



SBAOC Weekly Update

NEWS & PRAYER REQUESTS

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

SAVED BY FAITH YOUTH CAMP 2019

In June, the Saved By Faith Youth Camp was very encouraging. This was our third year at Webster Conference Center. Each year we've seen growth - from 50 to 100 to 200+ this past June. Dr. Jim Orrick delivered eight messages on Romans 8 and we saw several come to faith in our Lord.

One of our students, Josh Berens, came to Christ on the last evening of camp. Ten days later he made his public profession of faith, was baptized, and participated in his first Lord's Supper communion service. Just four days later, on July 4th, Josh lost his life in a fireworks accident. The funeral was held in Colby, Kansas, with approximately 800 attending. Since then we have heard several reports of God's working in His providence. As of today, we know of seven who have come to Christ.

The Spurgeon Baptist Association of Churches received the following note from Josh's parents, Kevin and Angie, and his younger brother, Matt:



Joshua David Berens
August 6, 2003-July 4, 2019

Saved By Faith Youth Camp, How can we thank you enough for putting on this camp that so influenced Joshua? He was saved there June 20, 2019. Rest assured your camp is having eternal consequences in Glory! Thank you for the beautiful flowers. We will see Josh again in paradise! God bless you, Kevin, Matt, and Angie

I end this report with a note of encouragement and appeal to come to Christ from Josh's mother, Angie.

Josh had Ezekiel 33:6-9 noted in his

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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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“When the fire is stirred up and discovered it giveth more heat than when it is not, so the Word of God by preaching and interpreting maketh a greater flame in the hearts of the hearers than when it is read.”

Thomas Cartwright

“It must needs be that every sentence of the Holy Scripture containeth in it at least one general doctrine.”

John Udall

“You can do more than pray, after you have prayed, but you cannot do more than pray until you have prayed.”

John Bunyan

“Prayer is the soul’s breathing itself into the bosom of its heavenly father.”

Thomas Watson

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Bible with “Best verses for a sermon” written out to the side. The verses speak of warning others regarding their eternal future. Jesus offers salvation. Everyone has sinned and needs God’s grace and mercy to be saved. The Lord God in power and mercy makes the way of salvation through His Son Jesus Christ. He died on the cross to pay for every sin from the beginning of time to the end for those who believe. When Jesus arose on the third day, He showed His power over sin and death. All those who turn to Him in faith and believe will not perish but have everlasting life. Put your faith in Jesus Christ now!

Continue to lift up Kevin, Angie, and Matt in your prayers.

Tony Mattia

A DOCTRINAL STUDY: THE DECREES OF GOD

By James P. Boyce

The following study is adapted from chapter 13 of Boyce's Abstract of Systematic Theology. This book is based primarily on Boyce's classroom lectures on systematic theology delivered at The Southern Baptist Theological Seminary during the first twenty-five years of its existence.

THE DECREES OF GOD may be defined as that just, wise, and holy purpose or plan by which eternally, and within himself, he determines all things whatsoever that come to pass.

I. This purpose or plan is just, wise, and holy. Since it is formed by God it must have this character. His nature forbids that anything otherwise shall proceed from him. Though what he permits may be unrighteous, or foolish, or sinful, these characteristics belong to it because of others; while his will, purpose, or plan continues just, wise, and holy.

It is needful that this fact be always remembered.

1. Since, on account of the ignorance of man, there must be much in connection with this subject, which cannot be comprehended; because (1.) man's finite knowledge cannot compass the nature, and mode, and reasons of the will and action of the infinite God, (2.) because of the difficulty of reconciling the free agency and responsibility of man, with the pre-existent knowledge and purposes of God, and (3.) because of the perplexities which arise from the existence of sin in a world planned, created and governed by a holy, all-wise, and almighty God.

2. The same fact should also not be forgotten, because of the natural corruption of the human heart, which makes it (1.) revolt against the sovereignty of God, (2.) seek refuge from the condemnation justly due to sin, and (3.) endeavor to find excuses for continuance therein.

