

Last Sunday of the Church Year **November 25, 2018**

28th Sunday after the Trinity Proper 29 (34)

26th Sunday after Pentecost, Reign of Christ or Christ, the King Sunday *

Year B – the Gospel of Mark

LUTHERAN

LIVING THE ^ LECTIONARY

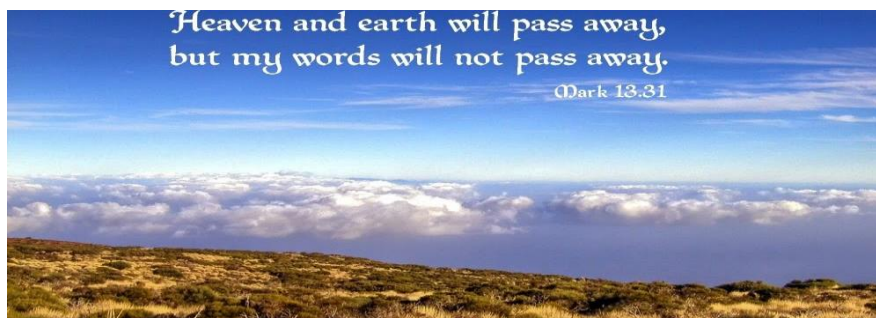
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the
rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehemplutheranchurchparma.com/biblestudies
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Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104



<http://dlyrflctns.blogspot.com/2014/11/november-30th-reflection-by-bill-lynch.html>

Hymn of the Day

Lutheran Service Book (LSB) 336 The Lutheran Hymnal (TLH) Not Listed

“Lo, He comes with clouds descending”

“... a [hymn](#) with a text by John Cennick (1718–1755) and [Charles Wesley](#) (1707–1788). Most commonly sung at [Advent](#), the hymn derives its theological content from the [Book of Revelation](#) relating imagery of the [Day of Judgment](#). Considered one of the "[Great Four Anglican Hymns](#)" in the 19th century, it is most commonly sung to the tune **Helmsley**, first published in 1763... The tune Helmsley is usually attributed to [Thomas Olivers](#), a Welsh Methodist preacher and hymn-writer.^[5] Anecdotal stories about the tune's composition suggest Olivers heard the tune whistled in the street and derived his melody from that; the most likely source is an Irish concert song "Guardian angels, now protect me"... [Brooke Foss Westcott](#), Bishop of Durham, recalled in 1901 that [Queen Victoria](#) was displeased after an organist played a different tune at [St George's Chapel, Windsor Castle](#), and requested only Helmsley in future..." (according to [https://hymnary.org/text/lo he comes with clouds descending once](https://hymnary.org/text/lo_he_comes_with_clouds_descending_once) it appears in 678 hymnals)

- https://en.wikipedia.org/wiki/Lo!_He_comes_with_clouds_descending
- <https://www.youtube.com/watch?v=DoHxAc7a3l4> [Ubertuba](#) posts his hymns with background information about the hymn.
- <https://www.youtube.com/watch?v=hW6P9XGVJVO> Performed live as part of the Emmanuel Lux Illuminated Tour at Martin Luther College in New Ulm, MN. Artist Jason Jaspersen provided the sand art for this performance. [Koine](#)
- <https://www.youtube.com/watch?v=NykDSSaKz2w> "The Hymn Writers - Charles Wesley", Available from www.theworshipshop.com or i-Tunes. "The Christian world would be sadder without the great Methodist hymns of Charles Wesley. Says as Catholic" - David Stuart

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, [English Standard Version \(ESV\)](#) Copyright © 2001 by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

Isaiah 51:4-6 or Daniel 7:9-10, 13-14; Revised Common Lectionary(RCL), the same reading from Daniel or 2 Samuel 23:1-7 (Next week: Jeremiah 33:14- 16; Revised Common Lectionary, (RCL) the same reading)

"Sometimes we look at our situation and know we're in trouble.

It happens with individuals, with churches, with communities, and with nations. What do you do when you're in trouble? Where do you look when you need hope and encouragement?

