

**Sermon Notes**

*The Humiliation Paradox*  
Philippians 2:1-11

I. Unity

II. Humility

III. Exaltation

**Coming Up:**

9/29/19 AM Service:

Mark 8:22-26 - *I Once Was Blind, But Now I See*

9/29/19 PM Service:

Judges 14:1-20 - *The Poetic Riddler's Marriage to Pagan Philistine Ends in Scandal*



***The Lord's Day Evening***

Sunday, September 22, 2019, 4:00 p.m.



The Reverend Mr. Jonathan Hunt, *Presiding*  
Ruling Elder Mr. LeRoy Osborn, *Assisting*

**The Welcome**

**The Prelude**

**The Call to Worship - Psalm 150:6**

**\*The Hymn of Praise**

*Immortal, Invisible, God Only Wise*

Hymn #25

**\*The Catechism**

*The Heidelberg Cat. Q. 1*

see bulletin

**\*The Psalm of Doxology**

Psalm 100:1-2

see bulletin

**The Pastoral Prayer**

**The Old Testament Reading**

Micah 7:11-17

**The New Testament Reading**

Titus 1:10-16

**The Prayer of Thanksgiving and Intercession**

**The Worship of God with Tithes and Offerings**

**\*The Psalm of Adoration - Psalm 4**

*Give Answer When I Call*

see bulletin

**The Prayer of Illumination**

**The Preaching of God's Word - Guest Missionary, Rev. Michael Lee**

*The Humiliation Paradox*  
Philippians 2:1-11

**The Psalm of Response - Psalm 98**

*To the Lord O Sing a New Song*

see bulletin

**The Benediction**

**\*The Extroit**

**\*The Q&A**

— *Please stand, as you are able.*

see bulletin

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# WORSHIP GUIDE

## A Survey of Church History, Part 17c: John Hus

**I**N 1402, John Hus was appointed rector and preacher at the Chapel of the Holy Infants of Bethlehem in Prague. Thus, John occupied two of the most strategic positions in all Bohemia - although he was probably unaware of their importance. The city of Prague had a lengthy tradition of reform and could boast some outstanding preachers, who even preached from the Scriptures. To this tradition Hus fell heir. The University of Prague was in the very center of the reform movement and was a place of ferment as new ideas and programs for the church were constantly being discussed. The chapel to which Hus was appointed was raised in 1391 by a rich merchant as a center for reform preaching.

It was about the time that Hus began preaching that he also was converted. It seems as if his conversion was centered in his calling to preach. Prior to 1400, Hus had studied for the priesthood in the firm conviction that this was the way to escape from poverty. But when actually confronted with the task of preaching, his life underwent a fundamental change and he was overcome by the consciousness of the great task of preaching the gospel of Christ. He himself wrote of how important he considered preaching: "By the help of God I have preached, still am preaching, and if his grace will allow, shall continue to preach; if perchance I may be able to lead some poor, tired, or halting soul into the house of Christ to the King's supper."

The teachings of John Wycliffe had come to Bohemia as early as 1390. A close alliance had been established between England and Bohemia because England's king, Richard II, had married Anne of Bohemia, the sister of Bohemia's king. Scholars had traveled between the countries, and one eminent scholar, Jerome of Prague, had spent some time in Oxford, Wycliffe's school, where he had absorbed the teachings of Wycliffe. On his return, he had spread Wycliffe's writings and teachings throughout Prague and the university.

Although reform had been in the air for many years, the spread of Wycliffe's teachings gave it direction and a doctrinal foundation. John Hus had become thoroughly familiar with the teachings of Wycliffe and, convinced of their truth, he had himself begun to teach them in the university and preach them in the pulpit. It is not surprising that the full fury of the Roman Catholic Church was soon turned against him. When general reform, especially of clerical corruption, was preached, even many Roman Catholics supported the reform movement. But when Hus and others began to preach doctrinal reform as well as moral reform, Rome turned in a rage against the reformers, and especially against Hus.

### The Psalm of Doxology

1. <sup>1</sup>All peo-ple that on earth do dwell, sing to the Lord with cheer - ful voice: <sup>2</sup>him serve with mirth, his praise forth tell, come ye be - fore him and re - joice.

Psalm 100:1-2  
OLD 100TH. L.M.

The Scottish Metrical Psalter, 1650  
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### The Extroit

1. <sup>1</sup>Praise give the LORD, you nations all; All peoples, praise now bring.  
Ex - tol the LORD, you peoples all, Ex - tol Him —praise and sing!

Psalm 117:1  
AZMON. C.M.

Tim and Julie Tennent, 2017  
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### The Heidelberg Catechism Question 1

**What is your only comfort in life and death?** That I am not my own, but belong with body and soul, both in life and in death, to my faithful Savior Jesus Christ. He has fully paid for all my sins with his precious blood, and has set me free from all the power of the devil. He also preserves me in such a way that without the will of my heavenly Father not a hair can fall from my head; indeed, all things must work together for my salvation. Therefore, by his Holy Spirit he also assures me of eternal life and makes me heartily willing and ready from now on to live for him.

### Psalm 4

### Give Answer When I Call

1. <sup>1</sup> Give an - swer when I call, O sons of  
2. <sup>2</sup> How long will you, O sons of  
3. <sup>3</sup> The LORD will hear me when I  
4. <sup>4</sup> When you are by your ang - er  
5. <sup>5</sup> Pre - sent a right - eous sac - ri -  
6. <sup>7</sup> You fill my heart with joy be -  
God; You are my right - eous - ness.  
men, My glo - ry turn to shame?  
call. Know this with cer - tain - ty:  
stirred, Be care - ful not to sin;  
fice, And make the LORD your trust.  
yond When wine and grain in - crease;

To me be gra - cious; hear my prayer;  
How long will you love van - i - ty  
The LORD has claimed the god - ly one  
In - stead be sil - ent on your bed,  
<sup>6</sup> Since man - y say, "Who shows us good?"  
<sup>8</sup> Since You a - lone, LORD, keep me safe,

You freed me in dis - tress.  
And make de - ceit your aim?  
His ver - y own to be.  
And med - i - tate with - in.  
Your face, LORD, shine on us!  
I'll go to sleep in peace.

CRIMOND. C.M.

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