



The Grace Proclamator and Promulgator

“To testify the gospel of the grace of God.” Acts 20:24

****PUBLISHED AS A MISSION PROJECT OF CENTRAL BAPTIST CHURCH****

Vol. XXVII, No. 4

April 1, 2010

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THE INSTRUMENTALITY OF THE GOSPEL IN REGENERATION

By Wayne Camp

INTRODUCTION

TEXT: 1 Peter 1:23-25 *Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

James 1:18 *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

RECENTLY CONVERTED BUDDHIST MONK

See Thailand Missions Page 3



Before researching this article I never realized that sovereign grace writers had so many different explanations about regeneration. ***Let me go on record saying that I do not necessarily agree with every detail of the men that I will quote in this article.*** The one thing in common with all these writers is that they all believe ***that in some manner*** the gospel is used in connection with regeneration. They do not all agree on exactly how it is used, but they do believe that the gospel is used instrumentally in regeneration. A verse of Scripture that keeps coming to mind is taken from Christ's discussion of the new birth with Nicodemus. ***John 3:8 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.*** It behooves us to remember that the manner and method of regeneration are mysteries. In fact, I fear that we may sometimes spend too much time trying to unravel the mysteries of God. It is clear that the manner of the new birth is a mystery and the secret things belong unto the Lord. ***Deuteronomy 29:29 The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.*** God has revealed to us the necessity of the new birth. He has not revealed the exact manner in which he accomplishes this in the heart of his elect. The more I researched this subject the more I realized that none of us can know exactly how God works this marvel of regeneration in

THE GRACE PROCLAMATOR AND PROMULGATOR (USPS Standard Mail Permit Number 876) is published monthly (subscription free) by the authority of CENTRAL Baptist Church, PO Box 876, Grenada, MS. Postage paid at Grenada, MS, 38901.

POSTMASTER: Send address changes to THE GRACE PROCLAMATOR AND PROMULGATOR, PO Box 876, Grenada, MS 38901-0876.

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his people. ***Romans 11:33-34 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? I think also of the message of God through the prophet Isaiah. *Isaiah 55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my****

thoughts than your thoughts. I trust that all the readers will keep these things in mind as they read this article. The wind blows where it pleases. We hear the sound of it. We feel its cool breeze on a clear, hot summer day. In the sky there is no cloud. Where did that wind come from? Where does it go? When I can explain that I probably will still not be able to explain the exact nature of the regenerating work of the Holy Spirit. One thing you will notice from the quotes that I have used in this article is that rarely do two men, though they be great Bible scholars and godly men, agree 100% on the manner and method in which God regenerates his elect.

I like what Arthur Pink said about the mysterious nature of the new birth. He said that it is ***inscrutable***. This means it is ***unfathomable***. It is ***impenetrable***. It is ***incomprehensible***. Here is the statement Pink made.

Again; the wind is ***inscrutable***. There is something about the wind which defies all effort of human explanation. Its origin, its nature, its activities, are beyond man's ken [Knowledge, understanding, comprehension RWC]. Man cannot tell whence it cometh or whither it goeth. It is so with the activities of the Holy Spirit. His operations are conducted secretly; His workings are profoundly mysterious.

Concerning the mysterious nature of regeneration J. L. Dagg wrote this explanation.

The mode in which the Holy Spirit effects this change [regeneration] is beyond our investigation. All God's ways are unsearchable; and we might as well attempt to explain how he created the world, as how he new-creates the soul. With reference to this subject, the Saviour said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit."

Again I would remind the reader that we are dealing with what is probably the most mysterious aspect of God's great salvation—regeneration. Please keep that in mind as you (See **REGENERATION Cont. P. 6, L. Col.**)

THAILAND REPORT

By Wayne Camp

“Are you a pastor or a teacher?” asked the young monk (See picture on page 1).

“Yes,” answered Brother Anond.

“I heard someone talking about Christians and Jesus Christ. I would like to know about Jesus Christ,” said the young monk.

Brother Anond had been to Chiang Rai prison to preach earlier in the day. This prison is located in extreme northern Thailand near the Burma border. He had returned to Theong prison in another area of northern Thailand. When he arrived at Theong prison he was met by this young monk.

