding what it meant to have a living Christ functioning in our soul was as otherworldly as an alien informing us to “phone home.”

My contemporaries and I were desperate to “get it right” and “make it real.” We were experimenting with outer stimuli like drugs or strange philosophies to fill the inner emptiness that was “freaking out” an entire generation. We thought that no one had experienced what we had experienced. We belatedly discovered that “teenaged angst” is common to every generation. We just happened to be a generation that lacked a depression or war to grow us up. Vietnam only affected a small portion of our age group. We were a bunch of self-important babies. For me, it took a bankruptcy, my wife’s miscarriage and starting over at age 33 to get my attention and discover the Father’s love. We diagnosed the symptoms of our fatuous generation and self-medicated, prescribing equal amounts of psychedelic drugs, condemnation of “the system,” and, oh yeah, (God forgive us) communal living! Sweet Jesus, what an unmitigated disaster that was.

Communal living, as well as the discipleship movement, was misappropriated by our generation from the nunneries and monasteries of the eastern and western religious traditions. Both the early Catholic monastic movements and Hindu “ashrams” were havens for people who wanted to close themselves off from the world and experience “god” in an isolated and homogenized setting. This type of religious zealotry was tolerated by mainstream religious organizations because it tied these seekers to their “church” while isolating troublemakers who might upset their religious appercart of indulgences or rituals. The hippy dippy movement high-jacked this rather sedate communal environment and made a Mardi Gras parade out of it. Then, as these same hippies got saved, they tried to transfer this communal experience to their Christian walk. These “seekers of God” would gather around some elder who

had an insight into how the first century church operated, or someone else who had a strict timetable for the Rapture.

They would have a joyful time for a while. Tragically, the truth of "*Christ in you, your hope of glory*" was not their center. Thus, every supposed communal expression of the body of Christ was and is doomed to degenerate into a toxic, destructive Frankenstein monster of shattered dreams and broken hearts. Many young Christians got their first spiritual bloody nose in their unwise attempt to live together unto Christ.

Most religious communes are populated by young singles or newly married couples. As those fervent souls mature and either get married or have children, they establish their own family identity and want their heavenly Father to deal with them individually. They then drift away from the group. Also, the leader either dies, gets indicted, or goes off the deep end and fails the group. The group then turns on that leader and things get real messy. Communal Christians can only harvest the sterile fruit of futility from their efforts to stereotype the Christian experience. Here's why:

1. Communal Christian movements have pointed to Jesus' twelve disciples or to the early church as a pattern of fellowship (By

the way, there's always a Judas). The reality is that Jesus of Nazareth was fulfilling Old Testament law during His earthly walk, not establishing a pattern for having church. Only after Jesus' death, burial, and resurrection was Christ's life able to be planted in each believer, one at a time. The Holy Spirit used Paul's gospel for that. That gospel is the revelation of who you really are. Historically, even the churches established by Paul withered away. His message of Christ crucified, however, still thrives in the renewed minds of Christians who count all outer things "as dung" in order to get honest with their Father. The Cross was not Satan's torture chamber. It is, rather, the birthing room of a believer. Your old sin nature is obliterated at the Cross and you are transformed into a birthed son. A Christian commune or discipleship group cannot go to the Cross en masse. That experience is reserved for those who hunger for the one-on-one intimacy possible only through and in Christ.

2. If you do some research, you will find the history of the last two thousand years littered with the remnants of utopian, primitive, original, pure, apostolic, 1st century movements and ministries. Movements have sprouted and shriveled up over time from the

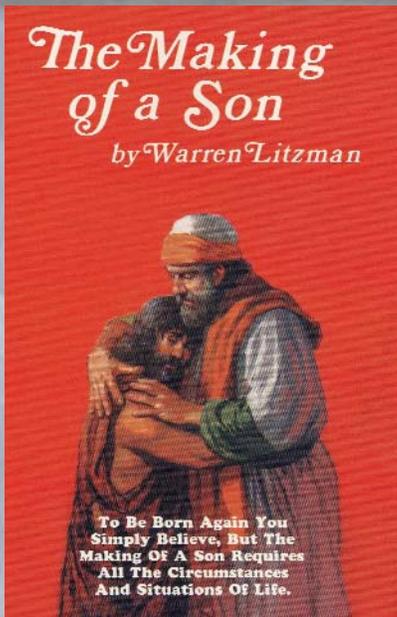
Amana commune to the Shakers, the Quakers, the local church, and etcetera. Of course, the most infamous experiment in communal living was Jonestown. Jim Jones led over 900 communal Christians to a mass suicide. The Waco massacre was no picnic either. There are other communal atrocities, however, which do not kill the body but lacerate the soul. Years may pass before a sincere, yet crippled seeker can retrace their steps to where the Father is waiting for them to continue their intimate, one-on-one walk together.

3. The message of the Christ-life, as opposed to a ministry or movement, is not a religious buffet where you can pick and choose from a variety of quasi-new-age, semi-Christian lifestyles. It is, instead, a spiritual feast where your carnal thoughts and fleshly appetites are immolated upon the altar of His Love. You don't consume the Christ-life message. It consumes you. It is both tragic and foolish to try to strait jacket Christians into a box where communal living becomes group think led by some self-proclaimed visionary.

When the Father comes to take you home, you will arrive at the Bema Seat. This is where Christ, our Lord, will ask you one and only one question. He will

THE REALITY IS THAT JESUS OF NAZARETH WAS FULFILLING OLD TESTAMENT LAW DURING HIS EARTHLY WALK, NOT ESTABLISHING A PATTERN FOR HAVING CHURCH.

(CONTINUED ON PAGE 28)



The Making Of a Son

By Warren Litzman

From the prolific pen of Dr. Warren Litzman comes yet another powerful little book—little only in length—but large and luminous in its treatment of the familiar story of the prodigal son from Luke chapter 15.

For everyone wrestling with the age-old question, “Why does God permit his children to suffer?” this book will reveal the heart of a God who is in the business of making his birthed children into mature sons. While we may be well acquainted with the story of these two biblical sons—the one who strayed and the one who stayed—the author makes a persuasive case for the necessity of the prodigal experience. This in order that the child of God may know utter dependence on his Father—that the straying son will come to long for the Father for who He is, not for what He can give. In other words, he will hunger more for a right relationship than for his rights.

He notes that in the crucible of suffering, privation, and despair, we are not always rescued, but we are always being cared for with a greater end in view. While the sanctity of our free will is showcased in the fact that the father in the parable did not hinder his son from leaving or from staying away, the father’s compassion is highlighted in the expectant waiting that wiped out all the past with a kiss when his repentant son returned. “This is the way the Father will treat us when He is making us sons. He will allow the training to come to an end and will not intervene. Just bringing children to birth is not God’s ultimate intention; His great need is for true sons not happy children,” he writes.

This book, by such a devoted and disciplined student of the Scriptures, went a long way in dispelling my bewilderment over the apparent silence of God in serious situations. It went even further in persuading me of the truth of the many Scriptures that promise us suffering as well as blessing; and I found no conflict with, rather corroboration of, the biblical assertion that we are called to learn obedience by the things we suffer just as Christ did.

Alice Scott-Ferguson,
author of *Mother’s Can’t be Everywhere, but God Is*
co-author of *Little Women, Big God—Reconcilable Differences*

NEW LIFE IN CHRIST

PART 1

By Dr. Rod Campbell

“Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world” (1 John 4:17).

There are multitudes of Christians who know that Christ in them saves them; however, such knowledge is not helpful if believers don't know how God is working in their lives. Many believers think having faith, going to church, doing righteous things and giving to the church, as their obligation, is pleasing God the Father. Being a servant, not a son or daughter, sometimes leads them to depression, anxieties and panic attacks and causes them to try harder to be a good Christian. Being a servant, and not a son or daughter, is an attempt to work with God the Father as a partner, a law-keeper within themselves. It seems Christians want to “do” for God, and not what God has done by the finished work of the Cross. These two things are adverse to each other. One is living by law, and the other is living by grace.

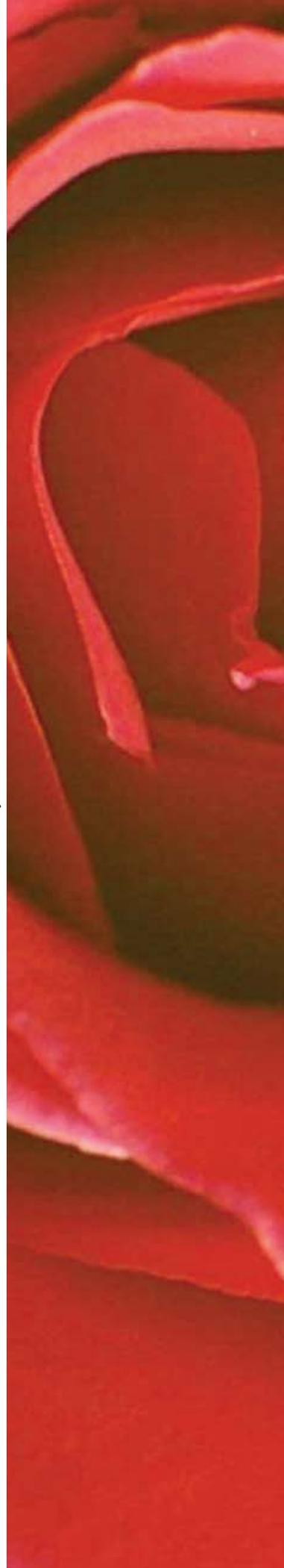
When a person is born again, one of the first things they usually think is they must do something, which is considered law. Law is an outside effort, self-effort, such as following the Ten Commandments, going to church and doing righteous acts, along with having faith in God to fill their emptiness. When the believer keeps his responsibilities simply to please his Father, he is attempting to improve his old life; he is trying to spiritualize good and evil.

