



GRACE BAPTIST CHURCH  
AT CASTLEWOODS

ORDER OF WORSHIP  
July 25<sup>th</sup>, 2021

# MORNING WORSHIP

Thomas Winn — Elder/Pastor

The Prelude .....	Prepare your heart for worship
The Call to Worship .....	Chris Kimbrell
Trinity Hymnal No. 1 .....	"All People that on Earth Do Dwell"
The Prayer of Confession and Praise .....	Hal Pritchard
Trinity Hymnal No. 220 .....	"Blessed Jesus at Thy Word"
Trinity Hymnal No. 403 .....	"Not What My Hands Have Done"
The Reading of the Word — <i>Psalm 130:1-8</i> .....	Hal Pritchard
Trinity Hymnal No. 547 .....	"My Jesus I Love Thee"
The Pastoral Prayer .....	Pastor Winn
The Sermon — <i>"The Prodigal Son, Pt. II" (Luke 15:11-24)</i> .....	Pastor Winn
A Time of Reflection Upon the Word Preached	
Trinity Hymnal No. 722 .....	"Wonderful Words of Life"
The Benediction .....	Hal Pritchard
The Postlude	

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# EVENING WORSHIP

The Prelude .....	Prepare your heart for worship
Baptist Hymnal No. 60 .....	"Be Thou My Vision"
Baptist Hymnal No. 644 .....	"Count Your Blessings"
The Sermon — <i>"The Judgement of Tyre, Pt. I" (Ezekiel 26)</i> .....	Hal Pritchard
A Time of Reflection Upon the Word Preached	
Baptist Hymnal No. 484 .....	"Higher Ground"
The Benediction .....	Pastor Winn
The Postlude	



# COMMENTARY

C. H Spurgeon

THERE are different stages in the sinner's history and they are worth marking in the prodigal's experience. There is, first, the stage in which the young man sought independence from his father. The younger son said, "Father, give me the portion of goods that falleth to me." We know something of that state of mind, and alas! it is a very common one. As yet there is no open profligacy, no distinct rebellion against God. Religious services are attended, the father's God is held in reverence, but in his heart the young man desires a supposed liberty—he wishes to cast off from all restraint. Companions hint that he is too much tied to his mother's apron-string. He himself feels that there may be some strange delights which he has never enjoyed and the curiosity of Mother Eve to taste the fruit of that tree which was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, comes into the young man's mind—and he wishes to reach out his hand and take the fruit of the tree of the knowledge of good and evil, that he may eat thereof. He never intends to spend his substance in riotous living, but he would like to have the opportunity of spending it as he likes. He does not mean to be a profligate, still, he would like to have the honor of choosing what is right on his own account. At any rate, he is a man now—he feels his blushing honors full upon him, and he wants now to exercise his own freedom of will, and to feel that he himself is really his own master. Who, indeed, he asks, is Lord over him? Perhaps there are some to whom I am speaking who are just in such a state as that—if so, may the grace of God arrest you before you go any further away from Him! May you feel that to be out of gear with God—to wish to be separated from Him and to have other interests than those of Him who made you—must be dangerous and probably will be fatal! Therefore now, even now, may you come to yourself at this earliest stage of your history, and also come to love and rejoice in God as the prodigal returned to his father! Very soon, however, this young man in the parable entered upon quite another stage. He had received his portion of goods—all that he would have had at his father's death he had turned into ready money—and there it is. It is his own and he may do what he pleases with it. Having already indulged his independent feeling towards his father and his wish to have a separate establishment altogether from him, he knew that he would be freer to carry out his plans if he was right away. Anywhere near his father there is a check upon him—he feels that the influence of his home somewhat clips his wings. If he could get into a far country, there he should have the opportunity to develop—and all that evolution could do for him he would have the opportunity of enjoying—so he gathers all together and goes into the far country. It may be that I am addressing some who

have reached that stage. Now there is all the delirium of self-indulgence. Now it is all gaiety, "a short life and a merry one," forgetting the long eternity and a woeful one. Now the cup is full and the red wine sparkles in the bowl. As yet, it has not bitten you like a serpent, nor stung you like an adder, as it will do all too soon—but just now it is the deadly sweetness that you taste and the exhilaration of that drugged chalice that deceives you. You are making haste to enjoy yourself. Sin is a dangerous joy, beloved all the more because of the danger, for, where there is a fearful risk, there is often an intense pleasure to a daring heart, and you perhaps are one of that venturesome band, spending your days in folly and your nights in riotousness. Ere long there comes a third stage to the sinner as well as to the prodigal—that is when he has "spent all." We have only a certain amount of spending money after all. He who has gold without limit, yet has not health without limit. Or if health does not fail him in his sinning, yet desire fails and satiety comes in as it did with Solomon when he tried this way of seeking happiness. At last, there is no honey left, there is only the sting of the bee. At last, there is no sweetness in the cup, there is only the delirium that follows the intoxication. At last, the meat is eaten to the bone and there is nothing good to come out of that bone—it contains no marrow, the teeth are broken with it—and the man wishes that he had never sat down to so terrible a feast. He has reached the stage at which the prodigal arrived when he had spent all. Oh, there be some who spend all their character, spend all their health and strength, spend all their hope, spend all their uprightness, spend everything that was worth having! They have spent all. This is another stage in the sinner's history and it is very apt to lead to despair, and even deeper sin, and sometimes to that worst of sins which drives a man red-handed before the bar of his Maker to account for his own blood. It is a dreadful state to be in, for there comes at the back of it a terrible hunger. There is a weary labor to get something that may stay the spirit, a descending to the degradation of feeding swine, a willingness to eat of the husks that swine eat, yet an inability to do so. Many have felt this craving that cannot be satisfied. But for my part, I am glad when "the rake's progress" has reached this point, for often, in the grace of God, it is the way home for the prodigal. It is a roundabout way, but it is the way home for him. When men have spent all and poverty has followed on their recklessness—and sickness has come at the call of their vice—then it is that omnipotent grace has stepped in—and there has come another stage in the sinner's history, of which I am now going to speak, as God may help me. That is the point the prodigal had reached "when he came to himself."



# RESPONSIBILITIES

## Today's Nursery Volunteers

<b>July 25<sup>th</sup></b>
<i>Morning</i> Mary Margaret Pritchard & Amanda Spansel
<i>Evening/Afternoon</i> Bethany Wallace & Cortney McDonald
<i>Wednesday - July 28<sup>th</sup></i> Bethany Wallace

Today's Sound Operator - Kenny Spansel



# ANNOUNCEMENTS

## CHILDREN'S CHOIR

The Preschool and Children's choir will meet this afternoon at 5:20.

## MUSIC CAMP

Music Camp will be this Friday, July 30<sup>th</sup>, from 10am - 2pm for rising 1<sup>st</sup>-6<sup>th</sup> graders in our church. Please sign the sign up list in the fellowship hall for something to bring for lunch.

## WATERMELLON FELLOWSHIP

We will have a watermelon fellowship tonight following our evening service.

## QUARTERLY BUSINESS MEETING

Our quarterly business meeting will be next Sunday following the fellowship meal.

## FELLOWSHIP MEAL

Remember to sign the list for our fellowship meal next Sunday.

