



# 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](mailto:spurgeonassociation@gmail.com).*

## SINGING GOD'S PRAISE

Historically, Christians have been a singing people, and that is especially true of those denominations which share the heritage of the Protestant Reformation. Still, not all who profess faith in Christ are equally enthusiastic about music in the life of Christ's church. A friend once told me that he did not care much for the 'preliminaries'. He would have preferred to go directly to the sermon without any initial 'distractions'.

What does God's Word say about this matter? Are we under an obligation to sing? If so, why is this the case and what sort of songs are appropriate to the worship of God?

The new birth is a miracle of the grace of God. It is nothing less than the Holy Spirit coming to the rescue of a soul that is dead in trespasses and sins and imparting to that soul the life of God. Without regeneration no one can do anything in the Spirit. The unconverted man does not have the Spirit of God. He is devoid of any legitimate impulse to adore God. He may sing with the congregation of the redeemed, but he does not sing 'in the Spirit'. His worship is not acceptable to God.

But what of the converted man? Is his worship always acceptable? Is it possible for the regenerate man to fail in the practice of acceptable worship? Indeed it is. He must be filled with the Spirit of God; in other words his worship must be the product of his faith in the Lord (Eph. 5:18).

Why should we sing?

We serve a master who is King of kings and Lord of lords. When he commands us we must obey. God's Word is filled with commands that call for his worship

*(Continued on page 2)*



### INSIDE THIS ISSUE

Singing God's Praise..... 2-3

Upcoming Events ..... 4

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*

*(Continued from page 1)*

and many of these instruct his servants to sing his praises:

Shout with joy to God, all the earth! Sing the glory of his name; make his praise glorious! (Ps. 66:1-2).

Come and see what God has done, how awesome his works on man's behalf! (Ps.66:5).

The psalmist recounts the great saving acts of God and rightly calls us to worship. What greater motive is there for musical praise than the character and works of God? We are to sing because the Lord is praiseworthy.

Another reason for singing God's praise is that it is good for us. Singing is a useful means of edification. Paul taught the Ephesians to 'speak to one another with psalms, hymns, and spiritual songs' (Eph. 5: 19). We sing to the Lord but in doing so we also speak to one another. By singing the great doctrines of the faith we build each other up in truth.

We also sing because it is the most appropriate way of expressing the joy we find in our Lord Jesus Christ. James taught that a heart filled with joy should find a voice: 'Is anyone happy? Let him sing songs of praise' (James 5:13).

What should we sing?

We have already said that the Bible commands us to sing 'psalms, hymns, and spiritual songs'. Just what is a hymn? In classical Greek the word 'hymn' was used of a festive lyric written in praise of a god or hero. Therefore we understand that, when we use the word in the context of the Christian faith, we mean a song that is of non-biblical origin which nonetheless employs us in the direct praise of God. Such hymns are often overtly Christian, with Christ as the central subject of the song. Here is an example:

All hail the power of Jesus' name!

Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all!

These words were crafted by Edward Perronet, in the eighteenth century, but they express truth that is grounded in the Word of God. In a day like ours, when subjectivism (the notion that we should be primarily concerned about our experience) and individualism (that truth is whatever I make it out to be) threaten to seduce much of the professing church, the singing of hymns provides a much-needed corrective. They point us to Christ as the one before whom we must bow in adoration. They remind us that this is the great goal of our journey. We are to be growing in the knowledge of God and in the ability to worship him well, for in fact we shall spend all of eternity doing just that.

This is not to say that we do not need songs about our experience. When the famous popular hymn-writer of the nineteenth century Fanny Crosby wrote about her experience of 'assurance' she was writing a spiritual song:

Blessed assurance, Jesus is mine!  
Oh, what a foretaste of glory divine!  
Heir of salvation, purchase of God,  
Born of his Spirit, washed in his blood.

There is also a 'hymn book' that is divinely inspired. It is the Old Testament collection of songs that we know as the Book of Psalms. The word psalmos, as used by the apostle Paul in Ephesians 5:19, always denoted a song sung to musical accompaniment and was understood to refer specifically to psalms found in the Bible. It was inevitable therefore that the church should use the Psalter as its first hymnal and that it should model its hymns and spiritual songs on those found in the biblical book of Psalms.