Once the believer comes to the fullness of Christ in him, he has had three experiences that fulfill him.

(1.) John 3:16 has to do with the birthing. If Christ is to be his all, then he must see Him as the Alpha and Omega, the beginning and the end. The whole process is to understand that Christians are set free from the Adam-life with the Satan-nature and regenerated into the Christ-life and God-nature. He has been freed from sin by the Cross. Now he needs the Holy Spirit to teach him the things of God.

(2.) The work of the Holy Spirit comes into focus. I know of no believer who has gone on to see Christ as his all who has not found the importance of the Holy Spirit sooner or later. In John chapters 14–16, Jesus clearly relates at least seven times that the purpose of the indwelling Holy Spirit would be for the believer to come to the knowledge of the Christ-life in the believer. The Holy Spirit was never intended to be that life. While the Holy Spirit may be the one who baptizes the believer into Christ, the Holy Spirit is never the life or the giver of life to the believer.

Eternal life is in the Son (1 John 5:12), and the giver of that life is the Father who births sons by placing His Seed, Christ, in the believer. Only the Holy Spirit can make this clear to the believer. A relationship with the Holy Spirit, beyond His simply placing the believer in Christ (1 Cor. 12:13), is imperative in coming to the knowledge that Christ is all. Christ baptizes us into the Holy



Spirit when we are saved and the Holy Spirit reveals to us the Christ in us.

(3.) The Galatians 2:20 experience: This is the awesome understanding that produces the Father's ultimate intention before He created anything that is in the world (Eph. 1:4). Only by coming to a Spirit-taught knowledge of Galatians 2:20 will the believer ever fulfill God's purpose for his earthly life, and only then will the believer come to know who he is by the birthing. There are multitudes of bona fide, saved, born-again believers in the world today who don't know who they are by their birthing. As a result, they never come to the fullness of Christ, nor do they come to what God intended for their lives.

A New Race of People

Galatians 2:20 says that I no longer live, "*but Christ liveth in me.*" There are many who interpret this verse to say that Christ liveth as me. While this is so, it must always be properly explained, for many will stumble because they do not have the Holy Spirit to teach them who and what they are by Christ in them.

His intention, very obviously, was that He would birth for himself a new people whom we now would call the "*new creation race,*" a spiritual people who would have His nature in them by the birthing of Christ's spirit. These people

would be His bona fide birthed sons and daughters. They wouldn't be Israelites, Jews or Gentiles; they wouldn't be earthly people at all, but would be a spiritual race of people raised up by God to fulfill His heart's desire and to learn of His nature. The new race of people would be spiritual so the Holy Spirit could teach them.

God had created Lucifer, and made him inheritor and ruler over all that He had. This was obviously the father-spirit in God wanting a relationship with a creature. In Isaiah 14:12 Lucifer is called the "son of the morning," so it must have been in God's mind that, as a Father wanting a son, He placed (not birthed) Lucifer as a son. Lucifer ultimately failed Him, and the Father was left without the capacity of fulfilling His father-spirit. The one important thing that came out of this relationship with Lucifer is that the Father knew He could never trust a created being to be what He wanted. Consequently, what God determined at that time is plainly stated in Ephesians 1:4. He chose the human race to be in Christ. Of course, He did not originally make the human race to be in Christ, but would wait until the Holy Spirit would draw those believers who felt their need for a Savior. They would believe on the Lord Jesus Christ and would

have a close relationship with God.

It was God's intention, before the foundation of the world, that since He could not trust created beings He would work it all out another way. He would still have created beings with the ability to make choices; otherwise, there wouldn't be love. What He didn't get from Lucifer was love. All He has ever wanted, as the God of love, is a reciprocating love from the creature. God saw that He could not have His kind of love by simply creating a creature, even though the creature was created to make a choice. So, by His amazing grace, God would allow that creature, in time, to come to a crisis of needing a Savior; and at that moment of crisis, God Himself, through no effort of the creature, would birth in that creature another person—Christ. God would place His Son, His seed (1 Peter 1:23), in the creature, and He would depend on that seed to fulfill His need of love.

Christ, the Creature's Everything

It was God's intention from the beginning that placing Christ in the creature would provide what God needed from that creature (1 Cor. 1:30). Christ would be made unto that creature wisdom, righteousness, sanctification, and redemption. This verse says that God would make it so; it would not be in the

THERE ARE MULTITUDES OF BONA FIDE, SAVED, BORN-AGAIN BELIEVERS IN THE WORLD TODAY WHO DON'T KNOW WHO THEY ARE BY THEIR BIRTHING.

creature's spiritual growth or by the creature's faith, but it would be something God would do Himself that required nothing from the creature. Obviously, what God wanted was reciprocating love, and the only way He could get it was to place love in the creature and depend on that love to fulfill His own needs. Multitudes of God's people languish in doubt, fear, frustration, and even unbelief because they cannot do or see clearly what God is saying and doing today.

In Ephesians 2:1, we see that one having a physical life without eternal life is equated with the state of being unsaved, condemned, or lost, in contrast with those who have eternal life and are declared to be saved with the promise that they will never perish (John 3:15-16). Eternal life is not possessed until faith in Christ is exercised (Eph. 2:1-7). Eternal life is to be identified with regeneration, the birthing, and is received instantly when one is born-again. It is the resultant rather than causative of salvation, but it is related to conversion or the manifestation of the new life in Christ. Eternal life is the seed, which God places in the believer, and that seed is Christ (1 Peter 1:23). Eternal life is given by the work of the Holy Spirit at the moment a sinner believes on the Lord Jesus Christ.

The trinity is directly related to the impartation

of life; according to James 1:17-18, the Father is said to beget (birthed) His spiritual children. The life bestowed upon the believer is identified with the life that is in Christ (1 John 5:12; 2 Cor. 5:17). In other passages, the Holy Spirit is declared to be the one who regenerates (John 3:3-7; Titus 3:5).

The Spirit of Christ Is Christ

A most important point to make is that the Holy Spirit is not Christ. Christ is His own person and has His own spirit. Thus, the Apostle was to declare, "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The concept of a new creation carries with it not only the possession of eternal life, but it involves a new nature which corresponds to life, for "old things are passed away, behold, all things are become new" (2 Cor. 5:17).

Regeneration, New Life in Christ

The believer who has Christ living in him has been regenerated. Regenerated is synonymous with the birthing and is the inner re-creation of the nature of the fallen human being. The Bible conceives salvation as the redemptive renewal of man on the basis of a restored relationship with God by Christ in him. This presents a radical and complete transformation wrought in the spirit of

man by virtue of which human beings become new men who, in knowledge and holiness of the truth, are created after the image of God (Eph. 4:24; Col. 3:10). They're a new race of people no longer conformed to this world.

"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).

"And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24).

"Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

Regeneration is the birthing of a new creation. Regeneration exchanges the sin-nature (Satan-nature), which is lawless, godless, and self-serving (Rom. 3:9-18; 8:7). Regeneration enlightens the blinded mind to discern spiritual realities (1 Cor. 3:14-25; 2 Cor. 4:6). Regeneration liberates and energizes the enslaved will for free obedience to God (Rom. 6:14; Phil. 2:13).

Two Important Facts About the Birthing

Decisiveness: The regenerated man has forever ceased to be the man he was. His old life is over, and a new life has begun. He is a new creature in Christ, buried with Christ, out of

THE REGENERATED MAN HAS FOREVER CEASED TO BE THE MAN HE WAS. HIS OLD LIFE IS OVER, AND A NEW LIFE HAS BEGUN.

THE BELIEVER
RECEIVES CHRIST
NOT BY HIS LEARN-
ING OR KNOWING
WHO HE IS, BUT BY A
MIRACULOUS GIFT OF
GOD, WHO PLACED
HIS SON IN THE
BELIEVER TO MAKE
HIM ACCEPTABLE TO
GOD, WHETHER THE
BELIEVER EVER
CAME TO KNOW WHO
HE IS OR NOT.

reach of condemnation, and raised with Christ into a new life of righteousness (Rom. 6:3–11; Col. 3:9–11).

