



SPURGEON BAPTIST ASSOCIATION OF CHURCHES

Tony Mattia, Corresponding Secretary
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Dear Pastor/Church Leader,

We are excited about the interest you have expressed in joining the Spurgeon Baptist Association of Churches. We are excited because your interest in joining shows a desire to unite together with us in prayer for revival and the advancement of His kingdom of grace and glory in this world. We hope that many churches will have a sincere desire to join and that this will be a movement of our risen Lord in the present time that will grow in the coming days. Oh for revival!

You will find in the attached pages a simple way to join with us. If you find your heart longing for revival as expressed in our purpose statement and you are in agreement with our non-negotiables and expectations, please sign the statement and return it to us by email at spurgeonassociation@gmail.com or by mail (P.O. Box 155, Wamego, KS 66547). We will then contact you for an interview.

For His Glory & Pleasure in Revival,

Tony Mattia

Corresponding Secretary

Spurgeon Baptist Association of Churches 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.

Spurgeon Baptist Association of Churches

Non-Negotiables of Faith

- I. Holy Scriptures
 - God-breathed
 - Infallible and inerrant
 - Sufficient
 - Authoritative

- II. Doctrine of God
 - All-Knowing
 - Is Spirit, infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, and truth

- III. Trinity
 - God is one in essence
 - God is three Persons
 - The Persons of the Godhead are one in substance, power, and eternity.

- IV. Creation
 - All things were created by God for His own glory and Pleasure
 - Man is made in God's image

- V. Providence
 - God sustains His creation now
 - God is intimately involved with His creation
 - God provides for His creation

- VI. Original Sin
 - Adam was and is the representative of all unredeemed people
 - When Adam fell, all humanity fell in Adam
 - All are sinners by nature
 - Man is born dead in trespasses and sin
 - By nature man is a child of wrath

- VII. The Holy Spirit
 - Is fully God
 - Is a Person
 - Convicts of sin
 - Applies the work of Christ
 - Regenerates sinners (absolute necessity for salvation)
 - Sanctifies and comforts those who belong to Christ

VIII. Person of Christ

- Was and is eternally God
- Took to Himself human flesh
- His divine Person was joined with a full human nature yet without sin
- Was born of a virgin
- Lived a sinless life
- Is the Messiah and only Savior
- Bodily death, resurrection, and ascension
- The only way to the Father
- Is Prophet, Priest, and King

IX. Gospel

- All of grace
- Good news
- Christ as a substitutionary sacrifice on the cross
- Christ as a free gift of righteousness
- Christ as the wrath-bearer on the cross
- Christ as Lord
- Christ as High Priest
- Only Mediator between God and man

X. Justification

- Forensic (legal) declaration
- Imputation of man's sin to Christ
- Imputation of Christ's righteousness to man
- By faith apart from works

XI. Grace

- God saves by grace alone
- Man does not earn or merit any favor of God
- God saves to the glory of His grace

XII. Repentance and Faith

- Man must turn from the love of sin to the love of God
- Man must turn from unbelief to faith in Christ
- Man must turn from being lord of his own life to the Lordship of Christ
- Repentance and faith are gifts of God

XIII. Good Works

- Necessarily flow from faith
- Must be there to show love for Christ
- Do not merit grace

XIV. Law

- Must be proclaimed as a tutor to Christ
- Teaches men of sin and so the need of Christ
- Demonstrates God's holiness
- Humbles and breaks men of self-righteousness

XV. Church

- Consists of true believers
- Under the Lordship of Christ
- Should be guided by Holy Scripture

XVI. Baptism

- Is for believers only
- Is by immersion
- Is the sign of the New Covenant

XVII. Final Judgment

- Resurrection to eternal life or eternal death
- Resurrection to eternal, conscious torment for the damned
- Resurrection to eternal joy in Christ for the believer

XVIII. Evangelism & Missions

- There must be a free proclamation of the gospel to all people
- The gospel should go to all nations
- The gospel should be proclaimed to local people
- Groups of disciples should be gathered in towns and communities
- Disciples and churches should be strengthened

OF THE ASSOCIATION OF CHURCHES

The following is an updated version by Richard Smith of chapter six of A Summary of Christian Discipline by the Baptist Association in Charleston, South Carolina, in 1794.

