

People of God, Today is the last Sunday in Ordinary Time in the Church calendar. And that means it is Christ the King Sunday. And what a fitting way for us to conclude this Christian Year with a formal acknowledgment that Jesus Christ is King of the Universe. Jesus Christ is the King of this world, and therefore He has the supreme authority of Almighty God to command every person who resides within his Universal empire to obey Him, and to willingly submit their whole being to His reign, for their temporal and eternal good, joy, and freedom.

When did Christ the King Sunday become recognized as a Feast day in the Church? It was Pope Pius XI who instituted The Feast of Christ the King in the Year of our Lord 1925. So it is a relatively new Feast observed in the Church. It was later adopted by Protestants who use the Revised Common Lectionary, as we do.

In his encyclical *Quas Primas*, Pope Pius XI lamented the increasing denial of Christ as king and he saw that such denial was a result of the rise of secularism throughout much of Europe. At the time of *Quas Primas*, many Christians (including Catholics) began to doubt Christ's authority and existence, and especially questioned the Church's power to continue Christ's authority on Earth. That power and authority shifted from Christ and the Church to the Secular State.

Pius XI, and the rest of the Christian world, witnessed the rise of dictatorships throughout Europe, and they saw many Christians being deceived by these earthly leaders and falling under the influence of their false teachings. These dictators also often asserted unjust and oppressive authority over the Church.

The Feast of Christ the King was thus instituted during a time when respect for Christ and the Church was waning throughout Europe, which is when Pope Pius believed the feast was needed most. And we still need this Feast Day today, 95 years later, as Christ's power, and authority, and existence, are still being denied.

He begins his encyclical by saying this:

In the first Encyclical Letter ... We referred to the chief causes of the difficulties under which mankind was laboring. And We remember saying that these manifold evils in the world were due to the fact that the majority of men had thrust Jesus Christ and his holy law out of their lives; that these had no place either in private affairs or in politics: and we said further, that as long as individuals and states refused to submit to the rule of our Savior, there would be no really hopeful prospect of a lasting peace among nations. Men must look for the peace of Christ in the Kingdom of Christ; and that We promised to do as far as lay in Our power. In the Kingdom of Christ, that is, it seemed to Us that peace could not be more effectually restored nor fixed upon a firmer basis than through the restoration of the Empire of Our Lord.

He also said: *“While nations insult the beloved name of our Redeemer by suppressing all mention of it in their conferences and parliaments, we must all the more loudly proclaim his kingly dignity and power, all the more universally affirm his rights.”*

Well, People of God, here we intend to do exactly that – As our nation insults the beloved name of our Christ our Redeemer and King, by suppressing all mention of him in their conferences and parliaments, we will, we must all the more loudly proclaim his kingly dignity and power, and all the more universally affirm His rights.

Pius continued in section 31 of his encyclical, saying this:

Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honor and obedience to Christ. It will call to their minds the thought of the last judgment, wherein Christ, who has been cast out of public life, despised, neglected and ignored, will most severely avenge these insults; for his kingly dignity demands that the State should take account of the commandments of God and of Christian principles, both in making laws and in administering justice, and also in providing for the young a sound moral education.

Well in our passage today in Matthew 25 we do indeed see the King's dignity and power and glory manifested in the Final Judgement of the world. And as we will see, the basis upon which Christ the King renders His just judgment, of either reward or punishment, is based upon how Christ was treated. If you despise, neglect, and ignore Christ, He will most severely avenge these insults, and He will cast those who do so into the everlasting fires of Hell, which have been prepared for the Devil and His Angels. Let us now listen to Christ our King as he explains the Final Judgement.

Jesus says, "*When the Son of Man comes in His glory, and all the angels with him, then He will sit on His glorious throne.*"

Remember when Christ Ascended to Heaven on a Cloud, the angels told the disciples that he will come again in the same way He left. He left in a cloud, and was taken up into the Heavens to receive all authority and dominion and glory and a kingdom. His Ascension was foretold in Dan. 7:13-14. There it says:

*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.*

This passage in Dan. 7:13-14 is talking about the beginning of Christ's reign that he entered into at His ascension. However, the Lord Jesus, in Matthew 25 is not talking about His ascension to Heaven to begin his rule over earth. He is talking about His return to the Earth at the end of His reign. Jesus

speaks of it as the time when He will Sit on His Glorious Throne. This is not to be understood as the first time he sat on His throne, but rather it is the Final Time, where He will sit to judge the whole world in righteousness and truth.

