



GRACE BAPTIST CHURCH
AT CASTLEWOODS

ORDER OF WORSHIP
January 21st, 2024

MORNING WORSHIP

Thomas Winn — Elder/Pastor

- The Prelude Prepare your heart for worship
- The Call to Worship Chris Kimbrell
- Hymn "All Glory, Laud, and Honor"
- The Prayer of Confession and Praise Seth Lirette
- Hymn "Worthy of Worship"
- Hymn "Love Divine, All Loves Excelling"
- The Reading of the Word — *Psalm 103:1-22* Dirk deWaal
- Hymn "Speak, O Lord"
- The Interlude Instrumentalists
- The Sermon — *"Understanding Grace, Pt. II" (Ezekiel 36:27)* Pastor Winn
- A Time of Reflection Upon the Word Preached
- Hymn....."WeHaveHeardtheJoyfulSound"
- The Benediction Dirk deWaal
- The Postlude

EVENING WORSHIP

- The Prelude Prepare your heart for worship
- Hymn "Jesus Thou Joy of Loving Hearts"
- Hymn "I Need Thee Every Hour"
- The Sermon — *"Hold Fast to the Apostolic Message" (1 John 1:1-4)* Prashant Thakkar
- Hymn "Wonderful Words of Life"
- The Benediction
- The Postlude



COMMENTARY

C.H. Spurgeon

On Justification

How can a just God justify guilty men? We find a full answer in the words of Paul in Rom. 3:21-26. We will read six verses from the chapter in order to get the main idea of the passage. Let me give you a bit of personal experience. When I was under conviction of sin, under the hand of the Holy Spirit, I had a clear and sharp sense of the justice of God. Sin, whatever it might be to other people, became to me an intolerable burden. It was not so much that I feared hell, but that I feared sin. I knew myself to be so horribly guilty that I remember feeling that if God did not punish me for sin He should do so. I felt that the Judge of all the earth ought to condemn such sin as mine. I sat on the judgment seat and condemned myself to perish, for I confessed that had I been God I could have done nothing else than send such a guilty creature as I was down to the lowest hell. All the while, I had on my mind a deep concern for the honor of God's name and the integrity of His moral government. I felt that it would not satisfy my conscience if I could be forgiven unjustly. The sin I had committed must be punished. But then there was the question of how God could be just and yet justify me who had been so guilty. I asked my heart: "How can He be just and yet the Justifier?" I was worried and wearied with this question; I could see no answer to it. Certainly, I could never have invented an answer which would have satisfied my conscience. The doctrine of the atonement is to my mind one of the surest proofs of the divine inspiration of Holy Scripture. Who would or could have thought of the just Ruler dying for the unjust rebel? This is no teaching of human mythology or dream of poetical imagination. This method of expiation is only known among men because it is a fact; fiction could not have devised it. God Himself ordained it; it is not a matter which could have been imagined. I had heard the plan of salvation by the sacrifice of Jesus from my youth, but I did not know any more about it in my innermost soul than if I had been born and bred a Hottentot. The light was there, but I was blind; it was of necessity that the Lord Himself should make it plain to me. It came to me as a new revelation, as fresh as if I had never read in Scripture that Jesus was declared to be the propitiation for sins that God might be just. I believe it will have to come as a revelation to every newborn child of God whenever he sees it; I mean that glorious doctrine of the substitution of the Lord Jesus. I came to understand that salvation was possible through vicarious sacrifice, and that provision had been made in the first constitution and arrangement of things for such a

substitution. I was made to see that He who is the Son of God, coequal and co-eternal with the Father, had of old been made the covenant Head of a chosen people that He might in that capacity suffer for them and save them. Inasmuch as our Fall was not at first a personal one, for we fell in our federal representative, the first Adam, it became possible for us to be recovered by a second representative, even by Him who has undertaken to be the covenant Head of His people in order to be their second Adam. I saw that before I actually sinned I had fallen by my first father's sin, and I rejoiced that therefore it became possible in point of law for me to rise by a second Head and Representative. The Fall by Adam left a loophole of escape; another Adam can undo the ruin made by the first. When I was anxious about the possibility of a just God pardoning me, I understood and saw by faith that He who is the Son of God became man and in His own blessed person bore my sin in His own body on the tree. I saw the chastisement of my peace was laid on Him, and that with His stripes I was healed. Have you ever seen that? Have you ever understood how God can be just to the full, not remitting penalty nor blunting the edge of the sword, and yet can be infinitely merciful and can justify the ungodly who turn to Him? It was because the Son of God, supremely glorious in His matchless person, undertook to vindicate the Law by bearing the sentence due to me that therefore God is able to pass by my sin. The Law of God was more vindicated by the death of Christ than it would have been had all transgressors been sent to hell. For the Son of God to suffer for sin was a more glorious establishment of the government of God than for the whole race to suffer. Jesus has borne the death penalty on our behalf. Behold the wonder! There He hangs upon the cross! This is the greatest sight you will ever see. Son of God and Son of man, there He hangs, bearing pains unutterable, the Just for the unjust, to bring us to God. Oh the glory of that sight! The Innocent punished! The Holy One condemned! The ever-blessed One made a curse! The infinitely glorious One put to a shameful death! The more I look at the sufferings of the Son of God, the more sure I am that they must meet my case. Why did He suffer if not to turn aside the penalty from us? If, then, He turned it aside by His death, it is turned aside; and those who believe in Him need not fear it. It must be so that since expiation is made, God is able to forgive without shaking the basis of His throne or in the least degree blotting the statute book. (to be continued)



RESPONSIBILITIES

Today's Nursery Volunteers

January 21th
<i>Morning</i> Katie Crocker, Mary Hunter Sharp, and Claire Shores
<i>Evening/Afternoon</i> Ashley Lirette and Dumi Thakkar
<i>Wednesday - January 24th</i> Mary Price and Bethany Wallace

Today's Sound Operator - Jason Price



ANNOUNCEMENTS

2024 BUDGET

The proposed 2024 budget will be emailed out today as well as printed copies available in the office. Please take time over the next few weeks to review and prepare any questions you may have. We will vote on the budget during our end of year business meeting on February 4th .

DSFC

We will once again host the conference being held January 25th-27th. We will focus our attention on The Law of God, Chapter 19 of The 1689 London Baptist Confession of Faith. Dr. James Renihan and Dr. Richard Barcellos will be our two main preachers. Dr. Renihan serves as President and Professor of Historical Theology at International Reformed Baptist Seminary (IRBS). Also, two of our board members, Pastor Kurt Smith and Pastor Rusty Grant, will preach. Kurt Smith the pastor-teacher of Providence Reformed Baptist Church in Remlap, Alabama. Rusty Grant is pastor in West Monroe at Grace Covenant Baptist Church. If you are interested in attending, register at <https://deepsouthfoundersconference.regfox.com/dsfc-2024>.

