



CHRIST — THE KING —

The Lord's Day, December 16, 2018

“...taking every thought captive to the obedience of Christ...”



CHRIST

-THE KING-

ORDER OF WORSHIP

Thank you for joining us this morning! At Christ the King, our worship is a divine-human dialogue, in accordance with Scriptural example and precedent, alternatively hearing God's Word and responding in prayer, song, or meditation. The boxes throughout the bulletin were written to aid each worshipper in thoughtful and meaningful participation in this dialogue. Please prepare your heart by reading through the bulletin, praying for those leading and worshipping around you, and silencing all communication devices.

We encourage parents to involve children as soon as possible in the worship service. In consideration of other worshippers, we request parents with children not yet ready for unobtrusive participation in worship to utilize the nursery or, if necessary, the cry room. A nursery is available for children ages 3 months to 3 years during all Sunday morning activities.

** Indicates congregational standing*

Prelude

Call to Worship

The call to worship in this psalm is found in the last two verses, expressed in the exhortation to the kings of the earth: "Kiss the Son." It is spoken to them as representatives of all who are or have been in rebellion against God and His designated Ruler, the Son, the Anointed One, Jesus Christ. It is thus also an exhortation to us to adore the Son, which is what we do today, in contrast to the chaotic and raging rebellion of the world.

Psalm 2 ^{ESV}

- 1 Why do the nations rage and the peoples plot in vain?
- 2 The kings of the earth set themselves,
and the rulers take counsel together,
against the Lord and against his Anointed, saying,
- 3 "Let us burst their bonds apart
and cast away their cords from us."
- 4 He who sits in the heavens laughs;
the Lord holds them in derision.
- 5 Then he will speak to them in his wrath,
and terrify them in his fury, saying,
- 6 "As for me, I have set my King
on Zion, my holy hill."
- 7 I will tell of the decree:
The Lord said to me, "You are my Son;
today I have begotten you.
- 8 Ask of me, and I will make the nations your heritage,
and the ends of the earth your possession.
- 9 You shall break them with a rod of iron
and dash them in pieces like a potter's vessel."
- 10 Now therefore, O kings, be wise;
be warned, O rulers of the earth.
- 11 Serve the Lord with fear,
and rejoice with trembling.
- 12 Kiss the Son,
lest he be angry, and you perish in the way,
for his wrath is quickly kindled.
Blessed are all who take refuge in him.

Prayer of Adoration and Invocation

* Hymn of Praise

We invite each other to adore Christ, the One who as covenant Lord imposes His order on us so as to bless, which is one of the fundamental roles of a King.

“O Come, All Ye Faithful” (Trinity Hymnal #208)

We Acknowledge Our Sin

* Reading from the Law

This passage gives instruction on how to deal with “leprosy” (infectious and spreading contamination) as it affects a house (presumably through mold and mildew). It is not only practical, but also symbolic of the effects of sin in bringing increasing and spreading disorder, and of how “cleansing” is actually a restoration and establishment of order, in contrast to the disorder and chaos introduced and promoted by sin. It contains many lessons and implied obligations for us as we deal with the disorder of sin in our lives, the Church, and the world.

Leviticus 14:33-53 ^{ESV}

³³ The Lord spoke to Moses and Aaron, saying, ³⁴ “When you come into the land of Canaan, which I give you for a possession, and I put a case of leprous disease in a house in the land of your possession, ³⁵ then he who owns the house shall come and tell the priest, ‘There seems to me to be some case of disease in my house.’ ³⁶ Then the priest shall command that they empty the house before the priest goes to examine the disease, lest all that is in the house be declared unclean. And afterward the priest shall go in to see the house. ³⁷ And he shall examine the disease. And if the disease is in the walls of the house with greenish or reddish spots, and if it appears to be deeper than the surface, ³⁸ then the priest shall go out of the house to the door of the house and shut up the house seven days. ³⁹ And the priest shall come again on the seventh day, and look. If the disease has spread in the walls of the house, ⁴⁰ then the priest shall command

