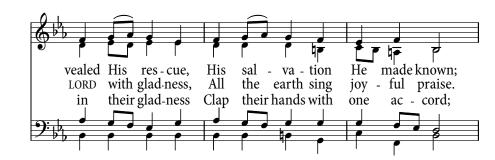
Psalm 98

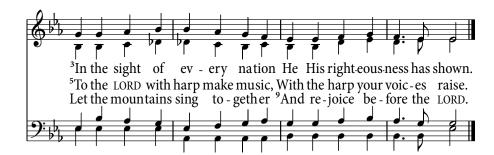
To the LORD O Sing a New Song











ODE TO JOY, 87,87,D L. van Beethoven, 1824; arr. E. Hodges, 1796-1867

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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

Hymn #25

see bulletin

Immortal, Invisible, God Only Wise *The Catechism

The Heidelberg Cat. Q. 1

see bulletin

Psalm 100:1-2

The Pastoral Prayer

*The Psalm of Doxology

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

see bulletin

To the Lord O Sing a New Song

The Benediction

The Extroit

see bulletin

The O&A

— Please stand, as you are able.

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

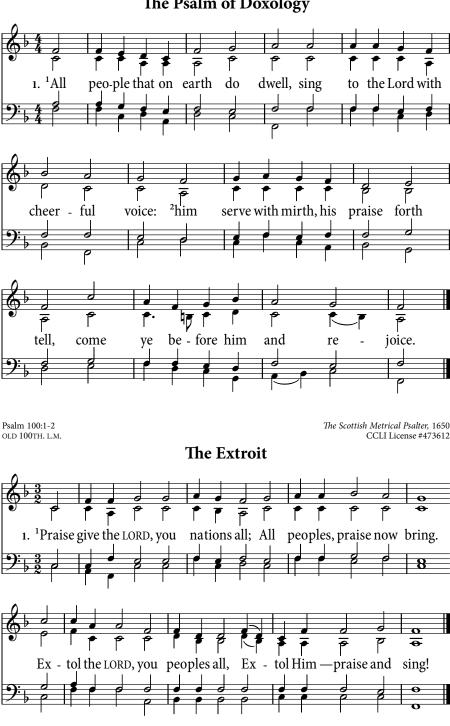
N 1402, John Hus was appointed rector and preacher at the Chapel of the Holy Infants of Bethlehem in Prague. Thus, John occupied two of the most strategic positions in all Bohemia - although he was probably unaware of their importance. The city of Prague had a lengthy tradition of reform and could boast 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



The Heidelberg Catechism Question 1

Tim and Julie Tennent, 2017

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Psalm 117:1

AZMON C M

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