Mongrelism (inbreeding) of regeneration (self-effort): Infants do not induce or cooperate in their own procreation and birth. By the same token, one who is dead in trespasses and sins cannot possibly prompt the quickening operation of God birthing His Son in them (Eph. 2:1–10). Spiritual vivification is free, and to man, a mysterious exercise of divine power (John 3:8) not explained in terms of the combination or the cultivation of existing human resources. Nor is the new birthing by regeneration caused or induced by any human effort (Titus 2:12–13) or by any human merit (Titus 3:3–7). When God places His seed in a believer, that seed is total and complete; there is no more to be added to that seed. When the believer is baptized into Christ, he has Christ totally in him, for there is no more of Christ to be given to him.

The Confusion of Spiritual Growth

We have a tendency to confuse the believer's growth with the birthing. They are two different

things. Growth in Christ and coming to the knowledge of who the believer is by Christ in him is totally separate from the fact that the total Christ is already in him. The believer receives Christ not by learning or knowing who he is, but by a miraculous gift of God, who placed His Son in the believer to make him acceptable to God, whether the believer ever comes to know who he is or not.

In the New Testament after Calvary and after the Day of Pentecost, the thought of regeneration is more fully individualized. It has nothing to do with a believer's action; it is all on God's part, for Jesus said to Nicodemus in John 3:3 that one must be born again of the Word (water) and the Spirit. This means that regeneration is strictly from above and is totally of God (John 1:13). Also, the fact that regeneration is of God is mentioned nine times in the epistle of 1 John, and is integral to the issue of God placing His dear Son in the believer. In the gospel of John:

Jesus assures Nicodemus that there are no spiritual activities, no seeing or entering God's kingdom without regeneration.

John further declares that only those who are regenerated, birthed by God, receive Christ and enter into the privileges of God's children (John 1:12–13).

John says there is no regeneration that does not bring forth spiritual activities. The regenerated do righteousness (1 John 2:29) and do not live a life of sin (1 John 3:9; 5:18).

The present tense in these verses indicates that the believer is now a habitual law-keeper, though not absolutely sinless (1 John 1:8–10).

Because they have been birthed by God, believers now love other believers (1 John 4:7); they believe rightly in Christ and experience faith's victory over the world (5:4). †

(Dr. Campbell has given himself to the Lord to minister to prisoners. His testimony is he is more fulfilled doing this than anything he has ever done before. He teaches several classes each week in jails and has won many to the Lord and to the Lord's message of the Christ-life. He takes the writings of Warren Litzman and transposes them into words that prisoners can understand. This article is one of those writings.)



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THOUGHTS

A LETTER FROM A HEART SET FREE

by Vernanda Ziyambi

Vernanda Ziyambi is a High Court Judge in Zimbabwe who faithfully attends the Christ-life Campmeetings in South Africa twice a year. It is a long trip, but this believer in Christ truly loves the message.

Dear Warren and Robbie,
Here are some of my thoughts, but where do I start.

When did the revelation that Christ is in me begin? Don't really know, but I can trace it back to a time of turmoil in my life. My house was burgled; I blamed myself for not praying that night as I was accustomed to. I decided to keep up my praying; and one night, while I was praying, I heard the burglar tampering with the downstairs door. I shouted at him and then stacked up chairs against the door so I would hear if he came in. I believe it was my ex-gardener, but since the police did not arrest him, I had no proof.

Thereafter, every weekend, there was an attempt to burglarize, and I ended up not sleeping but pacing the floor and praying at night instead of going to sleep.

Then one night, I awoke to see a child emerging from my bathroom. I thought at first that it was one of my children, so I asked who it was. At this, the figure darted back to the bathroom. Now I was wide awake to the fact that there might be

an adult in the bathroom. So instead of going towards the bathroom, I went in the opposite direction to call for help from my brother who was sleeping in the cottage. By the time he came and we checked, the child and his adult companion had fled into the bushes. Calling the police did not help. They came, took fingerprints and statements as before, but nothing was done thereafter. They said that I could apply for a license to own a firearm and that because I was a widow and because of all the break-ins I would be granted the license. I resolved that if I did get a gun I would kill the intruder in cold blood and think nothing of it. I had lost all feeling and had gone past caring. My children were upset and cried reminding me that I had taught them differently. They did not recognize the new me. Christian friends came and prayed for me, but my cold resolve was not changed. I was tired of pretending.

I remembered all the utterances of the various pastors: These things were only happening because I had moved from the "umbrella"

of God's protection. There was sin in my life. I had not prayed enough.

I tried to remind myself that some of the attempts took place while I was praying. I began to search for answers, and I found myself reading Job. In the first chapter, my attention was drawn to the fact that Job was a man who pleased God so much that He boasted about him to the Devil. The Devil taunted that Job only pleased Him because he was well provided for and protected by God, but that once these things were taken away, he would certainly curse God. Then the Father gave the Devil permission to afflict Job in the most severe manner. He was afflicted with sores, denuded of his wealth, and his children killed. Even his wife urged him to curse God and die. Job had no knowledge of God's agreement with the Devil concerning him, but in all these afflictions he remained faithful. There were his friends, like the pastors and keepers of our souls, who accused him of having sin in his life. I began to see, in the story of Job, a lesson different from what I

was taught by the church. During this time I also read Isaiah where the Lord said, I, the Lord, do these things. I began to learn that God was in control of my life, and that nothing which happened to me was unknown to Him. I began to seek the knowledge of the Father and His Son.

The Church

I don't remember when the restlessness began. I remember being dissatisfied with the attitude of the pastor and the persons of position in the church. They seemed to be the only important people. They sang on stage dressed up in attractive clothes and looking really pious. They prophesied and gave words of knowledge to the poor unfortunate ones who could not hear from God for themselves and who looked up to them for guidance wishing and wondering when they would get to that level of standing with God. They ignored people like me who had little financial resources to "bless" them with. Small wonder then that I began to question where the love of God was in "church." I began to be restless and uneasy about some of the things they said from the pulpit and the programs they initiated and supported like fund raising activities, church building funds, "love" gifts for the pastor and others. They exposed persons from the pulpit and excommunicated them, exhorting the church

members to "treat them like a publican," whatever the expression meant. Yes, I began to see that the love of God was lacking, despite the commands from the pulpit to hug your neighbour; and, of course, one tried to sit next to someone he would not mind hugging when the command came.

Hearing

I think I am hard of hearing when it comes to the things of God. I kind of knew I did not belong; and, indeed, the many snide remarks about those who did not attend home cells receiving only crumbs while those who did were fed and filled like the 5,000 were, did nothing to appease my feelings in this regard. However, I remained there, moving closer and closer to the last seats as I could. I was one of those of whom the pastor said if you sit at the back the door is near....sitting at the front meant you sat close to those with the "anointing" and it rubbed off on you. Sitting at the back meant you were on your way out.

I now realize the Father worked for a long time at getting me out of "the church" as it is known today.

The first Pentecostal church I attended was afraid when my husband said he would see to it that the church was closed. I couldn't help asking the scared pastor, "But where is our faith?" Shortly thereafter I left that church and

after trying a couple others, settled for the third—a church which I had felt at first that I did not want to be part of. But here I was a lost sheep looking for a flock to join. The pastor to whom I introduced myself in the first meeting wanted to marry me off to some guy in the church as I needed to be healed of my past marriage. All this because I said I did not want to enter into another marriage. I realized later that single people or one parent families are not the ideal in that church.

Well, using dreams, some very vivid ones, and other Christians with whom I discussed the matter, the Father finally wrenched me out of there. But what did I do? I looked for another, for I repeated to myself what the pastors said. It is that the Lord will not move you out of a church without placing you in another.

I found one near to my home, and I took the family there. The children expressed boredom, but I hung on hoping that there I could find the love of Christ. Well, it soon became evident that my search would be fruitless. I began to get restless and dissatisfied, and when the banners were waved during "praise and worship" and the women did their worship dance at the front of the church, I found myself asking the Lord within me, "Where are you in all this?"

Then I came across a book titled *Jesus Lost in the*

I BEGAN TO LEARN THAT GOD WAS IN CONTROL OF MY LIFE, AND THAT NOTHING WHICH HAPPENED TO ME WAS UNKNOWN TO HIM. I BEGAN TO SEEK THE KNOWLEDGE OF THE FATHER AND HIS SON.

Church. After reading the first chapter, I knew I could no longer endure being part of the “church.” I had to find my Father. I had to know my Lord. So I stopped attending the assembly on Sundays and would stay home and read my Bible much to the displeasure of those of my family who did not understand.

Through my prayer partner, Ada, I came to know Cicely and John Lenton who encouraged me greatly. They had been out of the system for 10 years or more. They knew what I was going through, the guilt, the self-condemnation, the uncertainties, and so on. I was a constant visitor to their home, which was always open to me.