The prophet of the exile whose words are found in Isaiah 40-55 helps us address people in trouble. He tells the exiles where to look to find the strength to endure and to keep moving forward..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=3371 [Michael L. Ruffin](#) Editor of Connections, Smyth & Helwys Publishing, Macon, Ga. "Connections, the Revised Common Lectionary-based adult Bible Study Curriculum published by NextSunday Resources"

Isaiah 51:4-6 The LORD's Comfort for Zion

*51 "Listen to me, you who pursue righteousness,
you who seek the LORD:*

*look to the rock from which you were hewn,
and to the quarry from which you were dug.*

*² Look to Abraham your father
and to Sarah who bore you;
for he was but one when I called him,
that I might bless him and multiply him.*

*³ For the LORD comforts Zion;
he comforts all her waste places
and makes her wilderness like Eden,
her desert like the garden of the LORD;
joy and gladness will be found in her,
thanksgiving and the voice of song.*

*⁴ "Give attention to me, my people,
and give ear to me, my nation;
for a law^[a] will go out from me,
and I will set my justice for a light to the peoples.*

*⁵ My righteousness draws near,
my salvation has gone out,
and my arms will judge the peoples;
the coastlands hope for me,
and for my arm they wait.*

*⁶ Lift up your eyes to the heavens,
and look at the earth beneath;
for the heavens vanish like smoke,
the earth will wear out like a garment,
and they who dwell in it will die in like manner;^[b]
but my salvation will be forever,
and my righteousness will never be dismayed.*

- a. [Isaiah 51:4](#) Or *for teaching*; also verse [7](#)
b. [Isaiah 51:6](#) Or *will die like gnats*

"...The opening imperative of Isaiah 51 leads to an unexpected speech -- unexpected in terms of the typical pattern of prophetic speech but, more importantly, unexpected by the audience which is living under the judging hand of God.

The imperatives pile up in these six verses: listen, look, look, listen (different Hebrew root), give heed, lift up, look. In each case, attention is drawn toward good news. We are on the cusp

of change. Whatever the past, it is a new day. The disjunctive "but now" of 43:1 and 44:1, which counters the drift toward judgment at the end of the prior chapters, is stated again in different words in Isaiah 51. This is a "new thing" (42:9; 43:19; 48:6)..."

http://www.workingpreacher.org/preaching.aspx?commentary_id=133 *Richard W. Nysse*

Professor of Old Testament, Luther Seminary, St. Paul, MN

Or

"Since the earliest churches, Daniel 7:9-10, 13-14 (RCL) have informed a wider picture of the person of Jesus of Nazareth, particularly aspects of his divine being.

Thus, it is a fitting passage for the Sunday when we celebrate the Feast of Christ the King..." (continued after the reading)

Daniel 7:9-10, 13-14 The Ancient of Days Reigns

⁹ "As I looked,

thrones were placed,
and the Ancient of Days took his seat;
his clothing was white as snow,
and the hair of his head like pure wool;
his throne was fiery flames;
its wheels were burning fire.

¹⁰ A stream of fire issued
and came out from before him;
a thousand thousands served him,
and ten thousand times ten thousand stood before him;
the court sat in judgment,
and the books were opened.

¹¹ *"I looked then because of the sound of the great words that the horn was speaking. And as I looked, the beast was killed, and its body destroyed and given over to be burned with fire. ¹² As for the rest of the beasts, their dominion was taken away, but their lives were prolonged for a season and a time.*

The Son of Man Is Given Dominion

¹³ "I saw in the night visions,

and behold, with the clouds of heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.

¹⁴ And to him was given dominion
and glory and a kingdom,
that all peoples, nations, and languages
should serve him;
his dominion is an everlasting dominion,
which shall not pass away,

and his kingdom one
that shall not be destroyed.

“The immediate context indicates that the oppression is much more severe than a colonized group of displaced Judeans struggling to maintain their identity as in the earlier chapters of Daniel 1-6. Rather, the opening dream in Daniel 7 suggests a very different realm of direct persecution and a fight for physical survival, as symbolized by a set of terrifying beasts.

