



GRACE BAPTIST CHURCH  
AT CASTLEWOODS

ORDER OF WORSHIP

August 1<sup>st</sup>, 2021

# MORNING WORSHIP

Thomas Winn — Elder/Pastor

The Prelude .....	Prepare your heart for worship
The Call to Worship .....	Chris Kimbrell
Trinity Hymnal No. 149 .....	"Joy to the World"
The Prayer of Confession and Praise .....	Cody Wallace
Trinity Hymnal No. 6 .....	"All Ye that Fear Jehovah's Name"
Trinity Hymnal No. 195 .....	"Alas and Did My Savior Bleed"
The Reading of the Word — <i>Jeremiah 3:6-25</i> .....	Hal Pritchard
Trinity Hymnal No. 704 .....	"Jesus Keep Me Near the Cross"
The Pastoral Prayer .....	Pastor Winn
The Sermon — <i>"The Prodigal Son, Pt. III" (Luke 15:11-24)</i> .....	Pastor Winn
A Time of Reflection Upon the Word Preached	
Trinity Hymnal No. 432 .....	"Jesus! What a Friend for Sinners!"
The Benediction .....	Hal Pritchard
The Postlude	

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# AFTERNOON WORSHIP

## *Business Meeting*



# COMMENTARY

C. H Spurgeon

“And when he came to himself,” Luke 15:17, here is described to us the way in which God invites men to repentance. If of their own accord they were wise, and became submissive, he would draw them more gently; but as they never stoop to obedience, till they have been subdued by the rod, he chastises them severely. Accordingly, to this young man, whom abundance rendered fierce and rebellious, hunger proved to be the best teacher. Instructed by this example, let us not imagine that God deals cruelly with us, if at any time he visits us with heavy afflictions; for in this manner those who were obstinate and intoxicated with mirth are taught by him to be obedient. In short, all the miseries which we endure are a profitable invitation to repentance. But as we are slow, we scarcely ever regain a sound mind, unless when we are forced by extreme distress; for until we are pressed by difficulties on every hand, and shut up to despair, the flesh always indulges in gaiety, or at least recoils. Hence we infer, that there is no reason to wonder, if the Lord often uses violent and even repeated strokes, in order to subdue our obstinacy, and, as the proverb runs, applies hard wedges to hard knots. It must also be observed, that the hope of bettering his condition, if he returned to his father, gave this young man courage to repent; for no severity of punishment will soften our depravity, or make us displeased with our sins, till we perceive some advantage. As this young man, therefore, is induced by confidence in his father’s kindness to seek reconciliation, so the beginning of our repentance must be an acknowledgment of the mercy of God to excite in us favorable hopes. And while he was still afar off. This is the main point of the parable. If men, who are by nature prone to revenge, and too tenacious of their own rights, are moved by fatherly love kindly to forgive their children, and freely to bring them back, when they are sunk in wretchedness, God, whose boundless goodness exceeds all the affection of parents, will not treat us more harshly. And certainly nothing is here attributed to an earthly father which God does not promise with respect to himself. Before they call, says he, I will answer, (Isaiah 65:24.) That passage too of David is well known, “I said, I will acknowledge against me my unrighteousness to the Lord and thou forgavest the iniquity of my sin, Psalm 32:5. As this father, therefore, is not merely pacified by the entreaties of his son, but meets him when he is coming, and before he has heard a word, embraces him, filthy and ugly as he is, so God does not wait for a long prayer; but of his own free will meets the sinner as soon as he proposes to confess his fault. It is wretched sophistry to infer from this, that the grace of God is not exhibited to sinners until they anticipate it by their repentance. “Here,”

say they, “is held out to us a father ready to pardon, but it is after that his son has begun to return to him; and therefore God does not look, and does not bestow his grace, on any but those who begin to seek him.” It is, no doubt, true that, in order to his obtaining pardon, the sinner is required to have grief of conscience, and to be dissatisfied with himself; but it is wrong to infer from this, that repentance, which is the gift of God, is yielded by men from their own movement of their heart. And in this respect it would be improper to compare a mortal man to God; for it is not in the power of an earthly father to renew the stubborn heart of his son, as God changes hearts of stone into hearts of flesh. In short, the question here is not whether a man is converted by himself, and returns to him; but only under the figure of a man is commended the fatherly gentleness of God, and his readiness to grant forgiveness. Father, I have sinned against heaven. Here is pointed out another branch of repentance, namely, such a conviction of sin as is accompanied by grief and shame. For he who is not grieved for having sinned, and whose offense is not placed before his eyes, will sooner attempt anything than think of returning to the path of duty. Displeasure with sin must therefore go before repentance. And there is great emphasis in this expression, that the young man is said to have come to himself, as one whom the wanderings of wild desires had hurried away into forgetfulness of himself. And certainly so far astray are the impulses of the flesh, that anyone who gives himself up to them may be said to have gone out of himself, and to have lost his senses. For this reason transgressors are commanded to return to the heart, (Isaiah 46:8.) Next follows a confession, not such a one as the Pope has contrived, but one by which the son appeases his offended father; for this humility is absolutely necessary in order to obtain forgiveness of sins. This mode of expression, I have sinned against heaven, and before thee, is of the same import as if he had said, that God was offended in the person of an earthly father. And certainly this is the dictate of nature, that everyone who rebels against a father rises wickedly also against God, who has placed children in subjection to parents. Bring out the best robe. Although in parables (as we have frequently observed) it would be idle to follow out every minute circumstance, yet it will be no violence to the literal meaning, if we say, that our heavenly Father not only pardons our sins in such a manner as to bury the remembrance of them, but even restores those gifts of which we had been deprived; as, on the other hand, by taking them from us, he chastises our ingratitude in order to make us feel ashamed at the reproach and disgrace of our nakedness.



# RESPONSIBILITIES

## Today's Nursery Volunteers

<b>August 1<sup>st</sup></b>
<i>Morning</i> Jessica Mullins & Wendy Winn
<i>Evening/Afternoon</i> No Nursery
<i>Wednesday - August 4<sup>th</sup></i> Bridgette Kimbrell

Today's Sound Operator - Cody Wallace



# ANNOUNCEMENTS

## **THE LORD'S SUPPER**

Today we will observe the Lord's Supper during our morning service.

## **FELLOWSHIP MEAL**

Today we will have our fellowship meal immediately following the morning service.

## **QUARTERLY BUSINESS MEETING**

Our quarterly business meeting will be this afternoon following the fellowship meal.

## **CHILDREN'S CHOIR**

The Preschool and Children's choir will meet not this afternoon.

## **FACILITY PROJECTS**

There are a list of items that need to be completed in advance of the RBNet General Assembly. Please see the list on the bulletin board and posted on GroupMe. There will be a couple of work days before the GA, but most of these can be done by individuals who are able to come at their convenience. You can speak to one of the deacons or the pastor about these projects.

