

WORSHIP KIT

King *of* Glory, King *of* Love

+ CHRIST THE KING +



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+ CHRIST THE KING +

Complete Script For Worship Leaders

- The **Crown Him with Many Crowns** opening section's hymn is sung by the congregation to the tune *Diademata SMD*, interspersed with words spoken by the pastor:

Crown him with many crowns, the Lamb upon his throne;
Hark, how the heav'nly anthem drowns all music but its own.
Awake, my soul, and sing of him who died for thee,
And hail him as thy matchless king through all eternity.

- ☐ To him who loves us and freed us from our sins by his blood, and made us to be a kingdom, priests serving his God and Father, to him be glory and dominion forever and ever.

Crown him the virgin's Son, the God incarnate born,
Whose arm those crimson trophies won which now his brow adorn:
Fruit of the mystic rose, yet of that rose the stem;
The root whence mercy ever flows, the babe of Bethlehem.

- ☐ For in him all the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself all things by making peace through the blood of his cross.

Crown him the Lord of love—behold his hands and side,
Rich wounds yet visible above, in beauty glorified:
No angel in the sky can fully bear that sight,
But downward bend their burning eyes at mysteries so bright.

- ☐ For he must reign until he has put all enemies under his feet. The last enemy to be destroyed is death.

Crown him the Lord of life, who triumphed o'er the grave
And rose victorious in the strife for those he came to save.
His glories now we sing, who died and rose on high,
Who died, eternal life to bring, and lives that death may die.

- ☐ Then the king will say, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world."

Crown him the Lord of peace, whose pow'r a scepter sways
From pole to pole, that wars may cease, absorbed in prayer and praise.
His reign shall know no end, and round his pierced feet
Fair flow'rs of paradise extend their fragrance ever sweet.

- ☐ His dominion is an everlasting dominion that shall not pass away, and his kingdom is one that shall never be destroyed.

Crown him the Lord of years, the potentate of time,
Creator of the rolling spheres, ineffably sublime.
All hail, Redeemer, hail! For thou has died for me:
Thy praise and glory shall not fail throughout eternity.

- The **Prayer of the Day** is spoken by the pastor or other worship leader:

- ☐ O King of Glory and King of Love, we laud and magnify you for being our King who reigns in heavenly glory above with all the angels and saints, guarding and protecting all who dwell below with your power and your might. And we praise you as our King of Love, who went to the cross to suffer and die that we might be saved from sin, death and the devil and the power of hell forevermore, and that we might be embraced with your forgiveness and compassion all our days. Amen.

- The **Children's Message** is delivered by the pastor or other worship leader:

Needed: a picture of a golden crown and a picture of a crown of thorns

- ☐ Good morning, boys and girls. Today is Christ the King Sunday, the day that we celebrate that Jesus is our King. But what kind of king is he? He is actually two kinds of kings for us. First, he is the King of Glory. (*Hold up picture of golden crown.*) What kind of crown is this? (*Allow the children to respond.*) That's right. It is a golden crown and a very beautiful crown. It reminds us that Jesus rules as our king in the glory of heaven. He is all-powerful and all-knowing and almighty. He reigns over heaven and earth and everything is under his command. We have the

confidence of knowing that Jesus is watching over us and that we are citizens of his kingdom. But Jesus is also the King of Love. (*Hold up the picture of the crown of thorns.*) What sort of crown is this? (*Allow the children to respond.*) That's right. It is a crown of thorns. It is a crown that Jesus wore on the cross, when he died for our sins. This crown of thorns reminds us that he loved us so much that he gave himself up in death for us that we might be saved. We have the peace of knowing that Jesus is all-compassionate, all-caring, all-giving and all-forgiving. And his love for us will never end. Let us pray:

Thank you, dear Jesus, for being both our King of Glory and our King of Love. May we give you all the glory in our lives and may we show your love to all the world. Amen.

- The **First Lesson**, Malachi 3:14-18, is spoken by the pastor or other worship leader:

☐ “You have said, ‘It is vain to serve God. What is the profit of our keeping his charge or of walking as in mourning before the Lord of hosts? And now we call the arrogant blessed. Evildoers not only prosper but they put God to the test and they escape.’” Then those who feared the Lord spoke with one another. The Lord paid attention and heard them, and a book of remembrance was written before him of those who feared the Lord and esteemed his name. “They shall be mine, says the Lord of hosts, in the day when I make up my treasured possession, and I will spare them as a man spares his son who serves him. Then once more you shall see the distinction between the righteous and the wicked, between one who serves God and one who does not serve him.”

- The **Psalmody from Psalm 93** is sung by the congregation to the tune Hanover 10 10 11 11, interspersed with spoken responses by the pastor:

Oh, worship the King all glorious above;
Oh, gratefully sing his pow’r and his love.

☐ The Lord is king; he is robed in majesty. The Lord is robed; he is girded with strength.

Our shield and defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

☐ He has established the world; it shall not be moved.

This earth with its store of wonders untold,
Almighty, your pow’r has founded of old;

☐ Ever since the world began, your throne has been established; you are from everlasting.

Established it fast by a changeless decree,
And round it has cast, like a mantle, the sea.

- Ⓟ The waters have lifted up, O Lord, the waters have lifted up their voice; the waters have lifted up their pounding waves.

Oh, tell of his might; oh, sing of his grace,
Whose robe is the light, whose canopy space;

- Ⓟ Mightier than the thunders of mighty waters, mightier than the breakers of the seas, mightier is the Lord who dwells on high.