This context leads way to the introduction of a divine being. Within forms of poetic apocalypse, the passage displays rich imagery for this “Ancient of Days.” The moniker “Ancient of Days” articulates a defining characteristic of this person. He is literally one of many days, meaning that he surpasses any temporal boundaries of the specific events of the narrative. Immediately after the introduction, the “Ancient of Days” sits on a throne, an act of authority and a precursor for enforcing judgment. You can think of a modern parallel moment when someone of ascribed authority enters a designated space, like a judge entering a hushed courthouse, or a principal entering a classroom filled with anxious children.

The text then gives a physical description of God, a rare occurrence in the Old Testament. The few physical descriptions of the divine within the Bible are laconic and mysterious. This particular example of Daniel 7 is within an apocalyptic dream. God is pure and in this particular passage, it is symbolized through physical whiteness, a known literary association in the ancient Near East. This description contrasts with that of wicked rulers in earlier chapters, such as the Babylonian ruler Nebuchadnezzar.

The “Ancient of Days” is surrounded by a burning throne and wheels made up of fire. In the midst of a night vision, the image of a massive fire transforms the setting. The fires represent multiple meanings. This is a dominant fire, which “burns” (verse 9) and “flows out.” (verse 10) Primarily, the fire symbolizes a mysterious divine, similar to Exodus 3:2. It also illuminates and reveals. It purifies. It punishes. None of these symbolic functions are mutually exclusive.

This pure and fiery deity then sits with many, who “serve him” and “stand before him.” (verse 10) Whereas the opening lines shift the scene from four beasts of the night, these lines move the setting to a much more ordered place. The image depicts the setting of justice and power, mediated through a proper council with legions of attendants. The reference to opened books reveals an impending execution of justice.

The tension reaches culmination with the appearance of “One Like a Human Being.” (verse 13) He appears before the “Ancient of Days,” and accordingly receives the promise that all will serve this “one” and his dominion will last for the ages...

At this point, one can then overlay the place of Jesus Christ in this position. Jesus quotes Daniel 7 to refer to himself in Mark 14:62, as well as Matthew 24:30. The New Testament adjusts some of the messianic expectation of Daniel 7 and perhaps gives insight on what it means to be “Like a Human Being.” Rather than focus on this glorious image of purity and fire, the “Son of Man” in Mark is decidedly human. Jesus makes the claim of messianic identity, but it is so ironic that the high priest declares blasphemy, and the others call for a punishment of death. Within a few more verses in Mark, the Son of Man is abandoned, condemned to death, and crucified.

Of course, we can celebrate that this crucifixion leads to the crowning glory and the fulfilment of the explicit messianic expectation of Daniel 7. Jesus emerges from divine space and receives a divine commission. God will give this “One Like a Human Being” all of the kingdoms and it will be

eternal. The persecutor will meet judgment, and the persecuted will find relief, as “All peoples, nations, languages shall serve him.” The victory is assured. Acknowledging Christ the King must include full recognition of dominion and power, but it is also kingship informed by the reality of fear and loss, personified by the cross.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=3886 [Roger Nam](#)
Associate Professor of Biblical Studies, George Fox Evangelical Seminary, Portland, Oregon
- https://www.youtube.com/watch?v=V4dR_zuB3qk Ron Kenoly - Ancient of Days (Live)
Seven minutes – invest the time.

Psalm 93; RCL, the same reading (Psalm 25:1-10; RCL, the same reading)

“This brief, straightforward psalm is teed up for your Christ the King-themed sermon. Psalm 93 begins by proclaiming that “the Lord is king” (Hebrew: YHWH melek).

The psalm has all the trappings of royal imagery: robes, majesty, thrones, and decrees. There’s definitely a creation angle in the first two verses. The Lord is praised for being robed in majesty -- that is, in the splendor of the creation -- just as the Lord is praised for establishing the creation (the world) in the first place...

