

ORDER OF WORSHIP SERVICE

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 21,
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**.

GOD CALLS US INTO HIS PRESENCE

The Greeting of God

The Call to Worship: *Psalm 107:1-3*

- ¹ Oh give thanks to the **LORD**, for he is good,
for his steadfast love endures forever!
- ² Let the redeemed of the **LORD** say so
whom he has redeemed from trouble
- ³ and gathered in from the lands,
from the east and from the west,
from the north and from the south.

WE RESPOND TO GOD'S CALL

Opening Prayer

Hymn of Praise: *Trinity Hymnal 76 "Praise, My Soul, the King of Heaven"*

- 1 Praise, my soul, the King of heaven,
to his feet your tribute bring;
ransomed, healed, restored, forgiven,
who, like me, his praise should sing?
Praise him, praise him,
praise him, praise him,
praise the everlasting King.
- 2 Praise him for his grace and favor
to our fathers in distress;
praise him, still the same forever,
slow to chide and swift to bless;
praise him, praise him,
praise him, praise him,
glorious in his faithfulness.

- 3 Father-like, he tends and spares us;
well our feeble frame he knows;
in his hands he gently bears us,
rescues us from all our foes;
praise him, praise him,
praise him, praise him,
widely as his mercy goes.
- 4 Angels, help us to adore him;
you behold him face to face;
sun and moon, bow down before him,
dwellers all in time and space,
praise him, praise him,
praise him, praise him,
praise with us the God of grace.

GOD RENEWS US IN HIS SON

Call to Repentance: *Exodus 20:7*

“You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain.

Silent Prayer of Confession

Prayer for Forgiveness

Promise of Forgiveness and Assurance: *Isaiah 55:6-7*

⁶ “Seek the LORD while he may be found;
call upon him while he is near;
⁷ let the wicked forsake his way,
and the unrighteous man his thoughts;
let him return to the LORD, that he may have compassion on him,
and to our God, for he will abundantly pardon.

GOD FEEDS US WITH HIS WORD

Reading of the Word of God: *Matthew 21:45-22:14*

⁴⁵ When the chief priests and the Pharisees heard his parables, they perceived that he was speaking about them. ⁴⁶ And although they were seeking to arrest him, they feared the crowds, because they held him to be a prophet.

22 And again Jesus spoke to them in parables, saying, ² “The kingdom of heaven may be compared to a king who gave a wedding feast for his son, ³ and sent his servants to call those who were invited to the wedding feast, but they would not come. ⁴ Again he sent other servants, saying, ‘Tell those who are invited, ‘See, I have prepared my dinner, my oxen and my fat calves have been slaughtered, and everything is ready. Come to the wedding feast.’” ⁵ But they paid no attention and went off, one to his farm, another to his business, ⁶ while the rest seized his servants, treated them shamefully, and killed them. ⁷ The king was angry, and he sent his troops and destroyed those murderers and burned their city. ⁸ Then he said to his servants, ‘The wedding feast is ready, but those invited were not worthy. ⁹ Go therefore to the main roads and invite to the wedding feast as many as you find.’ ¹⁰ And those servants went out into the roads and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

¹¹ “But when the king came in to look at the guests, he saw there a man who had no wedding garment. ¹² And he said to him, ‘Friend, how did you get in here without a wedding garment?’ And he was speechless. ¹³ Then the king said to the attendants, ‘Bind him hand and foot and cast him into the outer darkness. In that place there will be weeping and gnashing of teeth.’ ¹⁴ For many are called, but few are chosen.”

Prayer for Illumination

Preaching of the Word of God: *“Not Enough to be Invited”*

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 480 "Come, for the Feast is Spread"*

- 1 Come, for the feast is spread, hark to the call;
come to the Living Bread, offered to all.
Come to his house of wine, low on his breast recline,
all that he has is thine; come, sinner, come.

- 2 Come where the fountain flows, river of life;
healing for all thy woes, doubting, and strife.
Millions have been supplied, no one was e'er denied,
come to the crimson tide; come, sinner, come.

- 3 Come to the throne of grace, boldly draw near;
he who would win the race must tarry here.
Whate'er thy want may be, here is the grace for thee,
Jesus thine only plea; come, Christian, come.

