



SBAOC Weekly Update

NEWS & PRAYER REQUESTS

If you have any news, prayer requests, articles, or events that you would like to have included in this update, please email the information to Tony Mattia at spurgeonassociation@gmail.com.

DOCTRINES OF GRACE IN THE NEW HAMPSHIRE CONFESSION

For the next few weeks, we will continue reviewing the booklet *The Doctrines of Grace in the New Hampshire Confession* by author and editor Leroy D. Cole. This was originally published by Baptist Book Trust, Atlas, Michigan in 1979. The table of contents is listed below.

- Chapter 1: An Introduction
- Chapter 2: Why a Confession?
- Chapter 3: Advantageous Creeds
- Chapter 4: The History of the New Hampshire Confession
- Chapter 5: John Newton Brown
- Chapter 6: The Doctrines of Grace
- Chapter 7: The Free Offer
- Chapter 8: Chart of Doctrines of Grace in the Confession
- Chapter 9: Exposition of Doctrines of Grace in the Confession
- Chapter 10: Glossary of Terms

Doctrines of Grace in the New Hampshire Confession

Week #5 of 5

- Chapter 9: The Doctrines of Grace in the New Hampshire Confession
- Chapter 10: A Glossary of Terms Used

CHAPTER 9

THE DOCTRINES OF GRACE IN THE NEW HAMPSHIRE CONFESSION

Opening Statement

There are two questions we must answer before we can plunge into this exposition.

Question 1. Why are there now questions about the doctrines of grace in the New Hampshire Confession?

a. Because it is not as clear on these points as the older Philadelphia Confession, for

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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

UPCOMING EVENTS

National Founders Conference—January 18-20, 2024. Theme: *Remember Jesus Christ (2 Timothy 2:8)* with Tom Ascol, Phil Johnson, Conrad Mbewe, Joel Beeke, & Travis Allen. Go to founders.org/conference for more information.

If you have a conference or event that you would like listed here, please contact us by email: spurgeonassociation@gmail.com.



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it was not meant to be as "technical" or to answer every possible question that might be raised. The Philadelphia was meant to encircle as a fort, so there were no weak stones in the fortress. The N.H. Confession is more of a working document that has rounded off some of the rough edges and set forth the faith in its simplest form. We are neither defending nor condemning this moderation in this study. A confession of faith is an exposition of the Scripture and should in itself be clear; principally this is true of the N.H. Confession if we are aware of key words.

Question 2. What are the doctrines of grace? This we have briefly covered in another chapter.

NOW TO OUR STUDY:

Are the doctrines of grace taught in the N.H. Confession? If they are then most Baptist churches in "confession" believe the same truth for which we have become outcasts. If this is so - then those who say we have departed from the historical faith are in fact ignorantly promoting a twofold deception. First deceiving themselves and then those who hear them.

ONE MORE PRELIMINARY POINT:

Our faith does not rest on the N.H. Confession. Our main objective here is to point out the Word of God as it is set forth in this document and thusly show that we have not departed from nor diluted the faith of our Baptist forefathers.

We will now examine the N.H. Confession in the light of the doctrines of grace:

I. Total Inability or THE FALL OF MAN

Article III, - N.H. Confession

*We believe that man was created in holiness, under the law of his Maker; but by **voluntary transgression fell** from that holy and happy state; in consequence of which **all mankind are now sinners, not by constraint, but choice; being by nature utterly void of that holiness required by the Law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.***

The key words and phrases of article three are brought out in bold print.

The Bible reveals that man has fallen from his created condition of holiness, to the position of an unrighteous sinner. Man now being dead spiritually, has lost all desire and ability to please and serve God. He has become an enemy of his Creator. Left alone he would ever remain hidden in his own Eden away from God.

1. BY VOLUNTARY TRANSGRESSION FELL:

Here is pointed out the fact that man is not a robot programmed to sin, but rather that man as a free agent voluntarily left his first estate in total rebellion against God's goodness and warnings.

2. THIS FALL INCLUDED ALL MANKIND AS REPRESENTED BY ADAM. However:

- a. *Each man chooses to sin - "Not by restraint but choice"*
- b. *Each is personally "void of holiness"*

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c. Each is "positively inclined to evil" (negative or zero inclination to righteousness)

3. THIS FALL IS THE CONDEMNATION OF GOD ON MAN FOR SIN.

a. "Under just condemnation"

b. "To eternal ruin (the ruin is not temporary)

c. "Without defense (no one else to blame) or excuse": (no logic involved in sin.)

