

still waters

home church studies

Psalm 132.1-12

[Worship]

1 O LORD, remember in David's favor all the hardships he endured; 2 how he swore to the LORD and vowed to the Mighty One of Jacob, 3 "I will not enter my house or get into my bed; 4 I will not give sleep to my eyes or slumber to my eyelids, 5 until I find a place for the LORD, a dwelling place for the Mighty One of Jacob." 6 We heard of it in Ephrathah; we found it in the fields of Jaar. 7 "Let us go to his dwelling place; let us worship at his footstool." 8 Rise up, O LORD, and go to your resting place, you and the ark of your might. 9 Let your priests be clothed with righteousness, and let your faithful shout for joy. 10 For your servant David's sake do not turn away the face of your anointed one. 11 The LORD swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne. 12 If your sons keep my covenant and my decrees that I shall teach them, their sons also, forevermore, shall sit on your throne."

"I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

"But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: his kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Daniel 7.13-14 & 26-27

Consider:

[Words]

An Everlasting Dominio—Eschatological themes again dominate the readings in this, the celebration of Christ the King, which also marks the end of our liturgical year. The true king shall liberate his people and reign forever. In a recent article, freelance writer Michaela Bruzzese, calls us to be "beatitude kings" who imitate Jesus as leaders for justice and mercy. Remember, kingship, for Jesus, was the opposite of what it is considered today; it is not a hierarchy of privilege, but an upside-down kingdom of justice and mercy; a transformative love that brings new life to all. Remember, earlier in Mark, Jesus fled the crowds because they wanted to try and make him a traditional king, not a beatitude king.

Imagine, what would a conversation between Jesus and our government look like, and how do you fulfill your role as a beatitude king and priest? The path for such leaders promises to be difficult, but we can have confidence because, as Revelation tells us, Jesus is at the beginning and the end of our story.



[Scripture]

John 18.33-37

33 Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" 34 Jesus answered, "Do you ask this on your own, or did others tell you about me?" 35 Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" 36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here." 37 Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. 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."