The article explains the responsibilities, duties, and advisory nature of an association of churches. The Spurgeon Association of Churches adheres to these guidelines adopted by our first Southern Baptist Association.

Since the communion of saints is a blessing, so the communion of churches is a blessing and is to be sought after. To obtain and promote the blessing of the communion of the churches ought to be sought by all the people of God.

Although churches formed according to Scripture are independent of each other regarding power, yet strictly speaking they are not independent with regard to communion. For as saints in general have an indisputable right to share in each other's gifts and graces, so the churches should have this with each other. Hebrews 13:16 gives us a general rule which is applicable to churches also: *And do not neglect doing good and sharing, for with such sacrifices God is pleased.*

In order to more abundantly obtain this blessing of communion, there should be a uniting and combining of several churches into one body depending on their location, situation, and general circumstances. But since it is not practical for every member of each church to unite and commune together, each church should choose some of the most able, pious, and judicious members. This would most naturally include their ministers. These members should convene at such times and places as may be thought most conducive to the great end proposed, and to act as the representatives of the churches in the general assembly. The expenses should be paid by the sending church.

At their first meeting, it is advisable that the delegates as representatives of the churches should enter into a formal covenant with each other for the express purpose of promoting the cause of Christ and interests of the churches they represent. The next step is to make a plan of operation and decide on the time and place for the next meeting. At least once a year they should try to meet at the most central and convenient place for the delegates from all the churches to attend.

Although such a communion of churches is not expressly commanded in Scripture, yet it receives sufficient evidence and authority from the light of nature and the general laws of society. But the greatest authority is from a precedent established by apostolic practice and authority in Acts 15.

The Association of Churches thus formed is a highly regarded body as it represents the churches of Jesus Christ and not just a city, state, or nation. However, it is not to be considered superior to the churches with coercive power or authority over them. The Association of Churches does not impose its opinions with the power of excommunication and does not anathematize those who will not submit to its

determinations. This would be more in keeping with spiritual tyranny than with that meekness which distinguishes the true disciples and humble followers of the meek and lowly Savior. The apostles, elders, and brethren who composed the first Christian council were not so presumptuous to impose their conclusions on the churches in such an overbearing manner, but prefaced their determinations with a simple, *It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things* (Acts 15:28). The Baptist Association therefore takes no higher title than that of an Advisory Council desiring its actions and opinions not to intrude or infringe on the rights and authority of independent congregational churches (Matt. 23:10-12).

Nevertheless, the Association of Churches has the right to judge for itself what churches shall be admitted into communion with it and even to withdraw from churches all acts of communion and fellowship with them if they should obstinately persist in holding heretical doctrines or sinful practices despite the pleading and reasoning that have been used to turn them from their erroneous ways (Eph. 5:7; Rev. 18:4).

It is generally agreed that an association should begin its business in the following manner:

1. Always begin and end each session by prayer.
2. Admit only those messengers who are authenticated from the churches in the Association of Churches.
3. When a church petitions for admission, if it is approved the moderator is to inform the messengers that their request is granted and they are to take their seats with the rest of the messengers.
4. All who wish to speak are to rise and address the moderator.
5. All have an equal right to speak, but only in turn and one at a time so that things can be carried out with decency and order.
6. There should be no partiality shown.
7. All matters should be handled with gravity, modesty, and a sincere aim to discover the truth.
8. When all do not agree, a vote is to be taken and the majority opinion determines the decision.
9. All questions sent by the churches should be answered if at all possible.
10. Any matter proposed that relates to the general good of the churches should be seriously attended to.
11. Every decision should be based on and decided by the revealed will of God.
12. A letter should be written and sent to all the churches in the Association of Churches regarding the decisions and opinions of the Association along with instructions and advice that would benefit the churches.