that they take out the stones in which is the disease and throw them into an unclean place outside the city. ⁴¹ And he shall have the inside of the house scraped all around, and the plaster that they scrape off they shall pour out in an unclean place outside the city. ⁴² Then they shall take other stones and put them in the place of those stones, and he shall take other plaster and plaster the house. ⁴³ “If the disease breaks out again in the house, after he has taken out the stones and scraped the house and plastered it, ⁴⁴ then the priest shall go and look. And if the disease has spread in the house, it is a persistent leprous disease in the house; it is unclean. ⁴⁵ And he shall break down the house, its stones and timber and all the plaster of the house, and he shall carry them out of the city to an unclean place. ⁴⁶ Moreover, whoever enters the house while it is shut up shall be unclean until the evening, ⁴⁷ and whoever sleeps in the house shall wash his clothes, and whoever eats in the house shall wash his clothes. ⁴⁸ “But if the priest comes and looks, and if the disease has not spread in the house after the house was plastered, then the priest shall pronounce the house clean, for the disease is healed. ⁴⁹ And for the cleansing of the house he shall take two small birds, with cedarwood and scarlet yarn and hyssop, ⁵⁰ and shall kill one of the birds in an earthenware vessel over fresh water ⁵¹ and shall take the cedarwood and the hyssop and the scarlet yarn, along with the live bird, and dip them in the blood of the bird that was killed and in the fresh water and sprinkle the house seven times. ⁵² Thus he shall cleanse the house with the blood of the bird and with the fresh water and with the live bird and with the cedarwood and hyssop and scarlet yarn. ⁵³ And he shall let the live bird go out of the city into the open country. So he shall make atonement for the house, and it shall be clean.”

Silent Confession of Sin

Corporate Confession of Sin

In addition to prayer for forgiveness in this psalm is the exhortation to wait on the Lord to redeem us (Israel) from all its sins. The answer to this prayer is the coming of Jesus, who redeems us by cleansing us from the defilement of sin (cf. Titus 2:13-14).

Responsive Reading, Psalm 130; Trinity Hymnal p. 833

We Rejoice in the ASSurAnce of forgiveNeSS

Assurance of Pardoning Grace

The speaking of God into the chaos of the unformed creation in Genesis 1 is a picture, according to Paul, of what He has done in us in saving us from our sin. Salvation (redemption) is a new creation.

II Corinthians 4:5, 6 ^{ESV}

⁵ For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. ⁶ For God, who said, "Let light shine out of darkness," has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

* Hymn of Assurance

"He comes to make His blessings flow far as the curse is found," bringing blessing and order where there is chaos, disorder, corruption, and death. This is indeed cause to rejoice.

"Joy to the World! The Lord Is Come" (Trinity Hymnal #195)

We prAy for eAch Other

Prayers of Intercession

(The minister will lead us in prayer, taking requests from individuals.)

We heAr inStruction from the Lord

Sermon

“Negotiating Chaos to Bring Gospel Order” (Rev. Mike Biggs)

* Acts 19:21-41 ESV

²¹ Now after these events Paul resolved in the Spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, “After I have been there, I must also see Rome.” ²² And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while. ²³ About that time there arose no little disturbance concerning the Way. ²⁴ For a man named Demetrius, a silversmith, who made silver shrines of Artemis, brought no little business to the craftsmen. ²⁵ These he gathered together, with the workmen in similar trades, and said, “Men, you know that from this business we have our wealth. ²⁶ And you see and hear that not only in Ephesus but in almost all of Asia this Paul has persuaded and turned away a great many people, saying that gods made with