His chariots of wrath the deep thunderclouds form,
And dark is his path on the wings of the storm.

- Ⓟ Your testimonies are very sure; holiness befits your house, O Lord, forever and forevermore.

O measureless Might, ineffable Love,
While angels delight to hymn you above,
The humbler creation, though feeble their lays,
With true adoration shall sing to your praise.

- The **Second Lesson**, Colossians 1:13-20, is spoken by the pastor or other worship leader:

- Ⓟ He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. He is the image of the invisible God, the firstborn of all creation. For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him. And he is before all things, and in him all things hold together. And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent. For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

- The **Alleluia** is sung by the congregation to the tune Picardy 87 87 87:

Lo! He comes with clouds descending, once for ev'ry sinner slain;
Thousand thousand saints attending swell the triumph of his train:
Alleluia! Alleluia! Christ the Lord returns to reign.

- The **Gospel Lesson**, Luke 23:27-43, is spoken by the pastor or other worship leader:

¶ And there followed him a great multitude of the people and of women who were mourning and lamenting for him. But turning to them Jesus said, “Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, ‘Blessed are the barren and the wombs that never bore and the breasts that never nursed!’ Then they will begin to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us.’ For if they do these things when the wood is green, what will happen when it is dry?” Two others, who were criminals, were led away to be put to death with him. And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments. And the people stood by, watching, but the rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” The soldiers also mocked him, coming up and offering him sour wine and saying, “If you are the King of the Jews, save yourself!” There was also an inscription over him, “This is the King of the Jews.” One of the criminals who were hanged railed at him, saying, “Are you not the Christ? Save yourself and us!” But the other rebuked him, saying, “Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds; but this man has done nothing wrong.” And he said, “Jesus, remember me when you come into your kingdom.” And he said to him, “Truly, I say to you, today you will be with me in paradise.”

- The **Alleluia** is sung by the congregation to the tune Picardy 87 87 87:

Yea, amen, let all adore thee, high on thine eternal throne;
Savior, take the pow’r and glory, claim the kingdom as thine own:
Alleluia! Alleluia! Thou shalt reign, and thou alone!

- The **Homily** is delivered by the pastor or other worship leader:

¶ We no longer live in a world of kings, it seems. Where there were once royal palaces and courts, there are now white houses, parliaments, cabinets and congresses. Where there was once divine right and royal decree, there is now the pursuit of happiness and the consent of the governed. Where there were once empires, kingdoms, fiefs and vassal states, there are now republics, democracies, congressional districts, states and provinces. There are no kings, as there once were. Today we are more likely to find a member of the royal family in a supermarket tabloid, or on the cover of *People* magazine than in a palace or on a throne.

And so, as twenty-first-century Christians, citizens of our democratic republic, voting members in a society of the people, by the people, for the people, and all but entirely bereft of royalty, we confront some difficult questions on this, the Last Sunday of the Church Year. For this is Christ the King Sunday. And we are ill equipped to unpack the meaning of that term, let

alone the significance of this day.

What is a king? That is one of those difficult questions, and perhaps a good place to start. What is a king? A king is not a president, a representative, a senator or a major. For while he does perform the duties of a head of state, a king does more ... is more! It was Queen Elizabeth of England who perhaps summed it up best. In an interview she was once quoted as saying, "We," you will notice the use of the royal plural—that "we" refers to her and her alone—"We," she said, "are England." *We are* England! Stop a moment to allow the full force of that phrase to settle in. *We are England*. This is no representative. This is no figurehead. This is no elected official somehow standing in the place of someone else. This is the genuine article. This is the *embodiment* of the entire nation. This—this person—*is* the nation! That is not the kind of power that a person can be elected into. A president cannot hold that sort of power. If he could, we would not so gladly let him go after a period of four or eight years.

So, what is a king? Perhaps the closest modern-day equivalent to an ancient king would be the founder and CEO of a large corporation. Not simply your run-of-the-mill corporate leader or bureaucrat, but the kind of leader who seems to epitomize the work, mission and purpose of the company. Sam Walton, the late founder of Wal-Mart, was for many people such a leader. Walt Disney, the self-proclaimed father (not animator or artist or originator, mind you, but *father*) of Mickey Mouse, is another example. The personalities of leaders such as these cannot be easily separated from the companies that they founded and served. They are at the heart of it all. They are the *head* in the true sense of the word—the nerve center, the brain. Is that what a king is?

This is the day of Christ, the King. Here, at the conclusion of the church year, a conclusion is drawn. We have seen the drama played out before us again, over the long circle of the year, and now we laud the Jesus that we have followed from birth, through death, to life again as the King—not only King of our lives, but King of all creation. He is head of the Body of his Church. He is the Founder and CEO of this Corporation. Christ is King!

Yet, a question still remains.

What sort of King is he? What sort of King do you have?

Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in. Who is the King of glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in. Who is this King of glory? The Lord of hosts, he is the King of glory. (Psalm 24:7-10)

What sort of King do you have? A King of Glory! Your King is the Lord, who sits enthroned above, in heavenly splendor:

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the

Tune..... Diademata SMD

The image displays a piano accompaniment for the hymn 'Diademata SMD'. It consists of three systems of music, each with a treble and bass clef staff. The key signature is G major (one sharp) and the time signature is common time (C). The first system starts at measure 1. The second system starts at measure 6. The third system starts at measure 11 and ends at measure 18. A large, semi-transparent watermark reading 'Creative Communications' and 'Sample' is overlaid across the middle of the page.

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