II. Unconditional Election or GOD'S CHOICE OF SINNERS WITHOUT FORESEEN MERIT

Article IX. - N.H. Confession

We believe that Election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

God has chosen for Himself, for reasons known only to Him, a peculiar people from the sinful, fallen race of Adam.

1. Election defined: "The eternal purpose of God"

God has a purpose, a goal, a plan, and it is eternal

2. This eternal purpose is carried out as He "graciously regenerates, sanctifies and saves sinners" (the elect)

a. So God regenerates the elect

b. He sanctifies the elect

c. He saves the elect - who are always sinners

3. The means are always suited to the Individual sinner and consistent with the holiness and justice of God.

4. This "election" is "a most glorious display of God's sovereign goodness"

a. Looking to God it is infinitely:

"free"

"wise"

"holy"

"unchangeable"

b. Looking to man "it utterly excludes boasting" ("Look what I wisely decided is not in the Christian Language") "and promotes: humility, love, prayer, praise, trust in God, active imitation of His free mercy"

5. But doesn't election kill evangelism?

"It encourages the use of means in the highest degree."

6. But doesn't election cause men to sin?

Election "may be ascertained by its effects in all who truly believe the gospel."

7. Election is the foundation of Christian assurance:

"And that to ascertain election with regard to ourselves demands and deserves the utmost diligence."

III. Definite Atonement

Article IV. - N.H. Confession

We believe that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

L. Berkhof

SYSTEMATIC THEOLOGY

THE EXACT POINT AT ISSUE. The question with which we are concerned at this point is not (a) whether the satisfaction rendered by Christ was in itself sufficient for the salvation of all men, since this is admitted by all; (b) whether the saving benefits are actually applied to every man, for the great majority of those who teach a universal atonement do not believe that all are actually saved; (c) whether the bona fide offer of salvation is made to all that hear the gospel, on the condition of repentance and faith, since the Reformed Churches do not call this in question; not (d) whether any of the fruits of the death of Christ accrue to the benefit of the nonelect in virtue of their close association with the people of God, since this is explicitly taught by many Reformed scholars. On the other hand, the question does relate to the design of the atonement. Did the Father in sending Christ, and did Christ in coming into the world, to make atonement for sin, do this with the design or for the purpose of saving only the elect or all men?

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1. "SALVATION IS WHOLLY GRACE"

Wholly - from beginning to end, in planning every detail, to bringing it to past.

2. THROUGH THE MEDIATORIAL OFFICES OF THE SON OF GOD

The one who stands between God and man is Jesus Christ who breaks down every barrier of guilt and offense by dying in the place of the sinner.

3. Appointed by the Father, Christ **TOOK UPON HIM OUR NATURE**, yet without sin, honored the divine law by His personal obedience (**ACTIVE OBEDIENCE**) and by His death made a **FULL** atonement for OUR sins; (**PASSIVE OBEDIENCE**).

4. Article 5 tells us that **PARDON OF SIN** is bestowed **SOLELY THROUGH FAITH IN THE REDEEMER'S** blood.

Article 8 states that faith is **WROUGHT IN OUR SOULS BY THE REGENERATING SPIRIT OF GOD**.

Article 9 tells us that **REGENERATION IS ACCORDING TO ELECTION**.

Therefore this atonement is for and applied effectually to the elect.

IV. Effectual Calling or THE SPECIAL CALL

Articles VII & VIII. - N.H. Confession

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.