Contrast all the regal decibels with the one quietly telling Pilate, “My kingdom is not of this world” (John 18:36, the Gospel appointed for the day). Or “For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice” (verse 37). There’s irony there, right there, where Jesus talks about those who listen to his voice. Within hours that very voice would rasp out the words, “It is finished,” and then fall silent...”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1509 [Hans Wiersma](#), Augsburg College, Minneapolis, MN

The LORD Reigns

93 The LORD reigns; he is robed in majesty;
the LORD is robed; he has put on strength as his belt.
Yes, the world is established; it shall never be moved.

² Your throne is established from of old;
you are from everlasting.

³ The floods have lifted up, O LORD,
the floods have lifted up their voice;
the floods lift up their roaring.

⁴ Mightier than the thunders of many waters,
mightier than the waves of the sea,
the LORD on high is mighty!

⁵ Your decrees are very trustworthy;
holiness befits your house,
O LORD, forevermore.

“Yahweh malak. After almost thirty years of ministering to the dead-language-impaired, I still marvel at the problems associated with the first two words of Psalm 93, two of the very first words one learns in the study of Hebrew.

Virtually every translation simply and elegantly renders these words, as does the NRSV, "The LORD ("Yahweh") is king." Yet, the reading "Yahweh has become king" is frequently encountered in the commentaries and scholarly literature. The discussion centers on important theological implications...

Regardless of what one thinks about such matters, there are two moments in the history of the universe when one can literally say **Yahweh malak**: at the creation of the universe and at the end of history. The Sunday of Christ the King liturgically celebrates the latter of these as the church year comes to an end. Daniel 7:14 announces "to him was given dominion and glory and kingship." Does our psalm, emphasizing the former, say anything less?

- https://www.workingpreacher.org/preaching.aspx?commentary_id=440 *Mark Throntveit* Elva B. Lovell Professor of Old Testament, Luther Seminary, Saint Paul, Minn.

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“...Psalm 93 (and the seven psalms that follow) recognize God’s ultimate authority over Israel, over all creation, and over each believer. God is King. For Christians, the supreme Lord is God the Son, Jesus Christ. We sometimes say, “I want to make Jesus the Lord of my life.” The fact is, Jesus is already Lord. We either live as if He is Lord or we live as if we are Lord.

So sing Psalm 93 to Jesus – our Lord, our Creator King, our absolute ruler...Acknowledge His lordship and live as his loyal subject...”

- The Book of Psalms, The Smart Guide to the Bible series, Douglas Connely. 2008, Thomas Nelson, publisher. Page 227

Jude 20-25 or Revelation 1:4b-8; RCL, the same reading from Revelation (1 Thessalonians 3:9-13; RCL, the same reading)

Jude has no chapters, only 25 verses. There is disagreement about who was “Jude”. Some think he was a half brother to Jesus, others an associate of the apostles, but not one of them. Luther commented that it sounded like 2 Peter and had reservations about its inclusion in scripture. The reading from **Revelation** will appear again in the new lectionary year on “Doubting Thomas Sunday”, The 2nd Sunday of Easter, April 28, 2019.

“This short Letter is easy to overlook. Yet it contains important instruction that has always applied to Christians: false teachers are a constant threat. Jude will help you distinguish false teachers, who are doomed to destruction, and wounded believers who are struggling with doubt and need fellow Christians to encourage them(vv 22-23)... (continued after the reading)

Jude 20-25

²⁰ But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, ²¹ keep yourselves in the love of God, waiting for the mercy of our

Lord Jesus Christ that leads to eternal life. ²² And have mercy on those who doubt; ²³ save others by snatching them out of the fire; to others show mercy with fear, hating even the garment^[a] stained by the flesh.

Doxology

²⁴ Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, ²⁵ to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time^[b] and now and forever. Amen.

