



SBAOC Weekly Update

NEWS & PRAYER REQUESTS

- *Please continue to pray for those affected by the Midwest flooding and our Disaster Relief teams.*

If you have any news, prayer requests, or events that you would like to have included in this update, please email the information to spurgeonassociation@gmail.com or call us at 785-456-8513.

LAW AND GOSPEL (PT. 1)

By Ernest C. Reisinger

Importance

Why is the subject of "law and gospel" important? Let me state six reasons:

1. Because there is no point of divine truth upon which ministers and Christians make greater mistakes than upon the proper relationship which exists between the law and the gospel.
2. Because there can be no true evangelical holiness, either in heart or life, except it proceed from faith working by love; and no true faith, either of the law or the gospel, unless the leading distinction between the one and the other are spiritually discerned. The law and the gospel are set before us in the Bible as one undivided system of truth, yet an unchangeable line of distinction is drawn between them. There is also an inseparable connection and relationship. Unfortunately, some see the difference between them but not the relationship; however, the man who knows the relative position of the law and the gospel has the keys of the situation in understanding the Bible and its doctrine.
3. Because a proper understanding between the law and the gospel is the mark of a minister who rightly divides the word of truth. Charles Bridges summed up this mark of a true minister: "The mark of a minister 'approved unto God, a workman that needeth not to be ashamed', is, that he 'rightly divides the word of truth.' This implies a full and direct application of the gospel to the mass of his unconverted hearers, combines with a body of spiritual instruction to the several

(Continued on page 2)



INSIDE THIS ISSUE

| | |
|-----------------------------------------|-----|
| Law & Gospel (Pt. 1) | 2-4 |
| Comments on our Purpose Statement | 2 |
| Conferences | 3 |
| Contact Us | 5 |
| Pulpit Supply | 5 |
| Prayer Meetings | 5 |

PURPOSE STATEMENT:

We unite as an association of Southern Baptist churches in order to manifest the glory of God above all. We purpose to do this by seeking spiritual awakening and revival by intense prayer and earnest obedience to Scripture. We covenant to strengthen and support one another, motivated and guided by the authority and sufficiency of Scripture, by facilitating faithful preaching of the Word of God, proclaiming the gospel of the risen Lord Jesus Christ to all, making and gathering disciples, planting churches and coordinating unified missions efforts.

"If there is no church... should you not commence one?" C. H. Spurgeon

COMMENTS ON OUR PURPOSE STATEMENT

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Prayer is the longing of the soul to hold communion with the Most High, the desire of the heart to obtain blessings at His hands.

—Charles Spurgeon

It is a good fall when a man falls on his knees.

—Charles Spurgeon

Here is prayer under three aspects. It is the appeal of creaturely dependence; it is the wail of a sinner's guilt; it is the articulate worship of an intelligent soul.

—B. M. Palmer

Prayer digs up those treasures that the gospel of our Lord discovers to the eye of faith.

—John Calvin

(Continued from page 1)

classes of Christians. His system will be marked by Scriptural symmetry and comprehensiveness. It will embrace the whole revelation of God, in its doctrinal instructions, experimental privileges and practical results. This revelation is divided into two parts—the Law and the Gospel:—essentially distinct from each other; though so intimately connected, that no accurate knowledge of either can be obtained without the other " (*The Christian Ministry*, [London: Banner of Truth Trust, 1967], p. 222).

The law, like Christ, has always been crucified between two thieves—Antinomianism on the one side and Legalism on the other side. The antinomian sees no relationship between the law and the gospel except that of being free. The legalist fails to understand that vital distinction between the two.

Some preach the law instead of the gospel. Some modify them and preach neither the law nor the gospel. Some think the law is the gospel, and some think the gospel is the law; those who hold these views are not clear on either.

But others ask, Has not the law been fully abrogated by the coming of Christ into the world? Would you bring us under that heavy yoke of bondage which none has ever been able to bear? Does not the New Testament expressly declare that we are not under the law but under grace? That Christ was made under the law to free His people therefrom? Is not an attempt to over-awe men's conscience by the authority of the Decalogue a legalistic imposition, altogether at variance with that Christian liberty which the Savior has brought in by His obedience unto death? We answer: so far from the law being abolished by the coming of Christ into this world, He Himself emphatically stated "Do not think that I came to destroy the Law or the Prophets [or the enforcers thereof]. I did not come to destroy, but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law, till all is fulfilled" (Matt. 5:17, 18). True, the Christian is not under the law as a covenant of works nor as a ministration of condemnation, but he is under it as *a rule of life and an objective standard of righteousness for all people for all times*. This makes it important.