Here’s an amazing thing about this. A man who had been saved at Theong prison in one of the services Brother Anond conducted there had gotten out of prison. He had come into contact with this young Buddhist monk and had told him that Brother Anond would be at Theong prison on that particular day. The young man went to the prison and waited for brother Anond to arrive. He had never seen him before but when he drove in the young man approached him and asked him if he was a preacher or teacher.

After Brother Anond witnessed to the man and presented the gospel of Jesus Christ the young man was saved. He has now been baptized and is a member of one of the churches.

This is another of many such instances that take place in Thailand as the preachers and church members spread the gospel of Jesus Christ. This was not a chance happening. It was arranged in the providence of God. What a testimony it is to the fact that God’s blessings are upon this work. The only unusual thing about this experience was the fact that the person who was saved was a Buddhist monk. Over 94% of the people of Thailand are Buddhist. But God can arrange things so that even a Buddhist monk hears someone preach the gospel. Then he arranges for that monk to meet a convert who was saved in the prison ministry. That man, now out of prison, tells the monk about Brother Anond coming to the



prison. Simply amazing!

The very same week that this happened a group of Baptists located near another church about 2 ½ hours north of Chiang Mai had been talking to the folks from Pa Sak #2 and had become interested in learning more about what we teach, believe, and practice. By the way, Pa Sak #2 is pastored by one of our students at Sovereign Grace Independent Baptist School of Theology.



Some of these folks came to the children’s home to talk to Brother Anond about the doctrines of grace and other doctrines which make the churches with which we work distinctively different from many other Baptist churches in Thailand. He explained in detail what we believe. They asked him to come to

their church and preach to them the basic doctrines to which we hold. The ultimate result was that they wanted to become a Sovereign Grace Independent Baptist Church. Brother Anond is now working with them.

There is another report on the Thailand mission work below. It was submitted by Brother Galen Haegele on his reflections on his trip to Thailand in November to help in the school. Let me once again express our appreciation for all the support that is given to this work by individuals and the Lord's churches here in the United States. ***Philippians 4:17 Not because I desire a gift: but I desire fruit that may abound to your account.***

This group was baptized after a recent Bible conference at Pa Sak #1.



MY REFLECTIONS ON THAILAND MISSIONS

By Galen R. Haegele

On November 5, 2009, I left the comfort and routines of life in the United States to travel to Thailand. From the time I arrived in Chiang Mai I was immersed in a fast paced, fascinating ministry that opened my mind and heart to a colorful but little known people called the Hill Tribes of Thailand, and more specifically the Lahu tribe. In the next three weeks I had the privilege of working in the school with Bro. Anond, Bro. and Sis. Camp teaching the Lahu pastors and students. I probably learned more than my students did. It was my first experience

having someone translate everything that I had to say. I found that the students were hungry to learn the Bible and to learn English. What a blessing it was to discover that I had all these new brothers in Christ and to see what our Sovereign Lord is doing in this far away land. I found these brethren to be polite, loving and receptive to the truth. The Lahu have only two books written in their language: the Bible and a hymn book. They have had the Bible for some fifty years and it is not a good translation I am told.



I had been asked by Bro. Camp to teach the book of Ephesians. I prepared thirteen lessons to be presented on the overhead projector. In twelve class sessions I was only able to present six of the lessons. The students copy everything that is presented on the overhead projector to take back to their people. Due to the vast difference of the educational backgrounds of the students this was a very slow process. Bro. and Sis. Camp continued with their English classes and Bro. Camp taught a class in Old Testament types.



I might pause at this point and say that it was

a tremendous blessing for me to work with Bro. Camp since he was one of my instructors at Illinois Baptist College when I was attending the seminary in the early 70s. It was from Bro. Camp who was my pastor that I learned the doctrines of grace.

The Lord has used Bro. Anond in an amazing manner in Thailand. In his short ministry to his own people he has organized approximately 21 Sovereign Grace Baptist churches in the mountains of northern Thailand; other groups are now awaiting organization. These churches have special thanksgiving services at the end of the harvest season. I was privileged to preach in four of the churches on four different Saturdays in their thanksgiving services. In Bro. Anond's home church, I preached to the largest congregation to which I have ever had the privilege of preaching. Several hundred people



from twenty different churches were assembled under the trees in this village.