- a. [Jude 1:23](#) Greek *chiton*, a long garment worn under the cloak next to the skin
- b. [Jude 1:25](#) Or *before any age*

[Jude 1:25](#) Or *before any age* "...Christians, who have the full salvation already delivered to them in Scripture, need not fall into deception...the Lord has taught us the path of righteousness by which His Spirit leads us in the Gospel of grace and peace...As the Lord grants you opportunity, share the message of salvation with boldness, for it truly comes from the Lord..."

The Lutheran Study Bible, ESV, Concordia Publishing House, 2009, pages 2188 and 2192

Or

*"...John writes "to the seven churches that are in Asia." Asia refers to the Roman province of that name; today it is western Turkey. Seven, of course, is the number of completion. To write to seven churches is to write to all churches. John's greeting begins in a way similar to Paul's letter openings: "Grace to you and peace," and it continues with a **three-point formula**..." (continued after the reading)*

Revelation 1:4b-8 Greeting to the Seven Churches

⁴ *John to the seven churches that are in Asia:*

Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, ⁵ and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

To him who loves us and has freed us from our sins by his blood ⁶ and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. ⁷ Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail^[a] on account of him. Even so. Amen.

⁸ "I am the Alpha and the Omega," says the Lord God, "who is and who was and who is to come, the Almighty."

- a. [Revelation 1:7](#) Or *mourn*

First, the greeting is from "him who is and who was and who is to come," a statement that echoes Exodus 3:13-14. Thus, the same God who was is also now. God has not retired! This God will continue to come.

Second, the greeting is "from the seven spirits who are before his throne" (also in 3:1, 4:5, 5:6).

Third, the greeting is from "Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth." ...

The rest of verse 5 and all of verse 6 are a doxology (ascribing glory, the Greek *doxa*) to Christ.

Verse 7 provides the first overarching theme of the book: Jesus will return. The first theme is one we automatically associate with Revelation, and John concludes it with a bilingual double-whammy: "So it is to be" (the Greek word *yes*), and "Amen" (the Hebrew for *let it be so*).

Verse 8 gives us the second overarching theme: God is God. Perhaps that is not so obvious a theme, but the constant battle in Revelation is between the true God, the God of Israel, the God of Jesus, and the false gods of this world epitomized in the emperor of Rome. In contrast to the false gods, the Lord, the one again "who is and who was and who is to come," is the Alpha and the Omega..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=561 *Walter F. Taylor, Jr.* Ernest W. and Edith S. Ogram Professor of New Testament Studies, Trinity Lutheran Seminary, Columbus, OH

Mark 13: 24-37 or John 18:33-37; RCL, John 18:33-37 (Luke 19:28-40 or Luke 21:25-36; RCL, Luke 21:25-36)

The reading from Mark was also the alternate reading for the 1st Sunday in Advent in the beginning of Lectionary Year B.

“The Holy Gospel according to St. Mark the 13th Chapter”

“Mark 13:24-37 represents the second half of the single longest speech by Jesus in the Gospel.

The significance of this must be noted. Toward the end of a sixteen-chapter narrative about Jesus, early first-century Jesus suddenly begins addressing his late first-century hearers, in the second-person and often in the imperative mood...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=3482 *David Schnasa Jacobsen* Professor of the Practice of Homiletics and Director of the Homiletical Theology Project, Boston University School of Theology, Boston, Mass.

Mark 13: 24-37 The Coming of the Son of Man

²⁴ “But in those days, after that tribulation, the sun will be darkened, and the moon will not give its light, ²⁵ and the stars will be falling from heaven, and the powers in the heavens will be shaken. ²⁶ And then they will see the Son of Man coming in clouds with great power and glory. ²⁷ And then he will send out the angels and gather his elect from the four winds, from the ends of the earth to the ends of heaven.

The Lesson of the Fig Tree

²⁸ “From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. ²⁹ So also, when you see these

things taking place, you know that he is near, at the very gates. ³⁰ Truly, I say to you, this generation will not pass away until all these things take place. ³¹ Heaven and earth will pass away, but my words will not pass away.

