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Christ the Sovereign Shepherd and King of All

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KEY VERSE

"When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory." (Matthew 25:31)

READINGS

Daniel 7:13-14; Psalm 24:1-10; Revelation 19:11-16; Matthew 25:31-46

Last Sunday after Pentecost

Festival of Christ the King

Introduction

As we reach the final Sunday after Pentecost, we celebrate the Festival of Christ the King. In a world where power is often abused and leadership is frequently self-serving, we turn our attention to a different kind of King: Jesus Christ, the Sovereign Shepherd and King of all creation. His kingship is not established through conquest or coercion but through love, sacrifice, and justice. His kingdom is not confined to borders or nations but extends to every heart that submits to His authority. Today, as we meditate on the glorious vision of Christ as King, we are invited to renew our allegiance to Him and to live as faithful subjects of His eternal reign.

1. Christ the King: The Everlasting Dominion (Daniel 7:13-14)

In Daniel's vision, the "one like a son of man" is brought before the Ancient of Days and given "dominion and glory and kingship, that all peoples, nations, and languages should serve him." This prophetic image points forward to Christ's ascension and exaltation as the eternal King. This is no ordinary kingdom. Unlike the empires of this world that rise and fall, Christ's kingdom is everlasting and indestructible. His rule transcends time, geography, and politics. In an era of global uncertainty, Daniel's vision offers the Church a powerful reminder: Christ is not a tribal god but the sovereign of all history and humanity. Just as a lighthouse remains steady and shining through every storm, so the reign of Christ stands unshaken, offering light and guidance to a world lost in chaos. In our fragmented world, do we truly believe that Christ reigns supreme? Are we aligning our loyalties to His kingdom above all others?

2. Christ the King: The Lord of All Creation (Psalm 24:1-10)

"The earth is the Lord’s and all that is in it, the world, and those who live in it." (Psalm 24:1) This psalm celebrates God’s ownership and sovereignty over the entire universe. The imagery of the King of Glory entering the gates is a triumphant celebration of God's authority over all creation. This is not just a poetic proclamation. It is a theological affirmation that nothing escapes the rule of God. In Christ, the King of Glory, the fullness of God dwells bodily (Col. 2:9). As the incarnate Lord, Christ enters not only the gates of Jerusalem but the gates of our hearts and communities. Just as every coin bears the image of the ruler who minted it, all of creation bears the image and imprint of its Creator

and King. Are we opening the gates of our lives and churches to let the King of Glory come in? Do our actions reflect the belief that the whole earth belongs to Christ?

3. Christ the King: The Faithful and True Judge (Revelation 19:11-16)

The vision of Revelation presents Christ as the victorious warrior riding a white horse. His name is "Faithful and True," and in righteousness He judges and makes war. He is crowned with many crowns, and His robe is dipped in blood, bearing the name "King of kings and Lord of lords." This image reminds us that Christ's kingship includes judgment. As King, He confronts evil, rights wrongs, and establishes divine justice. Unlike earthly kings who often judge unjustly, Christ is righteous and faithful. His judgments are final, perfect, and true. Like a skilled physician who must first diagnose and remove what is diseased to heal the patient, so Christ, the Judge, discerns and removes sin to restore wholeness. Do we live with the awareness that Christ is both our Savior and our Judge? Are we prepared to stand before Him, clothed not in our righteousness but in His?

4. Christ the King: The Shepherd of the Least (Matthew 25:31-46)

In this Gospel text, Jesus presents the final judgment where the King separates the sheep from the goats. The basis for this separation is striking: how we treat "the least of these" - the hungry, the stranger, the sick, and the imprisoned. Here we see the Shepherd King who identifies Himself with the marginalized. His throne is not distant but deeply connected to human suffering. His kingdom is one of compassion, justice, and mercy. A missionary once said, "We met Jesus today in the slums. We gave Him rice, a blanket, and hope. He came disguised as a beggar." Are we serving Christ in the least among us? Is our faith incarnational and active, reflecting the values of His kingdom?

Conclusion

As we end the liturgical year, the Festival of Christ the King calls us to live under a new allegiance. Christ is not only the King of Heaven but the King of our lives, homes, churches, and nations. His kingship demands our full loyalty, not as subjects under tyranny, but as beloved followers in a kingdom of justice, peace, and love. Let us be reminded that our King reigns not from a palace but from the cross. He wears not a golden crown, but a crown of thorns turned into glory. He rules not by coercion but by compassion. And one day, every knee will bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Prayer

Sovereign Lord Jesus, King of Glory, we bow before You in worship and submission. Teach us to live as faithful citizens of Your kingdom. Reign in our hearts, guide our steps, and help us to serve You in the least of our brothers and sisters. May Your justice roll down like waters and Your peace cover the earth as the waters cover the sea. Until the day of Your return, strengthen us to live and labour in love, justice, and truth. In Your matchless name we pray. Amen.