We believe that Repentance and Faith are sacred duties, and also inseparable graces; wrought in our souls by the regenerating Spirit of God; whereby, being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

1. **Note I Cor.1:18** For the preaching of the cross is to them that perish foolishness; but unto us which are saved it-is the power of God. (ALL CALLED)

I Cor. 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. (CALLED)

I Cor. 1:26 For ye see your calling, brethren, how that many wise men after the flesh, not many mighty, not many noble, are called: (**YOUR CALLING**)

2. Article 7 states "THAT IN ORDER TO BE SAVED, SINNERS MUST BE REGENERATED OR BORN AGAIN"

This regeneration consists in:

a. "giving a holy disposition"

(in opposition to the "positively inclined to evil" disposition)

b. That this is effected "**ABOVE OUR COMPREHENSION**" (who were born--not of the will of the flesh, nor of the will of man, but of God)

c. That this is accomplished "by the power of the **HOLY SPIRIT IN CONNECTION WITH DIVINE TRUTH**"

3. Man's response to this effectual inward work is: "**YOUR VOLUNTARY OBEDIENCE TO THE GOSPEL**"

4. The evidence that this work on the soul came from God: "**ITS PROPER EVIDENCE APPEARS IN THE HOLY FRUITS OF REPENTANCE AND FAITH AND NEWNESS OF LIFE**"

5. The chronological order is biblical in Article 8.

**REPENTANCE AND FAITH
INSEPARABLE GRACES-
WROUGHT IN OUR SOULS
BY THE SPIRIT OF GOD
CONVINCED OF SIN
AND OF THE SAVIOUR
WE TURN TO GOD
CONFESSING OUR SIN
RECEIVING JESUS CHRIST
RELYING ON HIM
AS ALL SUFFICIENT SAVIOUR**

That order of calling is distinctly Calvinistic.

V. Perseverance of the Elect

Article XI. - N. H. Confession

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and that they are kept by the power of God

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through faith unto salvation.

1. This doctrine is in direct harmony with the words of Christ: *"all that the Father giveth me shall come to me and him that cometh unto me I will in no wise cast out"*

2. "REAL BELIEVERS - ENDURE --TO THE END"

only the saved in time can be saved throughout eternity.

a. Persevering attachment to Christ is the mark of real faith. (those who do not endure are "superficial professors")

b. That this persevering faith is not by mans power but "**A SPECIAL PROVIDENCE WATCHES OVER THE REAL BELIEVER**"

c. That those who are attached to Christ are "**KEPT BY THE POWER OF GOD THROUGH FAITH UNTO SALVATION.**"

The grand plan is to bring many sons to glory. He will not leave "one hoof" in Egypt.

Paul said in II Tim 4: 17-18:

"Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

An ancient Greek hymn expresses our preserving and God's preserving:

*"Safe home, safe home in port!
Rent cordage, shattered deck,
Torn sails, provisions short,
And only not a wreck:
But oh, the joy upon the shore
To tell our voyage-perils o'er!*

*"The prize, the prize secure!
The athlete nearly fell;
Bare all he could endure,
And bare not always well:
But he may smile at troubles gone
Who sets the victor-garland on.*

*"No more the foe can harm:
No more of leaguer'd camp,
And cry of night alarm,
And need of ready lamp:
And yet how nearly he had failed,*

How nearly had that foe prevailed!

*"The lamb is in the fold
In perfect safety penned:
The lion once had hold,
And thought to make an end:
But One came by with wounded side
And for the sheep the Shepard died.*

*"The exile is at home!
O nights and days of tears,
O longings not to roam,
O sins, and doubts and fears!-
What matter now (when so men say)
The King has wiped those tears away?"*

*"O happy happy Bride!
Thy widowed hours are past,
The Bridegroom at thy side,
Thou all His own at last!
The sorrows of thy former cup,
In full fruition swallowed up."*

CHAPTER 10: A GLOSSARY OF TERMS USED IN THIS STUDY

ARMINIANISM: That system of theology conceived by Jacob Arminius (1560 - 1609) which is briefly outlined on pages 22 and 23.

ASSOCIATION OF CHURCHES: A group of churches laboring together to DO WHAT THEY ALONE COULD NOT DO. Fellowship, mutual watchcare, educating, and outreach are some of the associated labors.

CALVINISM: That system of theology which bears Calvins name yet was before him in church history even to the time of Christ. (see pages 22 and 23 for a brief outline.)

CONFESSION OF FAITH: A testimony of what one believes. "Thou are the Christ the Son of the Living God" is an example.

SOTERIOLOGY: More detailed confessions deal with major points of doctrine in a systematic way. The name used for the teaching of the scriptures concerning salvation. This generally deals with the accomplishment and application of salvation.

For a free copy of this booklet please call Tony Mattia at 785-456-3796.

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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.