They nurtured me and helped me on lending an ear to my many and often repeated questions and assuaging my emotions of doubt, confusion, regret at parting ways with my friends in the church and former mentors, and soothing my mind with their words as they constantly pointed me to Christ. Those were most enjoyable times of refreshing. It was like manna flowed out of the mouth of John as he showed me Christ in the Old Testament Scriptures as well as the New. Christ in me, the hope of glory! I was being introduced to Him, and I was beginning to understand. They lent me tapes, audio and video, by Warren Litzman; and one, in particular, made a

great impact on me. It was a video teaching on Romans, but what I remember is nothing that I can relate to Romans 8, but one of the little stories that punctuate all of Warren’s messages. He talked about the adopted son, of loving parents, who, having found out he was adopted, set out, much to his parents’ displeasure, to find his true Father because he felt that until he knew his Father he would not know who he was. He said every believer must, at some stage, take this journey from its adoptive parents, the church, (who will often fight tooth and nail to prevent it) to find his Father. Only then will the believer find out who he is.

At that time I was out of the church and out of harmony with my family—except of course for my children. I felt as though I was in a wilderness all by myself with no support from them. When I heard this tape, I knew that I was on the way to finding my Father.

Then the revelation of the Father began to take place little by little. I began to learn from my relationship with my children, and then it was clear to me that I am a natural child of the Father, and I could approach Him in the same way as my children approached me... to chat, to ask for my needs, to share a joke or an experience of the day, to discuss my plans and get His advice. Most importantly,

He made me aware of the fact that when lawyers and others in my business approached me, it had to be by appointment and, on entering my chambers they would stand until invited to sit and would address me as “Judge.” My children, however, (provided there was no one else in my chambers) would walk in give, me a hug, sit in my big chair, work on my computer, joke and laugh with me, even tease me, and they called me “Mom.” They were free to come in and go as they liked, and they enjoyed being in my company and I in theirs. To others, I was “Judge.” To them I was “Mom.” I became aware that to others, He may be God, but to me He is “Father.” Since then, I have been unable to address Him as “God,” preferring to use the term of endearment—“Father.”

Today, I am learning to know the Christ who lives in me and who has graciously revealed the Father to me. My greatest desire is to know Him—my bridegroom, my Lord and my Saviour—and to love Him as He desires to be loved by me. So the walk continues. I have found my Father, and I am free now to fellowship with all the Father’s children who would like my company. But I no longer feel I am bound by the constraints, rules, regulations and laws of the local church, that often cloned substitute for Christ’s body. †

THEN THE REVELATION OF THE FATHER BEGAN TO TAKE PLACE LITTLE BY LITTLE. I BEGAN TO LEARN FROM MY RELATIONSHIP WITH MY CHILDREN, AND THEN IT WAS CLEAR TO ME THAT I AM A NATURAL CHILD OF THE FATHER,

THE BIRTHING

PART 1

By Warren Litzman

“Ye must be born again” (John 3:7).

Introduction

“Ye must be born again” is a favorite sermon topic, but relatively few Christians really understand what it means to be born again. Why is it such a rare thing to hear a simple exposition of what the new birth means and what takes place when one is born again? This has always perplexed me because the fact is our supernatural birth is as real as our natural birth.

In order to understand the birthing, or what it means to be born again, a historical setting may be helpful. In the Old Testament, salvation was of the soul. That makes salvation easy to understand because most of us grew up in religion where we learned a vocabulary to express the concept of salvation by our soul-winning campaigns and by being encouraged to be a soul-winner. The use of the word *soul* is primarily Old Testament terminology. In the Old Testament, the saving of the soul was all there was because the saving of the spirit by Christ

was not yet a reality. Christ had not yet died on the cross, and no provision had been made to have an exchange in spirit wrought by Christ in the person at that time. This exchange takes place in the believer’s spirit; Satan out and Christ in. All soul salvation was of self-effort, and the person had to do something to make it happen. An example of this would be Abraham, who was said to be a great man of faith, but the Scripture states that what made him a great man was his obedience—which is self-effort. Obedience salvation requires that you do something to make it so. All salvation in the Old Testament was soulish with no exchange taking place in spirit.

In the Old Testament, the word *soul* is used eight times more than in the New Testament. In Paul’s epistles, he uses the word *soul* only nine times. There is little mention of soul in the New Testament because once Christ is birthed in the spirit of the believer, there is not any-

thing you can do to improve the condition of the spirit. In the Old Testament, salvation was something that was done soulishly, and the human spirit (Satan’s nature, kindly referred to as “Adamic nature”) was brought under subjection. That was very tenuous because even the greatest people in the Old Testament had a difficult time bringing their spirit under subjection.

The Liberating Secret

It is my understanding that the entire purpose of the third-dimensional world that exists around us is to facilitate what I see in the Scripture to be the *“liberating secret.”* The liberating secret is something hidden in God that no man in the Scriptures knew anything about until it was revealed to Paul by God (Gal. 1:15–16), and Paul told it to us in his epistles. Paul would finally summarize the liberating secret in Colossians 1:26–27 as *“Christ in you, the hope of glory.”* He would go on to teach us that the creature

was a container with the Creator living His life in and through the creature. All this comes about as a result of the birthing.

The word *birth*, when used literally, always means a new life, which has the same nature as the parents, coming into existence. When a wolf or a sheep is born, there is a new life which has the wolf nature or the sheep nature, as the case may be. When a child is born into the world, a new life comes into existence. This life has the nature of the child's parents which is sinful and subject to death. This is the birth that Jesus called "*of the flesh*," and the result of that birth is flesh. This birth of the flesh receives its nature from Adam, the father of the human race. The Adamic nature, however, is a sin-nature or a Satan-nature. The only thing God could do with the flesh was to judge it, and the judgment resulted in condemnation and execution (Rom. 8:3; Gal. 2:19; Rom. 6:6). Scripture does not teach that the human being has a nature of its own. To be re-birthed does not mean that this life which is born of the flesh is changed or made over. Because Satan's nature misused the Creator's creation of the human, the creature had to have a miracle to ever function according to its original, Godly creation. That miracle would be an exchange

of natures, making the new birth imperative.

The new birth is a birth in the Spirit. It is to be "*born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*" (John 1:13). It is the coming into being of a new life which has the incorruptible and immortal (not subject to death) nature of its father, God. Of the new birth, Peter writes:

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

This seed not only lives forever, but it also remains (1 John 3:9) in the one who is born of God. Such life must be eternal, and that is what Jesus said it is (John 3:16). Life, which is eternal, cannot die. All who are born of the incorruptible seed have an incorruptible nature (the God-nature), which is eternal life. It is impossible for such to be unborn, for that would mean the corruption of the divine nature and the death of that which cannot die.

The Origin of The Plan of God

If someone were to ask you what your origin was, what would you say? Your first idea might be that you had a mother and a father, and when they came together you came out of their union. But that is not really your origin. Someone else might say, My origin

was when I was saved. That is when I was birthed, or born again. But that would not be your origin either. You might even go all the way back to Adam and say that your origin was in Adam, your forefather. But that would not be correct either. In order to answer this question you must start with God and the plan He had before the foundation of the world:

"According as he hath chosen us in him [Christ] before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4, author's translation added).

What was behind this great plan of God? Before anything was created that is in the Bible, we are told that God had a house full of creatures. The creatures that God created had no sonship quality in them and did not bear the earmarks of God's nature. Having a father spirit, God took one of these creatures and placed him as a son. He did not birth him as a son; He placed him as a son, and we know that son to be Lucifer. One day this son, Lucifer, who is called son of the morning in Isaiah 14:12, decided that he was greater than God and tried to take over God's house, which led to God taking action.

If I were to ask you who you thought God was, the first thing that would come to your mind would probably be that God is love.

ALL WHO ARE BORN OF THE INCORRUPTIBLE SEED HAVE AN INCORRUPTIBLE NATURE (THE GOD-NATURE), WHICH IS ETERNAL LIFE. IT IS IMPOSSIBLE FOR SUCH TO BE UNBORN, FOR THAT WOULD MEAN THE CORRUPTION OF THE DIVINE NATURE AND THE DEATH OF THAT WHICH CANNOT DIE.

That answer would be correct because God is love and all He wants from His created creatures is reciprocal love. Love is what He did not get from Lucifer. God does not want a creature who is forced or programmed to love Him. God wants a creature to love Him by a free-will decision because of who He is. God, as Father, wanted to fill His house with sons, and that is how this great plan of God came about.

The Bible tells us exactly what God thought at that very moment. In Ephesians 1:4 we read,

“According as he hath chosen us in him [Christ] before the foundation of the world...”

According to this idea, God made a choice that all His sons would be in Christ. He made that choice before the foundation of the world. It is not surprising that the most often stated truth in the New Testament is that of being *“in Christ.”* It is stated more than any other single concept. The great liberating secret comes from the statement, *“in Christ.”* God created free moral agents, just like you and I, with a plan that one day we would come to a place where we find that we cannot save ourselves and need help. Our lives might be in turmoil, and we may come to the conclusion that we cannot work it out by ourselves. At that moment, God’s liberating secret goes into effect because we have the free-will option of turning to

Jesus; and when we believe on the Lord Jesus Christ, God births the liberating secret in us. An unfortunate fact today is that multitudes of believers who are saved do not know the liberating secret. They have no understanding of Christ in them and what that means.