4. Because the power of a holy life needs to be accompanied by instruction in the pattern of it. In what does sanctified behavior consist? It consists in pleasing God. What is it that pleases God? The doing of His will. Where is His will to be discerned? In His holy law. The law, then, is the Christian's rule of life, and the believer finds that he delights in the law of God after the inward man (Rom. 7:22). The Christian is not lawless but "under the law to Christ", a phrase from Paul which would be more accurately rendered "in the law of Christ" (1 Cor. 9:21). Sin is lawlessness, and salvation is the bringing

(Continued on page 3)

UPCOMING CONFERENCES & EVENTS

Saved By Faith Youth

Camp—June 17-21, 2019.

Webster Conference Center,
Salina, Kansas. Speaker: Dr.
Jim Orrick. *God Is Sovereign*.

For more information go to
www.sbfyckansas.com or
email
trinitybaptistwamego@gmail.com.

Encouraged to Endure

Conference—July 25-27,

2019. Second Baptist Church,
West Frankfort, IL. Speakers:
Joseph Mahlaola, Larry
McCall, & John Snyder.
Worship Leader: Tom Clay.

Reformation Weekend

Conference—October 25-27.

Trinity Baptist Church,
Wamego, KS. The SBAOC
annual business meeting will
be held on Saturday, October
26.

(Continued from page 2)

of the lawless one into his true relation to God, within the blessedness of His holy law. The law of Moses is not other than the law of Christ; it is an objective standard just as Christ is our pattern.

5. Because the Ten Commandments were uniquely honored by God, founded in love, and are obeyed out of affection for the One who provided redemption. A. W. Pink, writing about the uniqueness of the Ten Commandments, said, "Their uniqueness appears first in that this revelation of God at Sinai—which was to serve for all coming ages as the grand expression of his holiness and the summation of man's duty—was attended with such awe-inspiring phenomena that the very manner of their publication plainly showed that God Himself assigned to the Decalogue peculiar importance. The Ten Commandments were uttered by God in an audible voice, with the fearful adjuncts of clouds and darkness, thunders and lightnings and the sound of a trumpet, and they were the only parts of Divine Revelation so spoken—none of the ceremonial or civil precepts were thus distinguished. Those Ten Words, and they alone, were written by the finger of God upon tables of stone, and they alone were deposited in the holy ark for safe keeping. Thus, in the unique honor conferred upon the Decalogue itself we may perceive its paramount importance in the Divine government." (*The Ten Commandments*, ([Swengel Pennsylvania: Reiner Publications 1961], p.5).

6. Because there is a need for a fixed, objective, moral standard. The moral law carries permanent validity since it is an objective standard uniquely sanctioned by God and goes straight to the root of our moral problems. It lays its finger on the church's deepest need in evangelism as well as in the Christian life: sanctification. The Ten Commandments are desperately needed not only in the church but also in society. We live in a lawless age at the end of the twentieth century; lawlessness reigns in the home, in the church, in the school, and in the land. The Scriptures tell us that "righteousness exalts a nation, but sin is a reproach to any people." The Ten Commandments are the only true standard of righteousness.

Moral Measure

Tragically, Christians have contributed to our society's moral decline by removing the Ten Commandments from their instruction. The law restrains sin. Without the moral law this world would be a field of blood, as is evidenced in place where there is no regard for God's commands. The puritan, Samuel Bolton, in *The True Bounds of Christian Freedom* ([London: Banner of Truth Trust, 1964], p. 79), said:

Blessed be God that there is this fear upon the spirits of wicked men; otherwise we could not well live in the world. One man

(Continued on page 4)



THE SPURGEON CENTER
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(Continued from page 3)

would be a devil to another. Every man would be a Cain to his brother, an Amon to his sister, an Absalom to his father, a Saul to himself, a Judas to his master; for what one does, all men would do, were it not for a restraint upon their spirits.

Not only the wicked, but also followers of God need an objective, fixed, yes, an absolute standard of right and wrong. A devotional life cannot exist without regard to morality. We cannot separate devotion from duty. After all, what constitutes a devout person? Someone who is seeking to do the will of God, someone who is instructed in sanctified behavior. And in what does sanctified behavior consist? In doing the will of God. And where do we find the will of God in respect to morality? In the only true standard summarizing the moral law--the Ten Commandments.

