

## Homily - the true king.

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Psalms 93, Daniel 7:1 - 2, 9 - 10, 13 - 14, Revelation 1:4 - 8, John 18:33 - 37

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### **Theme:**

Ecclesiology/Governance

### **Topic:**

Christ the King

**Prayer: Reign in our hearts Lord Jesus Christ so that we may be governed by you in all areas of life.**

**\*\*Introduction:\*\***

In the past two weeks, I have been given the opportunity to observe another church governance structure from the inside, albeit as an outsider. I've watched the Pentecostal Assemblies Of Canada (PAOC) operate at the local church level, as well as at the district/diocese and national levels. It has been enlightening, and I have learned a lot about church governance and how it can differ from one church to another. Perhaps the most significant lesson I've learned is to be even more grateful for our EOC communion in light of the size and pace of the PAOC.

**\*\*Context:\*\***

Last Sunday, I presented a couple of slides related to church governance. In one of the slides, I placed Christ at the center, followed by orthodoxy, and so on. It would have been more appropriate to position Christ as the center of all the slides because He governs the Church globally, locally, and personally through the Holy Spirit. He does this as King. Oftentimes, this truth is forgotten or not emphasized in the church's actual governance documents, bylaws, and guidelines. This is a mistake because it subtly separates governance from God and leads us to become increasingly secular.

John 18

In John 18, Pontius Pilate, who can be seen as a person of secular thought, asks Jesus, "Are you the king of the Jews?" Here, he is referring to an earthly kingdom. After hearing Jesus affirm His kingship, Pilate responds, "You are a king, then," as a result of Jesus stating that He indeed has a kingdom (but not of this world). Jesus then adds, "You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me."

In this passage, Jesus connects kingship with truth. A king (is supposed to) proclaim the truth, and in our quest for truth, we come under the reign of the One who embodies it.

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This is an essential point to remember and apply in governance work, as well as in other areas of life. When we place the name of Jesus Christ on a policy, bylaw, or guideline, it calls us to consider His reign and truth.

Without Christ as King in our lives, our governance, polity, and bylaws will eventually fail. It is Christ who approaches the Ancient of Days and receives the authority and power to govern reality. He alone can ensure the eternal viability of the universal Church and of every human being. His Kingdom will not be destroyed.

Revelation:

In the Book of Revelation, John affirms, in similarly prophetic imagery (later in the book, with four beasts representing power throughout history), that Jesus Christ is “the firstborn of the dead and the ruler of the kings of the earth.” “He is coming on the clouds.” Jesus again is affirmed as King in the book pertaining to eternal reality.

Daniel:

In Daniel, a common interpretation sees the lion, the bear, the leopard, and the fourth beast with large iron teeth as representing different earthly kingdoms. (In Revelation, the four living creatures can symbolize how God reigns through His Word, reflecting the four evangelists.)

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In all three contexts, John, Revelation and Daniel, Jesus Christ emerges as the fundamental power and King as the lies of the world are destroyed in His presence. He is King *in Truth* and therefore can govern eternally.

As Psalm 93 declares, "The Lord reigns; He is robed in majesty. The Lord is robed in majesty and armed with strength. Indeed, the world is established, firm, and secure. Your throne was established long ago; You are from all eternity."

If we fail in governing ourselves, our families, our churches, or worldly kingdoms, and if we do not proclaim His Word and steward His gifts as we should, fundamentally, Jesus Christ reigns and will ultimately prevail, rendering judgment according to Spirit and Truth. Of course, we strive to do our best, but beneath it all, Jesus is mighty to save because He is the true King.

As we approach the official close of the church year—a process that began with the Dormition of Mary and continued with a season of remembrance—we will conclude with a sparkle of hope. Even at the end of all things we live with a hope that may not be quenched. Christ reigns; He is clothed in majesty and can approach the Ancient of Days through the river of fire. He can walk past the flaming swords. He has the power to reconcile and heal broken people, spaces, and times. His reign signifies a baseline for justice, a reason to hold onto hope, and the dynamic of love and faith still at work. We are called

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and welcome to come under His reign, both for protection and shelter, as well as to bear witness to others for His glory. We do well to put His name on our governing documents and seal them with the Holy Spirit.

We end the church year by celebrating our King, setting the stage for the journey He is about to undertake, being born as a baby in the house of bread—Bethlehem.

In the name of the Father and the Son of the Holy Spirit.