It is our duty, therefore, (1.) to seek to learn all the facts made known by reason and revelation, (2.) to accept them, (3.) to recognize them as the testimony of God, (4.) to admit that our knowledge is still imperfect, (5.) to believe that further information will still further remove the difficulties, (6.) to refuse on account of the difficulties to reject what God has actually taught, and (7.) amid all to believe that whatever that teaching is, it must accord with justice, wisdom and holy perfection, because it is God of whom these things are affirmed.

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UPCOMING CONFERENCES & EVENTS

2019 KNCSB Annual Meeting—

October 14 & 15. Parkview Baptist Church, 803 W. 18th St., Lexington, NE 68850. For more information contact Peg Davis at pdavis@kncsb.org.

Reformation Weekend

Conference—October 25-27.

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

Southeast Founders

Conference—December 5-7.

Grace Baptist Church, Cape Coral, FL. Speakers: Tom Ascol, Jared Longshore, Tom Nettles, Tom Hicks. Theme: Law & Gospel.



Check out the "SBFYC Official" YouTube channel to watch the 2019 sessions.



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II. These decrees are properly defined to be God's purpose or plan.

The term "decree" is liable to some misapprehension and objection, because it conveys the idea of an edict, or of some compulsory determination. "Purpose" has been suggested as a better word. "Plan" will sometimes be still more suitable. The mere use of these words will remove from many some difficulties and prejudices which make them unwilling to accept this doctrine. They perceive that, in the creation, preservation, and government of the world, God must have had a plan, and that that plan must have been just, wise and holy, tending both to his own glory and the happiness of his creatures. They recognize that a man who has no purpose, nor aim, especially in important matters, and who cannot, or does not, devise the means by which to carry out his purpose, is without wisdom and capacity, and unworthy of his nature. Consequently, they readily believe and admit that the more comprehensive, and, at the same time, the more definite is the plan of God, the more worthy is it of infinite wisdom. Indeed they are compelled to the conclusion that God cannot be what he is, without forming such a purpose or plan.

III. Any such plan or purpose of God must have been formed eternally and within himself.

1. It must have been eternally purposed, because God's only mode of existence, as has been heretofore proved, is eternal, and therefore his thoughts, and purpose, and plan must be eternal. The fact also that his knowledge is infinite and cannot be increased, forbids the forming of plans in time, which, as they become known to him, would add to that knowledge. It is also to be remembered that the plan must precede its execution, but as time began with that execution, the plan must not have been formed in time, and must be eternal.

2. In like manner, also, was it formed within himself. He needed not to go without himself, either for the impulse which led to it, or the knowledge in which it was conceived. He had all knowledge, both of the actual and the possible, all wisdom as to the best end and means, all power to execute what he devised in the use, or without the use of appropriate secondary means and free will to select, of all possible plans and means, whatever he himself should please, and the impulse which moved him existed alone in that knowledge and will.

IV. By this plan or purpose God determined all things which it included.

This is manifestly true, even if all things whatsoever were not thus embraced.

To say the least, all the parts of it, as well as the whole, were known to him. But this knowledge, apart from any decree, determines, marks out, and fixes the nature, limits, time, sequence and relation to each other of the whole and of all the parts. Things which are known by God as future, must certainly be future. A determination, or decree to bring them to pass, and even their actual existence, does not make them more certain.

But whence is God's knowledge of the futurity of any events, except from the knowledge of his purpose, to cause or permit them to come to pass? The knowledge of the futurity of any event, over which any one has absolute control, is the result of his purpose, not its cause. And, as God has such absolute control over all things, his knowledge that they will be, must proceed from his purpose that they shall be. It cannot be from mere perception of their nature for he gives that nature, and in determining to give it, determines what it shall be, and thus determines the effects which that nature will cause. Nor is it from mere knowledge of the mutual relations which will be sustained by outward events or beings, for it is he that establishes these relations for the accomplishment of his own purposes. To say that

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this nature and these relations are from God, and are not from his purpose, is in the highest degree fatalistic, for it would involve that they originate in some necessity of the nature of God, because of which he must give them existence without so willing, and even against his will. In this way alone could God be said to know, and yet not to purpose them. His knowledge would arise from knowledge of his nature, and of what that nature compels him to do, and not from knowledge of his purpose and of his will involved in that purpose. This, and this alone, would make equally certain and known what will come to pass, without basing that knowledge upon his purpose; but it would not only be destructive of his free agency and will, but, from the nature of necessity, would make the outward events eternal and prevent the existence of time, and the relation to it of all things whatsoever.