Notice that I have referred to both hymns and spir-

*(Continued on page 3)*

*(Continued from page 2)*

itual songs as being represented in the book of Psalms. There we find, both songs that turn our thoughts God-ward and are useful as vehicles of praise, and songs that are about our experience as the redeemed people of God. Sometimes the two are mixed so that it is difficult to say where the impulse to praise the Lord ends, and the reflection on God's grace to us begins. A psalm of experience (spiritual song) would be Psalm 23. Here is a metrical (rhymed) version.

The Lord's my Shepherd, I'll not want;  
He makes me down to lie,  
In pastures green he leadeth me  
The quiet waters by.

Psalm 100 is a psalm of praise (a hymn) and contains these lines:

O enter then his gates with praise,  
Approach with joy his courts unto;  
Praise, laud and bless his name always,  
it is seemly so to do.

For why? The Lord our God is good,  
His mercy is for ever sure:

His truth at all times firmly stood,  
And shall from age to age endure.

The singing of psalms is rare in churches today. A revival of psalmody in the churches would be very welcome indeed. Can we go on pretending that our worship is biblical if we do not sing psalms?

Worship or performance?

There is also another problem that must be addressed. It is what I call the 'show-business syndrome'. When I was a teenager, I attended a youth camp where young people were encouraged to 'give their testimony'. Camper after camper paraded to the microphone. Most of the 'testimonies' were pri-

marily subjective in character but were sprinkled with pious-sounding sentiments. One little girl got caught up in the spirit of the thing and told us her life story minus the 'piety'. She saw people performing and jumped at the opportunity to take center stage for herself.

Today there is little embarrassment about such behavior. Many seminaries in America have 'music programs' that encourage the performance mentality. I recently visited a seminary chapel service. It was 'Reformation Day' and we could have been singing Martin Luther's A Mighty Fortress Is Our God, as well as other great hymns of the faith. That would have been appropriate. Instead, after presentations by a jazz ensemble and by singing groups, the congregation was invited to sing a couple of choruses with very little textual substance.

In many churches the 'audience' sits and is entertained by choirs and soloists. The 'audience' often expresses its appreciation by applause. If hymns are sung, few verses are used. 'Choruses' (which are not always to be despised) are preferred because they are short. The church that emphasizes the singing of psalms, hymns and spiritual songs by the congregation is a precious commodity in our day, but such churches do exist and the benefit to the congregation is enormous.

Finally, we need to show care in the choice of musical settings. A 'catchy' tune may be popular but inappropriate. Our God is a Sovereign of matchless dignity and therefore is worthy of our best offering. We may pander to popular taste and please man, but the worship that pleases the Lord is that which reflects his glory.

*Be Sure What You Believe:  
The Christian Faith Simply Explained  
by Joe Nesom*

## UPCOMING EVENTS

**True Church Conference** — **February 15-18, 2024.** Theme: *9 Maxims of a True Church.* Anchored in truth/true-church-conference.

**Founders Midwest Conference** — **February 27-28, 2024.** First Baptist Church, Fenton, Missouri. Theme: *Learning from the Puritans Today.* Sbfcmw.com.

**Covenant Conference—March 14-16, 2024.** LaGrange, KY. *Conquering and to Conquer.* Speakers: Voddie Baucham, Joel Beeke, Sam Waldron, John Miller. Covcon.org

**Missions & Evangelism Conference** — **May 3-4, 2024.** Trinity Baptist Church, Wamego, KS. This conference is free to attend, but please register for planning purposes at [trinitybaptist-wamego.org](http://trinitybaptist-wamego.org).

**Saved By Faith Youth Camp—June 17-21, 2024.** Webster Conference Center, Salina, KS. For youth entering grade 7 through grade 12. Speaker: Dr. Jim Orrick. Theme: Philippians: Pressing On. Cost: \$225 per person. Pre-registration deadline: March 1. Sbfyckansas.com

**Theology Camp—July 8-12, 2024.** Logan Valley Christian Retreat, Ellington, MO. For youth grades 7-12. Speaker: Dr. Jim Orrick. Theme: Philippians: Pressing On. Contact Terry Coker for more information at Terry.Coker@fbcfenton.com.

