

Solemnity of Christ the King - A cross for a throne

Christ the King



When Emperor Tiberius governs Rome, John the Baptist appears along the Jordan River. What he says causes excitement, awakens expectations and raises hopes. The political and religious authorities were worried because they consider his message subversive. He says: The kingdom of heaven is near (Mt 3:2). After him, Jesus begins to travel through towns and villages announcing everywhere: The time is fulfilled and the kingdom of God is imminent (Mk 1:15). At times he says: The kingdom of God is already in your midst (Lk 17:21). The kingdom is the center of the preaching of Jesus: in fact, the New Testament mentions the theme of the kingdom of God 122 times and Jesus says it as many as 90 times himself.

A few years after his death, we find his disciples announcing the kingdom of God in all the provinces of the empire and in Rome itself (Acts 28:31). We would like the Baptist, Jesus, and the apostles to explain to us the meaning of this expression, but none of them does. However, we notice that Jesus distances himself from those who politically and nationalistically interpret his mission (Mt 4:8). Nevertheless, his message contains an undeniable subversive load to the existing structures in society. Those in political and religious power considered him dangerous.

Starting as a small seed, the kingdom is destined to grow and become a tree (Mt 1:31-32). It is gifted with an irresistible force and will provoke a radical transformation of the world and of the people. The kingship of Jesus is difficult to understand. It has sent Pilate's head in a tilt (Jn 18:33-38). It's too different from those of this world. It has been misunderstood many times over the centuries!

To internalize the message, we repeat:

“Thy kingdom come!”

[- See more](#)

Fr. Fernando Armelini - Claret Bible.org