

CHRIST

— THE KING —

The Lord's Day, Sunday, September 27, 2026

"...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.

** Indicates congregational standing*

WE APPROACH THE LORD

Call to Worship

The call to worship is found in the last verse of this psalm. Because in Christ God has restored the fortunes of His people, we, the Covenant people, Israel, are to rejoice and be glad.

Psalm 14 ^{ESV}

- ¹ *The fool says in his heart, "There is no God."
They are corrupt, they do abominable deeds;
there is none who does good.*
- ² *The Lord looks down from heaven on the children of man,
to see if there are any who understand,
who seek after God.*
- ³ *They have all turned aside; together they have become corrupt;
there is none who does good,
not even one.*
- ⁴ *Have they no knowledge, all the evildoers
who eat up my people as they eat bread
and do not call upon the Lord?*
- ⁵ *There they are in great terror,
for God is with the generation of the righteous.*
- ⁶ *You would shame the plans of the poor,
but the Lord is his refuge.*
- ⁷ *Oh, that salvation for Israel would come out of Zion!
When the Lord restores the fortunes of his people,
let Jacob rejoice, let Israel be glad.*

Prayer of Adoration and Invocation

* Hymn of Praise

We worship the Creator by acknowledging in song that all created things exist by the will of God and enjoy Creation's goodness because of His goodness and owe Him thanks. So we call each other, and indeed all Creation, to such thanksgiving and praise.

"Let All Things Now Living"

(Trinity Hymnal #125)

WE ACKNOWLEDGE OUR SIN

* Reading from the Law

We are admonished in this passage to remember our Creator, before the time of life in which it becomes obvious that exclusive investment in the things of this world is futile and vain, and to seek their meaning and enjoyment in reference to Him.

Ecclesiastes 12:1-8 ^{ESV}

¹ Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, "I have no pleasure in them"; ² before the sun and the light and the moon and the stars are darkened and the clouds return after the rain, ³ in the day when the keepers of the house tremble, and the strong men are bent, and the grinders cease because they are few, and those who look through the windows are dimmed, ⁴ and the doors on the street are shut—when the sound of the grinding is low, and one rises up at the sound of a bird, and all the daughters of song are brought low— ⁵ they are afraid also of what is high, and terrors are in the way; the almond tree blossoms, the grasshopper drags itself along, and desire fails, because man is going to his eternal home, and the mourners go about the streets— ⁶ before the silver cord is snapped, or the golden bowl is broken, or the pitcher is shattered at the fountain, or the wheel broken at the cistern, ⁷ and the dust returns to the earth as it was, and the spirit returns to God who gave it. ⁸ Vanity of vanities, says the Preacher; all is vanity.

Silent Confession of Sin

Corporate Confession of Sin

This confession contrasts egocentric vs. theocentric living, one of the main themes of our sermon today.

"O Most merciful Father, Who gives life to everything that breathes and Whose eyes are too pure to gaze upon iniquity, we lay before You our sin and uncleanness in utter shame and humiliation. In direct defiance of our continuing debt to live unto You, acknowledge You, serve You and obey You, we have turned into ourselves and to our own way, pursuing our own ends as if we could create our own meaning, so rendering ourselves liable to Your just wrath and the penalty of death. We despise our ways, but confess that we are utterly

powerless to change them or to please You truly to any degree. But we remember that You have declared Yourself to be the gracious and compassionate God, slow to anger and abounding in love and faithfulness. We thus cast ourselves upon Your mercy, believing Your precious promise that those who come to You You will in no wise cast out. We know and trust that, for the sake of Your dear Son, our Savior, You will not only forgive both our sins and our sin, but also grant us power like unto that by which You raised Him from the dead to walk in newness of life, not for the sake of any merit which we obtain thereby, but solely for the glory of the Name which is above every name, in which we offer this our prayer. Amen.”

WE REJOICE IN THE ASSURANCE OF FORGIVENESS

Assurance of Pardoning Grace

The Gospel of God, as we have seen, is larger than mere deliverance from the penalty of sin, as wonderful as that is. It includes deliverance from all of the effects of sin, including over our bodies, death, and the whole creation, and it is a certain hope.

Romans 8:18-25 ESV

¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the sons of God. ²⁰ For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. ²² For we know that the whole creation has been groaning together in the pains of childbirth until now. ²³ And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. ²⁴ For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? ²⁵ But if we hope for what we do not see, we wait for it with patience.

