

# ORDER OF WORSHIP SERVICE

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## PROVIDENCE REFORMED PRESBYTERIAN CHURCH

Bible House, Level 4, Seminar Rooms 1 & 2

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*A household for our triune God,  
where each member shines forth His holy, life-giving presence.*

**THE LORD'S DAY OF JUNE 14,  
THE YEAR OF OUR LORD 2020  
9.30 AM**

“But the LORD is in his holy temple; let all the earth keep silence before him.”  
(Habakkuk 2:20)

## WE PREPARE TO MEET WITH GOD

Prelude (Piano)

Unless otherwise stated, all Scripture quotations are from the English Standard Version (ESV).  
Congregational readings are in **bold**.

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## GOD CALLS US INTO HIS PRESENCE

The Greeting of God

The Call to Worship: *Psalm 65:1-2*

<sup>12</sup> Praise the Lord, O Jerusalem!

Praise your God, O Zion!

<sup>13</sup> For he strengthens the bars of your gates;  
he blesses your children within you.

## WE RESPOND TO GOD'S CALL

Opening Prayer

Hymn of Praise: *Trinity Hymnal 82, "Great God of Wonders!"*

1 Great God of wonders! all thy ways  
are matchless, godlike and divine;  
but the fair glories of thy grace  
more godlike and unrivaled shine,  
more godlike and unrivaled shine.

*Refrain:*

Who is a pard'ning God like thee?  
Or who has grace so rich and free?  
Or who has grace so rich and free?

2 In wonder lost, with trembling joy  
we take the pardon of our God;  
pardon for crimes of deepest dye,  
a pardon bought with Jesus' blood,  
a pardon bought with Jesus' blood. *Refrain*

3 O may this strange, this matchless grace,  
this god-like miracle of love,  
fill the whole earth with grateful praise,  
and all th'angelic choirs above,  
and all th'angelic choirs above. *Refrain*

## **GOD RENEWS US IN HIS SON**

Call to Repentance: *Deuteronomy 6:4-5*

<sup>4</sup> “Hear, O Israel: The Lord our God, the Lord is one. <sup>5</sup> You shall love the Lord your God with all your heart and with all your soul and with all your might.

Silent Prayer of Confession

Prayer for Forgiveness

Promise of Forgiveness and Assurance: *Joel 2:12-13*

<sup>12</sup> “Yet even now,” declares the Lord,  
“return to me with all your heart,  
with fasting, with weeping, and with mourning;  
<sup>13</sup> and rend your hearts and not your garments.”

Return to the Lord your God,  
for he is gracious and merciful,  
slow to anger, and abounding in steadfast love;  
and he relents over disaster.

## **GOD FEEDS US WITH HIS WORD**

Reading of the Word of God: *Genesis 3*

<sup>1</sup> Now the serpent was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, ‘You shall not eat of any tree in the garden?’” <sup>2</sup> And the woman said to the serpent, “We may eat of the fruit of the trees in the garden, <sup>3</sup> but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’” <sup>4</sup> But the serpent said to the woman, “You will not surely die. <sup>5</sup> For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.” <sup>6</sup> So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. <sup>7</sup> Then the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

<sup>8</sup> And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. <sup>9</sup> But the Lord God called to the man and said to him, “Where are you?” <sup>10</sup> And he said, “I heard the sound of you in the garden, and I was afraid, because I was naked, and I hid myself.” <sup>11</sup> He said, “Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?” <sup>12</sup> The man said, “The woman whom you gave to be with me, she gave me fruit of the tree, and I ate.” <sup>13</sup> Then the Lord God said to the woman, “What is this that you have done?” The woman said, “The serpent deceived me, and I ate.”

<sup>14</sup> The Lord God said to the serpent,  
“Because you have done this,  
cursed are you above all livestock  
and above all beasts of the field;  
on your belly you shall go,  
and dust you shall eat  
all the days of your life.

<sup>15</sup> I will put enmity between you and the woman,  
and between your offspring and her offspring;  
he shall bruise your head,  
and you shall bruise his heel.”

<sup>16</sup> To the woman he said,  
“I will surely multiply your pain in childbearing;  
in pain you shall bring forth children.  
Your desire shall be for your husband,  
and he shall rule over you.”

<sup>17</sup> And to Adam he said,  
“Because you have listened to the voice of your wife  
and have eaten of the tree  
of which I commanded you,  
‘You shall not eat of it,’  
cursed is the ground because of you;  
in pain you shall eat of it all the days of your life;

<sup>18</sup> thorns and thistles it shall bring forth for you;  
and you shall eat the plants of the field.