The only way there can possibly be another person in you is to have a conception, which brings about a birthing. There is no other way to accomplish a birthing action. From the time God decided He was going to put Christ in the believer to the time He first did it, at least 4,000 years passed. Everything that happened during that time period had to do with setting the stage to bring about the liberating secret. As born-again believers, we know something that neither Isaiah, Moses, Abraham, Jacob, nor Adam knew. We know something that no one in this world knew for over 4,000 years. We know that the only way a creature can ever please God is for God to take a part of Himself and put it into the creature. Throughout the entire Old Testament, the theme is that people must do something to please God. God allowed the people in the Old Testament to approach Him by their own works; however, they had to offer a sacrifice by killing an animal. The required sacrifice pointed to the Cross, but killing an animal did not save the people, as there was no life in anything they

did. *“He that hath the Son hath life; and he that hath not the Son of God hath not life”* (1 John 5:12). God waited 4,000 years until the momentous event of the Cross came about.

The Origin of the Birthing

Jesus was the first to speak of the birthing when He spoke to Nicodemus, who was the ruler of the Jews. God arranged for Nicodemus, who had heard about Jesus teaching and performing miracles, to go to Jesus and say,

“We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him” (John 3:2).

It was obvious that Nicodemus wanted to talk to Jesus about spiritual matters. He most likely wanted to talk about Moses and the Law and the many wonderful things that had happened during that 4,000-year period. Jesus looked at this spiritual leader and, with no explanation, said he must be born again or he cannot see the kingdom of God, or better yet, he cannot understand what God is doing unless he is re-born. That was a far-out comment.

Nicodemus was aware that an earthly kingdom was going to be set up at some point in time because God had promised throughout the Old Testament that a Messiah-king would take over Israel someday. But

GOD ALLOWED THE PEOPLE IN THE OLD TESTAMENT TO APPROACH HIM BY THEIR OWN WORKS; HOWEVER, THEY HAD TO OFFER A SACRIFICE BY KILLING AN ANIMAL. THE REQUIRED SACRIFICE POINTED TO THE CROSS, BUT KILLING AN ANIMAL DID NOT SAVE THE PEOPLE, AS THERE WAS NO LIFE IN ANYTHING THEY DID.

Jesus said there was no use in discussing such things until Nicodemus was born again. My understanding of that discussion is that the kingdom was not going to be set up on earth at that time because the kingdom would ultimately be in believers when they are born again. That was so radical that Nicodemus did not understand it. The end of that conversation was that Nicodemus did the only rational thing there was to do by saying, Well, does that mean I can go back into my mother's womb and come out a second time? Jesus never answered his question. Instead, Jesus said a very strange thing. He said, Nicodemus, it is like the wind blowing, you do not know where it is coming from and you do not know where it is going. That is what it means to be born again. That was the introduction to the liberating secret. That was the introduction of the "mystery." It literally meant you must have a spiritual birthing before you can ever understand the things of God.

I believe there are multitudes today who are born-again children of God, but they do not see the things of God because they do not understand the birthing process. Nicodemus did not understand it, and Jesus did not explain it to him. That is very important. Why didn't Jesus explain to Nicodemus what it meant to be born again? Why did

He say it is like the wind blowing? The reason was it was a mystery not to be revealed at that time.

Nicodemus had already called Jesus a rabbi, which established an important factor. When Jesus would not answer his question, He took it out of the hands of people such as the rabbis, preachers, prophets, apostles and everyone else to explain the mystery. He, Himself, as the Son of God, would not explain the birthing process. I think He did not do it because one day, as in 1 Corinthians 2:9-10, the Apostle Paul would be destined to say,

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him [the liberating secret that God had prepared for mankind] but God hath revealed them unto us by his Spirit" (author's translation added).

Paul said the deeper things of God could only be revealed to you by the Spirit.

John also says some powerful and significant things about the birthing in his gospel and epistles. In John 5:1 we read,

"Whosoever believeth that Jesus is the Christ is born [birthed] of God: and every one that loveth him that begat loveth him also that is begotten [is birthed] of him" (author's translation added).

What we have in this verse are two different terms

relating to the birthing, born and begotten. In 1 John 3:9, an interesting word applies to the birthing,

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The Koine Greek word for "seed" in this verse is *sperma*. The seed signifies the fact that spiritual life is imparted to the believer the instant of believing on the Lord Jesus Christ. The phrase, *"his seed remaineth in him,"* explains that the Seed, which is placed into the believer, abides without the possibility of removal or extinction. This means that the child of God, one who is re-birthed, remains eternally related to Christ and to the Father.

"Whosoever is born of God doth not commit sin" is also significant because the believer's Adamic spirit has been exchanged for the Spirit of Christ, who does not sin! "He that is joined unto the Lord is one spirit" (1 Cor. 6:17).

Skipping down to 1 John 5:4 we read,

"For whatsoever is born [birthed] of God overcometh the world: and this is the victory that overcometh the world even our faith" (author's translation added).

This verse takes some explaining. It states that whosoever is born of God overcometh the world. It is very rare to hear anyone preach on that statement.

I BELIEVE THERE ARE MULTITUDES TODAY WHO ARE BORN-AGAIN CHILDREN OF GOD, BUT THEY DO NOT SEE THE THINGS OF GOD BECAUSE THEY DO NOT UNDERSTAND THE BIRTHING PROCESS.

What you usually hear is that the born-again have ready access to God, or that the born-again can get faith to obtain a miracle. This verse does not say there is anything you have to do to make it work. It says the birthing means you have overcome the world. That is difficult for us because we do not really believe this fact; moreover, we are so mixed up with all of the soulish preaching we have heard about seeking after God, fasting and praying, memorizing Scriptures, or contacting someone with faith who can help, that we miss the entire content of this verse. At the same time, this verse does not say whoever is birthed of God will never have trouble. This verse does not say you will not get sick. It does not say you will never die.

Some Results of the Birthing

The moment we were born again, we were unfit for this world. We are not supposed to fit in because we are a new creation. We are an entirely different race of people, like people from Venus or Mars who have set foot on this earth. God, Himself, re-birthed us; and He did not intend that the world should swallow us up. The world and all that is in it is under His subjection (Col. 1:16-17). All things were created by Christ and for Christ; and aside from Christ there is not anything in existence. Furthermore, John says,

“All things were made by him; and without him was not any thing made that was made” (John 1:3).

When the world was created with its evil, its Tree of Knowledge of Good and Evil, with the serpent, with evil men all around, and getting worse, God still says, Whoever is birthed of God overcomes. We have not heard the gospel, have we? If every Christian knew that Christ was in them and that learning Christ would mean it did not matter what the Devil threw at them, what a difference that would make in their lives. They would be overcomers, regardless of what God allowed to come their way. If one gets laid off the job, it concerns us. If the necessary money does not come in, it concerns us. If the doctor says there is a lump on your neck, it concerns us. From now until the time we go home to the Father’s house, there are going to be things that concern us. But Christ has overcome the world. Nevertheless, Scripture does not say it will not hurt or it will not get bad. It does say we will overcome.

I do not know what you are concerned about, but I want to tell you that your visible problem is not the real problem. Your real problem is not knowing who you are; whoever is birthed by God is going to overcome this world. Better yet, we have already overcome because there is not anything in the world

that can take away your birthing or your relationship with the Father. Paul saw this, and he thought of the worse thing that could happen to a human being, and he said, It does not matter whether I live or die. I have told people on their deathbeds that Christ was in them. Hearing that made a big change in them because they had been frightened to meet God and most of them were wondering why God did not give them a miracle and raise them out of bed. They did not know, or had forgotten, that Christ was in them and that was all they needed.

In 1 John 5:18 it says, *“We know that whosoever is birthed of God sinneth not; but he that is begotten [birthed] of God keepeth himself, and that wicked one toucheth him not”* (author’s translation added).

Charismatics would rather chase the Devil than preach a gospel that says he will not touch whoever is birthed of God without God’s permission. A remarkable thing happened to me years ago. It may have been my Baptist background, as we were never taught much about the Devil. When I began to preach in Pentecostal churches and with Charismatics in the faith movement, all I heard about was the Devil; I became Devil-conscious. Later, I decided that if I

(CONTINUED ON PAGE 27)

CHRIST HAS OVERCOME THE WORLD. NEVERTHELESS, SCRIPTURE DOES NOT SAY IT WILL NOT HURT OR IT WILL NOT GET BAD. IT DOES SAY WE WILL OVERCOME.

KNOWLEDGE OF GOOD AND EVIL

By Mike Scott

It has been a very confusing topic. The things that are determined on this planet—such as nature, reproduction, animals, plant-life and things in the sea—is one type of foundation that God established. Another would be the rock formations, the great oceans, land masses, the atmosphere with its high and low pressures that ever change the weather, with the amount of sunshine or rain, constitute another foundation established by God. Another would be the oil, natural gasses, precious stones and metals, all of which would be of no value except God said that they were. But the foundation that concerns me the most is that foundation of the world that is not of the Father (1 John 2:16), the world that we were chosen from to be in Christ (Eph. 1:4). Our redemption was paid for with the blood of our Lord Jesus, who was foreordained before the foundation of the world (1 Peter 1:18-20). It was from this foundation that God would finally get what He want-

ed—His own birthed children (John 3:6).

