

## **“So You Are a King?”**

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Christ is the King! This statement fills the Christian world with joy. We are saying that Jesus Christ, the Son of God, is proclaimed King of kings, Lord of lords. Today we acclaim, once again, that the reign of Christ is a reality. But do we really understand this?

For the contemporaries of Jesus it was really difficult to see in Jesus a King and less the one announced from ancient times. And how was it possible that a whole King had been born into a poor and simple family, in a small town, who lived in austerity, itinerant, related to social outcasts and, finally, who had been humiliated, betrayed, denied and executed like a criminal?

This is not the life or death of a King! Who could take Jesus seriously? No political or religious authority could accept the reign of a person with these characteristics. At least Pilate and the religious leaders of the Jews could not: “So you are a king?”, “Those of your nation and the chief priests are the ones who have handed you over to me. What have you done?”

Now, let's see what happens on our part. There are many, even Christians, who, when contemplating the realities that surround us: natural disasters -including a pandemic that took the lives of millions-, terrorism, wars, diseases, injustices, hatred... they ask like Pilate: “So you? you are king?”. How to believe if more than two thousand years have passed since the inauguration of the Kingdom and humanity does not stop suffering! Is this the inaugurated reign? It seems not. And so?

Jesus himself responds: “My kingdom is not of this world. If it were, I would have people in my service who would fight to keep me from being handed over to the Jews. But my kingdom is not from here”. What kind of kingdom are we looking forward to? The problem is to understand the Kingdom of Christ with expectations that are too "worldly", since his kingdom "is not of this world"; so, if we are expecting a reign with the spectacular characteristics of contemporary monarchies, we are misunderstanding.

Just as Christ, the King, is not of the royalty of the world, nor of the temporal lineage, nor does he have wealth or political power, neither does his reign respond to worldly forms. The King is the Son of God, then his Kingdom and his reign correspond to the will of God, manifested in the Gospel.

Today is the feast of Christ the King, and it is also the last Sunday of the ecclesial year. In other words, the feast of Christ as King is celebrated at the peak of the liturgical season, the culmination of a year spent reflecting on and celebrating the work of Jesus. We can also say that the Kingdom of Christ is the culmination of his work.

The Kingdom is a reality and is among us, since it was inaugurated by Christ and is eternal: "And power, glory and the kingdom were given to him, and people of all nations and languages served him. His power will always be the same, and his kingdom will never be destroyed ", says the prophet Daniel; and the book of Revelation confirms it: "« I am the alpha and the omega, »says the Lord, the almighty God, the one who is and was and is to come. He has authority over the kings of the earth. " .

And how is it possible that that Kingdom remains a reality today? It is necessary to understand that it corresponds to the Church, to the baptized, to show it, to let it be seen, to demonstrate the reality of said Kingdom: "Christ loves us, and has freed us from our sins by shedding his blood, and has made us a kingdom; he has made us priests at the service of his God and his Father " .

It should be understood that a baptized person who does not commit to the Kingdom is not being faithful to his true being as a Christian, since every baptized person is part of the priesthood that was granted to us, by the Sacrament, for the service of God. The Kingdom is manifested in our daily actions, in the smile we offer, in solidarity help, in actions of honesty and justice, in a thank you given with love, in sincere cordiality, in respect, in a hug, in the welcome, in charity, in fraternal correction... It is not a Kingdom of wealth, protocol and etiquette, it is that of love, philanthropy, dedication, service. It is a Kingdom that breaks schemes because it is the Kingdom of God.

The Kingdom, finally, is not a static one but a dynamic one. It is interesting that the book of Revelation speaks of God, not only as the beginning and the end "I am the alpha and the omega", but as: "the one who is and was and is to come"; It does not say "the one who will be", which would correspond better with "the one who is and was", but rather says: the one who "has to come."

Christ is not defined as someone who will be because the main essence of him is not so much to be or to be, but to “come”, that is, to act, to happen, to manifest. And if Christ, the King, is dynamism, the Church of the baptized must also be one that acts, that moves - not only that it is; The Church must bring about the necessary changes so that the Kingdom of Christ is fully manifested among the children of God and with all his creatures.