



# CHRIST

- THE KING -

The Lord's Day, July 23, 2017

"...taking every thought captive to the obedience of Christ..."



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## ORDER OF WORSHIP

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*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 gray 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*

### We Approach the Lord

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Prelude

Call to Worship

*Today we call each other antiphonally to worship, which is the pattern of heavenly worship (see the book of Revelation). Note the themes which are relevant to our current sermon series and to today's theme, beginning in verse 8: the grace and mercy of God, His care for all of His creation, the revelation of God's glory to all people, and the importance of fearing Him.*

Psalm 145 <sup>ESV</sup>

Leader: Let us worship the Lord in the Spirit of holiness!

*Congregation:*

*1 I will extol you, my God and King,  
and bless your name forever and ever.*

*2 Every day I will bless you  
and praise your name forever and ever.*

Leader:

*3 Great is the LORD, and greatly to be praised,  
and his greatness is unsearchable.*

*Elders:*

*4 One generation shall commend your works to another,  
and shall declare your mighty acts.*

*5 On the glorious splendor of your majesty,  
and on your wondrous works, I will meditate.*

*6 They shall speak of the might of your awesome deeds,  
and I will declare your greatness.*

*7 They shall pour forth the fame of your abundant goodness  
and shall sing aloud of your righteousness.*

Leader:

*8 The LORD is gracious and merciful,  
slow to anger and abounding in steadfast love.*

*Men:*

*9 The LORD is good to all,  
and his mercy is over all that he has made.*

*10 All your works shall give thanks to you, O LORD,  
and all your saints shall bless you!*

*11 They shall speak of the glory of your kingdom  
and tell of your power,*

*12 to make known to the children of man your mighty deeds,  
and the glorious splendor of your kingdom.*

Leader:

<sup>13</sup> Your kingdom is an everlasting kingdom,  
and your dominion endures throughout all generations.  
[The LORD is faithful in all his words and kind in all his works.]

Women:

<sup>14</sup> The LORD upholds all who are falling  
and raises up all who are bowed down.  
<sup>15</sup> The eyes of all look to you,  
and you give them their food in due season.  
<sup>16</sup> You open your hand;  
you satisfy the desire of every living thing.  
<sup>17</sup> The LORD is righteous in all his ways  
and kind in all his works.  
<sup>18</sup> The LORD is near to all who call on him,  
to all who call on him in truth.  
<sup>19</sup> He fulfills the desire of those who fear him;  
he also hears their cry and saves them.

Leader:

<sup>20</sup> The LORD preserves all who love him,  
but all the wicked he will destroy.

All:

<sup>21</sup> My mouth will speak the praise of the LORD,  
and let all flesh bless his holy name forever and ever.

Prayer of Adoration and Invocation

\* Hymn of Praise

*In our hymn of praise today we focus our attention on the love and grace of God, extended to mankind, even though our lives apart from that grace are as fleeting as a summer flower, as the hymn declares.*

“Praise, My Soul, the King of Heaven” (Trinity Hymnal #76)

\* Reading from the Law

*Genesis 3:6 and I John 2:16 both set forth a triad which reveals a perversion of values that is both the cause and the effect of sin. Matthew 6:33 sets forth what should be and must become our supreme value: the Kingdom of God.*

Genesis 3:6; I John 2:15-17; Matthew 6:33 ESV

<sup>6</sup> So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate.

<sup>15</sup> Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. <sup>16</sup> For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. <sup>17</sup> And the world is passing away along with its desires, but whoever does the will of God abides forever.

<sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Silent Confession of Sin

Corporate Confession of Sin

*This confession and prayer for mercy brings together several themes relevant to our message today: God's redemption of the nations, His unparalleled grace and mercy, and the appeal for help against those who would destroy him (perhaps in a presumed act of judgment).*

Responsive Reading, Psalm 86; Trinity Hymnal pp. 814-815

### Assurance of Pardoning Grace

*Since all are condemned by the law, the only way that anyone, church or unchurch, is saved is through the mercy of God, who imparts to those who trust in Him an “alien righteousness,” as Luther put it. We must never forget that we are saved by grace alone.*

#### Romans 3:9-30 ESV

<sup>9</sup> What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, <sup>10</sup> as it is written: “None is righteous, no, not one; <sup>11</sup> no one understands; no one seeks for God. <sup>12</sup> All have turned aside; together they have become worthless; no one does good, not even one.” <sup>13</sup> “Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” <sup>14</sup> “Their mouth is full of curses and bitterness.” <sup>15</sup> “Their feet are swift to shed blood; <sup>16</sup> in their paths are ruin and misery, <sup>17</sup> and the way of peace they have not known.” <sup>18</sup> “There is no fear of God before their eyes.” <sup>19</sup> Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. <sup>20</sup> For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. <sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—<sup>22</sup> the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: <sup>23</sup> for all have sinned and fall short of the glory of God, <sup>24</sup> and are justified by his grace as a gift, through the redemption that is in Christ Jesus, <sup>25</sup> whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. <sup>26</sup> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. <sup>27</sup> Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. <sup>28</sup> For we hold that one is justified by faith apart from works of the law. <sup>29</sup> Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, <sup>30</sup> since God is one—who will justify the circumcised by faith and the uncircumcised through faith.