This throne is described by Jesus as glorious. This is the same throne we see in Rev. 4, where it is described by John in this way:

At once I was in the Spirit, and behold, a throne stood in heaven, with one seated on the throne. ³And he who sat there had the appearance of jasper and carnelian, and around the throne was a rainbow that had the appearance of an emerald. ⁴Around the throne were twenty-four thrones, and seated on the thrones were twenty-four elders, clothed in white garments, with golden crowns on their heads. ⁵From the throne came flashes of lightning, and rumblings and peals of thunder, and before the throne were burning seven torches of fire, which are the seven spirits of God, ⁶and before the throne there was as it were a sea of glass, like crystal.

And around the throne, on each side of the throne, are four living creatures, full of eyes in front and behind: ⁷the first living creature like a lion, the second living creature like an ox, the third living creature with the face of a man, and the fourth living creature like an eagle in flight. ⁸And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,

*“Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come!”*

⁹And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives forever and ever, ¹⁰the twenty-four elders fall down before him who is seated on the throne and worship him who lives forever and ever. They cast their crowns before the throne, saying,

*¹¹“Worthy are you, our Lord and God,
to receive glory and honor and power,*

*for you created all things,
and by your will they existed and were created.”*

When this Glorious and Majestic King comes to Sit on His Glorious Throne to render judgment to the world, He, with the host of heaven as the Attendants of His glory and who form the train of His robe, will break through from the realms of glory and come back to the Earth and the whole world will be filled with His glory.

On that day Jesus Christ will gather all the nations before Him. All those who are still alive at His coming, and those who have died, from every nation under Heaven will be gathered in one place to be judged by the Man whom God has appointed to be the judge of the living and the dead, the Lord Jesus Christ.

And as the Great Shepherd King, he will separate all the peoples into two groups, as a shepherd separates the sheep from the goats.

This tells us that of all the different peoples throughout history, all the different religions, all the different nationalities and ethnicities, and cultures, and tribes and languages, that there will be only two groups. Only two groups. All the hopes of those people who think that they can get away from the inevitable judgment of Christ by appealing to some idea of tolerance of religion, will be proven to be false on that day.

All hopes of those who think that the god they believe exists will reckon all of humanity as one, and will allow all people into Heaven and will not exclude any will be proven false on that day.

Those who think it is a virtue to not judge anything as being either wicked or false, and those who think that God must be as tolerant toward unbelief and idolatry and sin as they themselves are, will also be proven to be false on that day.

When Christ comes, he comes to make judgments, he comes to show forth great intolerance toward unbelief and sin. There are only two groups that the vast number of humanity will be put into on that day. Either they will

be gathered together at His right Hand, as His sheep. Or they will be gathered together at His left hand, as goats. To think otherwise is to attempt to be wiser than God, and it is to be silent where God has spoken.

As sheep these are the ones that Jesus spoke of in John's Gospel, as those who hear the shepherds voice and follow Him. The sheep are those who have proven themselves to be Christ's faithful followers, those who obey His commands, who believe His word, who trust in His promises, and who serve him and his people.

The King says to these ones, *"Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world."*

But to the Goats, those he placed at His left hand, the King says: *"Depart from me, you cursed, into the eternal fire prepared for the devil and his angels."*

Here it is revealed to us that the destinies of both the sheep and the goats have been prepared. The kingdom that the sheep will inherit, has been prepared for them from the foundation of the world.

The foundation of the world is not merely talking about the creation of the world, but rather it is talking about the establishment of social orders upon the shed blood of the brother. This is the mythology of the founding of Rome:

Romulus, after slaying his brother Remus, went on to found the city of Rome, its institutions, government, military and religious traditions. This mythology of course comes from the story of Cain and Abel. After Cain slew Abel he was sent away from Eden to the east and there he dwelt in the land of Nod and built there a city named Enoch, after his first son.

Jesus of course picks up on these themes in Luke 11 when he says, *"Therefore the Wisdom of God said, "I will send them prophets and apostles, some of whom they will kill and persecute", so that the blood of all the prophets, shed from the foundation of the world, may be charged against this generation, from the blood of Abel to the blood of Zechariah, who perished between the altar and the sanctuary."*

The relation is therefore made clear, in that the foundation of the world is equated with the slaying of Abel.

So when Jesus says that the *kingdom has been prepared for them from the foundation of the world*, this is just another way of saying what he said in the beatitudes, “*Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of Heaven.*”

Like the Book of Revelation, there is built into the Olivet Discourse of Matthew 24 and 25, a theology of Martyrdom. And Jesus is telling his disciples that when his disciples care for the persecuted Church, they will be blessed. And conversely, when those people do not care for persecuted Christians, or even worse, actively persecute Christians, they will come

There are Six Acts of Service that Jesus speaks of here, and they fall under the three categories of Food, Clothing, Companionship.