**Leadership & Laity Conference—July 25-27.** Mount Zion Community Church, Arkansas City, KS.

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

## Founders Midwest Conference Schedule

February 27-28, 2024

First Baptist Church of Fenton, MO

### “LEARNING FROM THE PURITANS TODAY”

Main Speaker: Dr. Joel Beeke

### 2024 Conference Schedule

#### TUESDAY, FEBRUARY 27

12:00 p.m. Registration

1:15 p.m. Introduction

1:30 p.m. “The Puritans and Prayer”

3:00 p.m. “The Puritans and Meditation on God’s Word”

4:30 p.m. “The Puritans and Life’s Afflictions”

5:30 p.m. Dinner

7:00 p.m. “The Puritans and Assurance of Faith”

8:30 p.m. Q & A

#### WEDNESDAY, FEBRUARY 28

9:15 a.m. “The Puritans and Spiritual Adoption into God’s Family”

11:00 a.m. Breakout Sessions

“Modern Challenges to Pastoral Faithfulness”-Dr. Beeke

“Laying Our Anxieties Before Christ”-Mary Beeke

12:00 p.m. Lunch

1:00 p.m. “The Puritans and Biblically Raising Children”

2:00 p.m. Wrap Up

Register here:

[Conference Registration Form – Founders Midwest \(sbfcmw.com\)](http://Conference Registration Form – Founders Midwest (sbfcmw.com))

the **Triune God** in Missions and Evangelism  
*Conference*  
**May 3-4, 2024** **FREE**

**Dr. Glenn Butner**  
Asst. Professor of Theology and  
Christian Ministry  
Sterling College

**Lawson Harlow**  
Pastor  
Mercy Hill Church  
Olive Branch, MS

**Dr. Caleb Lenard**  
Equipping Pastor  
Grace Life Church  
Ankeny, IA

**Joshua Sommer**  
Pastor  
Victory Baptist Church  
Kansas City, MO

Hosted by:  
**TRINITY BAPTIST CHURCH**

[trinitybaptist-wamego.org](http://trinitybaptist-wamego.org)  
16655 W Hwy 24  
Wamego, KS 66547

**SPURGEON  
BAPTIST  
ASSOCIATION  
OF CHURCHES**

**PO Box 155  
Wamego KS 66547**

(785) 456-3796  
spurgeonassociation@gmail.com

**Contact Us:**

**Administrative Council:**

Terry Coker, Moderator  
Terry.Coker@fbcfenton.com

Brandon Rhea, Vice Moderator  
brandon.m.rhea@gmail.com

Tony Mattia  
Corresponding Secretary  
Phone: (785) 456-3796  
spurgeonassociation@gmail.com

Eugene Jennings, Treasurer  
pastor@fbconaga.org

Bill Ascol  
billo615@att.net

David Atkins  
david@redeemersgracewichita.com

Kelly Gienger  
kpgienger@gmail.com

Dexter Priest  
dexterpriest20@gmail.com

Kyle Carlson  
pastorkyle234@gmail.com



**WWW.SBAOC.ORG**

## MEN AVAILABLE FOR PULPIT SUPPLY

Kevin Berens  
Colby, Kansas  
Email: berens.kevin@gmail.com  
Cell Phone: 785-332-7184

John Grove  
Canton, Ohio  
Email: trsjwg@gmail.com  
Phone: 352-286-5494

Tim Lambert  
Lindsborg, Kansas  
Email: tlambert@smokyvalley.org  
Phone: 785-614-3651

J.W. Glidewell  
Colby, Kansas  
Email: jwglidewell@gmail.com  
Phone: 785-772-1176

Terry Coker  
Fenton, Missouri  
Terry.Coker@fbcfenton.com

Stephen Atkinson  
CWI (N America) - www.cwina.org  
Director of Ministry  
Rogers, Arkansas  
Email: sgt.atkinson@gmail.com  
Phone: 479-225-4269

Bake Ottofy  
St. Louis, Missouri  
Email: bakeottofy@gmail.com  
Phone: 636-467-7446

## 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.*

