Reydon, Okla. 73660

May, 30,1970

Dear brother and Sister White:

We were happily surprised when brother Studer and the girls drove in yesterday, although brother Studer had gotten the date for the meetingmixed up, we were still glad to have them You will notice at the close of the article the exact date of the meeting. We are glad to have the girls in our home, and have already learned to love them. We just hope they can come back for the meeting. They speak of their father, as if he might be able to arrange his vacation, to where all of you might come.

We are badly in need of help, not financially, but personal help, We consider our efforts at this time are on the offensive and we need reenforcements, if you can supply such help we shall ever be thankful to you. If all of you cannot come,please let the girls come along with brother Studer.

Thanking you for such help that you may be able to offer,

We are your in Christ, The Spurlins

THE SPIRITUAL BIRTH By J.C.SPURLIN

FOREWORD

The matter herein submitted in the study of the Spiritual Birth has been prepared with much thought and consideration , with only the end in view that the scriptures are our sole guide in religion; In our study of any religious question our first concern should be what saith the Lord and His word ; then, having found only what is said, we should believe the same and put it into practice in our lives. Thus we believe that an open-minded,truth seeking study of the Spiritual Birth,without any preconceived ideas eitner present or past will bring us all togather in one thought and one bond.God speaks forth unity through His word, and behold how good and pleasant it is to dwell in unity.

Now that Jesus Christ the Son of God was the authority for the Spiritual Birth, we shall now offer some excerpts taken from a conversation that took place between He and a certain ruler of the Jews, Nic-o-de-mus by name. The same came to Jesus by night,and said unto Him, Rabbi 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. Jesus answered and said unto him, Veryily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.

Nic-o-de-mus saith unto him, How can a man be born when he is old? can he enter the second time into his mother,s womb, and be born? Jesus answered, verily, verily,I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh that which is born of the Spirit is spirit.

Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth,and thou hearest the sound thereof,but canst not tell whence it cometh , and whither it goeth:so is every one that is born of the Spirit.

Now then;since we are incapacitated to discern the movements of the wind,so also we areincapacitated to look into the heart of one being born again. Therefore it is obvious that we cannot look into the heart of one being born again, any more than we can fathom the extent of the wind. Evenso; to be born again does not in any way indicate a miracle, as some would have us believe.

For us to understand the facts, relative to the Spiritual birth, it is to know that Jesus never spoke to the multitudes except in parables. mat 13:34 But, some one will say surely Nic-o-di-mus

See page 2

ould not be called a multitude, ,But you will notice he used the pronoun we, which means he was not alone in his anxiety.
Webster says a parable means a comparison, a similitude. So; we have Christ comparing the Spiritual Birth with the natural birth. Every one with any degree of maturity knows we must have a beggetting in the natural birth, before there can be a delivery. God in the beginning created a natural law of propagation, (extension) likewise He also performed a Spiritual law of propagation, in this we see the comparison(parable) of the two laws As the natural law requires a begetting before there can be a delivery. evenso, the Spiritual law requires a begetting, before there can be a birth.

Now to be more accurate in this exegesis, we go to the scriptures. In 2Pet. 1:20 we are told that no prophecy of the scripture is of any private interpretation. That could mean but one thing, that is; every passage of scripture will invariably have another passage that will throw light on the one under consideration. In other words we can expect a perfect coordination ONLY when there is harmony. That, and that only is the way we can know when we are right .Otherwise the bible would be full of contradictions. with these thing in mind let us brush aside all prejudice, and mysterious imaginations, and go the word of God, for a clear and precise understanding of the Spiritual birth.

Christ in Jno. 3rd. chapter did not go into detail with regard to the natural birth, or the Spiritual birth, He merely said one must be born again. And the fact He said "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" makes a plain comparison. under the natural law the seed of man is properly deposited, after that a period of developement, known as the embryo stage, then comes the birth or delivery. In the Spiritual birth the seed is the word of God, Lk. 8:11 To this the Apostle James tells us in James 1:18 " Of His own will, (word) begat He us with the word of thruth, "In Jno. 6:63 Christ says the words that I speak unto you they are spirit and they are life" Now, that the word is the seed of the kingdom, Lk. 8:11 and the seed does possess life Jno. 6:63 then we can begin to see now the Spiritual unfolds similar to the natural birth. Hear Peter also, 1 Pet. 1 22-23 " Seeing ye have purifiedyour souls in obeying the truth through the Spirit unto unfeigned love of the brethern, see that ye love one another with a pure heart fervently: being born again not of corruptible seed but of incorruptible, by the word of God which liveth and abideth forever"

Now that we have learned that the word of God is the seed of the kingdom and that seed does possess the germ of life(Spiritual), our next thought is to avail ourselves with that seed, (germ) Christ said in Jno. 6:44-45 "No man can come unto me, except the father which sent me draw him: and I will raise him up, at the last day. It is written in the prophets they shall all be taught of God. Every man therefore, that hath heard, and learned of the father, cometh unto me.

First we MUST become receptive to the word (teaching) as did Lydia, in Acts 16:14=15 upon receiving the Word (seed)we are to believe it, believing it produces Faith. Having obtained faith we are prompted to repent of our sins, Acts 2:38. Then Christ said we are to confess Him, before men, Mat. 10:32.Now can we say we are born again? (of the Spirit) O no,the delivery has not been made : until the delivery is made there can be no birth, therefore,in every conversion of New Testament teaching baptism is the final, and consumating act of the Spritual Birth (Or delivery).But says one ,How do you get a birth out of baptism? If so Who does the delivering? Good question: Now go with us to Colossians 2:12 "Buried with Him in baptism,wherein also ye are risen with Him through the faith of the operation of God"Now, if God operates in baptism, Then what does He doin said operation? Lets let Paul tell us,Hear him in Colossians1:12-13," Giving thanks unto the Father,which hath made us meet to be partakers of the inheritanceof the saints in light:who hath deliver us from the power of darkness and translated us into the kingdom of His dear son.Now dear friends, since our subject is the Spiritual Birth, and the word birth means a change of state,in the fleshly birth the babe is changed from the embryo state into the natural state.In the Spiritual Bir one is changed(delivered)from the power of darkness (sin) and translated into the kingdom of God's dear Son.Please keep in mind one is not a memb of the family of God until the delivery(birth) is fully consumated,at whi time they can truly say they have obeyed from the heart that form of doct delivered them,being thenmade free from sin they have become the servants of righteousness. Rom .6:7=8 Now, to be made free from sin, and become the servant of righteousness certainly is proof that one is saved.But Paul sa we are saved by the gospel 1Cor.15:1-2 is that in contrast to the above? not at all,it only proves that two things equal to each other is equal to the same thing. In other words, to made free from sin is to obey the gosp Then why not tell our sinner friends to obey the gospel, and God will add them to the church he wants them to be a member of.Therefore, when one obeys the gospel in spirit and truth, they have a right to say they are saved.

Beginning at the Second Avenue CHURCH OF CHRIST June 28,and running through the 7th. of July is a gospel meeting,
brother Tom Broadway of Grants Pass, Oregon will be the speaker.
Every one invited to attend.

Come let us reason togather, saith the Lord.

The second avenue church of Christ is located across the street from the Mobile Station, in Reydon.