Jesus says that those who are blessed and who will inherit the kingdom prepared from the foundation of the world are those who:

1. Feed the Hungry
2. Give Drink to the Thirsty
3. Show Hospitality to Strangers
4. Cloth those who needed it
5. Care for the Sick
6. Visit Prisoners

Because of the hatred that all men have for Jesus Christ, they will also hate his people, their brothers. As a result of their hatred for Christ, Christians will be forced into situations where they be with out food and drink, they will be forced out of their homes, they will need clothing because their belongings will be taken from them. They will get sick and will be imprisoned for their faith in Jesus. Jesus warned his brothes that these

things would happen to them, and he doesn't want them their love to grow cold when it does.

And Jesus is also warning those who will at the least neglect the persecuted Church, or at worse actively participate in the church's persecution. These ones are accursed and they will be sent away into the everlasting fires and darkness prepared for the devil and his angels, who are the ones who foster hatred in the hearts of people against Christ and His church.

So, since this passage is specifically about how the persecuted Christian Church is to be treated, we should not take this passage and make it about some woke social justice nonsense.

Yes, the Apostle Paul says, in Gal. 6:10 *"Let us do good to everyone, but he finished that passage by saying, especially to the household of God."* Those who are woke social justice warriors want to emphasize the first part of Paul's verse and say that Matthew 25 is about the doing good to everyone. But in fact it about the second part of the verse, its about doing good to the household of faith.

And we know this is the case because Jesus tells us exactly who he is referring to when he says, *"in as much as you have done this to the least of these, my brothers, you have done to me."*

Who are the least of these my brothers?

Well, those who are familiar with the NT will know that Christians are called brothers. *These my brothers* cannot be used to refer here to the suffering poor of humanity in general. It is specifically talking about helping Christians, those of the household of faith.

In Matthew 23:8 Jesus says to his disciples, *"You shall not be called rabbi, for you have one teacher, and you are all brothers."* And this is narrowed further in the next verse when Jesus says, *"You shall call no man on earth your father, since*

you have one Father in Heaven.” Because we have one father, and have one teacher, we are all brothers.

Jesus does not call everyone everywhere brother. In Mark 3, he specifically says that those who do the will of God are his brothers and sister and mother.

Also, the word “least” in the “least of these,” is from the same Greek word meaning “little ones,” which always refers to Christ’s disciples in Matthew.

Matthew 10:42 – *“He who gives one of these little ones even a cup of cold water because he is my disciple, truly I say to you, he will by no means lose his reward.”*

Matthew 18:6 – *“Whoever causes one of these little ones who believe in me to sin, it would be better for a great millstone to be fastened around their neck and to be drowned in the depths of the sea.”*

Matthew 18:11 – *See that you do not despise one of these little ones. For I tell you that in Heaven their angels always see the face of my Father who is in heaven. What do you think? If a man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? ¹³ And if he finds it, truly, I say to you, he rejoices over it more than over the ninety-nine that never went astray. ¹⁴ So it is not the will of my Father who is in heaven that not one of these little ones should perish.*

Thus, the least of these my brothers, refers to Christians. And it makes much more sense, given the nature of our union with Christ, that Christ would compare service to his brothers with service to him. And he also compares the persecution of His brothers as persecution against Him.

Thus he says, *“Saul, Saul, why are you persecuting me?”*

Jesus is not saying, look to the faces of the poor masses in general and see me and help me in them. Jesus is specifically setting up two groups here, the sheep on his right hand are his persecuted disciples. His brothers. And the goats on the left are those who persecute his people.

Thus, in Heb 2, Paul refers to those who suffer with Jesus, as his brothers.

And John, in 1 John 3 expands up this theme further when it says:

¹¹For this is the message that you have heard from the beginning, that we should love one another. ¹²We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. ¹³Do not be surprised, brothers, that the world hates you. ¹⁴We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. ¹⁵Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

¹⁶By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. ¹⁷But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? ¹⁸Little children, let us not love in word or talk but in deed and in truth.

So what all this tells us people of God, is that the final judgment will be based upon how the church was treated in history.

Again, let me quote Pope Pius XI - *Nations will be reminded by the annual celebration of this feast that not only private individuals but also rulers and princes are bound to give public honor and obedience to Christ. It will call to their minds the thought of the last judgment, wherein Christ, who has been cast out of public life, despised, neglected and ignored, will most severely avenge these insults;*

With the rise of secularism and totalitarianism and the increasing hostility of the State against the Church throughout the 20th and now in the 21st century, Jesus Christ is going to severely avenge his brothers who have been mistreated at the hands of Christ's enemies.