Each Sunday we traveled to one of the Lahu churches in the mountains for worship services. I preached on three of the four Sundays that I was in Thailand. Even though I did not know what was being said in much of the services, I could feel the warmth and dedication of these believers. They love to sing; I sang along with them from their hymn book pronouncing the monosyllable words and recognizing the tunes. The preachers and students took extensive notes on the sermons that were preached. In one church the people had purposely set the clock back one hour so that there would be time for both Bro. Camp and me to preach.

At the end of most of the church services we were invited (and expected) to eat lunch with the church. Based on Bro. Anond's knowledge of each congregation, he would advise us on

what to eat and what not to eat. Sometimes we stopped to buy food on the way to the church. Rice and fruit were usually safe for us to eat. Some of the meat dishes were questionable. The Lord blessed and not once did I suffer from stomach ailments.

The Lord works in mysterious ways. Bro. Anond has access to the prisons of northern Thailand. He preaches in one of the prisons almost every week. Through this ministry many have been saved. As these new believers go back to their home tribes, some have invited Bro. Anond to come to their villages and preach Christ. Several of the Sovereign Grace churches have been organized as a result of this ministry. I had the privilege of preaching in two of the prisons. I preached in a minimum security prison of 1900 inmates in Fang. On another Monday I preached in the maximum security prison (4000 inmates) in Chiang Mai. In both prisons one of the inmates used my



camera to document the worship services.

In addition to teaching four days a week and preaching on the other three days, I was taken to several of the tourist attractions by Bro. Anond. After three weeks I was exhausted. Although he is many years younger than me, I do not know how Bro. Anond keeps up the pace that he does. I came to appreciate his ministry and came to love him and his daughter Sarah during my brief time with them. Here is a ministry and missionary that are worthy of support.

(See REFLECTIONS Continued P. 11, L. Col.)

(REGENERATION continued from Page 2) read what I say as well as the various ideas of those men whom I quote. The one thing that we see that is consistent is that they all were Sovereign Grace Baptists who believed that in some way the Holy Spirit regenerates in connection with the gospel.

I recently received a letter in which I was asked by a kind brother if I am, at least, in partial agreement with the statement that we published last month in which John Gill wrote about the instrumentality of the gospel in regeneration. Without hesitation I admit that I am in agreement with his argument that in some manner the Holy Spirit uses the gospel in connection with regeneration. I have never read in the Bible of any person being born again who had not heard the gospel.

WHAT WE PUBLISHED LAST MONTH

Once again, for the sake of reference, let me point out what John Gill wrote as he commented on John 6:63.

The words that I speak unto you, they are spirit and they are life.

The doctrines which Christ had then been delivering concerning himself, his flesh and blood, being spiritually understood, are the means of quickening souls. The Gospel, and the truths of it, which are the wholesome words of our Lord Jesus Christ, are the means of conveying the Spirit of God, as a spirit of illumination and sanctification, into the hearts of men, and of quickening sinners dead in trespasses and sins: the Gospel is the Spirit that giveth life, and is the savour of life unto life, when it comes not in word only, or in the bare ministry of it, but with the energy of the Holy Ghost, and the power of divine grace.

Note that Gill did not leave out the regenerating power of the Holy Spirit. He wrote, "The Gospel is the Spirit that giveth life, and is the savour of life unto life, when it comes not in word only, or in the bare ministry of it, but with the energy of the Holy Ghost, and the power of divine grace."

BAPTIST CONFESSIONS OF FAITH

In my study of Baptist confessions of faith I

find that nearly all of them indicate that the authors thereof held that the gospel is used instrumentally in regeneration. They held that the gospel is used by the Holy Spirit in his regenerating work.

Notice the following statement from the 1689 London Baptist Confession.

CHAPTER 20 OF THE GOSPEL AND OF THE EXTENT OF THE GRACE THEREOF

Paragraph 1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners. Gen. 3:15; Rev. 13:8

Paragraph 2. This promise of Christ, and salvation by him, is revealed only by the Word of God; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance. Rom. 1:17; Rom. 10:14, 15, 17; Prov. 29:18; Isa. 25:7; 60:2, 3

Paragraph 3. The revelation of the gospel to sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God; not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever made, or can do so; and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God. Ps. 147:20; Acts 16:7; Rom. 1:18-32.