\* Hymn of Assurance

*The greatness of God's loving heart is what this song of rejoicing is about, that, and resting in the confidence that love and mercy gives us.*

"Jesus, I Am Resting, Resting"

1. Jesus! I am resting, resting  
In the joy of what Thou art;  
I am finding out the greatness  
Of Thy loving heart.  
Thou hast bid me gaze upon Thee,  
And Thy beauty fills my soul,  
For by Thy transforming power,  
Thou hast made me whole.  
*CH: Jesus! I am resting, resting In the joy of what Thou art;  
I am finding out the greatness Of Thy loving heart.*
2. Oh, how great Thy loving kindness,  
Vaster, broader than the sea:  
Oh, how marvelous Thy goodness,  
Lavished all on me!  
Yes, I rest in Thee, Beloved,  
Know what wealth of grace is Thine,  
Know Thy certainty of promise,  
And have made it mine.
3. Simply trusting Thee, Lord Jesus,  
I behold Thee as Thou art,  
And Thy love, so pure, so changeless,  
Satisfies my heart,  
Satisfies its deepest longings,  
Meets, supplies its every need,  
Compasseth me round with blessings,  
Thine is love indeed.
4. Ever lift Thy face upon me,  
As I work and wait for Thee;  
Resting 'neath Thy smile, Lord Jesus,  
Earth's dark shadows flee.  
Brightness of my Father's glory,  
Sunshine of my Father's face,  
Keep me ever trusting, resting,  
Fill me with Thy grace.

## We prAy for eAch Other

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### Prayers of Intercession

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

## We heAr inStruction from the Lord

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### Sermon

“The Seedbed of Missional Apathy” (Rev. Mike Biggs)

\* Jonah 4 <sup>ESV</sup>

<sup>1</sup> But it displeased Jonah exceedingly, and he was angry. <sup>2</sup> And he prayed to the Lord and said, “O Lord, is not this what I said when I was yet in my country? That is why I made haste to flee to Tarshish; for I knew that you are a gracious God and merciful, slow to anger and abounding in steadfast love, and relenting from disaster. <sup>3</sup> Therefore now, O Lord, please take my life from me, for it is better for me to die than to live.” <sup>4</sup> And the Lord said, “Do you do well to be angry?” <sup>5</sup> Jonah went out of the city and sat to the east of the city and made a booth for himself there. He sat under it in the shade, till



he should see what would become of the city. 6 Now the Lord God appointed a plant and made it come up over Jonah, that it might be a shade over his head, to save him from his discomfort. So Jonah was exceedingly glad because of the plant. 7 But when dawn came up the next day, God appointed a worm that attacked the plant, so that it withered. 8 When the sun rose, God appointed a scorching east wind, and the sun beat down on the head of Jonah so that he was faint. And he asked that he might die and said, "It is better for me to die than to live." 9 But God said to Jonah, "Do you do well to be angry for the plant?" And he said, "Yes, I do well to be angry, angry enough to die." 10 And the Lord said, "You pity the plant, for which you did not labor, nor did you make it grow, which came into being in a night and perished in a night. 11 And should not I pity Nineveh, that great city, in which there are more than 120,000 persons who do not know their right hand from their left, and also much cattle?"

Leader:

This is the Word of the Lord.

Congregation:

Thanks be to God!

## W e C o m m u n e W i t h O u r L o r d

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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.*

“How Sweet and Awesome is the Place” (Trinity Hymnal #469)

## We reSpond to the grAce of the Lord

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### Offering Meditation

*The “partnership in the gospel” for which Paul thanked God when he remembered the Philippians was their support of his ministry and their share in the task of reaching the nations with that gospel. We have a share in the same thing when we give with tithes and offerings to the work of Christ's Church.*

Philippians 1:3-5 ESV

<sup>3</sup> I thank my God in all my remembrance of you, <sup>4</sup> always in every prayer of mine for you all making my prayer with joy, <sup>5</sup> because of your partnership in the gospel from the first day until now.

### 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

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*We conclude our service today with a prayer for God to revive both our church and the Church at large, replacing our apathy with compassion and pity, that we might fulfill our commission to spread the blessed gospel to a needy world.*

\* "Macedonia" (Trinity Hymnal #452)

Benediction

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# VISION

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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?***

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# SERMON NOTES

July 23, 2017

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“The Seedbed of Missional Apathy” (Rev. Mike Biggs)

Jonah 4

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Introduction:

*What spiritual condition leads to apathy toward the Great Commission?*

- I. Missional apathy flows from the *presumption of judgeship*, vv. 1-5.
  - A. The right to inflict judgment.

- B. The prerogative to extend mercy.

II. Missional apathy flows from *the preoccupation of self-interest*, vv. 6-9.

A. Jonah's gladness.

B. Jonah's anger.

- III. Missional apathy flows from *the perversion of values*, vv. 9-11.
  - A. The love of a Father.

- B. The value of Creation.

— **For Your Personal Devotions** —

Points of Application:

Memorable Illustrations:

Evaluation:

Questions for Further Study: