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The Psalmist writes, *The floods are risen, O LORD, the floods have lift up their voice; \* the floods lift up their waves. The waves of the sea are mighty, and rage horribly; \* but yet the LORD, who dwelleth on high, is mightier.* In the Old Testament world, the floods and sea were seen as symbolic of chaos. The world and the times were always in a state of flux, everything could change on a dime. In one moment, it was fair weather and fair sailing, and in the next, the ship was tossed to and fro with the threat of sinking. But it does not take knowledge of the Old Testament to hear the words *the floods lift up their waves...the waves of the sea are mighty, and rage horribly*, and remember the last time we read the news. *The waves of the sea are mighty*, the problems of the world are mighty, *wars and rumors of wars* are not something to be taken lightly. Our own personal problems and issues are serious as seeming chaos rages horribly against our minds and souls; they rob us of our Christian joy and the Peace of Christ. All of this we put into perspective when we celebrate the Feast of Christ the King, and our answer to the *waves of the sea are mighty, and rage horribly*, should always be, *but yet the Lord, who dwelleth on high, is mightier.*

*The Lord, who dwelleth on high, is mightier.* This is what was emblazoned across the hearts of the great saints and martyrs of old as they stood down temptation, persecution, and faced gory deaths. This truth was the highlight of all the prophets. The King who appeared to Isaiah *was high and lifted up, whose train filled the temple, and the pillars shook at the sound of His voice.* What Ezekiel saw was surrounded by seraphim and cherubim, whose garments were the color of amber and fire and sat upon a throne of topaz. We confess and believe that the prophecy of Daniel is true, that Jesus Christ is the *Son of man [who] came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.* <sup>14</sup> *And there was given him dominion, and glory, and a kingdom, that all people, 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.* Jesus Christ is the promised king, and we rejoice in the promise that *His dominion shall be also from the one sea to the other: and from the flood unto the world's end. All kings shall fall down before him: all nations shall do Him service.*

This is the kind of King that our hearts long for, a king of true righteousness and justice, a king of glory and power, who can unite all people. We cannot help ourselves when we look for all these attributes in earthly kings, with Christ the King and His Kingdom as our end and meaning. And yet in the Gospel we find Christ the King, our King of Kings and Prince of Peace standing condemned before Pilate the

Roman Governor. Jesus seems to deny that He is a King, at least to deny being the sort of King that Pilate would understand. How can it be that the King whose dominion shall be to the ends of the world, who shall rule with justice and peace a kingdom of all people, nations, and languages, which shall not be destroyed, how can it be that this glorious monarch of an eternal kingdom shows weakness? A Roman governor, a servant of the Empire, that once ruled all the civilized world, does not know what to do with Him, and so sentences Him to death. Instead of the soldiers falling before Him, the whip falls on Him; instead of a golden diadem, He is mocked while a crown of thorns is placed on his head; instead of royal robe He is clothed in a rough, and filthy purple robe. Behold your King! The King of Kings and Lord of Lords is crucified and dies the most shameful and cruel death known to the Roman imagination. We know the story well, Jesus died on the Cross to overthrow the empire of sin and death. He is the only King who sacrifices His life for the salvation of His people, for all time.

The question for us is do we recognize the Kingship of Christ over just our salvation, or do we recognize His Kingship over all the world? This is the truth for every Christian, and the message of this Sunday, that the Incarnation, Death, Resurrection, and Ascension of Jesus effects more than just our salvation. His death and resurrection do not conquer just sin and death, but gives Him victory over all. As St. Paul writes in Ephesians, *God hath put all things under his feet, and gave him to be the head over all things.* And in the Psalms we hear *Sit thou on my right hand, until I make thine enemies thy footstool...be thou ruler, even in the midst among thine enemies.* But this is difficult to remember when the *sea...and waves rage horribly.* We look around us and cannot readily see how even the forgiveness of sins, and eternal salvation is affecting anything or anyone aside from those we consider Christians. And yet, Jesus our King, is totally adequate for every man, in all ages, and in all places. He transcends political parties, economies, and race. He is not just wishful thinking, He is at work at this very moment in our lives and in our world, whether we can see it right now or not.

As one Bishop writes, *By his Resurrection He has conquered every enemy and every opposing power, Nothing in life or death can ever bind our hold Him. He is Lord of all, King of Kings, and Lord of Lords, pre-eminent in all things. His Kingdom has already come in power. [And] We manifest the mystery of His Kingdom when we assemble for the Eucharist, the Sacrament of the Kingdom. Here we see the miracle of the splintered, shattered human nature re-united in the divine-human unity of Jesus Christ.* We replant His banner here in our hearts, in this city, state, nation, and world. Fr. Alexander Schmemmann used to say here before this Altar is

the presence and gift of the goal, the Kingdom for which God created the world – the Kingdom of the Father's love of the Son, and the Son's love of the Father, and the Holy Spirits gift of this love for the faithful. For by Him all things were made, and in Him all things are restored, and to Him all glory belongs. Amen.