Paragraph 4. Although the gospel be the only

outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect their conversion unto God. Ps. 110:3; 1 Cor. 2:14; Eph. 1:19, 20 John 6:44; 2 Cor. 4:4, 6.

On this matter the Philadelphia Confession of Faith is almost, if not an exact, repeat of the 1689 London confession.

According to Article 7 of the New Hampshire confession of faith regeneration is accomplished in connection with divine truth.

Of Grace in Regeneration. We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.

THE SCRIPTURES

The instrumentality of the Word of God is often mentioned in connection with regeneration in the Scriptures.

Consider these words from the Apostle Paul. **1 Corinthians 4:15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.** The Greek word from which *begotten* is translated is *gennao* [γεννώω] and, according to Strong's Lexicon, it refers to a man fathering a child or a woman giving birth to a child. It clearly has reference here to the new birth or regeneration. Paul clearly believed that the gospel was involved in the regeneration of these Corinthians.

James uses another word when he refers to the word in connection with regeneration. **James 1:18 Of his own will begat he us with the word of truth, that we should be a kind of**

firstfruits of his creatures. The word from which *begat* is translated is *apokueo* [ἀποκυέω] and according to Strong this word means *to bring forth from the womb, or to give birth to.* So once again it seems that an inspired writer connected the word with the work of the Holy Spirit in regeneration.

Peter also connected the word with the regenerating work of the Holy Spirit. **1 Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.** Here Peter uses the Greek word *anagennao* [ἀναγεννώω]. According to Strong the word means *to be born anew or to be born again.* Some make the argument that the Word of God here refers to the Lord Jesus Christ. But the context clearly reveals otherwise. It refers to the word of the gospel. **1 Peter 1:25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.**

JOHN GILL

John Gill is consistent in his position. Consider his comment on First Corinthians 4:15.

. . . for in Christ Jesus have I begotten you through the Gospel; which is to be understood of regeneration, a being born again, and from above; of being quickened when dead in trespasses and sins; of having Christ formed in the soul; of being made a partaker of the divine nature, and a new creature; which the apostle ascribes to himself, not as the efficient cause thereof, for regeneration is not of men but of God; not of the will of the flesh, of a man's own free will and power, nor of the will of any other man, or minister; but of the sovereign will, grace, and mercy of God, Father, Son, and Spirit. The Father of Christ begets us again according to his abundant mercy; and the Son quickens whom he will; and we are born again of water and of the Spirit, of the grace of the Spirit; hence the washing of regeneration, and renewing work are ascribed to him: but the apostle speaks this of himself, only as the instrument or means, which God made use of in doing this work upon the

hearts of his people; and which the other phrases show: for he is said to do it "in Christ"; he preached Christ unto them, and salvation by him, and the necessity of faith in him; he directed them to him to believe in him, and was the means of bringing of them to the faith of Christ; and it was the power and grace of Christ accompanying his ministry, which made it [the gospel, RWC] an effectual means of their regeneration and conversion: and which were brought about "through the Gospel"; not through the preaching of the law; for though by that is the knowledge of sin, and convictions may be wrought by such means; yet these leave nothing but a sense of wrath and damnation; nor is the law any other than a killing letter: no regeneration, no quickening grace, no faith nor holiness come this way, but through the preaching of the Gospel; in and through which, as a vehicle, the Spirit of God conveys himself into the heart, as a spirit of regeneration and faith; and God of his own will and rich mercy, by the word of truth, by the Gospel of grace and truth, which came by Christ, so called in distinction from the law which came by Moses.

Consider also Gill on James 1:18.

with the word of truth; not Christ, who is the Word, and truth itself; though regeneration is sometimes ascribed to him; and this act of begetting is done by the Father, through the resurrection of Christ from the dead; but the Gospel, which is the word of truth, and truth itself, and contains nothing but truth; and by this souls are begotten and born again; (see Ephesians 1:13; 1 Peter 1:23) and hence ministers of it are accounted spiritual fathers. Faith, and every other grace in regeneration, and even the Spirit himself, the Regenerator, come this way: and the end is.