The benefits that flow from the association and communion of churches are the help given to the local church to maintain the truth, order, and discipline of the gospel. Some ways the Association of Churches helps in this are:

1. The churches may have many issues among them cleared which will prevent disputes (Acts 15:28, 29)

2. They will have access to wholesome counsel (Prov. 11:14)
3. Churches with no minister may be helped with supply ministers and help with obtaining a minister (Song of Sol. 8:8).
4. Churches will be more closely united in promoting the cause and interests of Christ.
5. A member who believes that he has been wronged by a church may have an opportunity of asking for direction.
6. A godly and sound ministry will be encouraged and the ungodly and unsound ministry will be discouraged.
7. There will be a reciprocal communication of their gifts (Phil. 4:15).
8. Ministers may be sent out on alternate basis to preach the gospel to those who are destitute (Gal 2:9).
9. The Association of Churches provides a means of handling many issues in a godly way such as when a number of people may be drawn from a church by an erring minister.
10. The Association of Churches has the ability to handle differences between sister churches in a way that is conducive for peace.
11. The Association of Churches may properly examine candidates for the ministry in ways that an individual church cannot.

The advantages that have been listed and others that come from an association of churches should induce every godly church to desire a union with such a body. But should any not wish to join an association, it would argue much self-sufficiency and little or no desire after the unity of the Spirit and mutual edification (Rev 3:17; Eph 4:3; I Cor. 12:11-14).

Articles of Agreement in Joining the SBAOC (Spurgeon Baptist Association of Churches)

1. A conviction in the Purpose Statement of the SBAOC
2. A belief in the non-negotiables of the SBAOC
3. An agreement with the Charleston statement on the Association of Churches.
4. Agree to actively participate in the work of the SBAOC

Expectations of Churches in the SBAOC

1. To pursue revival and biblical preaching in your own sphere of influence.
2. To take care to love your brothers and fellow churches.
3. To pursue the things that are conducive for peace.
4. To avoid gossip and backbiting.
5. To pursue the mutual edification and spiritual prosperity of churches in the AOC (Association of Churches).
6. To help members in other churches who are sick and in need of help.
7. To promote the welfare of the AOC.
8. To make an effort to be at a reasonable number of meetings (in person or by internet).

Procedure to Joining

1. State your desire to join in writing or verbally to the SBAOC.
2. A passing church vote on membership (or elders if elder rule).
3. Complete the membership application.
4. Be willing to be interviewed in person or by phone.
5. Be voted in by the SBAOC at a quarterly or annual meeting.

Please return completed applications to:
Spurgeon Baptist Association of Churches, PO Box 155, Wamego, Kansas, 66547

SBC (Southern Baptist) Membership Application for SBAOC

Date: _____

PASTOR'S CONTACT INFORMATION		
Pastor's Name:		
Cell Phone:	Home Phone:	
Email Address:		
Pastor's Mailing Address:		
City:	State:	Zip Code:

CHURCH INFORMATION		
Church Name:		
Church Phone:		
Email Address:		
Mailing Address:		
City:	State:	Zip Code:

* By signing below, I am affirming the following as true:

1. That (church name) _____ has voted to join the SBAOC.
2. That we agree with the articles of agreement.
3. That we agree to follow the list of eight expectations of churches.

Signed: _____

<p>For Office Use:</p> <p>Date Received: _____ By: _____</p> <p>_____</p>

Please return completed applications to:
 Spurgeon Baptist Association of Churches, PO Box 155, Wamego, Kansas, 66547

Affiliated Membership (Non-Southern Baptist or Individual)

The SBAOC desires to join with non-Southern Baptist Churches and individuals who are like-minded in praying and seeking for revival in our nation and world. The affiliated membership is designed for churches that are not and do not wish to be Southern Baptist. However, they have a theological and methodological agreement with us and desire to be united in prayer with us as we pursue the glory of God in revival.

Date: _____

Individual/Pastor's Name:		
Cell Phone:	Home Phone:	
Email Address:		
Mailing Address:		
City:	State:	Zip Code:

Church Name:		
Church Phone:		
Email Address:		
Mailing Address:		
City:	State:	Zip Code:

* By signing below, I am affirming the following as true:

1. That (church name) _____ has voted to join the SBAOC.
2. That I/we agree with the articles of agreement.
3. That I/we agree to follow the list of eight expectations of churches.

Signed: _____

For Office Use:	
Date Received: _____	By: _____

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