<sup>19</sup> By the sweat of your face  
you shall eat bread,  
till you return to the ground,  
for out of it you were taken;  
for you are dust,  
and to dust you shall return.”

<sup>20</sup> The man called his wife's name Eve, because she was the mother of all living.  
<sup>21</sup> And the Lord God made for Adam and for his wife garments of skins and clothed them.

<sup>22</sup> Then the Lord God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" <sup>23</sup> therefore the Lord God sent him out from the garden of Eden to work the ground from which he was taken. <sup>24</sup> He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

Prayer for Illumination

Preaching of the Word of God: *"Paradise Lost (3): The Redemption, Grace In Judgment"*

## WE RESPOND TO GOD'S WORD

A Prayer of Response

Thanksgiving

Providence Reformed Presbyterian Church

The Republic of Singapore

The Holy Church of Jesus Christ

The Lord's Prayer (Unison): *Matthew 6:9-13*

**Our Father in heaven, hallowed be your name.**

**Your kingdom come, your will be done, on earth as it is in heaven.**

**Give us this day our daily bread,**

**and forgive us our debts, as we also have forgiven our debtors.**

**And lead us not into temptation, but deliver us from evil.**

**Amen.**

Hymn of Consecration: *Trinity Hymnal 691, "It is Well with My Soul"*

(Only Stanzas 1 and 4 go to *Refrain*)

- 1 When peace like a river attendeth my way,  
when sorrows like sea billows roll;  
whatever my lot, thou hast taught me to say,  
"It is well, it is well with my soul."

*Refrain:*

It is well with my soul;

it is well, it is well with my soul.

- 2 Though Satan should buffet, though trials should come,  
let this blest assurance control:  
that Christ has regarded my helpless estate,  
and has shed his own blood for my soul.
- 3 My sin oh, the bliss of this glorious thought!  
my sin, not in part, but the whole,  
is nailed to the cross, and I bear it no more;  
praise the Lord, praise the Lord, O my soul!
- 4 O Lord, haste the day when my faith shall be sight,  
the clouds be rolled back as a scroll;  
the trump shall resound and the Lord shall descend;  
even so, it is well with my soul. *Refrain*

## **GOD SENDS US OFF WITH HIS BLESSINGS**

Benediction

Postlude (Piano)

# Sermon Outline

## PARADISE LOST (3): THE REDEMPTION, GRACE IN JUDGMENT

*Genesis 3:20-24*

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### Introduction

- The curse is a constant reminder how disastrous this original sin which causes the world as it is today, and not to put our hope in this present world.
- Redemption is not only promised in word, it is also pictured in deed.

### 1. God has graciously saved our first parents as a start to fulfilling His promise.

a. Eve was saved (v. 15).

b. Adam was saved:

- Scripture does not explicitly mention it. The same is also true of the salvations of Moses, David, and Peter, but their faith and how God had used them and provided for them are recoded for us. Salvation is always by grace through faith and in no time was ever anyone saved by his own good works.
- Hebrew 11 is not an exhaustive list of the men of faith.
- 1 Cor 15:22, *“For as in Adam all die, so also in Christ shall all be made alive.”* This statement does not require Adam to be ultimately condemned. It is not in the interest of Paul to comment on Adam’s salvation.
- Luke 3:38, *“the son of Enos, the son of Seth, the son of Adam, the son of God.”* Adam is the son of God.
- Matthew Henry’s commentary.

### 2. What the Bible teaches about redemption from the beginning of the creation.

a. From man’s side, faith and repentance are required (v. 20).

- The name ‘Eve’ means ‘life.’ Adam believed God’s promise: the Saviour would come through Eve to give life to the elect.
- Shorter Catechism Q30: *“The Spirit applieth to us the redemption purchased by Christ, by working FAITH in us, and thereby uniting us to Christ in our effectual calling.”*
- WCF: *“By this faith, a Christian believeth to be true whatsoever is revealed in the Word, . . . yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come.”*
- Saving faith cannot exist without repentance. These are not two separate and distinct activities of a renewed heart.