A W. PINK

Consider the following statement by Arthur Pink as he comments on John 6:63, the same verse on which Gill was writing. Pink said,

This confirms our interpretation of the first part of the verse. Christ is speaking of regeneration, which was the one great need of those who were offended at His teaching. They could not discern spiritual things till they had spiritual life, and for that they must be "quickened" by the Spirit of God. First, He told them who did the quickening — "the Spirit"; now He states what the Spirit uses to bring about that quickening—the "words" of God. The Spirit is the Divine Agent; the Word is the Divine instrument. God begets "with the word of truth" (James 1:18). We are born again of incorruptible seed, "by the word of God" (1 Peter 1:23). We are made partakers of the Divine nature by God's "exceeding great and precious promises" (2 Peter 1:4). And here in John 6:63 Christ explains how this is: the words of God are "spirit, and they are life" That is, they are spiritual, and employed by the Holy Spirit to impart life. Thus, we say again, The great need of today, as of every age, is the faithful preaching of God's Word.

This statement by Pink is found in his commentary on the Gospel of John.

Pink refers to John 6:63 again in his discussion of the new birth in John 6:1-8. The first of these is as follows. He makes this very brief statement. "Nothing could be plainer. No sinner is quickened apart from the Word." [Editor's Note: Pink held that quickening and regeneration are synonymous. This is another area on which sovereign grace writers have differing opinions.].

In his same commentary Pink discusses John 3:1-8. In that discussion he makes several statements regarding the instrumentality of the word in regeneration.

If then the Lord Jesus used the word "water" emblematically in John 3:5, to what was He referring? We answer, *The Word of God. This is ever the instrument used by God in regeneration. In every other passage where the instrument of the new birth is described, it is always the Word of God that is mentioned. In Psalm 119:50 we read, "For Thy word hath quickened me." Again, in*

1 Corinthians 4:15 we find the apostle saying, "I have begotten you through the gospel." Again, we are told "Of his own will begat he us with (what?—baptism? no but with) the word of truth."

Another verse of Scripture that bears on this matter is found in the book of Hebrews. There Paul declares, **Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.**

Commenting on the above verse Arthur Pink writes, The Word of God "piercing even to the dividing asunder of soul and spirit" is the effect which it produces, under the application of the Lord, when a sinner is regenerated. Here again Pink asserts that the Word of God is applied in the work of regeneration.

T. P. SIMMONS

T. P. Simmons, in his book **Systematic Theology**, also declared that the gospel is instrumental in the regeneration of sinners. In Chapter XXIII on the New Birth he wrote, It is to these that we refer when we speak in the foregoing of "the initial exercise of the holy disposition," which exercise is procured by regeneration. Repentance and faith should be thought of as a part of regeneration rather than as fruits of regeneration. The soul is not renewed so long as it remains in impenitence and unbelief. These attitudes of the heart are brought about in regeneration. This is confirmed by the fact that **the truth is used instrumentally in regeneration.** [Emp. RWC] If regeneration did not consist of the working of repentance and faith in the heart, there would be no need of the instrumentality of the word.

Later, in discussing how the new birth is accomplished, Simmons makes the following statement:

The instrumentality of the Word in regeneration is taught by John 3:5; Eph. 5:26; Jas. 1:18; 1 Pet 1:23. It is evident from I Pet. 1:25 that the word in these passages is the written

or preached Word rather than the incarnate Word (which is Christ). In I Pet. 1:23 the Word is characterized as that "which liveth and abideth forever." Then in verse 24 the perishable nature of other things is referred to. And in verse 25 the endurance of the Word is again referred to, and it is plainly specified that the Word referred to is "the word of good tidings which was preached unto you" (correct translation).

I am not sure that I agree with everything Brother Simmons says on regeneration. I use these quotes to show that he definitely believed unequivocally that the Gospel is used instrumentally by the Holy Spirit in the work of regeneration.