V. This plan, or purpose, includes all things whatsoever that come to pass; not some things, but all things; not all things in general, but each thing in particular.

So interwoven are all these things, that the lack of purpose, as to any one, would involve that same lack as to multitudes of others, indeed as to every other connected in the slightest degree with the one not purposed.

This is evidently true as to all subsequent events; but it is equally so as to those that are antecedent, for these thus connected antecedent events have been established with efficient causative power, relative to all their effects. God knows the existence of this power; he has in fact ordained and bestowed it. He knows also what will be its effects. With this knowledge, God must, therefore, either allow them to act, because he purposes that the result shall follow, or he must hinder, or restrain, or accelerate their action because he would change the effect. In each case he purposes, in the one to effect, in the other to permit, and his purpose thus extends to all things. Any limitation of his purpose involves limitation of his knowledge, and this cannot be true of the omniscient God.

To such an extent is the force of this realized, that it is admitted by all, that, in the mechanical universe, and even in the control of the lower animals, this is true. But the free agency of man, and of other rational and moral agents, is supposed to prevent God's purposing, or willing, all things with reference to them. It is said that such purposing would take away that free agency, and consequent responsibility.

The Scriptures recognize both the sovereignty of God, and the free agency, and accountability of man. Consciousness assures us of the latter. The nature of God, as has just been shown, proves the former. The Bible makes no attempt to reconcile the two. Paul even declines to discuss the subject, saying, "Nay but, oh man, who art thou that repliest against

God?" Rom. 9:20. The two facts are plainly revealed. They cannot be contradictory, they must be reconcilable. That we cannot point out the harmony between them is a proof, only of our ignorance, and limited capacity, and not that both are not true. It is certain, however, that, whatever may be the influences which God exercises, or permits, to secure the fulfillment of his purposes, he always acts in accordance with the nature, and especially with the laws of mind he has bestowed upon man. It is equally true, that his action is in full accord with that justice, and benevolence, which are such essential attributes of God himself.

The Scriptural authority for the doctrine of decrees will appear from the following statements and references, gathered with slight modifications from Hodge's Outlines, pp., 205-213:

1. God's decrees are eternal. Acts 15:18; Eph. 1:4; 3:11; 1 Pet. 1:20; 2 Thess. 2:13; 2 Tim. 1:9; 1 Cor. 2:7.

2. They are immutable. Ps. 33:11; Isa. 46:9.

3. They comprehend all events.

(1.) The Scriptures assert this of the whole system in general embraced in the divine decrees. Dan. 4:34, 35; Acts 17:26; Eph. 1:11.

(2.) They affirm the same of fortuitous events. Prov. 16:33; Matt. 10:29, 30.

(3.) Also of the free actions of men. Eph. 2:10, 11; Phil. 2:13.

(4.) Even the wicked actions of men. Acts 2:23; 4:27, 28; 13:29; 1 Pet. 2:8; Jude 4; Rev. 17:17. As to the history of Joseph, compare Gen. 37:28, with Gen. 45:7, 8, and Gen. 50:20. See also Ps. 17:13, 14; Isa. 10:5, 15.

4. The decrees of God are not conditional. Ps. 33:11; Prov. 19:21; Isa. 14:24, 27; 46:10; Rom. 9:11.

5. They are sovereign. Isa. 40:13, 14; Dan. 4:35; Matt. 11:25, 26; Rom. 9:11, 15-18; Eph. 1:5, 11.

6. They include the means. Eph. 1:4; 2 Thess. 2:13; 1 Pet. 1:2.

7. They determine the free actions of men. Acts 4:27, 28; Eph. 2:10.

8. God himself works in his people that faith and obedience which are called the conditions of salvation. Eph. 2:8; Phil. 2:13; 2 Tim. 2:25.

9. The decree renders the event certain. Matt. 16:21; Luke 18:31-33; 24:46; Acts 2:23; 13:29; 1 Cor. 11:19.

10. While God has decreed the free acts of men, the actors have been none the less responsible. Gen. 50:20; Acts 2:23; 3:18; 4:27, 28.

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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