

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 email the information to Tony Mattia at spurgeonassociation@gmail.com or call us at 785-456-8513.

THE LAW AND THE GOSPEL: ROMANS 6:14 (PT. 2)

By Fred A. Malone *(continued from last week)*

Pastorally

Evangelism

Having lost the importance of the law of God to reveal sin to the sinner, today's evangelism has become more and more shallow. Yet "through the law comes the knowledge of sin" (Romans 3:19-20). Sin in many presentations is not presented in terms of violating the Ten Commandments and being condemned before God. Therefore, repentance from lawbreaking is either left out of the presentations or repentance is left out altogether. As a result, many who supposedly respond to the gospel call have never repented of their law-breakings and committed themselves to live a holy, obedient life. Our Baptist church rolls are full of them. True evangelism must preach the gospel of deliverance from sin's reign *under law*. But if the law is not used to define sin, how shall sinners know how sinful they are and what kind of holy life they are committing to?

Understanding that the gospel calls sinners to turn from lawlessness to redemption and law-keeping would revitalize evangelistic presentations and preaching with a clear call to break from sin and to follow Christ as Lord. The errors of "the carnal Christian" and rampant mysticism without the guidance of God's law would be resolved at the entrance into salvation. Then the call to be Christ's disciple would be more than an insurance policy for heaven. We would see sinners denying themselves, taking up their cross daily and following Jesus, which is a description of a disciple (Matthew 16:24). Is this not what we want to see in evangelism? Then we must preach the law and the gospel.

Sanctification

Teachers of the Christian life often neglect the law of God altogether. Emphasis upon "surrendering all ... rededicating one's life to Christ...following Him wherever He leads ... loving God with all your heart..." etc., have no meaning apart from the law: "If you love Me, you will keep My commandments ... Herein is the love of God, that we keep His commandments; and His commandments are not burdensome" (John 14:15; 1 John 5:3). A church has not followed the Great Commission until we have

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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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"For it is not the greatness or number of our crimes, but impenitence and unbelief, that will prove our ruin. No, were our sins more in number than the hairs of our head, or of a deeper die than the brightest scarlet; yet the merits of the death of Jesus Christ are infinitely greater. And faith in his blood shall make them white as snow."

George Whitefield

(Continued from page 1)

made disciples, baptized them and taught "them to do all that I commanded you" (Matthew 28:18-20). The church that is not teaching faithful obedience to God's law is disobeying the Great Commission. Neither can the church practice church discipline fairly and consistently unless we understand that "through the law comes the knowledge of sin ... sin is lawlessness" (Romans 3:20; 1 John 3:4).

Preaching

If the doctrine of the law and the gospel is at the center of God's revelation to man for salvation and sanctification, then pastors must be careful to preach the law and the gospel in a proper way.

To the unconverted, we must be sure that we explain that they are *under law* and have no hope of self-righteousness or works-salvation before God. We must also show them their transgressions of the law so they will know that they are sinners condemned *under law* and must repent of their law-breakings before God. We must show them how Christ fulfilled the law for them and died to atone for their law-breakings so they can know forgiveness is just and free as a gift. And we must show them at the entrance of salvation that they are committing themselves to love Jesus Christ and keep His commandments.

To the converted, pastors must make sure that they teach the law of God to explain what holiness is. And when they teach a commandment to the saints, they must make sure that they teach the gospel, that the saints are under grace in Christ as they seek to obey, so they will not fall into pride, arrogance or self-righteousness; or despair that their obedience is not good enough for God to accept them. We must make clear when we teach obedience that "having been justified (once-for-all) by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). Only those living by faith *under grace* will have the comfort and strength that "sin will not be master over you, for you are not under law but under grace" (Romans 6:14). Too many times I have heard pastors calling the saints to holy living, faithful obedience to God's commands, without giving them the comfort of the gospel on their way.

Conclusion

Understanding the law and the gospel properly is the key to Christ-centered living and preaching. We present Him as one who fulfilled the law for sinners *under law*, who vicariously took their law-breakings and their deserved judgment upon Himself, then died a righteous sacrifice to God upon the cross for the unrighteous. "He who knew no sin, became sin on our behalf, that we might become the righteousness of God in Him" (2 Corinthians 5:21). Now, we call all who are condemned *under law* to repent and accept by faith reconciliation *under grace* and eternal life.

And we call the saved by grace to live joyfully *under grace* by faith and carve out an obedient, holy, law-keeping life out of love for their dear Savior and Lord, who said: "If you love Me, you will keep My commandments" (John 14:15).

This is the remedy for shallow evangelism, shallow sanctification, unconverted church members, rampant unguided mysticism and lacking church discipline. The law and the gospel are different, yet they are inseparable friends. The law supports the preaching of the gospel, revealing the meaning and glory of the cross. And the gospel, which saves from the condemnation of the law, sends the re-deemed back to the law as a rule of life *under grace*.

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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