GOD SENDS US OFF WITH HIS BLESSINGS

Benediction

Postlude (Piano)

Sermon Outline

NOT ENOUGH TO BE INVITED *Matthew 22:1-14*

Message: Because we are invited by grace, we should participate sincerely on the Lord's terms in His fellowship without presumption nor idolatrous preoccupation.

I. Reconnecting

1. How do you respond to wedding invitations?

II. Review of the Parable of the Wedding Feast

2. The parable of the wedding feast is the third in a series of three judgement parables.
3. Jesus experienced increasing bitter hostility from the hardened Jewish leadership.
4. Although the people followed Jesus in numbers, they too gave in to their blind leaders.
5. The Pharisees knew the parables were clearly directed at them.
6. Jesus began this parable saying that it illustrated the kingdom of heaven.

III. Refusal of the Invited (2-6).

7. The setting of this parable is the wedding feast for the king's son.

A. 1st Reminder (3)

8. Given prior notice of the wedding, the invited guests would had ample opportunity to prepare themselves to attend the wedding feast.
9. To be an invited guest to the king's wedding was an honor and a privilege.
10. But the invited guests refused the call.

B. 2nd Reminder (4)

11. A 2nd invitation at the appropriate hour was given when all things were ready.
12. The king ended the reminder with a cordial welcome to the wedding feast.
13. But still the invited guests defiantly ignored the royal invitation. It was not that they could not come. Rather, they won't.
14. It was an outrageous and blatant disregard for the kingdom of heaven.

C. Presumption and Preoccupation (5-6)

15. Firstly, the Jews' refusal was because they presume themselves the chosen people.

16. Secondly, their cold indifference was because of their preoccupation with their worldly affairs.

17. *“It is not that God turns from us, but that we run from him. Sin tends to isolate the believer” Kelly Kapic*

IV. The Repayment of the King (6-7)

A. The King’s judgment (7)

18. Unrealistic to suppose that the king would engage in a war while the food was getting cold.

19. What is characteristic of a parable is that it is a partial picture of reality.

B. The invited were unworthy (8)

20. They were unworthy because they refused an invitation that was not based on worth.

V. The Replacement of the Invited (8-10)

A. The King invites the good and bad (9)

21. What the high priests considered unacceptable and not God’s people, the king welcomed.

B. They filled the empty seats(10)

22. The street people filled in for the invited guests

C. The Unexpected at the Feast (9-10)

23. The expected are absent and the unexpected are present

24. Unfortunately, many people take their attendance at the banquet in heaven for granted.

25. And covenant children are particularly vulnerable. *Spurgeon said, “Today this same class will be found among the children of godly parents; prayed for by loving piety, listening to the gospel from their childhood, and yet unsaved. We look for these to come to Jesus. We naturally hope that they will feast upon the provisions of grace, and like their parents will rejoice in Christ Jesus; but, alas! how often it is the case they will not come!”*

26. The horror of presumption is that it gradually takes away the kingdom of God from us, without us knowing.

27. *Spurgeon tells of a rich ship owner who was visited by a godly man. The Christian asked, “Well, sir, what is the state of your soul?” to which the merchant replied, “Soul? I have no time to take care of my soul. I have enough to do just taking care of my ships.” But he was not too busy to die, which he did about a week later.*

VI. The Rejection of the man without wedding clothes(11-13)

A. The King's Find (11-12)

28. He found a man not wearing wedding clothes.

29. The man was silent when queried. Not a misunderstanding but chosen not to wear it.

B. The King's Response (13)

30. But the no-nonsense king commanded the man tied up and thrown into the outer darkness.

31. Jesus ends the parable with a reason for rejection "Many are called, but few are chosen".

C. Few are chosen (14)

32. The last part of the parable teaches that we cannot have the kingdom on our own terms.

33. The invitation to God's table is sheer grace, but it is never cheap grace.

34. For the invitation of grace brings with it demands.

35. There will be no one in heaven who got in by mistake.

VII. The Conclusion

36. Judgment is a central and necessary message of Jesus' teaching

37. Jesus warns of judgment to those who hate God and those with 3 habits, viz: presumption, preoccupation and complacent self-righteousness.

38. Jesus wants us to hear in this parable the call of God the Father.

39. By our union in Christ we have power to do what God delights.