J. L. DAGG

J. L. Dagg in his work titled **Manual of Theology and Church Order** set forth his position on the Holy Spirit's use of the gospel in regeneration. Pages 278-279 he said,

We know, from the Holy Scriptures, that God employs his truth in the regeneration of the soul. "Of his own will begat he us with the word of truth." Love to God necessarily implies knowledge of God, and this knowledge it is the province of truth to impart. But knowledge is not always connected with love. The devils know, but do not love; and wicked men delight not to retain the knowledge of God, because their knowledge of him is not connected with love. The mere presentation of the truth to the mind, is not all that is needed, in producing love to God in the heart. What accompanying influence the Holy Spirit uses, to render the word effectual, we cannot explain; but Paul refers to it, when he says, "Our gospel came not to you in word only, but also in power, and in the Holy Ghost."—"but in the demonstration of the Spirit, and with power."

A. H. STRONG

Finally, I want to notice two statements from A. H. Strong. On page 811 of his **Systematic Theology** he made the following statements.

Of the mode of regeneration Strong wrote:

It is a change wrought in connection with the use of truth as a means.

James 1:18—"Of his own will he brought us forth by the word of truth"—here in connection with the special agency of God (not of mere natural law) the truth is spoken of *as a means*; 1 Pet. 1:23—"having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth"; 2 Pet. 1:4—"his precious and exceeding great promises; that through these ye may become partakers of the divine nature"; *cf.* Jer. 23:29—"Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces?" John 15:3—"Already ye are clean because of the word which I have spoken unto you"; Eph. 6:17—"the sword of the Spirit, which is the word of God"; Heb 4:12—"For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart"; 1 Pet. 2:9—"called you out of darkness into his marvellous light." An advertising sign reads: "For spaces and ideas, apply to Johnson and Smith." In regeneration, we need both the open mind and the truth to instruct it, and we may apply to God for both.

Again Strong wrote of regeneration:

It is a change wrought by God.

John 1 :13—"who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"; 3:5—"Except one be born of water and the Spirit, he cannot enter into the kingdom of God;" 3:8, marg.—"The Spirit breatheth where it will"; Eph. 1:19, 20—"the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places; 2:10—"For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them"; 1 Pet. 1:3—"Blessed be the God and

Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead"; *cf.* 1 Cor. 3:6, 7—"I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

We have seen that we are "begotten again through the word" (1 Pet. 1:23). In the revealed truth with regard to the person and work of Christ there is a divine adaptation to the work of renewing our hearts. But truth in itself is powerless to regenerate and sanctify, unless the Holy Spirit uses it—"the sword of the Spirit, which is the word of God" (Eph. 6:17). Hence regeneration is ascribed preeminently to the Holy Spirit, and men are said to be "born of the Spirit" (John 3:8). When Robert Morrison started for China, an incredulous American said to him: "Mr. Morrison, do you think you can make any impression on the Chinese?" "No," was the reply: "but I think the Lord can."

CONCLUSION

In conclusion let me say again that this work of regeneration is a work of God and it is beyond our comprehension to fully explain it. One thing is certain. No one can produce one instance of a saved person who has never heard the gospel. It has pleased God to use the gospel in the salvation of his people. (Please be sure to read the account of the salvation of a Buddhist monk in the article **Thailand Report** elsewhere in this paper.) Thus we see the great importance of preaching the gospel into the entire world. **1 Thessalonians 1:4-5 Knowing, brethren beloved, your election of God. 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost** May it be said of all the Lord's churches, **1 Thessalonians 1:8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.**

(REFLECTIONS continued from Page 4)

I arrived back in the States on November 30 suffering from jet lag and exhaustion. In addition to 1200+ photos, gifts, etc., I brought back many precious memories of the time that I was allowed to share with the Lahu people of northern Thailand. I had learned that missions are about CHRIST and PEOPLE. I would like to thank Central Baptist Church for giving me the opportunity of sharing in this ministry.

Sincerely in Christ,
Pastor Galen R. Haegele
Sovereign Grace Baptist Church
Davenport, IA



Bouquets and Brickbats

FROM AN UNKNOWN LOCATION:

Dear (Elder) Wayne Camp,

The "Bible" is not what you think it is. Why again do you think it is?

"God" is not "who" you think "He" is. Why again do you think "He" is?

"Homosexuality" is not only an alternate lifestyle, it is the most appropriate lifestyle (Naturally this is not in your "Bible", which is appropriate). You are not able to discern why this could be, not without your world crumbling down around you.

But be of good cheer! For now, all is as it should be, even in your universe.

