

Christ is Lord of the Universe (24th Sunday in Ordinary Time, Year A)

Romans 14:7-9—Christ is Lord of the Dead and the Living

⁷ None of us lives to himself, and none of us dies to himself. ⁸ *If we live, we live to the Lord, and if we die, we die to the Lord*; so then, whether we live or whether we die, *we are the Lord's*. ⁹ For to this end Christ died and lived again, *that he might be Lord both of the dead and of the living*. (Romans 14:7-9)

1. Christ: is the goal and aim of those who live in him:

For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, *that those who live might live no longer for themselves but for him* who for their sake died and was raised. (2 Corinthians 5:14-15)

2. The Lord: “Lord” (Greek *kyrios*)

a. Title for a King or Caesar

b. Name for the God of Israel in the Septuagint (Hebrew *yhwh*; Greek *kyrios*)

3. Lord of the Universe:

Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form he humbled himself and became obedient unto death, even death on a cross. ⁹ *Therefore God has highly exalted him and bestowed on him the name which is above every name, ¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord* (Greek *kyrios*), to the glory of God the Father. (Philippians 2:5-11)

Was it not I, *the LORD* (Greek *kyrios*)?

And there is no other god besides me...

‘To me every knee shall bow,

every tongue shall swear.’ (Isaiah 45:21, 23)

The Living Tradition

Catechism: From the beginning of Christian history, *the assertion of Christ's lordship over the world and over history has implicitly recognized that man should not submit his personal freedom in an absolute manner to any earthly power*, but only to God the Father and the Lord Jesus Christ: Caesar is not “the Lord.” “The Church ... believes that the key, the center, and the purpose of the whole of man's history is to be found in its Lord and

Master.” (CCCC 450)

Questions for Discussion and Reflection (24th Sunday in Ordinary Time, Year A)

1. What are the two primary meanings of the Greek word “lord” (*kyrios*)? How might Greek or Roman pagans have heard the word differently than Greek-speaking Jews?

2. What does Paul mean when he says we “live” and “die” for “the Lord”?

For Further Reading

1. St. Thomas Aquinas, *Commentary on the Letter of Saint Paul to the Romans* (trans. F. R. Larcher, O.P.; eds. J. Mortensen and E. Alarcón; Lander, WY: Aquinas Institute, 2012).
2. John Chrysostom, *Homilies on the Acts of the Apostles and the Epistle to the Romans*, Nicene and Post-Nicene Fathers, Volume 11 (ed. Philip Schaff; repr.; Peabody, Mass.: Hendrickson, 1994).