This subject, law and gospel, is in the highest degree, important and edifying, both to saints and to sinners. To know it experimentally, is to "be wise unto salvation;" and to live habitually under the influence of it, is to be at once holy and happy. To have spiritual and distinct views of it, is the way to be kept from verging toward self-righteousness, on the one hand, and licentiousness, on the other; and to be enabled to assert, the absolute freeness of sovereign grace, and at the same time, the sacred interests of true holiness. Without an experimental knowledge, and an unfeigned faith, of the law and the gospel, a man can neither venerate the authority of the one, nor esteem the grace of the other.

The law and the gospel, are the principal parts of Divine Revelation; or rather, they are the center, the sum, and the substance, of the whole. Every passage of sacred Scripture, is either law or gospel; or is capable of being referred, either to the one or to the other. Even the Histories of the Old and New Testaments, so far as the agency of man is introduced, are but narratives of facts, done in conformity, or in opposition, to the moral law, and done in the belief, or disbelief, of the gospel. The ordinances of the ceremonial law, given to the ancient Israelites, were, for the most part, grafted on the Second and Fourth Commandments of the moral law;

and in their typical reference, were an obscure revelation of the gospel. The precepts of the judicial law, are all reducible to commandments of the moral law, and especially, to those of the second table. All threatenings, whether in the Old or in the New Testament, are threatenings either of the law, or of the gospel; and in every promise, is a promise either of the one, or of the other. Every prophecy of Scripture, is a declaration of things obscure, or future, connected either with the law or the gospel, or with both. And there is not, in the sacred Volume, one admonition, or reproof, or exhortation, but what refers, either to the law or the gospel, or to both. If then, a man cannot distinguish aright, between the law and the gospel; he cannot rightly understand, so much as a single article of Divine truth. If he does not have spiritual and just apprehensions of the holy law, he cannot have spiritual and transforming discoveries of the glorious gospel; and, on the other hand, if his views of the gospel, be erroneous or wrong, his notions of the law, cannot be right.

Besides, if the speculative knowledge, of the law and the gospel, be superficial and indistinct, they will often be in danger of mingling the one with the other and they will, in a greater degree than can be conceived, retard their progress in holiness, as well as in peace and comfort. But on the contrary, if they can distinguish well, between the law and the gospel, they will thereby, under the illuminating influences of the Holy Spirit, be able, to discern the glory of the whole scheme of redemption; to reconcile all passages of Scripture which appear contrary to each other; to try doctrines whether they are of God; to calm their own consciences in seasons of mental trouble; and to advance resolutely in evangelical holiness and spiritual consolation.

It is important to consider the difference between the law and the gospel as well as the agreement between them. The establishment of the law by the gospel, or the subservience of the gospel to the authority and honor of the law must be addressed. The believer's privilege of being dead to the law as a covenant of works, with a necessary consequence of it is very important. To emphasize this importance of the law (Ten Commandments) I will call three credible witnesses.

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PRAYER MEETINGS FOR SPIRITUAL AWAKENING AND REVIVAL

- Fellowship Baptist Church in Onaga, Kansas—5:00 pm on Sundays
- Trinity Baptist Church in Wamego, Kansas—8:00 pm on Saturdays

The Spurgeon Baptist Association of Churches is an association of Southern Baptist Churches that are united to manifest the glory of God above all. We set out to do this by seeking spiritual awakening and revival by intense prayer and earnest obedience to Scripture. As an association of churches we are bound in mutual covenant to strengthen and support one another - motivated and guided by the authority and sufficiency of Scripture - by facilitating faithful preaching of the Word of God, proclaiming the gospel of the risen Lord Jesus Christ to all, making and gathering disciples, planting churches and coordinating unified missions efforts.

We are a non-geographic association seeking to include any like-minded body of believers so that together we might better fulfill the great commission of our Lord and Savior, Jesus Christ. Our intent is to lean on His instruction and not our imaginations so that He is honored in all that we do. We welcome churches who adhere to the confessions of faith accepted by Southern Baptists throughout their history, including, but not limited to, the Second London Confession (1689) and the Baptist Faith and Message.



Baptist Association of Churches