Peace,

From an advanced observer.

CONNECTICUT: Sir, I just want to thank you for maintaining this site (Directory of Churches). It's been a very useful tool that has guided me to some solid churches in my travels. Thank you so much for

what you're doing. Peace and blessings to you and yours.

FLORIDA: Brother Camp, My name is Ted _____, brother of Mike. I'm visiting at his home in Fl. I'm interested in your position on the timing of Christ's rapture of the elect. Mike says you are mid-trib. I feel more comfortable with mid or a new position called pre-wrath. I have web access to your paper. Have you written on this subject? Where can you direct me to discover your scriptural position? Mike says hi and to tell you he prays for you each day.

OHIO: Thanks for your hard work in keeping up the Baptist Directory, God Bless!

TEXAS: Thank you for your labor love in producing and sending out the *Proclamator*. After 58 years proclaiming His Glorious Word, I enjoy the great messages you share with us. Blessings on you for this.

WORLD WIDE WEB: I am trying to find a Korean Bible for my friend. I do not speak Korean and know nothing about Korean Bibles or its history. I was searching the web for a Korean Bible information when I came across your write-up. All I want to do is make sure I purchase the best Korean Bible available. I want a literal translation that is faithful to the original languages that has been translated using formal equivalence. Can you point me in the right direction?

Editor's Note: If anyone knows of such a Bible please let me know and I'll forward the information to this person.

E-MAIL FROM A READER: Dear Grace Proclamator and Promulgator and Wayne Camp,

I would like to give you my highest commendation for exposing James Dobson and Hugh Ross on your website article by Wayne Camp.

I invite you to consider the following expose and warning, regarding Rick Warren who blessed Obama's Presidency, published by Southwest Radio. He could easily be the most dangerous pastor in the world.

Planned Parenthood and its chief Goebels spokesperson, Obama, could easily be called BRAVE NEW SCHOOLS!

As you may already know, I have written two books exposing Rick Warren. Southwest Radio has released my two speeches on Rick Warren on DVD and just reprinted my book exposing his global

ANNUAL BIBLE CONFERENCE
Raleigh Springs Baptist Church
 5322 Banbury Avenue
 Memphis, Tennessee

April 29-May 2, 2010

Theme: Grace and Evangelism

SCHEDULE

Thursday - Supper 5:30 p m

Services- 7:00 PM

Friday - 9:30 a m

Friday night 7

Sat 10 a m

Lunch at noon

Sunday 10:00 a m

Lunch—Close

Speakers

Paul D Brown, Andrew Hunt, Jim McDowel,
 Doug Wilson, J C Fulton, Jeremiah Blasi,
 Daniel Pope, Dan Cozart, Bobby Crenshaw

Pastor: Jack Duplechain
 Church phone (901)386-9701

**THESE GERGESITES HAD RATHER LOSE
 CHRIST, THAN LOSE THEIR PORKERS**

Thomas Brooks

"When they saw Him, they pleaded with Him to leave their region." Matthew 8:34

A man bewitched with the world will prefer the most base and contemptible things, before the Lord Jesus Christ. He will, with the Gergesenes, **prefer his swine before a Savior**, Matthew 8:28-34. When they saw what a sad market their hogs were brought to, they desired Christ to depart out of their country. **These Gergesites had rather lose Christ, than lose their porkers.** They had rather that the devil should possess their souls—than that Jesus should drown their pigs. They prefer their swine, before their salvation! They present a wretched petition for their own damnation; they pleaded with Him to leave their region. Though there is no misery, no plague, no curse, no wrath, no hell—compared to Christ's departure from a people; yet men bewitched with the world will desire this. ***"When they saw Him, they pleaded with Him to leave their region." Matthew 8:34.***

The Grace Proclaimator & Promulgator
PO Box 876
Grenada, MS 38901-0876

peace plan.

Keep up the good work fellow soldier in Christ,
 Kindest regards in Christ.

United Kingdom: Dear Sir, I enjoyed your paper on "unconditional election". As you know that free-willers keep pointing out 1 John.1:2 in which it states that "He is the propitiation for the sins of the whole world". If one was to turn to Rom.3:25 we read that "He is the propitiation through faith".

Isaiah 3:11-12 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. 12 As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.

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