hands are not gods. ²⁷ And there is danger not only that this trade of ours may come into disrepute but also that the temple of the great goddess Artemis may be counted as nothing, and that she may even be deposed from her magnificence, she whom all Asia and the world worship.” ²⁸ When they heard this they were enraged and were crying out, “Great is Artemis of the Ephesians!” ²⁹ So the city was filled with the confusion, and they rushed together into the theater, dragging with them Gaius and Aristarchus, Macedonians who were Paul’s companions in travel. ³⁰ But when Paul wished to go in among the crowd, the disciples would not let him. ³¹ And even some of the Asiarchs, who were friends of his, sent to him and were urging him not to venture into the theater. ³² Now some cried out one thing, some another, for the assembly was in confusion, and most of them did not know why they had come together. ³³ Some of the crowd prompted Alexander, whom the Jews had put forward. And Alexander, motioning with his hand, wanted to make a defense to the crowd. ³⁴ But when they recognized that he was a Jew, for about two hours they all cried out with one voice, “Great is Artemis of the Ephesians!” ³⁵ And when the town clerk had quieted the crowd, he said, “Men of Ephesus, who is there who does not know that the city of the Ephesians is temple keeper of the great Artemis, and of the sacred stone that fell from the sky? ³⁶ Seeing then that these things cannot be denied, you ought to be quiet and do nothing rash. ³⁷ For you have brought these men here who are neither sacrilegious nor blasphemers of our goddess. ³⁸ If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another. ³⁹ But if you seek anything further, it shall be settled in the regular assembly. ⁴⁰ For we really are in danger of being charged with rioting today, since there is no cause that we can give to justify this commotion.” ⁴¹ And when he had said these things, he dismissed the assembly.

Leader:

This is the Word of the Lord.

Congregation:

Thanks be to God!

We Commune With Our Lord

Communion Meditation

Words of Institution

Prayer of Consecration

Confession of Faith

The Apostles' Creed

I believe in God the Father Almighty, Maker of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, and born of the virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried; he descended into hell. The third day he rose again from the dead. He ascended into heaven and is seated at the right hand of God the Father Almighty. From there he will come to judge the living and the dead.

I believe in the Holy Spirit, the holy catholic* church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen. (*or universal)

Distribution of Elements

Because we believe that wine was used in the Last Supper and is thus more in accord with the fullness of symbolism intended by God in the Lord's Supper, we offer wine and encourage those who take part in Communion to take this. For those with conscientious convictions against the use of wine, however, we offer the option of grape juice, which is contained in the inner circle of the communion trays. The cups containing wine are in the outer circles of the trays.

“All Mortal Flesh Keep Silence” (Trinity Hymnal #193)

“Rejoice, All People, Homage Give” (Trinity Hymnal #73) vv 1, 5

We reSpond to the grAce of the Lord

Offering Meditation

These believers gave out of the chaos of extreme poverty, promoting the order of the gospel sacrificially. In like manner, we must resist capitulation to the disorder of trying circumstances for the sake of giving, through which the blessings of the gospel come to all people.

II Corinthians 8:1-3 ESV

1 We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, 2 for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. 3 For they gave according to their means, as I can testify, and beyond their means, of their own accord,

Presentation of Offerings

See Communion

* Doxology (Trinity Hymnal #731)

Praise God, from Whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost. Amen.

Prayer of Dedication

We ReSpond to the Word

We close our worship today with a hymn which, like many Christmas hymns, celebrates the wonder of God's incarnation as a human baby, with a prayer to that baby to be with us (the heart of the covenant promise) and to "fit us for Heaven to live with [Him] there." Amen.

* "Away in a Manger" (Trinity Hymnal #205)

Benediction

VISION

Purpose (our reason for existence): to reverse the effects of rebellion against God (sin)

Mission (what we are called to do): to build the Kingdom of God, by...

- adding people (incorporation)
- building people (edification)

Core Values (our fundamental commitments):

1. *Knowing* truth from God (Scripture)
2. *Being* right with God (Justification)
3. *Living* life for God (Sanctification)

Goals (what we seek to accomplish):

1. *Worship*—People experiencing and being attracted to and trained in the enjoyment of God
2. *Fellowship*—People displaying and enjoying genuinely loving and giving relationships/Christian community
3. *Christian Education*—People being confronted with and oriented to the whole truth of God
4. *Outreach*—People being drawn to the Church and trained to draw others
5. *Mercy*—People caring about and meeting the material needs of both non-Christians and other Christians

How can you be a part of all this?