



GRACE BAPTIST CHURCH  
AT CASTLEWOODS

ORDER OF WORSHIP  
February 13<sup>th</sup>, 2022

# MORNING WORSHIP

Thomas Winn — Elder/Pastor

- The Prelude ..... Prepare your heart for worship
- The Call to Worship ..... Chris Kimbrell
- Hymn ..... "Praise to the Lord"
- The Prayer of Confession and Praise ..... Hal Pritchard
- Hymn ..... "Before the Throne of God Above"
- Hymn ..... "For the Beauty of the Earth"
- The Reading of the Word — *I Peter 2:1-12* ..... Hal Pritchard
- Hymn ..... "All People that on Earth Do Dwell"
- The Sermon — *"The Christian's Great Hope: The Goodness of God" (Nahum 1:1-7)* ..... Seth Lirette
- A Time of Reflection Upon the Word Preached
- Hymn ..... "Blessed Assurance"
- The Benediction ..... Hal Pritchard
- The Postlude

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# EVENING WORSHIP

- The Prelude ..... Prepare your heart for worship
- Hymn ..... "Marvelous Grace of Our Loving Lord"
- Hymn ..... "Near to the Heart of God"
- The Sermon — *"The Temple Vision" (Ezekiel 40-43:12)* ..... Hal Pritchard
- A Time of Reflection Upon the Word Preached
- Hymn ..... "Jesus Keep Me Near the Cross"
- The Benediction
- The Postlude



# COMMENTARY

C. H Spurgeon

No one can doubt the popularity in our day of reading the Bible alongside the newspaper, looking for how God's message to Ezekiel, Daniel, and John (Revelation) is coming true in our lifetime. Books that "unlock the secrets of the end times" sell millions of copies, and who could count the number of conferences each year that purport to reveal how the Bible predicts current events? Few if any evangelicals in America question the propriety of this approach. However, to be faithful to what Scripture actually teaches, we must ask this question: is the Bible a code book whose meaning is determined by today's headlines? Largely because the Hebrew term *rosh* Listen a minute to the prophet's words of terror: "The Lord is slow to anger, and great in power; and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." Then, just as there has sometimes been a break, and a delightful silence, in the very midst of some tremendous chorus of sacred song, so here the thunder pauses, the hurricane is stayed, and we hear the sweet music of this still small voice: "Jehovah is good, a strong hold in the day of trouble; and he knoweth them that trust in him," — from which we may gather that there is always a hiding-place for his people, his eyes of love are fixed on them even when they flash fire upon his adversaries. Nothing shall harm them; though the earth be removed, and the mountains be cast into the midst of the sea, they may rejoice in the goodness of the Lord in the day of his fierce anger... First, then, let us think of GOD HIMSELF: "Jehovah is good." It is well for us to be able to say so when the day of trouble is really upon us. It is one thing to sit under your vine and fig tree, and to sing, "The Lord is good." It is quite another thing when the vine and fig tree have both been cut down, and all your comfort is gone, still to say, "The Lord is good." Do you not think that, if we fail to say it the second time, it will look as if, after all, it was the vine and fig tree that were good, and not God; or, at least, that our view of God's goodness was very much derived from the fact of our being in so much comfort? It was an accusation which Satan brought against Job that he loved God for what he got out of him: "Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?" The devil is very apt to charge God's people with having a cupboard love; but it is well for us to refute that accusation by loving, praising, and adoring God when comforts fail, when the hedge is broken, and when the things that we received with gratitude are at length in wisdom taken away. Oh, what a rebuff the archfiend had when Job, on his dunghill scraping his sores, and with his children dead and his property gone, yet said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." That is the spirit of our text.