When the nations make laws, enforce persecution, sanction oppression and violence and even death against Christ's people, these are actions that they commit directly against the King Himself. Christ's Church is so united to Christ that any harm done to us is done to Christ. And He will avenge his

people. This is the criteria that Jesus lays out for us in Matthew 25 about the final judgment.

And what is more terrifying is that Jesus speaks in terms of a mere negation of duties. You did not feed the hungry and give drink to the thirsty, you did not clothe those who needed it, you did not show hospitality to strangers, you did not care for the sick, you did not visit the imprisoned. At the very least Jesus is speaking here of mere sins of omission, of not doing what you are supposed to do to help our fellow Christians.

If that is the case, then how much worse will it be for them who actively oppress Christ's people and who are the cause of their hunger and thirst, and nakedness and sickness and exile and imprisonment?

The reason why I voted for Trump was not because I thought him to be a righteous man, but because I believed that he would treat the church favorably. Biden and Harris will not. The Church here in America will experience increasing pressure to act contrary to our faith, and the State will use all manners of power and influence and pressure to get you to obey them in their denial of Christ's Lordship and in their disobedience to His law. They will find ever new ways to get you to violate your conscience, and to concede to their during the time of coronavirus they figured out that they can do that by appealing to love for your neighbor.

You may not care so much as to what happens to you, but you care about your neighbor. So they will use that to get you to along with all manners of evils that will be coming down the pike over the next 10 years. Will you comply? Or will you be willing to suffer for the sake of your faith in Christ?

Our brothers in other countries of the world have been experiencing such tribulation and trials, imprisonments and starvations, being exiled from the homes, like the Christians in Armenia. The Chinese Christians know what it means to be tortured for Christ. All those Christians who lived through the cruelties of communism in Eastern Europe in the last century know

what it means to suffer for Christ. We don't know yet. And we don't want to know.

But this passage is a warning that not enough rulers have heeded. All those nations who make laws, enforce laws, and comply with laws and decrees and mandates, that work directly against the Church and Christians, work against Christ the King himself. All those who do not favor the Church of Christ will all go into the everlasting fires of hell prepared for the devil and his angels.

If by chance any politician, governor, mayor, president, sheriff, or what have you, if you happen to hear this message, and you have gotten this far, then heed my words:

One day you face the wrath of the Great King, Jesus Christ, and He will crush you with His Iron Rod and Royal Scepter. He will dash you into pieces like a potters vessel. If you would be wise, O kings, then heed this warning, O you rulers of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, pay homage to Him, lest he be angry, and you perish in the way, for his wrath is quickly kindled.

If you continue to use your power to crush Christians under your feet, then you are an enemy of Christ, and God the Father will crush you underneath Christ's nail pierced feet. If you follow they way of the serpent by establishing your power base through oppression and violence against the Christian Church, you will be crushed under his feet, and sentenced to the everlasting fires and darkness of hell, which have been prepared for the Devil and His angels. All who fight against Christ and His Church, will come to eternal punishment. This Feast Day of Christ the King is established to bring that truth to your remembrance.

But blessed are all those who take refuge in Him, they will go into eternal life. Those who serve Christ's persecuted people, those who care for Christians in their plight, which was inflicted upon them at the hands of

the wicked, you will be rewarded. For in as much as you do to the least of these, Christ's brothers, you do to him.

So yes, let us do good to all people, but especially to the household of faith. Let us show favor to our brothers in the faith and bless the Church of Jesus Christ. Let us serve our brothers as they suffer at the hands of wicked men and give to them the comfort they need because they love Christ the King and have pledged allegiance to Him. And by so doing we will be serving the King himself. And we will be blessed with eternal life.

Amen.

The foundation of the old world was built upon the shed blood of righteous Abel. As the old world order tried to continue its rule into the future, it shed the blood of another righteous prophet, Jesus. However, unknown to them, His death did not establish their control and dynasty, it was their undoing. And even more so, as they persecuted the Saints of the Most High, they sealed their doom.

Therefore the Scriptures teach that the death of Jesus Christ, and the deaths of his brothers with him, is the foundation of the true New World Order. The blood of the Martyrs is the seed of the church. The Death of Christ means life for the world. And our death likewise means the same.

So as we partake of the Broken Body and Shed Blood of Christ today, let it be to us the assurance and reminder that the enemies of Christ who make war against the saints and who prevail over us, will be judged. The Ancient of Days will come and will pass judgment for us. And the time will come for us to possess the kingdom. The dominion of the Beast will be taken away, it will be consumed and destroyed to the very end. And the kingdom and the dominion and the greatness of the kingdoms under the whole heaven will be given to the saints of the Most High; and His kingdom is an everlasting kingdom, and all nations shall serve and obey Him. This gives us great cause, to Lift up your hearts...

