

*“Yes, I’m adopted.
My folks were not
blessed
With me in the usual
way.
But they picked me,
They chose me
From all the rest,
Which is lots more than
most kids can say.”
— Shel Silverstein*

*At its best therapy
can help people
understand the ways
in which human lives
are enmeshed in
complex intrapersonal,
interpersonal, and
more broadly political
relations. Further, it
can help people discern
and disentangle those
issues - particularly in
relation to the many
horrifying tragedies
that happen to
specific people. But
at its worst, and
particularly in popular
American culture,
therapy has become
a substitute for the
gospel. As such, it has
perpetuated privatized
notions of forgiveness
and produced pale
imitations of Christian
notions of community,
of sin, and of
compassion for victims.
— L. Gregory Jones*

*“The theology of the
cross is not a cerebral
thing; it profoundly
affects our Christian
experience and
existence, making
demands upon our
whole lives and
turning theology into
something which
controls not just our
thoughts, but the
very way in which we
experience the world
around and taste the
blessing and fellowship
of God himself. ...
As humans are at
once both righteous
and sinful, so human
existence is at once
both heartbreaking and
hilarious.”
— Carl R. Trueman*

January 20, 2019

Reverence

Salutation

Call to Worship

from Isaiah 60:1-5, 19-22, Rev J Kyle Parker

Song of Invocation

All Hail The Power of Jesus Name

Prayer of Invocation

Scripture Reading

Galatians 4:1-7, Jessica Dillow

Reconciliation

Scripture Call to Confession

from Psalm 51, Nathan Maris

Confession of Sin

Song of Confession

God Be Merciful To Me (Psalm 51)

Assurance of God’s Grace

from Isaiah 43:1-4, Paul Proctor

Song of Assurance

Isaiah 43

Revelation

Prayer of the People

Churck & Sheri Olsen

Doxology

Sermon

1 Timothy 5:17-25, Rev J Kyle Parker

5:17 Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching. 18 For the Scripture says, “You shall not muzzle an ox when it treads out the grain,” and, “The laborer deserves his wages.” 19 Do not admit a charge against an elder except on the evidence of two or three witnesses. 20 As for those who persist in sin, rebuke them in the presence of all, so that the rest may stand in fear. 21 In the presence of God and of Christ Jesus and of the elect angels I charge you to keep these rules without prejudging, doing nothing from partiality. 22 Do not be hasty in the laying on of hands, nor take part in the sins of others; keep yourself pure. 23 (No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.) 24 The sins of some people are conspicuous, going before them to judgment, but the sins of others appear later. 25 So also good works are conspicuous, and even those that are not cannot remain hidden.

- 1. To live Coram Deo, we must value the elders’ work.*
- 2. To live Coram Deo, we must verify the elders’ work.*

Announcements

Men's Study & Prayer ...

Tuesdays @ 6:30A
CHURCH OFFICE
122 S Monroe St Suite E

Ladies' Study...

Wednesdays 9:30A & 7P
Starts February 13th
Philippians ... by Hope Blanton
& Christine Gordon

College & 20Something Study...

Thursdays @ 6P
CHURCH OFFICE
122 S Monroe St Suite E

Supper Club ...

Week of February 3rd
Info on RED Table out
front ... or ... talk with Paul
about how to sign up!

Purpose Statement

Coram Deo signifies "life in the presence of God." A relationship possible only by Jesus Christ's rescuing humanity through his gracious sacrifice. Christ's grace is evidenced in our ability to love God and man with:

- Convinced minds
- Cleansed hearts
- Captivated souls
- Committed hands

The community of Coram Deo desires to extend Christ to Spokane and equip the saints to serve.



Scan QRC for online giving!

Response

Song of Response

The Church's One Foundation

Confession of Faith

The Apostle's Creed, Erika Leinwebber

Tithes and Offering

Renewal

Lord's Supper

Invitation and Prayer

Words of Institution

1 Corinthians 11:23 - 26

Congregational Response

Distribution of the Elements

Hymn

Joyful, Joyful, We Adore You

Rest

Benediction

Relevance

The Ministerial Robe. We are often asked, "Whats up with the academic robe?" Answer: presbyterian ministers are super holy and carry God's cell number in the lining...and all God's people said NO.

Actually our rationale is the opposite of self elevation -- robe is worn to de-emphasize the particular personality and presence of the minister (refreshing given how American Protestantism has become so personality-driven and image conscience — suits in some churches, hoodies and beards in another) The robe represents the office and calling of the minister while directing our thoughts to entering into the presence of God, not the Cult of Personality.

Secondly, in the Bible clothing and calling were often connected. The person's office allied with whatever its authority was represented visually by clothing. The reformation era tradition of the academic robe initially in Geneva corrected the ostentatious movement of ecclesiastical garb by covering the individual plainly in their office.

Thirdly, the minister leading in worship plays a symbolic role during the service. When he leads the congregation in prayer, he symbolizes Christ leading the church in prayer before God. The same is true when preaching the Scriptures, administering Communion, etc. The robe is not meant to place the minister above the congregation, but to set the word apart from them during the Lord's Day worship service.

Finally, the minister is not a businessman or CEO of the ecclesiastical corporation (the image that is conjured up when the pastor wears a business suit) nor is the role absolutely casual and organic (the hoodie and or cardigan coupled with sneakers.) Both of which are great looks in their own right! The ministerial robe reflects the dignity and reverence of our worship services, with a timeless style that is free from the tyranny of contemporary fashion. It represents the fact that our access to God is not predicated on our social class or economic status. All have equal access to our Heavenly Father.