- Acts 11:21, “[T]he hand of the Lord was with them [i.e., the scattered Christians in Antioch], and a great number who believed turned to the Lord.” Those who truly believe will turn to the Lord in repentance.
  - Eve believed that God was going to give her a promised child. Genesis 4:1, “Now Adam knew Eve his wife, and she conceived and bore Cain, saying, ‘I have gotten a man with the help of the LORD.’”
  - This is a disappointment. Despite disappointment, Eve continued to trust God. Genesis 4:25, “And Adam knew his wife again, and she bore a son and called his name Seth, for she said, ‘God has appointed for me another offspring instead of Abel, for Cain killed him.’”
- b. From God’s side, He must provide the means of salvation, the atonement, and the security (vs 21-24).
- i) Adam and Eve did not ask for garments of skins (v. 21).
    - Adam and Eve made the garments from fig leaves, but that was inadequate covering for sin.
    - God took the initiative and did it for them what was adequate, a sacrifice of an innocent animal.
    - A picture of atonement.
  - ii) Adam and Eve were driven out of the Garden and were not allowed to return (vs 20-24).
    - Man has broken the condition of obedience of the old covenant of work, hence lost all title and privilege of life (represented by the tree of life).
    - Man must enter life now by the new covenant of grace and living way of the Saviour’s righteousness.
    - Driving man away from the tree of life, is not an eternal punishment for man, but God’s grace with the hope of regaining the life man had lost through Jesus Christ.
    - God prevents man, His elect, the seed of woman, from ever going to hell. He provides the security of salvation.
    - John 6:35,39: “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst... And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day.”
    - WCF: “yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

## Conclusion

- Comparison with Romans Chapters 7 and 8.
- In the contemplation of ourselves as sinners and what we had done in Adam, “*O wretched man that I am!*” (Rom 7:24).
- In the contemplation of ourselves as justified in Christ, we boldly demands, triumphantly,
  - i) Rom 8:33, “*Who shall bring any charge against God's elect? It is God who justifies.*” That is there is no *guilt*.
  - ii) Rom 8:34, “*Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.*” That is there is no one condemns us, not even Christ. There is no more *condemnation*.
  - iii) Rom 8:35, “*Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?*” That is there is no separation.
- Our conclusion: Rom 8:37, “*No, in all these things we are more than conquerors through him who loved us.*” Thus, where sin abounded grace super-abounded.
- God’s question to Adam still sounds in the ear of every sinner, “*Where are you?*”



# TWO DIFFERENT KINDS OF FEAR WHERE ARE YOU?

BY ONG KENG HO

**It is not that God turns from us, but that we run from him. Sin tends to isolate the believer, making him feel distant from God. *Kelly Kapic***

When God asked Adam: “Where are you?” (Gen 3:9) during His walk in the Garden, it was an odd question. Why? It’s not as if God didn’t know exactly where Adam and Eve were. God knows everything including where we are and how we are.

Any time God asks a question, He is not looking for information. He asked because He was giving Adam the opportunity to come to Him. Meanwhile, Adam and Eve were hiding when they heard the Lord’s footsteps. They knew they had sinned grievously. They had disobeyed God. They ate from the banned tree of the knowledge of good and evil. The Devil succeeded in causing them to rebel in disobedience against the Lord. Immediately after they sinned, they felt guilt, shame, and fear.

Adam’s fear of the Lord was a negative fear that drove him away from the Lord. He was too ashamed to meet the Lord. He ran away, hid and isolated himself thinking the Lord cannot see him. But thankfully, although in weakness and failure, he came out of his hiding. He responded to the seeking Lord. He confessed his sin and found his way back. But there are many who don’t do likewise. They go further and further away into hiding and covering up.

But how different is Abraham’s response when Lord called out to him in a similar way (Gen 22:1,11). "Abraham, Abraham!" And his response was, "Here am I." It was a reply coming from a man who feared God (Gen 22:12).

That affirmative answer was followed by that incredible desire to worship God with whatever it took. It was communion with God at a price. His positive righteous fear is rooted in faith and trust in his Father. It is a godly fear that humbled him to radical obedience, come what may. It desired to hear God’s voice above all others even when he could not understand what God was doing. “It’s ours to obey and His to provide.” No wonder McLaren said, “...it was Abraham’s faith even more than his love that was tested”.

“Fear of God is not about neglecting family and the obligations of ordinary life... It is about crucifying idols.”

If you recall, it was Abraham’s dream to have his own son. Yet what he was told to do was that he himself was to destroy that very dream. We can only imagine what crossed his mind as he trudged up the hill with Isaac and his servants. Fear of God is not about neglecting family and the obligations of ordinary life. This is so often used in minimising sacrificial Christian service and in going the extra mile. It is about crucifying idols.

Every morning when the Lord comes into His garden and asked: “Where are you”, my child, how do you respond? Is it, “Here am I”, or, are you hiding from His seeking presence with a list of reasons? If you do, don’t forget the next question the Lord asked Adam, “Who told you [this]” Gen 3:11.

The fear of God comes right down to hearing, honouring, and obeying God’s voice by His grace and enabling. And in faith and trust, we do what He says, come what may. There are two responses to the fear of the Lord, either sinful avoidance of Him or in radical humble obedience.

So, where are you?