No One Knows That Day or Hour

³² “But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father. ³³ Be on guard, keep awake.^[a] For you do not know when the time will come. ³⁴ It is like a man going on a journey, when he leaves home and puts his servants^[b] in charge, each with his work, and commands the doorkeeper to stay awake. ³⁵ Therefore stay awake—for you do not know when the master of the house will come, in the evening, or at midnight, or when the rooster crows,^[c] or in the morning— ³⁶ lest he come suddenly and find you asleep. ³⁷ And what I say to you I say to all: Stay awake.”

- a. [Mark 13:33](#) Some manuscripts add *and pray*
- b. [Mark 13:34](#) Or *bondservants*
- c. [Mark 13:35](#) That is, the third watch of the night, between midnight and 3 a.m.

“Mark 13:1-37 is set exactly in the middle of the passion narrative in the gospel of Mark...

We will establish the context of the First Sunday of Advent text (13:24-37), and how our text is set within this final drama of the Son of Man, in three acts.

The **first** act of the drama of Jesus the Messiah begins in Mark 11:1-12:44. Jesus enters Jerusalem, the city of David and is acclaimed "the Son of David." Jesus enters the temple precincts and moves in and out revealing the truth of God's presence now incarnated in his teaching...

The **second** act focuses on the apocalyptic chapter, Mark 13:1-37. The audience that hears Jesus' teaching has changed. Jesus, the rabbi, now teaches his disciples concerning the truth of God's presence, not in a temple made of stone, but in his very body. The inner core, Peter, James, John and Andrew, question Jesus about the destruction of the temple. Jesus answers their question by drawing them into the drama and instructing them that this will not take place until the gospel is proclaimed to all nations. A desolating sacrifice in the temple and cosmic signs will signal the end and the coming of the Son of Man. Only the Father knows this day or hour.

The **third** act (Mark 14:1-15:47) unfolds the apocalyptic events of the Son of Man...

The incredible promise within this text is that which expresses the very heart of why we teach and preach: "Heaven and earth will pass away, but my words will not pass away" (13:31)...

Only the Father knows the time of the final the coming of the Son of Man. Because we know that God is the watchful one, we can see the emptiness of the signs of our secular culture. The call to watchfulness for the Messiah's coming is the gift of this text for us. Just as someone leave leaves home and places someone on guard, so we are to be on the alert and keep awake for the master's return...

...we are admonished three times "to keep alert/awake" (13:34, 35, 37). The sign for us within the community of faith is that Jesus has come, is present, and will come again...

Hear the closing promise of Jesus, the Son of Man, in light of all that has been said in this marvelous Advent text: "Heaven and earth will pass away, but my words will not pass away" (13:31). Likewise, the final word of our Advent text is a word of urgency and watchfulness: "And what I say to you I say to all: Keep awake" (13:37)."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=184 *Paul S. Berge* Emeritus Professor of New Testament, Luther Seminary, St. Paul, Minn.

Or

“The Holy Gospel according to St. John the 18th Chapter”

“Who is truly powerful? Who reigns?”

John’s trial narrative raises these questions in compelling ways. Although Pilate and the Jewish leaders may appear to be powerful, John presents Jesus as the one who exercises authority.

The charge of kingship is the central question of Jesus’ trial before Pilate. Jesus never answers Pilate’s question, “Are you the king of the Jews?” (John 18:33), in a straightforward way. As in other parts of the Gospel, John communicates some of the most important messages about Jesus’ identity by enacting them in the story instead of stating them outright. Here, John uses the trial and crucifixion to display Jesus’ kingship and the faithlessness of those who reject him...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2604 *Susan Hylan* Associate Professor of New Testament, Emory University, Atlanta, Ga.

John 18:33-37 My Kingdom Is Not of This World

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, **“Do you say this of your own accord, or did others say it to you about me?”** ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?”

³⁶ Jesus answered, **“My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.”** ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, **“You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.”**

“This is the Gospel of the Lord” “Praise to You, O Christ”

I have quick quiz question regarding our sermon text. Who was interrogating whom in that account? Well, that’s simple – Jesus was interrogating Pilate! “But wait, that’s not what the text says,” you might be thinking, “Pilate – the governor of Judea – is clearly interrogating Jesus as to who he claims to be.”