Leader: This is the gospel.

Congregation: Hallelujah!

* Hymn of Assurance

We rejoice in the thankfulness that the full deliverance of salvation the Gospel of God provides has been realized in Christ.

“How Good It Is to Thank the Lord”

(Trinity Hymnal #635)

Prayers of Intercession

During this time the elders will be in the back of the room, ready to take personal prayer requests from and pray with all who want this, and these will be confidential if desired. Everyone who is not receiving prayer in this way will participate in corporate prayer as the worship leader mentions a list of topics. As each item is mentioned, the congregation should respond with the words, “We offer these our prayers,” followed by a brief silent prayer from each individual.

WE HEAR INSTRUCTION FROM THE LORD

Sermon

(Mike Biggs)

The Power of the Gospel: Romans II: “Saved from What?”

* Romans I:18-32

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 and encourage wine for those who take part in Communion. For those with conscientious convictions against the use of wine, however, we offer grape juice, which is contained in the inner circle of the communion trays. The cups containing wine are in the outer circles.

“My Sins, My Sins, My Savior”

(Trinity Hymnal #553)

WE RESPOND TO THE GRACE OF THE LORD

Offering Meditation

David's prayer at the instigation of preparations for the building of the Temple (now fulfilled in the Church) highlights several truths concomitant with our participation in building the New Temple: that all things belong to God, that He give to all everything that they have and the ability to acquire it, and that for all this we owe Him our thanks, which we express in part as we give to the cause of His Kingdom.

I Chronicles 29:1-13 ^{ESV}

“My Maker and My King”

(RUF Tune)

*1. My Maker and my King,
To Thee my all I owe;
Thy sovereign bounty is the spring
Whence all my blessings flow;
Thy sovereign bounty is the spring
Whence all my blessings flow.*

*2. The creature of Thy hand
On Thee alone I live;
My God, Thy benefits demand
More praise than I can give.
My God, Thy benefits demand
More praise than I can give.*

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Presentation of Offerings

* Doxology

(Trinity Hymnal #731)

Prayer of Dedication

WE RESPOND TO THE WORD

We close our worship today with the prayer that God will, by His mercy, deliver us from all of the effects of sin that we have seen in today's service.

“By Thy Mercy”

(RUF Tune)

1. Jesus, Lord of life and glory,
Bend from heaven thy gracious ear;
While our waiting souls adore thee,
Friend of helpless sinners, hear:

2. From the depth of nature's blindness,
From the hardening power of sin,
From all malice and unkindness,
From the pride that lurks within,

Refrain: By thy mercy, O deliver us, good Lord
By thy mercy, O deliver us, good Lord, good Lord.

3. When temptation sorely presses,
In the day of Satan's power,
In our times of deep distresses,
In each dark and trying hour.

4. When the world around is smiling,
In the time of wealth and ease,
Earthly joys our hearts beguiling,
In the day of health and peace. Refrain

5. In the weary hours of sickness,
In the times of grief and pain,
When we feel our mortal weakness,
When all human help is vain.

6. In the solemn hour of dying,
In the awful judgment day,
May our souls, on thee relying,
Find thee still our Rock and Stay. Refrain

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Benediction

— SERMON NOTES —

September 27, 2026

The Power of the Gospel: Romans II: “Saved from What?”

Romans I:18-32

(Mike Biggs)

Introduction:

From what should we seek to be “saved” by the Gospel of God?

- I. We must pursue deliverance from *willful ignorance* through the Gospel, vv. 18-20.

A. The fact of the wrath of God.

B. The justice of the wrath of God.

II. We must pursue deliverance from servile *futility* through the Gospel, vv. 21-25.

A. The exchange of dominion.

B. The futility of idolatry.

III. We must pursue deliverance from *miserable corruption* through the Gospel, vv. 26-32.

A. Corruption destroys order:

B. Corruption produces misery.

— FOR YOUR PERSONAL DEVOTION —

Points of Application:

Memorable Illustrations:

Evaluation:

Questions for Further Study:

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...

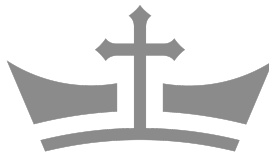
- adding people (incorporation)
- building people (edification)

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



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