To get an understanding of this, let's look back at the beginning of the dispensation of man. In Genesis 1:1-2, we read these words,

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters."

Some people believe that this is when the foundation of the world was established; it is not. In between Genesis 1:1 and Genesis 1:2 there is an amount of time that only our Father knows. It is during this span of time that Lucifer had fallen from heaven was cut down to the ground (Isa. 14:12). Because of his rebellion, he was put on this earth. We know that Lucifer was a created being, an angel. Yet, fallen angels can operate on this planet in the darkness of the world. It is from the power of this darkness, the forces that

work in the children of disobedience, that we have been delivered (Col. 1:13; Eph. 2:2).

We continue to read in the first chapter of Genesis how God created everything, how He spoke things into existence. Yet, when it came to the creation of man, He used His own hands and breath to give the created creature life. Nothing else was made in this fashion, so many people think this makes a person a child of God. It does not. None of the things God created have a part of God in its creation.

Because of the knowledge of good and evil still working in the thoughts of mankind, many people do not realize that there was another tree in the Garden of Eden that was available to them. But because they obtained the knowledge of good and evil, they were removed from access to that tree. No other reason to kick them out of the garden but to keep them away from that tree. Why? Because it was the Tree of Life. The knowledge of

DOING THINGS, BY YOUR OWN SELF-EFFORT, TO BE SAVED IS NOT THE GOSPEL. JUST BECAUSE IT CAME FROM THE BIBLE, SOME PEOPLE THINK IT IS THE GOSPEL OF JESUS CHRIST, AND IT IS NOT.

good and evil is a completely different understanding than Christ, who is the Truth. People often reject truth because they don't understand Christ.

Because of this world's knowledge of good and evil, a person can't really share the goodness of God without them wanting to run away from you as fast as they can. They are sick and tired of religion, and they don't want to hear anymore. They listen on the radio or stop for a minute to see some idol of modern man and hear everything but the gospel of Jesus Christ. Most of the things said are spiritualized knowledge of good and evil, mostly things you must do to be pleasing to God. This is not the gospel of Jesus Christ. Doing things, by your own self-effort, to be saved is not the gospel. Just because it came from the Bible, some people think it is the gospel of Jesus Christ, and it is not. Even when they read the word *gospel* in front of the gospels of Matthew, Mark, Luke and John, they think this has to be the gospel because it says so right there. Yet, again, this is not the gospel of Jesus Christ.

The gospel of Jesus Christ is according to the revelation of the mystery (Rom. 16:25). This is what the believer should know and not the Scriptures they understand with their knowledge of good and evil. We have church buildings on every corner where

most of the people never get together in the things of the Lord because their lists of Scriptures are settled upon by a group of knowledge-of-good-and-evil minds saying that this is what you ought to believe. To have continual fellowship with them, you will have to take some classes or speak in tongues or else they're going to watch you for a year or so to see if you meet their list of standards. If a person is not born again from above, they cannot see or enter into the things of God (John 3:3, 5-7).

The best definition in my understanding of *the Kingdom of God* would be the realm where God's will is fulfilled. The knowledge of good and evil is not the mode of operation there. That knowledge wasn't acceptable in His plan; yet by it, man is tricked by religion into not hearing the message of the revelation of the mystery being preached, or being revealed by the Holy Spirit. They think: *I'm no worse than other people*; or, *Our preacher/priest said this*; or, *Everybody in our big flock shakes, quakes and rolls*.

Have you received the revelation of the mystery since you first believed? The revelation of the mystery is what the believer will be established with (Rom. 16:25-26). Anyone that is not preaching according to the revelation of the mystery, is not

preaching the gospel of Jesus Christ, which is the true power of God (Rom. 1:16-17). Without the revelation of the mystery, all you really have is religion. But the knowledge of good and evil working in the minds of people causes them to throw down their Bibles and quit God, or stop going to be with other confused believers, or just settle in their confusion and bump along in life.

In the pulpit, which is my job, where my habitation has been determined, (Acts 17:26), it seems as though I'm surrounded by Nicolaitanes, people professing some kind of requirements that were set up at a local church building where they settled in their obligation to God. I accept the witness of their lips, and they probably see every violation of their law that I ignore. It is as though they hardly ever ponder the things that concern the revelation of the mystery. Some never understand that there is a great difference between the knowledge of good and evil and Truth. Truth is not a philosophy or a thing that seems to have the answer. Truth is a person (John 14:6). Religion has made many of our rebirthed brothers and sisters not even consider the things our Father has done by Himself through His Son. Even with a statement like that, it seems to float over their heads. Why? Because they have

not received the revelation of the mystery that now is made known (Rom. 16:25-26).

Through the Holy Spirit teaching the Gospel of Jesus Christ according to the revelation of the mystery, believers will hear the Word of their Father. But religion, the knowledge of good and evil spiritualized, mistaken as Truth is the main reason people are so confused and have settled themselves in a doctrine that came as a result of the knowledge of good and evil working. It is only religion. It does not teach that a person must be born again in spirit by the Spirit of Christ to understand the things of God (John 3:3-7). God is a spirit, and He reproduces after His own kind in spirit. It is not what you do or don't do that makes you acceptable to God. It is the birthing of His Spirit in you that makes the difference to God. You are His offspring, not just a creature made in His likeness and image, but re-birthed in spirit with a whole new life.

Without the second birthing, the living soul will never be able to call God's house "home." Only those born again in spirit will enter into Father's house. The knowledge of good and evil keeps a person from seeing the difference between religion and Truth. The Truth is the one by whom the Father re-birthed you, making you his child. Religion is con-

cerned only with what seems to be real—working out one's own righteousness (John. 3:3-7).

Paul said if a person preached anything other than the gospel of Jesus Christ according to the revelation of the mystery, let him be accursed (Gal. 1:9). If Jesus of Nazareth were around today, He would be very tired of overturning the tables of the moneychangers. Who did He fight with? Did He fight against the Roman government that ruled with an iron fist and slave labor? Did He fight against the games of chance and the oldest profession known to man? Did He go into places that most people stay away from because of the crime involved with no regard for others? No! He fought religion.

Many people think that the *earth* and the *world* mean the same thing. Yet they are two separate things. The *earth* is the Lord's, and the fullness thereof. But the *world* is against God and all that would live godly. The knowledge of good and evil is the root of the world's knowledge. Independence from God is the force of living that flows from that root. The fruit that is borne by that branch is flesh (Gal. 5:19-21). In order for flesh to be manifested, there has to be the thoughts within the mind. It is the pondering within the minds of mankind, this knowledge of good and

evil, that causes the carnality of the independent self (Rom. 8:5-6).

The knowledge of good and evil is the foundation of the world. All that is in the world, the lusts of the flesh, the lusts of the eyes and the pride of living is not of the Father, but is of the world, (1 John 2:15-16). Without hearing the gospel of Jesus Christ according to the revelation of the mystery, many of Father's birthed offspring live according to the knowledge of good and evil, which dams up the life that ever flows up from Him that has been birthed within them (John. 7:38). They are frustrated in their living, and don't understand why. Religion further confuses them so that when they ask a question and something from the Living Word is ministered to them, they reject it of their own free will instead of pondering it in their thinking and allowing the Holy Spirit, whom the Father has sent to reveal Christ, the time necessary to renew their minds. Because of the instant world that we live in, man wants everything immediately. Mind renewal takes time. It is a process that Father is controlling for His good pleasure, purpose and glory. The knowledge of good and evil has one living his life for his own pleasure, purpose and vainglory. This is the foundation of the world. †

WITHOUT HEARING THE GOSPEL OF JESUS CHRIST ACCORDING TO THE REVELATION OF THE MYSTERY, MANY OF FATHER'S BIRTHED OFFSPRING LIVE ACCORDING TO THE KNOWLEDGE OF GOOD AND EVIL, WHICH DAMS UP THE LIFE THAT EVER FLOWS UP FROM HIM THAT HAS BEEN BIRTHED WITHIN THEM (JOHN. 7:38).

MODERN PRISON EPISTLE

By Stacy L. Price

Dear Warren and Robbie,
So much has happened since the message of “Christ in me” was revealed to me. I received the call to preach the gospel about a year ago. Since then I have been boldly preaching and teaching the Word “in season and out of season.” In fact, I conduct a Bible study that meets three times a week. I use that time and format to faithfully and boldly proclaim the message of salvation embedded in the resurrection of Jesus Christ from the dead (1 Peter 1:3–5).

I never intended on preaching the gospel. Like many others who are subsequently called, I simply became the willing and obedient. Committed to diligent studying and obeying the truth through the anointed power of the Holy Spirit, I proclaimed the message of salvation whenever given the opportunity.

After reading and studying the message revealed in Warren’s book, *Paul, The Apostle of Grace*, I could not wait to zealously share the revelation knowledge of Christ living in the believer with those who regularly gathered at the Bible study meetings. I began in Ephesians 1:4, navigating

through Scripture upon Scripture until I arrived at Colossians 1:27. Amazingly, none seemed to receive the message as I had. Feeling somewhat of a failure, I vowed to myself to be more prepared. I assured myself that at the next scheduled meeting I would surely be used by Christ in me to open eyes of enlightenment that the truth might be revealed—Christ in us, the hope of glory.

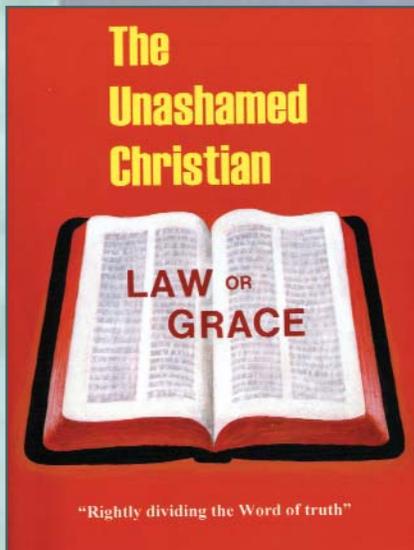
My repeated attempts to enlighten fellow believers with this information that has begun a whole new way of life for me fell upon eyes that could not see and ears that could not hear. Puzzled and exasperated I confided in a friend explaining to him the difficulties I was experiencing sharing the in-Christ message. My cries of confusion were met by his hearty laughter. Once he thoroughly exhausted his fit of merriment, he produced a well-worn copy of *Life in the Son*, turned to page 15 and then handed it to me. The title read, “The Believer’s Struggle with Revelation Truth,” by Cliff Gardner.

As I quickly but thoroughly read through Cliff Gardner’s article, I smiled in amusement, realizing that

in my haste to share with others, I’d totally overlooked the fact that only God can open someone’s heart, mind and soul to truly see the light. In my immature self-effort, I was unable to reap the increase that only the Father can give.

Needless to say, I am no longer meeting with that particular study group. I’m learning that I must first live the Christ-life, and the Christ in me will draw others into the fellowship with the Father, the Son and the Holy Spirit. Only by the Spirit of God will other believers fully understand that we are true offspring of God the Father by birth, having been born again through the incorruptible seed...through the Word of God...through the resurrection of Jesus Christ from the dead (1 Peter 1:3, 23). I boldly join in with the Apostle Paul in passionately proclaiming, “I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the by the faith of the Son of God, who loved me, and gave Himself for me” (Gal. 2:20). Christ in me, the hope of glory (Col. 1:27).

Born of the Spirit,
In Christ,
Stacy L. Price



THE UNASHAMED CHRISTIAN

BY WARREN LITZMAN

In this book, the well-known instruction from Paul to Timothy to “rightly divide the Word of Truth” comes under a rigorous, extensive, and expansive exegesis from the fine mind, and copious writing of Dr. Litzman. From a man who is consumed with Christ as the believer’s life, it is not surprising that he advocates the clear separation of Law and Grace.

He devotes the first half of *The Unashamed Christian* to expounding on the various dispensations of God’s dealings with humankind that spans the 4,000 years of the Old Testament. From *Innocence* to *Human Government* to the *Law*, the author sets out to persuade the reader that these do not apply to the life of the believer in the dispensation of *Grace*, but rather result in a deadly diminution of the Pauline gospel of freedom and firm oneness in Christ—which he expounds on in depth in the second half of the book.

Dr. Litzman introduces a term that may not be familiar to a lot of readers, but the word *commingling* aptly describes his concern over the persistent, indiscriminate application of the Scriptures without regard to the people for whom they were written or their place and purpose in God’s time line of redemption. He boldly declares that, “This matchless message of Christ as the life of the human being has been denied to multitudes because of religious commingling.”

He presents his case with the skill of a surgeon extracting dead and atrophied tissue from invading healthy, living flesh. The triumphant truth of Christ, as the end and completion of the Father’s plan, is carefully and effectively separated from the dead and obsolete demands of the Law. I found this short book beaming a ray of much-needed clarity into confusing and inconsistent interpretations of the Word of Truth.

—Alice Scott-Ferguson,
author of *Mother’s Can’t be Everywhere, but God Is*
co-author of *Little Women, Big God—Reconcilable Differences*

TURNING THE CRANK OF RELIGION

By Cliff Gardner

Trying to make religious Christianity work is like starting an old Model “T” Ford. Everything had to be set right for the engine to start and run. Religious Christians are always trying to “get started” by doing something for God, and then they are kept busy trying to make it run, if they ever do get it started.

Turning the Crank on the Model “T” was a dangerous proposition. If the spark advance lever and the throttle lever were not set right, the engine could backfire and break the arm of the person turning the crank. The backfiring of religious Christianity has injured many a person trying to crank it up. The latest attempt to fill the pews or to increase the Sunday school attendance didn’t fly, now comes the inquisition by the board, council or committee as to “who done it” and why it didn’t work. Maybe it is a case where the people aren’t responding to the pastor’s latest vision to make his program run to his liking and he is getting more upset as time goes on. It

could be that a feud has started because the wrong color carpet was laid in the sanctuary, or that some sour notes are being heard from the choir, or possibly someone brought a salad with the wrong topping to the pot-luck dinner and this has caused a resounding backfire. Perhaps it was a new name for an old church board position—i.e. from “deacon” to “elder”—that is the cause for the broken arm. The list could be endless.

Another problem with the Model “T” was encountered when the transmission grease (which could be cut by a knife in cool weather) was thick. If the engine would start, the “cranker” could be run over by the vehicle even though the transmission was in neutral. This happens frequently in religious Christianity when some programs are launched. Sometimes the very leader who was going to lead the way to revival is run down by the very method he used to get it started. Sometimes those who have seen the need to

start a new church are eventually put out because they are too popular with the people and are sensed as a threat to the newly established leadership.

Those people who suffered the broken arm while cranking a Model “T” were forever after cautious and usually reluctant to put their hand on the crank again. Many traded off the Model “T” for a vehicle that was self-starting by a battery and starter where pushing a button was a lot less dangerous than turning a crank. Many persons who have been broken or run over by religious Christianity simply trade one method for another that looks easier and are like people bouncing off a wall in a large room only to find another wall to bounce off from. They never come to realize that the problem is deeper than just the group they are part of. It has to do with the premise that operates the whole religious system.

Some people who have been bouncing around in religious Christianity finally see that trading church-

es is not the answer, and they begin to search at a deeper level. They see that what the religious world calls “church” is not the Church at all. These dear people begin to see that the Body of Christ is not divided, and the “Body (of Christ) universal” (which is religion’s way of explaining away its divisions) is not the phantom that religion taught, but it is the reality in which Christ indwells all believers who

have trusted in Him to save them. They also begin to realize that spreading the gospel is not according to some divine, multi-level marketing plan with all the “up-line” or “upper-level” people above them to whom they have to answer. Finally, those who are free from the bondage of religion are set free to be the people God, the Father, intended them to be from the start by Christ who is their life in them. Now

they can journey on to the Father’s house, learning Christ in them along the way. Eventually, as the hurt from religion is healed, they will come to know and to love the Father, the Son (Jesus Christ) and the Holy Spirit and flow through life with a renewed mind with them in control. As their lives encounter others, others will see the real Jesus who is alive in these dear brothers and sisters. †

(EDITORIAL—CONT'D FROM P. 3)

any form. This is why politicians and the media become so angry when they think Jesus had anything to do with their lives or their business. Often they slur born-again Christians. If the world really knew that these believers are in Christ and Christ is in them, they really would be scared. But sadly, most Christians do not know Christ lives in them and, consequently, the world does not know what and who a Christian is. In

Colossians, chapter 1, Paul plainly says that Christ created all things; He is before all things, and all things consist by Him. These are the God-ideas that run the world.

Finally, Christ triumphs in all things. Remember, Christianity is not a religion, and Christ is not just another prophet. His work on this earth is not religious, but is the Father’s final attempt to help humans become finished creations (Col. 2:10).

In it all, everything is summed up in Jesus. The world can mock Him; they can scandalize Him; they can lie about Him, and they can even say He never existed, but it is all to no avail. He is in the world, in every true believer, and the world cannot touch Him. You see, it’s Jesus, just Jesus, and the world and religion can do nothing about it. The simple thing for humans to do is accept Him as their new life and become completed humans. †

(BIRTHING—CONT'D FROM P. 20)

were the Devil, I would want people to be conscious of me. If I were the Devil, I would want everyone casting out devils and calling everything from a stump to a burned down house the work of the Devil. By distracting them with Devil-consciousness, there would be fewer opportunities for them to know that whoever is birthed of God cannot be touched by the Devil with-

out God’s permission. That is big, isn’t it?

The verse also says, “Whoever is birthed of God keepeth himself.” We need to ask ourselves how that works. A believer cannot save himself, and he cannot stay saved on his own efforts. How then does he keep himself? I think the answer is by doing what he knows he ought to do to be true to the Christ within him. This is the best thing James ever said. “To him

that knoweth to do good, and doeth it not, to him it is sin” (James 4:17). Sin, then, is a violation of your knowledge. Think about a diabetic person. If a diabetic takes his pill or his inoculation on schedule, he lives. He is doing what he ought to do by keeping himself. Most of us do not do what we are supposed to do most of the time. You cannot have a love affair with Jesus until you know He has been birthed in you. †

lovingly ask (though he already knows): My precious birthed one, please share how you expressed the Life that I gave you (individually). There will be no group, no pastor, spouse nor child. There will be only you and Him. Why get distracted by zealously studying how to function as a Christian groupie when that study material won't be on Christ's final exam?

4. In an effort to protect Christians from the horrors of this world, Christian communalists try to seal off younger Christians from the everyday circumstances and situations that our Father sends to foster our spiritual maturity. These outer troubles and trials provide the contrast needed for the Holy Spirit to impart revelation knowledge. This knowledge is custom made for each of us. Trying to grow up within a structured, hermetically sealed commune tends to cloud our mind's eye. The Holy Spirit must then make sharper, deeper incisions to heal our spiritual blindness. The double edged scalpel of God's revealed Word is awesomely efficient. A profound truism is: "You don't mature as a Christian until you are willing to be put on a desert island (figuratively) with nothing and no one except what's inside of you." It is there that all

masks are laid aside. It is there that the Father reveals the power of the Cross in the mind of a believer. It is there that your naked soul is clothed with the garments of resurrection life. You are all alone with the Father. That is as it should be.

So...where are you going with this lone wolf Christian message?

That question is generally asked by the communalists. My answer is that I will trust the life of the Son in me and base my identity on the humbling truth that Christ is my only life. As I learn to trust the Father's love, my heavenly Father can trust me to reflect the wisdom of His counsel. Will His counsel lead me into a communal form of Christian living? Probably not. Some Christians interested in maturity may endure a temporary communal experience. Why don't they stay? Because they eventually realize that we (individually) are ambassadors to this planet and our mission is to minister the love of Christ wherever we are. Covenanting with other Christians in a closed communal system skews our perception of the Father's specific plan for us. We will, at times, have warm, close fellowship with Christians of like precious faith. This is not the same as a Christian being required to live up to some group's arbitrary

religious standard. Instead, as you go further inward to experience the love of the Father, Christ can come out of you in a more precise fashion to function as you in this world. This is not a group activity!

I pray that my life reflects a strong desire for intimate union with our Father. The Christ living in me certainly enjoys that fellowship, and I know He wants me to share in it. Unless my Father specifically crosses my path with someone, people and/or groups just get in the way. I won't interact with any group that thinks it can hammer a religious, legalistic square peg into a spiritual, eternal circle. This article is not something I read about. It is something I have bled. I have tasted the bitter fruit of naïve dreams and damaged relationships.

Those of you who are young enough to entertain an invitation to communal Christianity might, instead, allow the Holy Spirit to lead you to the solitary place of fellowship that Christ has with His Father. Within that climactic nexus of intertwined ecstasy, your eternal Father will reveal your place in His Son. As this liberating process takes root in your mind, the clarity of the Cross in the Heart of God will illuminate your individual spiritual journey.

Bon Voyage! †

AS YOU GO FURTHER INWARD TO EXPERIENCE THE LOVE OF THE FATHER, CHRIST CAN COME OUT OF YOU IN A MORE PRECISE FASHION TO FUNCTION AS YOU IN THIS WORLD.

Join Warren & Robbie at...
Christ-life South Africa Conference 2006
Pine Lodge Resort, Port Elizabeth
3.00 p.m. Thurs. 26 October - midday Sun. 29

This is a great venue 3 kms. outside Summerstrand along the Marine Drive with access to the beach and rocks. Transport is provided: airport/bus. Chalets are serviced and fully equipped for self-catering or meals are available in the dining room or restaurant next door. N.B. Units with a bath have a full kitchen. Units with a shower have a mini-kitchen.

Deposits Required: R300.00

Full Tariff: Accommodation, Conference & Teas (total) for 3 days

Single room:	R 1430.00 per person
Double room:	R 830.00 per person
3 Sharing:	R 695.00 per person
4 Sharing:	R 560.00 per person
Cabins, 2 sharing (only kettle, cups & saucers):	R 625 per person

Caravan and Camping sites (own electrical points): 2 people R 110.00 per day plus R 12.00 per day extra per person

Pensioners: R 96.00 per day for 2 people plus R 12.00 per day extra per person.

Day Visitors: (Includes and teas, Thurs.–Sun.) R 200.00 per person OR R 25.00 per session per person, including tea.

Meals: Meals are available at 2 venues at extra charge.

Robin Dining Room: (Pre-booked)

Breakfast R 47.50; Lunch R 63.00; Dinner R 63.00

Island: (a la carte)

Burgers, Steaks, Salads, Fish. (Sorry, no breakfasts, no advanced bookings.)

Payment: All Delegates (incl. Day Visitors) must pay their final balance STRICTLY by 30 September. Bank Deposits/Internet: *Christlife Fellowship; Standard Bank; Branch: Hermanus; Code: 050312; Acc. #082252564.*

Booking must accompany deposit and the following information*.

Name: _____ Tel/Fax: _____

Address: _____

Choose from the above accommodations: _____

Pre-booked Meals: #Bkf. #Lch. #Din. Bath or Shower: _____

Need Transport? Arrival Date/Time: Departure Date/Time: _____

*Send this form with payment to Denise Hayes, 112 Greenacres, Village 5, Ascot Road, Port Elizabeth 6045; email: lanceh@iafrica.com; phone: 041-3744741.

Christ-life Fellowship

2006 USA Campmeeting

Ridgecrest Conference Center, Asheville, NC
July 22-27, 2006

Camp Theme: Sufficiency of Grace (2 Cor. 12:9).

Deposits* (applied to camp fees)

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

Camp Fees: Adults: 1-Adult room \$573. per person
 2-Adult room \$360. per person
 Ages 6-11 Free while sharing room with adult (see Meals charge)
 Ages 0-5 yrs. Free
 Offcampus resident, meals not included \$16 per day

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 1, 2006. Camp fees are refundable for cancellations received before this date.

Meals: Adults (without housing): \$114.50 throughout camp
 Ages 6-11 \$59. food charge (sharing room with adult)

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.)

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

We also take Visa and MasterCard:

Credit Card #	Exp. Date:
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Name on Card:	Signature:
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Date of arrival: _____ I/We will be: driving___ flying___ renting car_____

Will you need air port transportation?	For how many in family?
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Special Needs: _____

Before making flight reservations, please consider the following information for airport shuttles by CLF: Camp registration begins 3 p.m. July 22, with dinner at 5:30 p.m. Camp ends with breakfast at 7:15 a.m. July 27, with checkout no later than 11 a.m.

CLF provides Asheville airport shuttles on July 22 and 27 only. Contact Ridgecrest at 800-588-7222 for other arrangements. For more information regarding airport shuttles by Christ-life Fellowship, please contact Mike Robinson at 479-549-5319

* This form must accompany a deposit to hold reservations.

**If you need air port transfers, a Flight Information Form will be mailed to you and must be submitted to the Christ-life offices.

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.

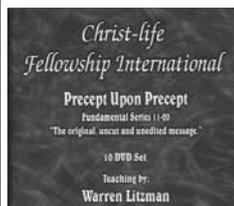
CDS	<i>1 Corinthians Chapter 1</i>	#	14 CDs/\$70	
	<i>1 Corinthians Chapter 2</i>		14 CDs/\$70	
	<i>Christ's Ministries</i>		4 CDs/\$20	
	<i>Converging Powers</i>		5 CDs/\$25	
	<i>Cross, The (South Africa, 2003)</i>		10 CDs/\$50	
	<i>Dispensations</i>		8 CDs/\$40	
	<i>Enemies of the Cross (South Africa, 2003)</i>		8 CDs/\$40	
	<i>Fellowship with the Father and the Son</i>		10 CDs/\$50	
	<i>Foundation Set #1</i>		6 CDs/\$30	
	<i>Foundation Set #2</i>		6 CDs/\$30	
	<i>Gospel of Deliverance, The</i>		4 CD/\$20	
	<i>How Many Gospels?</i>		1 CD/ \$7.50	
	<i>Introduction to the Christ-life</i>		4 CDs/ \$20	
	<i>It's Jesus! Just Jesus! (South Africa, 2005)</i>		8 CDs/\$40	
	<i>Making of a Son, The (Luke 15)</i>		10 CDs/\$50	
	<i>Message, The</i>		1 CD/\$5	
	<i>My Body, His Life</i>		9 CDs/\$45	
	<i>Now that We Know Christ Lives in Us (South Africa)</i>		10 CDs/\$50	
	<i>Our Journey Home (South Africa)</i>		10 CDs/\$50	
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