Well, when you look at it on a worldly level, I suppose that is what the human eye sees. But if you look at it through the eyes of faith, you see Pilate standing before the King of heaven and earth being asked what He believes.

Brothers and sisters in Christ – when the world looks at Jesus, it sees a mere man – a historical figure at best – who is just like the rest of us. It scoffs at us for believing that Jesus is the almighty King of heaven and earth. I mean, really – does Jesus look like a king as he stands before Pilate and allows himself to suffer such great injustice? Humanly speaking, no. But that’s because Jesus is a King like no other. 1) He is patient with his enemies. 2) His kingship is divine, and 3) He is truth personified...

To know Jesus is to know God and his love for us. To believe in Jesus is to have him as our glorious king. It is to be under his protection – knowing that he works in all things for our eternal good. It is to have hope in the coming deliverance that he will bring about on the last day. This is the truth, and all who believe in Jesus are on the side of truth. They will have eternal life.

Before Jesus stood Pilate – the Roman’s emperor’s ambassador, questioning Jesus’ claim. Before Pilate stood Jesus – God’s own Son, the almighty King of heaven and earth – probing Pilate’s heart for faith. Our dear Jesus is certainly a king unlike any other. Amen.”

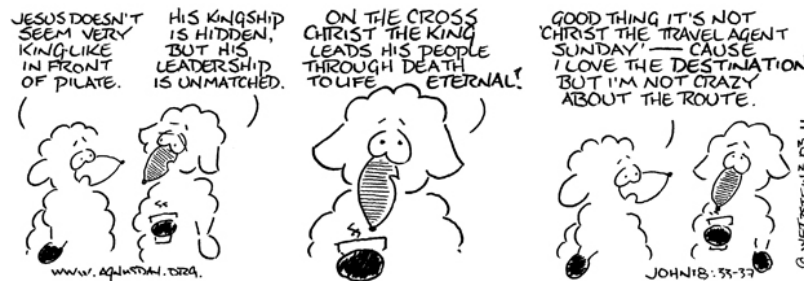
- [www.immanuelutherankewaunee.org/home/.../docs/Jn%2018\(33-37\)srmi.pdf?sec...](http://www.immanuelutherankewaunee.org/home/.../docs/Jn%2018(33-37)srmi.pdf?sec...)

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“...To proclaim Jesus as King was a subversive act.

One of my students is an Anglican priest from South Africa. Not long ago he shared a story about what it was like to believe Jesus was King during the days of apartheid. “Our whole congregation was arrested,” he said, “for refusing to obey the government.” I thought I misheard him, but he went on to say that all 240 members of the congregation were arrested and put in jail — from babies to a 90-year-old man. “At least babies and mothers were kept together,” he added. The pastor himself was imprisoned for a year. To claim that Jesus is King can be dangerous...”

- https://www.huffingtonpost.com/barbara-kay-lundblad/john-18-33-37-a-different-kind-of-king_b_2166819.html **Barbara Kay Lundblad**, Contributor



- *Agnus Day* appears with the permission of <https://www.agnusday.org/>

*“In 1925, Pope Pius XI instituted a new liturgical observance, the Feast of Christ the King.

The Pope felt that the followers of Christ were being lured away by the increasing secularism of the world. They were choosing to live in the “kingdom” of the world rather than in the reign of God. Therefore, as we prepare to begin a new church year with the First Sunday of Advent, the coming of Jesus, not only in Bethlehem, but the second coming as well, we pause and reflect upon who Jesus the Christ is in our lives. To challenge our thinking we turn, not to stables and shepherds, but to the final trial of Jesus. If we are to live in God’s reign we, like Pilate, need to know who this man Jesus is, “are you Christ the King?”

http://www.workingpreacher.org/preaching.aspx?commentary_id=3885 *Lucy Lind Hogan*
 Hugh Latimer Elderdice Professor of Preaching and Worship, Wesley Theological Seminary, Washington, D.C.