Here is a man of God, in the midst of the overwhelming flood, standing up, and saying, "The Lord is good. The Lord is good." There are some persons who, even in their theology, do not believe God to be good. "It cannot be," they say, "that the wicked will be cast into hell, for God is good," and they argue that therefore the ungodly will not be punished. But the child of God says that, though they will certainly be cast into hell, God is good for all that. It is true that he will punish sin, and punish it everlastingly; but God is good for all that. "No," say others, "but if he be good, he cannot do so." You may make unto yourselves another god, and call him God; but the Christian says, "The Lord is good, Jehovah is good; good as I find him, good as an angry God; good when I read such words as these, 'With an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.'" God is good even then, he is good anyhow; let him reveal himself as he pleases, let him do what he pleases. Whatever I find him reveal about himself, or whatever I see in providence about him, my heart is bowed down even when my understanding cannot see, and is still true to this firm piece of good sound doctrine, "The Lord is and must be good." The goodness of God is seen in his very name, for what is his name "God," but short for good? We call him God because we count him good; and so good is he that "there is none good save One; that is, God." All other goodness that exists is but a spark from this great sun, or else it is a lie. There never would have been any goodness in the world apart from God, nor can goodness continue to exist, much less increase, except as God, whose very name is good, shall continue to make that goodness flow forth from himself unto the sons of men. God is essentially good. It is his very nature to be good; he could not be otherwise than good. If you and I are good, it is not because of our nature that we are good. Alas! since the Fall, it is true that in us, that is, in our flesh, there dwells no good thing, and any goodness has to be imparted to us. But to God no goodness can be brought, from God all goodness must be fetched, for he is good essentially. And God is good independently. There are none that make him good, or help him to be so. If you and I are good in any way, it is by his grace, by his teaching, by the example of friends, by divine restraints, by gracious constraints. By a thousand helps and props our poor goodness stands, but his goodness stands of itself. None can make him better; none keep him back from being evil. He is good, he must be good, and that entirely in and of himself, — essentially and independently good. I want you to think of this, because I want you never to get the notion into your head that God is good through certain means, and under certain circumstances and conditions, and that the goodness of God depends upon the life of such an one, or upon your possession of such and such earthly goods. Oh, no! God is good independently of all these; and if all these were swept away, God would be just as good, and just as good to you. You may question it, but it should never be a matter of question. If every conduit pipe, which now conveys to us streams of comfort from the fountain-head, were broken and taken away, God could make the waters leap out of the rock itself, and streams to flow in



the desert immediately at our feet. As long as you have God, you have the essence of all good; and as long as God lives, whoever else dies, the goodness on which your soul is to feed has an independent existence. (“chief”) in verse 1 sounds similar to the name Russia, many people today believe that Ezekiel 38 predicts modern Russia’s rise and influence. Yet we must reject this interpretation because the nation of Russia did not exist in Ezekiel’s day. If the passage had no meaning to its original audience, we could twist and shape its interpretation like a wax nose. Gog is the name of a leader of the land of Magog, the prince of Meshech and Tubal, territories named after Noah’s grandsons (Gen. 10:1–2). We cannot identify these areas precisely, but Ezekiel likely has in view the peoples to the far north of the land of Israel in modern-day Turkey and beyond. The Jews of Ezekiel’s day had never met these mysterious nations who lived beyond the boundaries of their known world. Ezekiel foresaw a day when Meshech and Tubal would join with two other northern powers—Gomer and Beth-togarmah—and the four would form an alliance with Persia, Cush, and Put, which were three powers to the far south or southeast of the Promised Land (Ezek. 38:3–6). The number seven typically indicates completeness in

Scripture, so what we have here is a prophecy that the full number of nations beyond the borders of Israel would one day rise up against the people of God. Although a lust for money and power would motivate these nations, the Lord’s hand would be working in their advance. He would raise up these nations for the purpose of revealing His own holiness and greatness (vv. 7–23). In sum, Yahweh would defeat these powers to reveal to them that He alone is God. The prophet said this would occur after the restoration of Israel, when His people “dwell securely (v. 14). This means that Israel’s restoration to peace and safety would not be accomplished all at once, that some peoples of the world would not know the Lord at the start of the restoration. As they rose up against God’s people, however, they would meet Him.

**Coram Deo:** Given the symbolism of the passage, we must see it not only as a prediction of the final battle between God and the enemies of His people but also a vision of the encounter between new covenant Israel—the church—and the Lord’s chosen. For two thousand years, God’s enemies have tried to destroy the church, only to find themselves converted to Him. When people come against the Lord, their plans will be thwarted, either in their salvation or in their defeat and destruction.



# RESPONSIBILITIES

## Today's Nursery Volunteers

<b>February 13<sup>th</sup></b>
<i>Morning</i> Ashley Lirette & Katherine Ranck
<i>Evening/Afternoon</i> Bunny Finch & Cortney McDonald
<i>Wednesday - February 16<sup>th</sup></i> Mary Margaret Pritchard ( <i>Laurie Price</i> )

Today's Sound Operator - Daniel Ranck



# ANNOUNCEMENTS

## CHILDREN'S CHOIR

The Preschool and Children's Choir will meet this afternoon.

## MEN'S RETREAT

This year's retreat will be March 4<sup>th</sup>-5<sup>th</sup> at Bethlehem Baptist Church, Laurel, MS. The theme this year is "A Godly Man's Love for His God." Be sure to join us for this time of edification and fellowship. The cost is \$10/adult. Boys are free and are encouraged to attend with their fathers. The sign up sheet is on the bulletin board outside the Fellowship Hall or see Chris or Pastor Thomas if you plan to attend so we can give Bethlehem an accurate head count.

